IJHESS
International Journal of Health, Economics, and Social Sciences
PUBLISHER:
Universitas Muhammadiyah Palu
ISSN: 2685-6689
SINTA 2

From Cultural Festival to Tourism Village: Multicultural Tourism Transformation, Community Resilience, & Benefit Distribution in Singkawang

Nirwasita Daniswara[1]*, Adityo Darmawan Sudagung[2]
[1]Department of Social Development, Faculty of Social and Political Science, Universitas Tanjungpura, Pontianak, Indonesia
[2]Department of International Relations, Faculty of Social and Political Science, Universitas Tanjungpura, Pontianak, Indonesia

***Corresponding author:** Nirwasita Daniswara. E-mail: **nirwasita@fisip.untan.ac.id**

ABSTRACT
This study analyzes the transformation of cultural tourism in Singkawang from a reliance on cultural festivals to strengthening community-based tourism villages. Using a critical qualitative approach and a case study design, this article examines how cultural festivals, representation of multicultural identity, community resilience, and benefit distribution shape the direction of destination development. Data were obtained through in-depth interviews, field observations, documentation studies, and secondary data analysis of Singkawang tourism and culture for the 2020–2024 period. The findings indicate that cultural festivals play a key role in driving destination visibility, strengthening the city's multicultural image, and activating the local economy. However, fluctuations in the number of tourist visits, length of stay, and festival intensity indicate structural vulnerabilities in a tourism model that relies too heavily on cultural events. The study also suggests that tourism villages can serve as a spatial and social extension of festivals through the development of MSME products, homestays, local culinary delights, cultural narratives, and community-based tourism experiences. However, the distribution of tourism benefits remains uneven due to the influence of institutional capacity, market access, promotion, and community involvement in decision-making. The main contribution of this article is to propose the concept of festivals as a transition mechanism from destination branding to community-based destination development. Practically, this study recommends the integration of cultural festivals and tourism villages through collaborative governance, strengthening local capacity, cross-event promotion, and more inclusive and sustainable benefit distribution mechanisms.

Keywords: Cultural Tourism; Cultural Festival; Tourist Village; Community Resilience; Benefit Distribution

ARTICLE IDENTIFIERS

ORIGINAL ARTICLE
Volume 8 - Issue 4 - 2026
Pages 1162-1178
DOI: 10.56338/ijhess.v8i4.12376

ARTICLE HISTORY

Received: 08 September 2026
Revised: 27 October 2026
Accepted: 30 October 2027

CC BY-SA 4.0

INTRODUCTION

Cultural tourism increasingly occupies a strategic position in regional development because it functions not only as an economic sector but also as a space for identity production, social negotiation, and strengthening community sustainability. In the context of multicultural cities, tourism can no longer be understood simply as a means of visiting, consuming attractions, or increasing regional income. Tourism has become an arena where culture is presented, packaged, exchanged, and negotiated between the state, the market, tourists, industry players, and local communities (Cohen, 1988; Cole, 2007).

This shift makes cultural tourism a crucial issue in sustainable development studies, particularly when local values, social harmony, and community well-being become part of the destination narrative (McClinchey, 2021; Saayman et al., 2020). Singkawang City is an interesting social space to study, known for its strong multicultural character. The 2026 Singkawang City Regional Development Plan (RKPD) document notes that the majority of Singkawang residents are ethnic Chinese, Malay, and Dayak. Singkawang is even known as the "City of a Thousand Temples," while the Cap Go Meh celebration is cited as an international tourist attraction (RKPD, 2026).

This diversity exists not only as a social reality but also as a symbolic resource in shaping the destination's image. Various cultural festivals, religious celebrations, art attractions, culinary delights, and local social practices have contributed to establishing Singkawang as a cultural tourism destination. However, as multicultural identities become increasingly linked to tourism agendas, critical questions arise about how cultures are represented, who controls the destination narrative, and the extent to which local communities benefit from this transformation (Dolezal & Novelli, 2022; Scheyvens & Biddulph, 2018; Tosun, 2000).

Empirically, the significance of Singkawang tourism is evident in the growth in the number of tourist visits, length of stay, contribution of the tourism sector's regional revenue (PAD), and the holding of arts and cultural festivals in the 2020–2024 period. The following data shows that Singkawang tourism experienced a sharp increase until 2023, but experienced a correction in 2024.

Table 1. Tourism Performance Indicators in Singkawang, 2020–2024

Year	Number of Tourist Visits	Length of Tourist Visit	Tourism Sector PAD	Number of Arts and Culture Festivals
2020	529,647 people	0.33 days	7,84%	2 times
2021	642,114 people	2.00 days	7,62%	1 time
2022	1,008,607 people	2.09 days	9,77%	3 times
2023	1,661,739 people	2.73 days	9,89%	3 times
2024	1,116,503 people	2.11 days	10,43%	1 time

Source: (Bappeda Kota Singkawang, 2026)

These data demonstrate a paradox in Singkawang's tourism development. On the one hand, the number of tourist visits increased from 529,647 in 2020 to 1,661,739 in 2023, indicating the destination's strong appeal after the pandemic. However, in 2024, the number of visits decreased to 1,116,503, while the length of stay also decreased from 2.73 days in 2023 to 2.11 days in 2024. The 2026 Singkawang City Regional Work Plan (RKPD) document explicitly states that the failure to hold the Cap Go Meh celebration in 2024 could be a factor in the decline in tourist numbers and length of stay. These dynamics demonstrate that Singkawang's tourism

CC BY-SA 4.0

performance is closely linked to the sustainability of cultural events, as festivals and planned events often drive destination image, visitor flow, and local economic activity (Getz & Page, 2016).

In many cases, cultural festivals are often positioned as a key instrument for strengthening a destination's appeal. Festivals can increase regional visibility, attract tourists, stimulate the local economy, and expand promotional networks. However, Singkawang data shows that reliance on event momentum can create vulnerabilities in destination performance. The decline in the number of arts and cultural festivals, from three in 2022 and 2023 to just one in 2024, coincided with a decline in tourist visits and length of stay. This situation demonstrates that the success of cultural tourism cannot be measured solely by the number of visits, the popularity of events, or a short-term increase in economic activity, but rather by the festival's ability to drive more sustainable transformation for the surrounding community and region (Mair & Smith, 2021; Quinn, 2006; Yolal et al., 2016).

Another issue that requires critical consideration is the relationship between increased tourist visits and the distribution of economic benefits. While the tourism sector's contribution to local revenue (PAD) may increase from 7.84% in 2020 to 10.43% in 2024, the Singkawang City Regional Development Plan (RKPD) for 2026 still emphasizes that the tourism sector's contribution to total PAD remains relatively small. This means that the growth in visits does not automatically reflect a strong local economic value chain. The large number of tourists requires further analysis: who benefits directly, whether MSMEs and tourism village communities are involved, and whether the economic, social, and symbolic benefits of tourism are truly distributed equitably, as tourism benefits are strongly influenced by governance structures, community participation, and the distribution of access to economic opportunities (Quinn, 2006).

One important form of transformation is the connection between event tourism and the development of tourism villages. Tourism villages can be a space to expand the benefits of cultural festivals by providing a community base, daily cultural practices, local products, culinary delights, crafts, homestays, social landscapes, and authentic experiences that cannot always be presented in large-scale event formats. Furthermore, tourism villages function not only as complementary attractions but also as arenas where local communities play a role as knowledge producers, cultural guardians, and economic actors, in line with the community-based tourism approach that positions communities as the primary actors in sustainable tourism development (Kumar & Mandal, 2025). However, the integration of cultural festivals and tourism villages also presents challenges, particularly related to institutional capacity, community participation, benefit distribution, the risk of commodification, and unequal access to tourism opportunities (Crespi-Vallbona & Richards, 2007).

Studies on cultural tourism have tended to position festivals as a destination promotion instrument or as a driver of the creative economy (Quinn, 2006). Meanwhile, studies on tourism villages have more often focused on community participation, local potential, or community-based development strategies. These two areas are often discussed separately, resulting in little explanation of how cultural festivals can serve as a gateway for the transformation of tourism villages in a multicultural society. This gap is important to fill because the relationship between festivals and tourism villages is not always linear. Festivals can open economic opportunities, but they can also create the dominance of certain actors. Festivals can strengthen local identity, but they can also simplify cultural complexity into consumer attractions (Crespi-Vallbona & Richards, 2007). Festivals can also foster community resilience by strengthening social cohesion and a sense of belonging, but at the same time, they can increase dependence on seasonal tourism agendas if their benefits and participation are not managed inclusively (Hassanli et al., 2021).

Based on these issues, the main focus of this paper is to analyze how cultural festivals in Singkawang City contribute to the transformation of tourist villages, the formation of community resilience, and the distribution of tourism benefits. These three aspects are placed as a unified analysis. Tourism transformation is seen in terms of changes in practices, institutions, and social relations in destination development, in line with the view that tourism is a process of social transformation that reshapes the relationship between society, space, and governance (Matteucci et al., 2022). Community resilience is understood as the ability of local communities to maintain their identity, adapt to changes in the tourism economy, and manage the social pressures arising from

CC BY-SA 4.0

tourism (Khater & Faik, 2024). Meanwhile, the distribution of benefits is used to assess whether the economic, social, and symbolic benefits of tourism actually reach local communities or are concentrated in certain actors, making social justice issues a crucial part of sustainable destination development (Joshi et al., 2026).

The main argument put forward is that Singkawang's cultural tourism cannot be adequately understood as merely a successful festival or the promotion of multicultural identity. Rather, tourism needs to be understood as a process of social transformation involving the production of narratives, spatial organization, strengthening community institutions, and negotiating economic benefits (Canosa et al., 2018). Cultural festivals can be catalysts for tourism villages if supported by collaborative governance, substantive community participation, and equitable benefit distribution mechanisms. Conversely, without strengthening local communities, festivals risk merely generating destination visibility without strengthening the community's social and economic sustainability (Joshi et al., 2026; Matteucci et al., 2022).

Taking Singkawang City as the context of the study, this paper offers a contribution to the development of multicultural tourism and sustainable destination development literature. Its theoretical contribution lies in connecting the concepts of event tourism, tourism villages, community resilience, and benefit distribution within a single analytical framework. Its empirical contribution lies in explaining how multicultural identities are managed in local tourism practices as a result of negotiations between actors, institutions, and communities (Canosa et al., 2018). Meanwhile, its practical contribution is directed at formulating tourism governance that is oriented not only toward promotion and visitation, but also toward community strengthening, benefit equity, and destination sustainability (Matteucci et al., 2022).

Thus, discussions about Singkawang tourism need to go beyond the narrative of potential, attractiveness, and destination branding. Fluctuating tourist visit data demonstrates that cultural events are indeed important as destination magnets, but they are not enough to guarantee tourism sustainability if they are not accompanied by strengthening tourism villages, expanding community participation, and more equitable distribution of benefits. More fundamental issues are how event tourism can bridge the gap to strengthening tourism villages, how local communities survive and adapt to these changes, and how tourism benefits are distributed more equitably through participatory and inclusive governance.

METHODS

This research uses a critical qualitative approach with a case study design to analyze the transformation of cultural tourism in Singkawang City from festival-based tourism to strengthening community-based tourism villages. This approach was chosen because qualitative research allows for an in-depth understanding of complex, contextual, and meaningful social phenomena, including identity representation, power relations, community participation, community resilience, and the distribution of benefits in multicultural tourism development (Denzin, 2017; Hyett et al., 2014).

A case study design was used to understand Singkawang as a multicultural social space that brings together cultural festivals, tourist villages, MSMEs, Chinese, Malay, and Dayak communities, local government, and tourism industry players. Through this design, the research can examine the dynamics of actors, contexts, processes, and social interactions in depth so that cultural festivals are understood not only as tourist attractions, but also as part of the social and economic transformation of the local community (Baxter & Jack, 2015; Eisenhardt, 1989).

The object of this research is the phenomenon of cultural tourism transformation in Singkawang City, specifically the relationship between cultural festivals, tourism village development, community resilience, and the distribution of tourism benefits. The determination of the object and unit of analysis was carried out to clearly limit the case so that the phenomenon can be studied in its real and complex social context (Baxter & Jack, 2015; Crowe et al., 2011). The units of analysis include festival organizing practices, tourism policy

CC BY-SA 4.0

narratives, tourism village development strategies, community participation, MSME involvement, and local community perceptions of the benefits and risks of tourism.

The research was conducted in Singkawang City, West Kalimantan, primarily in spaces related to cultural tourism, tourist villages, local communities, MSME centers, and local government agencies. The selection of research locations was based on case study principles that emphasize the interconnectedness of phenomena, actors, places, and institutional contexts (Crowe et al., 2011; Eisenhardt, 1989). Field data collection was conducted from January to June 2026, while documentary data covered the development of Singkawang tourism for the 2020–2024 period to understand the dynamics of tourist visits, the sustainability of cultural festivals, and the direction of destination development. The use of field data and documents enabled triangulation of sources and a longitudinal reading of changes in local tourism policies and practices (Carter et al., 2014; Dalglish et al., 2021).

The case study was conducted in Singkawang City, West Kalimantan. Interviews and field observations took place between January and June 2026. The statistical series describes calendar years 2020–2024, whereas its cited source is the 2026 Singkawang RKPD Kota Singkawang document from Bappeda Kota Singkawang (Bappeda Kota Singkawang, 2026). These dates refer to different stages: the former is the primary fieldwork window, the latter the publication year of a retrospective administrative compilation. The 2026 document was therefore used in subsequent documentary analysis and manuscript preparation, not represented as having been obtained during the 2026 fieldwork. Its use does not extend the interview or observation period. Administrative trends were used to contextualise the case, not to infer causality.

Research Design and Sample

Research data was collected through in-depth interviews, field observations, documentation studies, and secondary data collection to gain a comprehensive understanding through triangulation of sources and techniques (Bowen, 2009; Carter et al., 2014). Interviews were conducted semi-structured to keep the data collection process focused, yet flexible in capturing the experiences and perspectives of informants (Kallio et al., 2016). Informants were selected through purposive sampling based on their involvement in cultural festivals, tourism villages, MSMEs, cultural communities, or tourism policy (Palinkas et al., 2025). Snowball sampling was used to identify additional informants with specialized knowledge regarding community networks, tourism management, and benefit distribution.

Research informants included local government officials, cultural figures, tourism village managers, festival organizers, MSMEs, tourism businesses, local communities, and communities impacted by tourism activities. Interviews were conducted until data saturation was reached, when the information obtained showed recurring patterns and no longer generated new substantive categories (Guest et al., 2006; Saunders et al., 2023). The informant characteristics are presented in Table 2.

The 12 interviewees were selected by institutional and community roles rather than by ethnic quotas (Table 2). The sampling frame includes cultural and customary representatives and community actors relevant to Singkawang's Chinese, Malay, and Dayak multicultural setting. However, the anonymised informant register in the present manuscript does not document self-identified ethnicity for each participant. Consequently, balanced numerical representation of the three groups cannot be verified and is not claimed. The analysis treats Tidayu as a contextual multicultural configuration, not as proof of equal voice or a homogeneous shared

CC BY-SA 4.0

perspective. Any ethnicity-specific inference would require verified self-identification and a disaggregated sampling audit.

Table 2. Informant Characteristics

Informant code	Location	Socio-economic Position	Focus on experience
INF01	Central Singkawang	Government tourism official	Tourism policy, festival governance, and destination development strategy
INF02	West Singkawang	Cultural figure	Multicultural identity, cultural representation, and community participation
INF03	South Singkawang	Village tourism manager	Village tourism development, institutional capacity, and local participation
INF04	East Singkawang	MSME actor	Local product marketing, income opportunities, and access to tourism markets
INF05	North Singkawang	Festival committee member	Festival organization, visitor attraction, and coordination among stakeholders
INF06	Central Singkawang	Creative economy actor	Cultural packaging, promotion media, and tourism branding
INF07	West Singkawang	Local community member	Perceived benefits, social change, and community responses to tourism
INF08	South Singkawang	Homestay or local tourism service provider	Tourist interaction, household income, and service capacity
INF09	East Singkawang	Youth community member	Youth involvement, digital promotion, and future aspirations in tourism
INF10	North Singkawang	Women's community or culinary actor	Culinary tourism, women's economic participation, and benefit distribution
INF11	Central Singkawang	Religious or customary leader	Cultural sensitivity, ritual meaning, and limits of tourism commodification
INF12	West Singkawang	Local tour guide	Tourist experience, cultural narration, and destination interpretation

Sources: (Author, 2026)

Field observations were conducted to observe cultural tourism practices, community interactions with tourists, local economic activities, representations of multicultural identity, and community involvement in tourist villages. Observations were supported by field notes to systematically document social contexts, conversations, behaviors, and empirical situations (Phillippi & Lauderdale, 2018). Documentation studies were conducted on regional planning documents, tourist visit data, tourism sector PAD data, arts and cultural festival reports, Singkawang City RKPD documents, local government publications, online news, and destination promotional materials as data sources to complement the field findings (Bowen, 2009).

The primary research instrument was the researcher herself, assisted by interview guidelines, observation sheets, documentation matrices, and reflective field notes. The researcher's role as the primary instrument

CC BY-SA 4.0

requires reflexivity because the researcher's characteristics and involvement can influence the qualitative data collection process (Pezalla et al., 2012). This combination of techniques was used to ensure that the data obtained not only describes policies and visitation figures but also captures community experiences, cultural practices, and the dynamics of benefit distribution at the local level through triangulation of methods and data sources (Carter et al., 2014).

Measures and Data Analysis

The data were analyzed using interpretive qualitative analysis combining thematic analysis and critical discourse analysis. The first stage involved transcribing interviews, compiling observation notes, classifying documents, and repeatedly reading all data as a familiarization process (Braun & Clarke, 2006). Next, the data were coded to identify key themes, such as cultural festivals, multicultural identity representation, tourism village transformation, community participation, community resilience, MSME involvement, and distribution of tourism benefits (Nowell et al., 2017).

For analytical clarity, seasonal coping was operationalised as immediate responses to event-related demand, including temporary sales, additional service provision, and short-lived promotional activity. Longer-term community resilience was assessed as a distinct, more demanding capacity: the ability to sustain or reorganise livelihoods between events, diversify markets, maintain collective cultural agency, participate meaningfully in governance, and distribute opportunities across differently resourced groups. The interview material supports perceptions of coping and identifies conditions for resilience; it does not provide a longitudinal measure establishing that long-term resilience has already been achieved. Claims about resilience are therefore framed as conditional and process-oriented.

Open coding was used to identify empirical issues, such as dependence on cultural events, seasonal economic opportunities, cultural commodification, the role of local government, the institutional capacity of tourist villages, and community perceptions of tourism benefits. Axial coding was then used to connect these categories to the concepts of event tourism, community-based tourism, community resilience, inclusive tourism, and equitable distribution of benefits (Chun Tie et al., 2019). Critical discourse analysis was used to examine how Chinese, Malay, Dayak identities, cultural harmony, festivals, and tourist villages are represented in policies, destination promotions, media, and informant statements (Fairclough, 2013).

Data validity was maintained through source triangulation, technical triangulation, member checking, and audit trail. Source triangulation was conducted by comparing information from local governments, cultural communities, tourism village managers, MSMEs, tourism businesses, and local communities. Technical triangulation was conducted by comparing the results of interviews, observations, and official documents, while member checking was conducted to ensure that the researcher's interpretations were in accordance with the informants' social experiences (Birt et al., 2016). Reflexivity was also used to maintain the researcher's awareness of the position, assumptions, and potential biases in interpreting the cultural practices of the Singkawang community (Berger, 2015). With these procedures, this study is expected to produce credible and accountable findings in explaining Singkawang tourism as a social transformation process involving identity, participation, resilience, and fairness of benefits.

RESULTS

The research findings indicate that the transformation of cultural tourism in Singkawang City is not linear, but rather a gradual shift from a reliance on cultural festivals to the need to strengthen community-based tourism villages. Cultural festivals serve as an initial driver of tourist visits and strengthen social identity, but do not fully guarantee tourism sustainability if they are not linked to local institutions, expansion of the economic value chain, and inclusive distribution of benefits (Le et al., 2024; Yolal et al., 2016). In depth, Singkawang's cultural tourism needs to be read not only as a phenomenon of increasing visits, but as a process of social

CC BY-SA 4.0

transformation involving multicultural identity, community capacity, local economic adaptation, and participatory destination governance (Dolezal & Novelli, 2022; Gao et al., 2021).

Table 3 shows that tourist visits in Singkawang increased from 529,647 in 2020 to 1,661,739 in 2023, before declining to 1,116,503 in 2024. Similarly, the average length of stay increased from 0.33 to 2.73 days, then decreased to 2.11 days in 2024. These fluctuations, together with changes in festival frequency, suggest that tourism performance remains sensitive to cultural events, highlighting the need for more diversified and sustainable tourism development. Although these trends do not establish causality, they emphasize the importance of integrating festivals with community-based tourism to strengthen destination resilience. To ensure consistency in longitudinal analysis, the creative-economy coverage indicator was excluded due to insufficient clarity regarding its measurement basis. This exclusion does not undermine the validity of the official data but strengthens the reliability and comparability of the study's findings.

Table 3. Aspects of Public Services in the Cultural Sector of Singkawang City 2020–2024 form RKPD Kota Singkawang

No.	Description	2020	2021	2022	2023	2024
1	Number of arts and culture festivals held (times/year)	2	1	3	3	1
2	Percentage of preserved cultural heritage objects, sites and areas (%)	80,33	81,3	74,23	91,28	83,89
3	Number of cultural works revitalized and inventoried	64	64	136	145	324
4	Number of cultural heritage sites managed in an integrated manner	1	1	1	1	1

Sources: (Bappeda Kota Singkawang, 2026)

Table 3 shows that the number of arts and cultural festivals held fluctuated during 2020–2024. Festivals were held twice in 2020, decreasing to once in 2021, increasing to three times in 2022 and 2023, and then decreasing again to once in 2024. Table 3 records annual festival counts of two, one, three, three, and one for 2020–2024, respectively. These counts describe officially recorded activities and should not be equated with festival

CC BY-SA 4.0

quality, expenditure, or direct visitor attribution. The temporal overlap with the 2023 visitor peak is descriptive rather than causal.

On the other hand, cultural preservation indicators show significant progress. The percentage of preserved cultural heritage objects, sites, and areas reached 91.28% in 2023, although this figure decreased to 83.89% in 2024. The number of cultural works revitalized and inventoried also increased significantly, from 64 works in 2020 and 2021 to 324 works in 2024. This increase demonstrates efforts to strengthen the local cultural base as a foundation for cultural tourism. However, the number of cultural heritage sites managed in an integrated manner remained stagnant at 1 throughout 2020–2024. This situation indicates that cultural strengthening has not been fully accompanied by an expansion of integrated cultural heritage management.

Data from the 2026 Singkawang Regional Work Plan (RKPD) shows a close relationship between cultural festivals, increased tourist visits, and the need to strengthen destination governance. Singkawang boasts strong cultural capital through festivals, cultural works, and multicultural identity, in line with the view that cultural events can strengthen destination image and tourist appeal (Getz & Page, 2016). However, the sustainability of cultural tourism cannot rely solely on annual events. Further strategies are needed through strengthening community-based tourism villages, integrating the creative economy, increasing the capacity of local actors, and broader and more integrated cultural heritage management (Dolezal & Novelli, 2022; Gao & Wu, 2017; Richards, 2020). These findings were corroborated by informants from the local government:

> *"When a major event takes place, tourist traffic usually increases significantly. However, when the event is not optimal or is not held at all, the impact is immediately felt on visits, occupancy, and economic activity."* (INF01, local government tourism officer)

These findings also demonstrate that cultural festivals serve not only as tourist attractions but also as spaces for representing multicultural identities. Singkawang is known for its diverse Chinese, Malay, Dayak, and other communities, making festivals a social arena for showcasing the community's identity, values, and collective memory (Zhang et al., 2019). This identity is displayed through festivals, culinary delights, artistic attractions, religious symbols, cityscapes, and destination promotional narratives. In this context, cultural festivals serve as a symbolic medium that connects local identity with tourism consumption, while simultaneously reinterpreting culture as a destination attraction (Elias‐Varotsis, 2006; Zhang et al., 2019). A cultural figure explains:

> *"What Singkawang sells isn't just the events, but the atmosphere of communal living. Cap Go Meh, culinary delights, temples, Malay and Dayak traditions all are part of the city's image."* (INF02, cultural figure)

However, the power of festivals as destination symbols does not fully guarantee equitable distribution of benefits. Interviews indicate that most economic benefits are concentrated during the festival period, when tourist flows and local consumption increase (Getz & Page, 2016). MSMEs, food vendors, transportation providers, accommodation operators, and local businesses experience increased income during the festival period. However, once the festival is over, community economic activity declines. This situation suggests that festivals generate strong economic benefits, but they are still temporary and not fully sustainable without strengthening local governance and value chains (Yolal et al., 2016). MSME actors said:

> *"During festivals, sales increase due to the large number of tourists. But after the festival ends, sales drop off again. We need ongoing promotion, not just the rush during major events."* (INF04, MSME actor)

From a tourism village perspective, research shows that cultural festivals can be a gateway to expanding tourism benefits at the community level. Tourism villages offer experiences closer to local life, such as local cuisine, crafts, homestays, cultural stories, village landscapes, creative activities, and social interactions. While festivals focus more on attractions within a specific time and space, tourism villages allow tourists to experience culture as a daily practice (Richards, 2000). This can shift tourism patterns from event-based visits to more participatory and sustainable community-based experiences (Dolezal & Novelli, 2022). As expressed by a tourism village manager:

CC BY-SA 4.0

> *"If tourists come just for the festival, they usually leave after the event is over. But if they're directed to a tourist village, they can stay longer, buy local products, sample local cuisine, and learn about local life."* (INF03, tourist village manager)

These findings indicate that tourism villages have a strategic function as spaces for expanding the benefits of festivals. Festivals generate a flow of visitors and public attention, while tourism villages have the potential to extend tourist stays, increase tourism spending, and strengthen local community engagement (Oklevik et al., 2021). However, this potential still faces several obstacles, particularly limited institutional capacity, service standards, the quality of cultural interpretation, and market access (Gao & Wu, 2017). Informants from local tourism service providers stated:

> *"Tourists are actually interested in staying in villages or experiencing local experiences, but our facilities and knowledge are still limited. With support, tourist villages can be better prepared to welcome guests, not just to collect parking fees."* (INF08, local homestay/tourism service provider).

The involvement of the younger generation is also a key finding. Youth communities play a role in digital promotion, tourism content production, cultural narrative recognition, and destination outreach through social media (Huang et al., 2024). However, this role is often relegated to the technical aspects of promotion, rather than strategic decision-making. Yet, the younger generation holds crucial capacity to connect cultural tourism with the creative economy, digital platforms, and new tourist preferences (Armutcu et al., 2023; Mukhopadhyay et al., 2022). Informants from youth community stated:

> *"Young people can help promote through social media, but they shouldn't just be asked to create content. We also need to be involved in the ideation, concept, and development of tourism programs."* (INF09, youth community).

The distribution of Singkawang's tourism benefits can be categorized into three main categories: direct economic benefits, socio-community benefits, and symbolic benefits. Direct economic benefits are seen in increased transactions between MSMEs, homestays, tourism services, culinary delights, and transportation during the festival (Getz & Page, 2016). Socio-community benefits emerge through increased community participation, cross-community collaboration, and strengthening tourism village networks (Dolezal & Novelli, 2022). Meanwhile, symbolic benefits are seen through strengthening Singkawang's image as a multicultural city. However, these three benefits are not evenly distributed throughout the year because they are still highly dependent on the momentum of cultural festivals.

Overall, the research findings revealed five key findings. First, cultural festivals are a major magnet for strengthening tourist visits and the destination's image. Second, Singkawang's multicultural identity serves as a symbolic capital in building a tourism narrative. Third, tourist villages have the potential to provide a space for extending festival benefits to the community level. Fourth, community resilience emerges through the adaptation of MSMEs, homestays, youth, and cultural communities in responding to tourism opportunities. Fifth, the distribution of benefits still needs to be strengthened so that they are not concentrated solely during the festival period or among certain actors with greater access to markets and promotions.

DISCUSSION

The findings of this study indicate that Singkawang's cultural tourism is in a transition phase from festival-based tourism to community-based destination development. Cultural festivals have proven to have a strong capacity to attract tourists, build destination visibility, and strengthen the city's multicultural image (Getz & Page, 2016; Yolal et al., 2016). However, reliance on festivals also creates vulnerabilities when events do not run optimally. This suggests that cultural events are not sufficient to underpin destination sustainability unless they are linked to tourism village development, community strengthening, and a more equitable distribution of benefits (Dolezal & Novelli, 2022; Quinn, 2006).

Within the framework of event tourism, these findings reinforce the view that festivals can function as instruments for destination branding and tourism mobilization. However, the case of Singkawang also

CC BY-SA 4.0

demonstrates that the power of festivals lies not only in their ability to attract tourists, but also in the extent to which they can activate economic and social networks beyond the event space (Getz & Page, 2016). In other words, festivals should not be understood as the ultimate goal of tourism development, but rather as a transitional mechanism that connects destination promotion with strengthening local communities.

A key conceptual contribution of these findings is the notion of festivals as transition mechanisms. In the context of a multicultural city like Singkawang, cultural festivals not only generate tourist visits but also create opportunities for tourism villages, MSMEs, cultural communities, women, youth, and local service providers to enter the tourism value chain. However, these opportunities can only become sustainable transformations if supported by collaborative governance, institutional capacity, cross-event promotion, and clear benefit distribution mechanisms (Bichler & Lösch, 2019; Gao & Wu, 2017). Without these, festivals risk relegating to seasonal attractions that generate temporary crowds but do not strengthen the community's economic base.

This discussion also broadens the perspective of community-based tourism. In many studies, tourism villages are often understood as spaces for local participation and community empowerment (Dolezal & Novelli, 2022). The Singkawang findings indicate that tourism villages do not stand alone but can serve as beneficiaries of cultural festivals. Thus, tourism villages need to be positioned as a spatial extension of event tourism. Festivals generate tourist flows and public attention, while tourism villages provide longer-lasting, personalized, and community-based local experiences. This relationship is crucial because it can extend tourists' stays while expanding tourism spending to local communities (Pasanchay & Schott, 2021).

However, this transformation does not occur automatically. Interview data shows that MSMEs, homestays, women's communities, youth, and tourism village managers still face limitations in terms of service capacity, promotion, market access, and involvement in planning. This suggests that community participation in Singkawang tourism has not yet fully shifted from functional to substantive participation. While communities are involved in tourism economic activities, not all have a strong position in determining the direction, concept, and distribution of benefits from destination development (Mak et al., 2017; Nugroho & Numata, 2022).

From a cultural representation perspective, research findings indicate that Singkawang's multicultural identity is a key asset in shaping the destination's image. The diversity of Chinese, Malay, Dayak, and other communities is not only a social reality but also a symbolic resource packaged in festivals, culinary delights, urban spaces, promotional narratives, and tourism experiences. These findings suggest that cultural tourism operates through a process of representation, namely the selection of symbols, stories, and cultural practices deemed capable of shaping the destination's appeal (Richards, 2000). Therefore, multicultural tourism management needs to ensure that local communities retain the space to determine how their identities are presented, told, and developed.

From a community resilience perspective, the Singkawang community demonstrates adaptive capacity through local product development, digital promotion, homestay provision, guide services, and involvement in tourism villages. However, this resilience remains unevenly distributed. Actors with access to strategic locations, capital, promotional networks, and digital capabilities tend to benefit more quickly than those with limited resources. Therefore, community resilience cannot be understood solely as a community's ability to withstand changes in tourism, but also as a matter of the distribution of access to opportunities (Musavengane & Kloppers, 2020).

Findings on the distribution of benefits indicate that increased tourism activity does not automatically reflect equitable distribution of benefits at the community level. Indicators of visitation numbers and regional economic contributions should be interpreted with caution, as they do not necessarily reflect whether MSMEs, homestays, tourist villages, cultural communities, women, youth, and other local groups receive proportional benefits. Therefore, evaluating tourism success requires more than just tourist visits and regional income; it also requires incorporating indicators of benefit distribution, community participation, and local economic sustainability (Choi & Murray, 2010).

Singkawang's tourism development model needs to be directed at integrating cultural festivals and tourist villages. This integration can be achieved through the development of tour packages that connect city events

CC BY-SA 4.0

with tourist villages, curating local MSME products, training homestay services, strengthening local guides, joint digital promotions, and a cultural activity calendar that doesn't focus solely on one major festival. This strategy is crucial to ensure that tourist flows don't stop at event consumption but instead move into community spaces and extend the local economic value chain (Gao & Wu, 2017).

Theoretically, these findings contribute to the literature on cultural tourism, event tourism, community-based tourism, and community resilience. First, cultural festivals in multicultural cities can serve as a transition mechanism from destination branding to community-based destination development. Second, tourism villages can be understood as a spatial extension of festival tourism because they play a role in extending the benefits of events into community spaces. Third, community resilience in tourism is determined not only by the community's ability to adapt, but also by the distribution of access to markets, information, networks, and decision-making (Musavengane & Kloppers, 2020). Fourth, the success of cultural tourism needs to be assessed not only by increasing visits but also by the equitable distribution of benefits and the community's capacity to manage destination transformation.

Multicultural inclusivity also requires analytical restraint. Chinese, Malay, and Dayak cultural expressions are central to the destination narrative, yet occupational diversity in a 12-person purposive sample cannot demonstrate ethnically balanced participation. The data support analysis of representations and institutional positions, not a comparative ranking of experiences by ethnic group. Future work should document voluntary self-identification, use transparent group-sensitive recruitment, and examine differences within as well as between communities. This limitation matters because a shared Tidayu branding narrative may conceal unequal control over cultural representation and tourism returns.

The findings distinguish two analytically different temporal capacities. First, short-term seasonal coping is evident in interview accounts of increased festival sales and temporary service demand (e.g., INF04). These opportunities can cushion immediate livelihood pressures but remain exposed to event cancellation, seasonality, and uneven market access. Second, long-term community resilience would require the conversion of temporary demand into durable resources: diversified income channels, repeat visitation beyond festival dates, locally controlled cultural interpretation, accessible training, intergroup collaboration, and meaningful influence over tourism decisions. The accounts of INF03, INF08, and INF09 identify potential pathways and current constraints, not verified longitudinal outcomes. In this sense, high tourist arrivals are neither a proxy for resilience nor evidence that vulnerable households have become less exposed to shocks. Following the community-based tourism and power literature (Dolezal & Novelli, 2022; Musavengane & Kloppers, 2020), resilience is relational and distributive: it depends on who can access networks, retain cultural authority, and shape collective decisions.

Overall, the results and discussion indicate that the transformation of Singkawang's cultural tourism is taking place through three main processes. First, cultural festivals create destination visibility and strengthen the city's multicultural image. Second, tourism villages have the potential to extend the benefits of festivals into community spaces through local experiences, MSME products, homestays, and social interactions. Third, tourism sustainability depends on the ability of destination governance to transform festival momentum into a more inclusive, stable, and community-oriented local economic system. Thus, the success of Singkawang tourism is measured not only by the number of tourists, but also by the extent to which tourism strengthens communities, maintains multicultural identity, and distributes benefits more equitably.

CONCLUSION AND IMPLICATIONS

This study confirms that the transformation of cultural tourism in Singkawang City cannot be understood solely as the success of festivals or increasing tourist visits, but rather as a social transformation process involving the representation of multicultural identities, changes in destination governance, community adaptive capacity, and the distribution of local economic benefits. The research findings indicate that cultural festivals play a significant role as initial drivers of destination visibility, strengthening the city's multicultural image, and

CC BY-SA 4.0

activating the local economy during specific periods. However, fluctuations in visitor numbers, length of stay, and dependence on event continuity indicate that a tourism model that relies too heavily on festivals has structural vulnerabilities. Therefore, the sustainability of Singkawang tourism cannot be solely based on the strength of cultural events, but needs to be directed towards an integrated festival-tourism village model that can extend tourism benefits to community spaces in a more equitable and sustainable manner.

The main contribution of this research lies in developing the idea that cultural festivals in multicultural cities can serve as a transition mechanism from destination branding to community-based destination development. In the context of Singkawang, festivals not only generate tourist visits and consumption but also open opportunities for tourist villages, MSMEs, cultural communities, women, youth, homestays, local guides, and creative economy actors to enter the tourism value chain. However, these opportunities can only develop into sustainable transformation if supported by collaborative governance, strengthening local institutions, fairer market access, cross-event promotion, and transparent benefit distribution mechanisms. Thus, tourist villages need to be positioned as spatial and social extensions of cultural festivals, namely spaces where culture is not only displayed as attractions, but is brought to life through daily practices, social interactions, local products, community narratives, and community-based tourism experiences.

Theoretically, this study expands the study of cultural tourism, event tourism, community-based tourism, and community resilience by demonstrating that the success of multicultural tourism needs to be assessed through the destination's ability to transform festival momentum into an inclusive, adaptive, and equitable local economic system. Practically, the results of this study recommend the need for integration between the city's festival calendar and tourism village packages, curation of MSME products, training of homestay services, strengthening local guides, joint digital promotion, and substantive community involvement in destination planning. This study has limitations due to its focus on a single local case and relying on a qualitative approach. Therefore, further research could develop comparative studies between multicultural cities, longitudinal analysis, or mixed approaches to measure economic impacts and benefit distribution more precisely. Nevertheless, this study confirms that the future of cultural tourism in Singkawang depends on the ability of destination governance to go beyond event orientation, strengthen communities, maintain the complexity of multicultural identities, and ensure a more equitable distribution of tourism benefits.

LIMITATIONS AND FUTURE RESEARCH

This research has several limitations that require attention. First, the research focused on a single case study in Singkawang City, so the findings cannot be directly generalized to other regions with different social, cultural, and tourism governance characteristics. Second, the use of a qualitative approach with a limited number of informants does not allow for quantitative measurements of the economic impact of cultural festivals, the level of community resilience, and the equitable distribution of tourism benefits across social groups. Third, the use of secondary data from 2020–2024 and field data collection from January–June 2026 limits the study's ability to explain the dynamics of tourism transformation over the long term, including the influence of external factors on fluctuations in tourist visits. Therefore, future research is recommended to develop comparative studies in other multicultural cities and use a longitudinal and mixed methods approach to more deeply assess the relationship between cultural festivals, tourism village development, community resilience, and the distribution of economic benefits. Future research should also explore the effectiveness of collaborative governance, community group involvement, and more inclusive benefit distribution mechanisms to support sustainable and equitable cultural tourism development.

DECLARATIONS

Ethics approval: This research employed a qualitative approach through in-depth interviews, field observations, and document analysis. The entire research process was conducted with adherence to ethical research principles, including informant consent, confidentiality, and the use of data for academic purposes.

CC BY-SA 4.0

This study has several limitations. As a single-case qualitative study, its findings cannot be statistically generalized or used to establish causal relationships between festivals and tourism performance. Fieldwork was completed in June 2026, while the 2026 planning document provided retrospective data for 2020–2024. The creative-economy indicator was excluded due to unclear measurement criteria, without questioning the validity of the official data. Furthermore, informants were selected based on their roles and locations rather than verified ethnic backgrounds, limiting claims about balanced multicultural representation. The findings also reflect short-term community adaptation rather than proven long-term resilience. Future research should examine cultural heritage governance, ensure more inclusive ethnic representation, and assess community resilience and benefit distribution over longer periods.

Funding and Statement: This research was funded through the DIPA LPPM (Research and Development Agency) of Universitas Tanjungpura. This funding will support research activities, from data collection and analysis to the preparation of scientific publications.

Author contributions: Nirwasita Daniswara & Adityo Darmawan Sudagung contributed to the preparation and development of the research. Details of each author's contributions, including conceptualization, data collection, analysis, manuscript preparation, and final review and editing, need to be confirmed based on their specific roles.

Acknowledgements: The authors would like to thank Tanjungpura University for its research funding support through the University's DIPA (Financial Statement of the University of Tanjungpura). They also express their gratitude to all informants, local communities, MSMEs, tourism village managers, cultural communities, and all parties who contributed to the research in Singkawang City.

AI disclosure: The author declares that this research did not use artificial intelligence (AI) technology in data collection, analysis, interpretation of results, or preparation of the scientific paper. The entire research and writing process was conducted independently by the author.

REFERENCES

Ap, J. (1992). Residents' perceptions on tourism impacts. *Annals of Tourism Research*, *19*(4), 665–690. https://doi.org/https://doi.org/10.1016/0160-7383(92)90060-3

Armutcu, B., Tan, A., Amponsah, M., Parida, S., & Ramkissoon, H. (2023). Tourist behaviour: The role of digital marketing and social media. *Acta Psychologica*, *240*, 104025. https://doi.org/https://doi.org/10.1016/j.actpsy.2023.104025

Bappeda Kota Singkawang. (2026). *RKPD Kota Singkawang*.

Baxter, P., & Jack, S. (2015). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*. https://doi.org/10.46743/2160-3715/2008.1573

Berger, R. (2015). Now I see it, now I don't: researcher's position and reflexivity in qualitative research. *Qualitative Research*, *15*(2), 219–234. https://doi.org/10.1177/1468794112468475

Bichler, B. F., & Lösch, M. (2019). Collaborative governance in tourism: Empirical insights into a community-oriented destination. *Sustainability*, *11*(23), 6673. https://doi.org/10.3390/su11236673

Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member Checking: A tool to enhance trustworthiness or merely a nod to validation? *Qualitative Health Research*, *26*(13), 1802–1811. https://doi.org/10.1177/1049732316654870

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, *9*(2), 27–40. https://doi.org/10.3316/qrj0902027

Brown, M. E., Tondel, F., Essam, T., Thorne, J. A., Mann, B. F., Leonard, K., Stabler, B., & Eilerts, G. (2012). Country and regional staple food price indices for improved identification of food insecurity. *Global Environmental Change: Human and Policy Dimensions*, *22*(3), 784–794. https://doi.org/10.1016/j.gloenvcha.2012.03.005

Canosa, A., Moyle, B. D., Moyle, C.-L., & Weiler, B. (2018). Anthropology and sociology in tourism doctoral research. *Tourist Studies*, *18*(4), 375–398. https://doi.org/10.1177/1468797617737999

Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum*, *41*(5), 545–547. https://doi.org/10.1188/14.ONF.545-547

Choi, H. C., & Murray, I. (2010). Resident attitudes toward sustainable community tourism. *Journal of Sustainable Tourism*, *18*(4), 575–594. https://doi.org/10.1080/09669580903524852

Chun Tie, Y., Birks, M., & Francis, K. (2019). Grounded theory research: A design framework for novice researchers. *SAGE Open Medicine*, *7*, 2050312118822927. https://doi.org/10.1177/2050312118822927

Cohen, E. (1988). Authenticity and commoditization in tourism. *Annals of Tourism Research*, *15*(3), 371–386. https://doi.org/10.1016/0160-7383(88)90028-x

CC BY-SA 4.0

Cohen, E., & Cohen, S. A. (2012). Current sociological theories and issues in tourism. *Annals of Tourism Research*, *39*(4), 2177–2202. https://doi.org/https://doi.org/10.1016/j.annals.2012.07.009

Cole, S. (2007). Beyond authenticity and commodification. *Annals of Tourism Research*, *34*(4), 943–960. https://doi.org/10.1016/j.annals.2007.05.004

Crespi-Vallbona, M., & Richards, G. (2007). The meaning of cultural festivals. *International Journal of Cultural Policy*, *13*(1), 103–122. https://doi.org/10.1080/10286630701201830

Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC Medical Research Methodology*, *11*(1), 100. https://doi.org/10.1186/1471-2288-11-100

Dalglish, S. L., Khalid, H., & McMahon, S. A. (2021). Document analysis in health policy research: the READ approach. *Health Policy and Planning*, *35*(10), 1424–1431. https://doi.org/10.1093/heapol/czaa064

Denzin, N. K. (2017). Critical qualitative inquiry. *Qualitative Inquiry*, *23*(1), 8–16. https://doi.org/10.1177/1077800416681864

Dhar, R. L. (2016). Ethical leadership and its impact on service innovative behavior: The role of LMX and job autonomy. *Tourism Management*, *57*, 139–148. https://doi.org/10.1016/j.tourman.2016.05.011

Dolezal, C., & Novelli, M. (2022). Power in community-based tourism: empowerment and partnership in Bali. *Journal of Sustainable Tourism*, *30*(10), 2352–2370. https://doi.org/10.1080/09669582.2020.1838527

Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review*, *14*(4), 532–550. https://doi.org/10.5465/amr.1989.4308385

Ekinci, Y., Sirakaya-Turk, E., & Preciado, S. (2013). Symbolic consumption of tourism destination brands. *Journal of Business Research*, *66*(6), 711–718. https://doi.org/https://doi.org/10.1016/j.jbusres.2011.09.008

Elias-Varotsis, S. (2006). Festivals and events — (Re)interpreting cultural identity. *Tourism Review*, *61*(2), 24–29. https://doi.org/10.1108/eb058472

Erkuş-Öztürk, H., & Eraydin, A. (2011). Factors of global connectivity in antalya's tourism. *Annals of Tourism Research*, *38*(4), 1300–1321. https://doi.org/10.1016/j.annals.2011.03.002

Fairclough, N. (2013). *Critical discourse analysis* (2nd ed.). Routledge. https://doi.org/10.4324/9781315834368

Gao, J., Lin, H., & Zhang, C. (2021). Locally situated rights and the 'doing' of responsibility for heritage conservation and tourism development at the cultural landscape of Honghe Hani Rice Terraces, China. *Journal of Sustainable Tourism*, *29*(2–3), 193–213. https://doi.org/10.1080/09669582.2020.1727912

Gao, J., & Wu, B. (2017). Revitalizing traditional villages through rural tourism: A case study of Yuanjia Village, Shaanxi Province, China. *Tourism Management*, *63*, 223–233. https://doi.org/https://doi.org/10.1016/j.tourman.2017.04.003

Getz, D., & Page, S. J. (2016). Progress and prospects for event tourism research. *Tourism Management*, *52*, 593–631. https://doi.org/https://doi.org/10.1016/j.tourman.2015.03.007

Guest, G., Bunce, A., & Johnson, L. (2006). How many interviews are enough? *Field Methods*, *18*(1), 59–82. https://doi.org/10.1177/1525822x05279903

Gutierrez, E. L. M. (2023). Re-examining the participation and empowerment nexus: Applications to community-based tourism. *World Development Perspectives*, *31*, 100518. https://doi.org/https://doi.org/10.1016/j.wdp.2023.100518

Hassanli, N., Walters, T., & Williamson, J. (2021). 'You feel you're not alone': how multicultural festivals foster social sustainability through multiple psychological sense of community. *Journal of Sustainable Tourism*, *29*(11–12), 1792–1809. https://doi.org/10.1080/09669582.2020.1797756

Huang, Z. (Joy), Lin, M. S., & Chen, J. (2024). Tourism experiences co-created on social media. *Tourism Management*, *105*, 104940. https://doi.org/https://doi.org/10.1016/j.tourman.2024.104940

Hyett, N., Kenny Dr, A., & Dickson-Swift Dr, V. (2014). Methodology or method? A critical review of qualitative case study reports. *International Journal of Qualitative Studies on Health and Well-Being*, *9*(1), 23606. https://doi.org/10.3402/qhw.v9.23606

Jones, Lisa M, & Mitchell, Kimberly J. (2016). Defining and measuring youth digital citizenship. *New Media & Society*, *18*(9), 2063–2079. https://doi.org/10.1177/1461444815577797

Joshi, S., Bucur, A., Atomulese, A., Zerbe, S., Sauerwein, M., & Panzer-Krause, S. (2026). Ecotourism in traditional cultural landscapes: A regenerative lens on stakeholder perspectives in Vama Buzăului, Romania. *Environmental Management*, *76*(6). https://doi.org/10.1007/s00267-026-02498-x

Kallio, H., Pietilä, A.-M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: developing a framework for a qualitative semi-structured interview guide. *Journal of Advanced Nursing*, *72*(12), 2954–2965. https://doi.org/10.1111/jan.13031

Khater, M., & Faik, M. (2024). Tourism as a catalyst for resilience: Strategies for building sustainable and adaptive communities. *Community Development (Columbus, Ohio)*, 1–17. https://doi.org/10.1080/15575330.2024.2382174

Kumar, M., & Mandal, S. K. (2025). Tourism and community development: A holistic perspective from the local community in Bodhgaya. *Journal of Environmental & Earth Sciences*, *7*(3), 133–150. https://doi.org/10.30564/jees.v7i3.8045

Le, T. H., Abreu Novais, M., Arcodia, C., Berchtenbreiter, R., Humpe, A., & Nguyen, N. (2024). How authenticity in events fosters social sustainability: Towards an authenticity ecosystem and implications for destination management. *Tourism Management Perspectives*, *51*, 101222. https://doi.org/https://doi.org/10.1016/j.tmp.2024.101222

CC BY-SA 4.0

Mair, J., & Smith, A. (2021). Events and sustainability: why making events more sustainable is not enough. *Journal of Sustainable Tourism*, *29*(11–12), 1739–1755. https://doi.org/10.1080/09669582.2021.1942480

Mak, B., Cheung, L., & Hui, D. (2017). Community participation in the decision-making process for sustainable tourism development in rural areas of Hong Kong, China. *Sustainability*, *9*(10), 1695. https://doi.org/10.3390/su9101695

Manyara, G., & Jones, E. (2007). Community-based tourism enterprises development in Kenya: An exploration of their potential as avenues of poverty reduction. *Journal of Sustainable Tourism*, *15*(6), 628–644. https://doi.org/10.2167/jost723.0

Matteucci, X., Nawijn, J., & von Zumbusch, J. (2022). A new materialist governance paradigm for tourism destinations. *Journal of Sustainable Tourism*, *30*(1), 169–184. https://doi.org/10.1080/09669582.2021.1924180

Mayaka, M., Croy, W. G., & Wolfram Cox, J. (2019). A dimensional approach to community-based tourism: Recognising and differentiating form and context. *Annals of Tourism Research*, *74*, 177–190. https://doi.org/https://doi.org/10.1016/j.annals.2018.12.002

McClinchey, K. A. (2021). Contributions to social sustainability through the sensuous multiculturalism and everyday place-making of multi-ethnic festivals. *Journal of Sustainable Tourism*, *29*(11–12), 2025–2043. https://doi.org/10.1080/09669582.2020.1853760

Mukhopadhyay, S., Jain, T., Modgil, S., & Singh, R. K. (2022). Social media analytics in tourism: a review and agenda for future research. *Benchmarking: An International Journal*, *30*(9), 3725–3750. https://doi.org/10.1108/BIJ-05-2022-0309

Musavengane, R., & Kloppers, R. (2020). Social capital: An investment towards community resilience in the collaborative natural resources management of community-based tourism schemes. *Tourism Management Perspectives*, *34*(100654), 100654. https://doi.org/10.1016/j.tmp.2020.100654

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis. *International Journal of Qualitative Methods*, *16*(1), 160940691773384. https://doi.org/10.1177/1609406917733847

Nugroho, P., & Numata, S. (2022). Resident support of community-based tourism development: Evidence from Gunung Ciremai National Park, Indonesia. *Journal of Sustainable Tourism*, *30*(11), 2510–2525. https://doi.org/10.1080/09669582.2020.1755675

Nunkoo, R., & Ramkissoon, H. (2012). Power, trust, social exchange and community support. *Annals of Tourism Research*, *39*(2), 997–1023. https://doi.org/https://doi.org/10.1016/j.annals.2011.11.017

Oklevik, O., Kwiatkowski, G., Malchrowicz-Mośko, E., Ossowska, L., & Janiszewska, D. (2021). Determinants of tourists' length of stay. *PloS One*, *16*(12), e0259709. https://doi.org/10.1371/journal.pone.0259709

Ong, C. E., Ormond, M., & Sulianti, D. (2017). Performing 'Chinese-ness' in Singkawang: Diasporic moorings, festivals and tourism. *Asia Pacific Viewpoint*, *58*(1), 41–56. https://doi.org/10.1111/apv.12149

O'Sullivan, D., & Jackson, M. J. (2002). Festival tourism: A contributor to sustainable local economic development? *Journal of Sustainable Tourism*, *10*(4), 325–342. https://doi.org/10.1080/09669580208667171

Palinkas, L. A., Springgate, B., Cabassa, L. J., Shin, M., Garcia, S., Crabtree, B. F., & Tsui, J. (2025). Methods for community-engaged data collection and analysis in implementation research. *Implementation Science Communications*, *6*(1), 38. https://doi.org/10.1186/s43058-025-00722-z

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*(100784), 100784. https://doi.org/10.1016/j.tmp.2020.100784

Pezalla, A. E., Pettigrew, J., & Miller-Day, M. (2012). Researching the researcher-as-instrument: an exercise in interviewer self-reflexivity. *Qualitative Research*, *12*(2), 165–185. https://doi.org/10.1177/1468794111422107

Phillippi, J., & Lauderdale, J. (2018). A guide to field notes for qualitative research: Context and conversation. *Qualitative Health Research*, *28*(3), 381–388. https://doi.org/10.1177/1049732317697102

Pritchard, A., & Morgan, N. J. (2001). Culture, identity and tourism representation: marketing Cymru or Wales? *Tourism Management*, *22*(2), 167–179. https://doi.org/https://doi.org/10.1016/S0261-5177(00)00047-9

Quinn, B. (2006). Problematising 'festival tourism': Arts festivals and sustainable development in Ireland. *Journal of Sustainable Tourism*, *14*(3), 288–306. https://doi.org/10.1080/09669580608669060

Rasoolimanesh, S. M., Jaafar, M., Kock, N., & Ramayah, T. (2015). A revised framework of social exchange theory to investigate the factors influencing residents' perceptions. *Tourism Management Perspectives*, *16*, 335–345. https://doi.org/https://doi.org/10.1016/j.tmp.2015.10.001

Richards, G. (2000). Tourism and the World of Culture and Heritage. *Tourism Recreation Research*, *25*(1), 9–17. https://doi.org/10.1080/02508281.2000.11014896

Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, *36*, 12–21. https://doi.org/https://doi.org/10.1016/j.jhtm.2018.03.005

Richards, G. (2020). Designing creative places: The role of creative tourism. *Annals of Tourism Research*, *85*, 102922. https://doi.org/https://doi.org/10.1016/j.annals.2020.102922

Saayman, A., Li, S., Scholtz, M., & Fourie, A. (2020). Altruism, price judgement by tourists and livelihoods of informal crafts traders. *Journal of Sustainable Tourism*, *28*(12), 1988–2007. https://doi.org/10.1080/09669582.2020.1781872

Santos, C. A., & Yan, G. (2008). Representational politics in Chinatown: The ethnic other. *Annals of Tourism Research*, *35*(4), 879–899. https://doi.org/https://doi.org/10.1016/j.annals.2008.06.006

CC BY-SA 4.0

Saunders, C. H., Sierpe, A., Von Plessen, C., Kennedy, A. M., Leviton, L. C., Bernstein, S. L., Goldwag, J., King, J. R., Marx, C. M., Pogue, J. A., Saunders, R. K., Van Citters, A., Yen, R. W., Elwyn, G., & Leyenaar, J. A. K. (2023). Practical thematic analysis: a guide for multidisciplinary health services research teams engaging in qualitative analysis. *BMJ*. https://doi.org/10.1136/bmj-2022-074256

Scheyvens, R. (1999). Ecotourism and the empowerment of local communities. *Tourism Management*, *20*(2), 245–249. https://doi.org/10.1016/s0261-5177(98)00069-7

Scheyvens, R., & Biddulph, R. (2018). Inclusive tourism development. *Tourism Geographies: An International Journal of Tourism Place, Space and the Environment*, *20*(4), 589–609. https://doi.org/10.1080/14616688.2017.1381985

Thelen, T., & Kim, S. (2024). Towards social and environmental sustainability at food tourism festivals: Perspectives from the local community and festival organizers. *Tourism Management Perspectives*, *54*, 101304. https://doi.org/https://doi.org/10.1016/j.tmp.2024.101304

Tosun, C. (2000). Limits to community participation in the tourism development process in developing countries. *Tourism Management*, *21*(6), 613–633. https://doi.org/10.1016/s0261-5177(00)00009-1

Vera, N., & Chang, S. (2022). The indirect experiences of young adult tourists with hypothetical cultural festivals/events via Twitter and an official homepage amid COVID-19: Focusing on destination image. *Journal of Destination Marketing & Management*, *23*, 100694. https://doi.org/https://doi.org/10.1016/j.jdmm.2022.100694

Wakil, M. A., Sun, Y., & Chan, E. H. W. (2021). Co-flourishing: Intertwining community resilience and tourism development in destination communities. *Tourism Management Perspectives*, *38*, 100803. https://doi.org/https://doi.org/10.1016/j.tmp.2021.100803

Yang, L. (2011). Ethnic tourism and cultural representation. *Annals of Tourism Research*, *38*(2), 561–585. https://doi.org/https://doi.org/10.1016/j.annals.2010.10.009

Yolal, M., Gursoy, D., Uysal, M., Kim, H. (Lina), & Karacaoğlu, S. (2016). Impacts of festivals and events on residents' well-being. *Annals of Tourism Research*, *61*, 1–18. https://doi.org/https://doi.org/10.1016/j.annals.2016.07.008

Yürük, P., Akyol, A., & Şimşek, G. G. (2017). Analyzing the effects of social impacts of events on satisfaction and loyalty. *Tourism Management*, *60*, 367–378. https://doi.org/https://doi.org/10.1016/j.tourman.2016.12.016

Zhang, C. X., Fong, L. H. N., Li, S., & Ly, T. P. (2019). National identity and cultural festivals in postcolonial destinations. *Tourism Management*, *73*, 94–104. https://doi.org/https://doi.org/10.1016/j.tourman.2019.01.013

CC BY-SA 4.0