

# The Role of Buddhist Cultural Spaces in Promoting Sustainable Tourism: A Case Study in Vietnam

Duong Thi Thu Ha<sup>1</sup>

## Abstract

*The aim of this study is to explore the role of Buddhist space in sustainable tourism development. This research study was conducted on Buddhist cultural hubs of sustainable tourism into the Buddhist relic sites in Hanoi and those of the northern provinces of Vietnam. The hypotheses were tested using regression analysis to prove that cultural preservation, environmental awareness, support and consideration of the community, ethical tourism practices, and sustainable engagement of the visitors strongly hinted toward a direct impact on sustainable tourism. The findings reveal that Buddhist cultural sites are instrumental in integrating cultural preservation, environmental upkeep, and ethical tourism practices with prolonged visitor engagement. Further implications would guide the policymakers and tourism stakeholders on how to carve out an ideal development plan to conserve the cultural and environmental reserves while taking sustainable tourism development forward. This study provides a framework for balancing growth in tourism with the conservation of Vietnam's cultural heritage and natural resources.*

**Keywords:** *Buddhist Cultural Spaces, Sustainable Tourism, Cultural Preservation, Environmental Awareness, Ethical Tourism Practices, Vietnam Tourism.*

## Introduction

In recent years, sustainable tourism has been put forward as an alternative in dealing with the environmental, cultural, and economic crisis conventional tourism models face (Edgell et al., 2008; Higgins-Desbiolles et al., 2019). With the upsurge in the global travel industry, there is an urgent need for practices that balance tourism development and the preservation of cultural heritage and physical integrity (Edgell Sr et al., 2019). Within this framework, spaces of Buddhist culture, such as temples, monasteries, and pilgrimage sites, hold special promise for the development of sustainable tourism (Shinde, 2021). These places embody significant spiritual value and serve as possible custodians for rich cultural traditions and practices that contribute toward community well-being and environmental stewardship (Choe & O'Regan, 2020).

In Vietnam, where Buddhism plays a rich role in cultural and spiritual life, the importance of this research problem becomes more manifest (Vu & Tran, 2021). Vietnam's Buddhist heritage is not an isolated entity; it has mutated into the country's social fabric to determine local customary life, influence the courses of artistic expression, and reinforce community values (Truong, 2014; Jamieson, 2023). The practices guide religious endeavors, and by those means, they provide a stronghold upon which other cultural traditions that have been sustained through generations have developed (Habisch & Bachmann, 2016).

With the change in the dynamics of global tourism, more and more vacationers are starting to look for more original and meaning-driven travel experiences, positioning Buddhist cultural spaces to play a critical role in sustainable tourism practices (Wu et al., 2019). There is more to those spaces regarding sustainable tourism, as they offer experiences that are intensely gratifying with the expectations of cultural engagement and environmental consciousness from visitors (Ram et al., 2013). Nevertheless, as tourism grows fast in Vietnam, a mountain of challenges is handed down-blights on the one hand, intertwine opportunity with the potential for real economic empowerment for local communities (Huong et al., 2024), whereas the other hand draws dangerous attention to protecting the integrity of cultural sites and preserving the local traditions associated with them (Tengberg et al., 2012). In that respect, this, therefore, heightens the dangers of commercialization and cultural erasure and encourages entrenching the understanding of how Buddhist cultural sites can lend a hand to sustainable tourism goals (Lytras & Papageorgiou, 2015).

---

<sup>1</sup>Tran Nhan Tong Institute - Vietnam National University Hanoi, Email: hadtt.vntnt@vnu.edu.vn, Orcid: <https://orcid.org/0009-0006-2536-7951>.

The present study comes at a time when there is an urgent need to find ways of protecting and enhancing these cultural assets while promoting economic development (Tallis et al., 2008); by examining tourism-culture relationships, the research will point to ways in which Buddhist cultural spaces might be built to promote sustainable forms of tourism, offering benefits to local communities and visitors alike (Choe & O'Regan, 2020; Rai, 2020). Such exploration will provide insights into the tenuous balance that must be struck in order to safeguard cultural heritage at this time of rapid change and globalization (Steger & James, 2019).

The rising awareness of sustainable tourism in Vietnam does not completely fill the lacuna in research concerning the particular roles that Buddhist cultural spaces can assume for the promotion of ethical and responsible tourism practices in Vietnam (Suryani, 2024; Shinde, 2021). While existing literature has treated sustainability in tourism from a variety of viewpoints, so far there is a definite lack of work on the peculiarities that Buddhist heritage sites bring to bear in such contexts (Winter, 2009). This opens the door for such an investigation as to how these cultural spaces could attract visitors and actively engage local communities, as well as stimulate environmental awareness and sustain local traditions.

Objective of this investigation shall be to systematically delve into the corps of activities of promoting sustainable tourism in Vietnam carried out by the Buddhist cultural spaces by addressing several related hypotheses (Mansoor et al., 2022). The research, first of all, is designed to analyze the extent to which cultural preservation practices in cultural sites positively contribute to the growth of sustainable tourism. Secondly, it aims to find the extent to which environmental sensibility contributes to sustainable tourism endeavors. Thirdly, the study will analyze the effect of local community participation on sustainable tourism practices. This study, additionally, will analyze the need to encourage ethical tourism behaviors as an important consideration for improving sustainable tourism activities. Lastly, the research investigates long-term visitors' contributions toward the sustainability of tourism practice on cultural sites. By addressing these hypotheses, this research aspires to provide a profound understanding of how Buddhist cultural spaces contribute to promoting sustainable tourism in Vietnam.

## Literature Reviews

### *Cultural Preservation*

Buddhist temples, monasteries, and pilgrimage sites are vital elements of cultural heritage indispensable for the functioning of spiritual centers while being precious wooden archives of history and tradition (Geçikli et al., 2024; Shinde, 2024). Sites of heritage recognized by UNESCO (2019), particularly religiously tied heritage sites, have immense cultural and symbolic importance (Pham et al., 2021). Sacred-tourism, broadly defined, plays a role in cultural preservation through allowing local communities to engage in local practices in such a way that draw tourists in pursuit of authentic experiences (Phạm et al., 2021).

This dynamic gives rise to positive encouragement among stakeholders to maintain and rejuvenate the rituals, ceremonies, and the arts that are associated with Buddhism's survival in the face of modernization. As per Esfehani & Albrecht (2018), responsible tourism can effectively protect the intangible cultural heritage from the threats of development across developing regions .

Buddhist sites in Vietnam such as Perfume Pagoda attract thousands of tourists every year for cultural identity and tourism (Tu et al., 2018). Such sites not only offer economic opportunities but reaffirm the role of Buddhist practices in the cultural fabric of the nation. Cultural tourism associated with Buddhist spaces promotes the nation-building process and cross-cultural unity (Baldwin, 2020).

Sustainable tourism initiatives relate to these cultural spaces to preserve local identities and landscapes (Ringer, 2013). Mass tourism may commercialize and distort cultural practices; sustainable tourism allows respectful engagement without compromising cultural authenticity (Sharma & Sodani, 2024). The need for educational programs to make visitors aware of Buddhism's actual purpose, along with conservation of physical architecture, is gradually being seen as vital (Lee, 2020).

The nexus between cultural preservation and tourism makes it possible for regions to promote and develop deeper respect for this wide spectrum of traditions that defines their heritage, thereby enabling such practices to perpetuate into future generations (Novita et al., 2024; Lehto et al., 2020). It incorporates overarching goals of sustainable development and the preservation of cultural and natural resources, while at the same time, creating an atmosphere of mutual respect and conviviality between tourists and host communities.

#### *Promotion of Environmental Awareness*

Buddhism emphasizes the interrelation between all living beings, asserting that balance with nature signifies high environmental respect (Batchelor & Brown, 1994). Some central concepts, such as interdependence (*pratītyasamutpāda*) and compassion (*karuṇā*), guide the path of acting toward environmental custody and sustainability (Lin, 2023). As global environmental issues exacerbate, the urgency of integrating the teachings based on Buddhist beliefs into tourism practices will intensify.

In Vietnam, most Buddhist monasteries and temples have been involved in conserving the environment, acting as champions of eco-friendly behaviors (Wickramasinghe, 2013). For instance, Thien Mu Pagoda in Vietnam has set up programs for local ecosystem protection aimed at reducing waste and encouraging sustainability in its community (Issini et al., 2009). Further, initiatives such as planting trees and practicing organic farming not only genuinely work well for the ecosystem but also invigorate the visitors by allowing them to witness Buddhism values in actual actions and thereby cultivate a sense of responsibility towards environmental preservation (Lee, 2017; Crews & Besthorn, 2016).

Buddhist teachings advocate being mindful of consumption, advising people to reduce the ecological footprint (Brown & Zsolnai, 2018). Hanh (2010) articulates, mindfulness extends beyond personal awareness to embrace environment-consciousness. This viewpoint fosters ways of living that encourage people to reduce single-use plastics, save water, and support local economies through sustainable practices.

Eco-tourism often invites tourists to take part in ecological projects like clean-up activities or to choose sustainable accommodation (Goodwin, 2011). Besides these, the Buddhist cultural spaces are open to act as educational platforms for visitors, sensitizing them on local ecological issues and on preserving natural habitats (Singh et al., 2022; Singh et al., 2021). Educational programs and guided tours that relate the importance of the connection between cultural and natural environments will contribute to the tourist being enhanced and implement a sense of duty toward the conservation of those resources (Hughes & Ballantyne, 2001). In this regard, Lee & Moscardo (2005) notes that education could ultimately lead to a very positive influence on tourists' attitudes and behavior, where sustainable practices could be resorted to both during travel and beyond.

Eco-logical initiatives for Buddhist tourism support world efforts to stem climate change and preserve biodiversity (Capper, 2022). Within the realm of Buddhist cultural spaces, ecological balance is stressed as a method that motivates locals and visitors to adopt sustainable practices that are anticipated to enrich visitor experiences while sharing communal responsibilities for environmental protection (Capper, 2022; Liu, 2015). Similarly, the promotion of conservation awareness under Buddhist philosophy forms one of the key agendas of sustainable management (Sivaraksa, 2011). The teachings propel deeper understanding of the interconnectivity of life, to encourage the local inhabitants and the visitors to act responsibly to preserve and respect the environment (Koščak & O'Rourke, 2023). Such an integrated approach supports the tourism management processes within the contexts of the developmental and contemporary spiritual/cultural significance of Buddhist sites, where profound experiences will be created for the visitors and the resident communities (Kim et al., 2020).

#### *Support for Local Communities*

Sustainable tourism leverages local community involvement and opportunities created by the economic returns generated by these initiatives (Ashley et al., 2007). In most cases, Buddhist cultural spaces are located at the heart of communities, opening plenty of opportunities for interaction and development (Jones,

2003). The tourism income of such areas provides finances to enable a local population to become more economically stable and provide funds for educational, health, or welfare initiatives to better the lives of its residents (Novandi & Adi, 2021). Economic income from tourism in Buddhist sites often goes back to supporting community business endeavors, such as facility improvements such as schools or medical clinic refurbishing. Mountains populated with Buddhist monks attract pilgrim visitors who contribute to economic prosperity (Laliberté, 2011). Pollock (2019) has further pointed out that this stream of income strengthens community projects, builds growth for the benefit of residents, and maintains the cultural heritage of such areas (Hampton, 2005). Muhanna (2006) explains that, from the financial support brought in by tourism, communities are able to maintain and restore their historical and cultural sites, further promoting sustainable tourism.

Involving local communities in tourism serves to solidify cultural identities and pride. This can be seen in various Buddhist cultural spaces, which provide a platform for locals to showcase to visitors various traditional crafts, rituals, and cooking practices (Dong, 2020). This interaction enables residents to showcase their heritage and generate income by either selling handmade crafts or local cuisine (Dong, 2020; Luekveerawattana, 2012). These interactions establish a symbiotic relationship between tourists and locals by providing an authentic visitor experience while upholding cultural genuineness (Harrison, 2018). In Thailand, for example, local artisans partner with nearby temples to offer workshops about their traditional handicrafts to tourists (Parnwell, 2018). This generates income for artisans and nurtures cultural exchange and understanding between visitors and the local community.

Semwal (2024) elucidate that by actively participating in tourism, communities are positioned to maximize their control over their cultural resources, hence ensuring that their cherished traditions are upheld. Likewise, by supporting local communities through sustainable tourism, responsible travel systems align with the concepts of ethical treatment given to tourists and host communities (Huibin & Marzuki, 2012).

That is to say, the Buddhist cultural spaces channel tourism toward a model that protects the interests of the residents and develops economic resilience (Bui et al., 2020). Not only can it enrich the tourist experience, but this intervention also enables communities to take charge of their welfare by empowering a process that emphasizes socioeconomic equity and inclusion.

Integral to the successful establishment of Buddhist cultural spaces is their role in supporting local communities concerning sustainable tourism (Schroeder et al., 2015; Gilli et al., 2017). Such spaces, through opportunities generated via tourism revenue towards community projects and participation, facilitate improved living standards with cultural integrity (Salazar et al., 2012; Matarrita-Cascante et al., 2010). These interactions between tourists and residents characterize a relationship that is mutually beneficial to local economies and traditional practices, thereby forming better models for sustainable and equitable tourism development.

#### *Encouragement of Ethical Tourism Practices*

The Buddhist principles of mindfulness, compassion, and ahimsa have provided the foundation for ethical conduct closely related to sustainable tourism (Capper, 2022). Such teachings nourish local traditions by encouraging the tourist to contribute positively to society and reduce environmental footprints (Levy et al., 2009). In Buddhism, the ethical prerogative for harmonious coexistence enriches travelers' experiences and facilitates responsible tourism practices that benefit both the traveler and the environment, as noted by Sachs (2002).

Mindfulness, another facet of Buddhist philosophy, is about awareness and presence in the context of an individual's actions and their consequences (Grossman, 2015). Hence, for tourism, this means heightened awareness of the impact tourists have on local cultures and ecosystems (Butler, 1991). Mindful tourists connect more deeply with their environments and develop a better understanding and respect for customs.

Dickinson et al. (2017) note that mindful tourism also promotes stronger ties linking travelers and communities, enriching their travel experiences with due respect toward cultural and environmental

resources. Compassion is another essential Buddhist principle that centers on bearing empathy and concern for others, including incarnate beings and the natural world. With this principle, tourists are more amenable to supporting ethical tourism projects centered on animal welfare and environmental conservation (Butler, 1991). Many Buddhist cultural spaces advocate for responsible wildlife tourism that avoids exploitation and promotes animal well-being (Weizman et al., 2023).

Lovelock & Lovelock (2013) found that ethical considerations have an enormous bearing on tourists' behavior and decisions toward a far more sustainable form of travel (Lovelock & Lovelock, 2013). Non-harming refers to reducing an adverse effect on communities and the environment as much as possible (Kovacs & Ocsai, 2016). This principle encourages tourists to practice ecologically sound principles where they seek to create minimal waste and sustain ecological practices. It was in this frame that, in Buddhist cultural spaces, the culture of non-harming is fostered, and ethical tourism is espoused in line with sustainable development aspirations (Manuel, 2018).

Research suggests that visitors who are carefully informed about responsible tourism are more likely to make conscious choices toward sustainable practices at their destinations (Bramwell & Lane, 2011). Such ethical practices of tourism demonstrate other educational programs, which invariably raise the awareness of tourists as regards the local environment and cultural background of their chosen host community (Loulanski & Loulanski, 2011). Workshops, guided tours, and informational sessions go a long way in helping tourists accept or respect local customs and ecosystems and, therefore, encourage ethical behavior while traveling (Lovelock & Lovelock, 2013; Weiler & Ham, 2002).

It is also touted by Zifferblatt (2020) that educational agendas like such serve to enhance the overall quality of the traveler's trip while empowering them as stewards and custodians of both culture and environment to assume more responsibility for good sustainable practices (Tuppen, 2021). In this vein, the encouragement of ethical practices of tourism through Buddhist thought is pivotal in promoting sustainable tourism (Lu et al., 2017). Endowed with the values of mindfulness, compassion, and non-harm, Buddhist cultural spaces unleash thoughtful engagement on the part of tourists, rendering them beneficial to the local economy and lessening their ecological footprint. In this way, the moments of ethical actions solidly encased in sustainable tourism enhance travelers' experiences and subsequently lend themselves to the prosperity of host communities, just as they conserve cultural and natural resources for development (Sofield, 2003).

### *Long-Term Visitor Engagement*

The attractiveness of Buddhist cultural spaces for visitors is mainly for spiritual experiences and soul searching; it nurtures slowness and pilgrimage shorter than conventional tourism (Guo, 2006; Sheldon, 2020). While this personal development and reflection add richness to the travel experience of an individual, it adheres to the idea of sustainable tourism, which also supports engagement with local cultures and landscapes for the long haul (Guo, 2006). From here on, tourists seeking immersive experiences are more interested in attending and interacting with the local communities than taking easy pictures of beautiful places (Dogan & Kan, 2020). This transition allows for the deepening of relationships with the destinations and an appreciation of communities and the natural environment.

Immersive travel experience enables tourists to appreciate the locals in ways that yield understanding and respect key commitments towards sustainable tourism practices-Košćak & O'Rourke (2023). The Buddhist retreat experience teaches meditators to live in harmony with nature, thereby increasing their cognizance of nature (Nagesh, 2023). Such internal changes last long enough to affect how they carry on with their daily activities (Kotter & Cohen, 2012). Just like in slow travel, there brings an inclination towards appreciating and reflecting upon the nice scenery of the place to these zones of travel upon which they reflect their exquisiteness and significance (Holland & Huggan, 1998), thereby inculcating within them custodianship to keep the environment clean. The engaged person has an increasingly deepened understanding of the relationship between cultural and natural heritage. Cohen and Avieli (2004) support this claim in any sustainability endeavor. They continue that Buddhist cultural spaces attract repeat visitors, where spiritual practices are cultivated (Fisher, 2011; Son & Xu, 2013). These long-distance culturally



defined trips allow local communities to gain access to tourism seasons that are often near-artificially established and provide steady and predictable income, opening gateways for the establishment or expansion of community-based tourism initiatives.

When small businesses capitalize on such a repeat visit pattern, the local economy can benefit through the legitimization of local culture and traditions (Mason & Paggiaro, 2012). Continuity is important for regional economic sustenance, as well as cultural legacy conservation, through interaction between local communities and tourists (Rotherham, 2015). This kind of interaction can provide a platform for adventure in developing sustainable initiatives, where local communities, along with long-time visitors, can raise funds for conserving and restoring local conservation projects, cultural treasures, or educational programs (Leung et al., 2018). This form of interactive development is desirable as it leads to mutualism in building resilience and sustainability accruals for tourism and the host communities.

In a nutshell, long-term visitor engagement in Buddhist cultural spaces increases the opportunities for immersion and self-reflection in sustainable travel principles (Sheldon, 2020). These spaces offer opportunities for deeper engagement with the local culture and scenery for the traveler, encouraging serious engagement with in situ features that lead toward changes in behavior and sustainability. Such interactions enrich travel experiences and allow the local communities to hand down post generations resources of culture and environment.

*Based on Literature Reviews, The Following Hypotheses Are Proposed*

Hypothesis 1: Cultural Preservation positive and meaningful impact on Promoting Sustainable Tourism

Hypothesis 2: Promotion of Environmental Awareness positive and meaningful impact on Promoting Sustainable Tourism

Hypothesis 3: Local Communities Supporting positive and meaningful impact on Promoting Sustainable Tourism

Hypothesis 4: Encouragement of Ethical Tourism Practices positive and meaningful impact on Promoting Sustainable Tourism

Hypothesis 5: Long-Term Visitor Engagement positive and meaningful impact on Promoting Sustainable Tourism

## **Methodology**

The research conducted in early 2024 explored the role of Buddhist cultural spaces in promoting sustainable tourism of prominent Buddhist relic sites in the capital Hanoi and in the northern provinces of Vietnam. Initial queries were derived from an extensive review of literature on sustainable tourism, cultural heritage, and the role of Buddhist spaces in Vietnamese society (Baldwin, 2020; Esfehni & Albrecht, 2018). To capture rich and thorough data, the questionnaire incorporated both scaled items and open-ended questions to gather both quantitative and qualitative insights (Artino et al., 2014). This enabled a comprehensive investigation into the influences of Buddhist cultural spaces on sustainable tourism practices in the regional area.

A pre-pilot test with 30 respondents was conducted before the main survey to assess the clarity, relevance, and reliability of the questions. Such comments from the pre-pilot phase informed adjustments to question phrasing and construction to ensure that the final version accurately reflected the research objectives while ensuring survey respondents had a clear understanding of them (Antony et al., 2019). This iterative process refined the instrument in attaining a nuanced understanding of the role of Buddhist relic sites in promoting sustainable tourism.

Random sampling was done for participants residing near Buddhist relic sites in Hanoi and the northern provinces as illustrated in Table 1. Two hundred respondents participated in the survey spanning various groups with respect to age, gender, and education. Participants for the study were selected to represent the broad orientation of those closely connected to these cultural spaces, thus providing insights into a larger view of how Buddhist sites give aid to sustainable tourism (Paradis et al., 2016). Data were collected via paper-based questionnaires that maximized participation and guaranteed integrity of the responses (Antony et al., 2019).

Rigorous standards of ethical conduct were maintained throughout the study. Participants were informed of the purpose of the study, assured of their voluntary participation, and that their responses would remain anonymous. The research protocol was subject to review and approval by an institutional review board to see to it that the rights and welfare of the participants would be protected (Antony et al., 2019).

**Table 1.** Demographic Characteristics of Survey Participants

		Duration of residency in the Buddhist Cultural Spaces			
		11 15 years		More than 15 years	
		Count	Row N %	Count	Row N %
Age	25 34 years old	39	56.5%	30	43.5%
	35 44 years old	63	57.3%	47	42.7%
	over 44 years old	14	66.7%	7	33.3%
Gender	female	46	57.5%	34	42.5%
	male	70	58.3%	50	41.7%
Education	Bachelor's degree	35	49.3%	36	50.7%
	Secondary school	37	62.7%	22	37.3%
	Vocational training	44	62.9%	26	37.1%

The demographic data collected from the Buddhist site relics located in Hanoi and the northern provinces provided necessary insights into their perceptions toward sustainable tourism. Most of the respondents were long-term residents of these provinces, having lived in those areas for over 11 years, the bulk of them being aged between 25 and 44 years. The gender distribution appears to be more or less equal, with 57.5% being female and 42.5% being male, as respondents have been living in those areas for more than 11 years. The educational background shows great variations, from secondary school to vocational training, with the largest populations of 62.7% and 62.9%, respectively.

Socio-demographic characteristics provided great insight into public perception on Buddhist cultural places promoting sustainable tourism. It has been noted that longer-stay respondents, older than 44, showed somewhat more thoughtfulness about the way tourism impacts these relics sustainability, probably due to their greater involvement over a long length of time with the cultural and spiritual life in the region. Such findings mean that considerations of the demography are indeed to be taken while judging the influence Buddhist cultural spaces may have upon sustainable tourism projects.

## Results and Discussion

### Results

#### *Reliability Analysis*

Cronbach's alpha was used to determine the internal consistency of the various scales included in the research questionnaire, thereby assessing the reliability of the survey instrument used in this study (George & Mallery, 2018). The social sciences have since considered Cronbach's alpha as one of the foremost methods to assess the reliability of psychological instruments and represent the averaged level of correlation of items within a scale from 0 to 1. The value of .5 can be argued as the lower cutoff for an acceptable

alpha-level, whereas anything higher than .8 is deemed "great" considering "the greater the alpha, the better" (Agbo, 2010).

The study tested the reliability of scales measuring various ways in which Buddhist cultural spaces contribute to sustainable tourism, including cultural preservation, promoting environmental awareness, support of local communities, encouragement of ethical tourism practices, long-term visitor engagement, and promoting sustainable tourism. All scales had a Cronbach's alpha value greater than the accepted cutoff of 0.70 and thus probably reflected good internal consistency. This implies the survey instrument is reliable in measuring these constructs in the context of Buddhist cultural spaces.

The Cronbach's alpha for each of the scales is summarized in Table 2. The following scales all exceeded the cutoff value of  $\alpha > 0.70$ : Cultural Preservation ( $\alpha = 0.763$ ), Promotion of Environmental Awareness ( $\alpha = 0.719$ ), Support for Local Communities ( $\alpha = 0.714$ ), Encouraging Ethical Tourism Practices ( $\alpha = 0.797$ ), Long-term Visitor Engagement ( $\alpha = 0.790$ ), and Promoting Sustainable Tourism ( $\alpha = 0.742$ ). This ensures reliability in the results and secures an accurate measurement of survey variables regarding their internal consistency, which backs up the veracity of the data collected in the research study.

The reliability coefficients indicate that the constructs that were measured by the survey—focused on the roles culture spaces as associated with Buddhist teachings have on sustainable tourism—are internally consistent and reliable. Its authenticity thereby supports the ensuing data analysis and findings, assuring the scales measured intended aspects of cultural and tourism dynamics within these Buddhist relic sites (George & Mallery, 2018). The reliability analysis through Cronbach's alpha shows survey tools are strong and dependable for assessing the roles of Buddhist cultural spaces in promoting sustainable tourism. It supports confidence in the measurement and thus forms a solid premise of future data analysis and conclusions of the study.

**Table 2.** Summary of Reliability

Scales	Number of variables observed	Reliability coefficients (Cronbach Alpha)	The correlation coefficient of the smallest total variable
Cultural Preservation (Cul_Preservation)	4	0.763	0.505
Promotion of Environmental Awareness (EA_Promotion)	4	0.719	0.444
Support for Local Communities (LC_Supporting)	4	0.714	0.471
Encouragement of Ethical Tourism Practices (EET_Practices)	4	0.797	0.594
Long-Term Visitor Engagement (LEV_Engagement)	4	0.790	0.590
Promoting Sustainable Tourism (PS_Tourism)	4	0.742	0.494

### *Factor Analysis*

This study employed EFA as the exploratory method of investigating the underlying structure of data collected through the questionnaire designed to clarify the latent constructs associated with the role of Buddhist cultural spaces in promoting sustainable tourism. EFA is a widely renowned statistical procedure that is used to reduce the dimensionality of data and highlight the relationships between variables in order to contribute to the validation of theoretical constructs being examined (Stapleton, 1997). It was particularly useful in the context of exploring how factors like cultural preservation, environmental awareness,



community support, ethical tourism practices, and long-standing visitor engagement interrelate to support sustainable tourism in Vietnam's Buddhist relic sites.

The first step involved checking the appropriateness of the data for factor analysis based on the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity. The KMO value of 0.880 exceeded the minimum acceptable value of 0.60; hence, sample adequacy was assumed, and Bartlett's Test of Sphericity was significant ( $p$ -value  $<0.001$ ), therefore confirming that the observed variables were sufficiently correlated for EFA (Shrestha, 2021). The results of these tests indicated the aptness to perform factor analysis on the dataset.

**Table 3.** Result of Factor Analysis

Rotated Component Matrix						
	Component					
	1	2	3	4	5	6
LEV_Engagement2	.754					
LEV_Engagement4	.751					
LEV_Engagement3	.741					
LEV_Engagement1	.662					
EET_Practices4		.730				
EET_Practices3		.729				
EET_Practices1		.709				
EET_Practices2		.642				
Cul_Preservation1			.737			
Cul_Preservation2			.723			
Cul_Preservation4			.713			
Cul_Preservation3			.637			
LC_Supporting2				.710		
LC_Supporting3				.697		
LC_Supporting1				.688		
LC_Supporting4				.673		
PS_Tourism4					.759	
PS_Tourism1					.692	
PS_Tourism2					.647	
PS_Tourism3					.538	
EA_Promotion1						.737
EA_Promotion4						.700
EA_Promotion2						.623
EA_Promotion3						.598

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Rotation converged in 7 iterations.

Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) =0.880.

Bartlett's Test of Sphericity (Chi-Square =1608.490; df=276; sig.=0.000)

Initial Eigenvalues = 1.190; Extraction Sums of Squared Loadings = 60.043

Factor extraction was performed by Principal Component Analysis with varimax rotation to facilitate the interpretation of the factor loadings (Corner, 2009). The factors were extracted on the basis of eigenvalues greater than 1.0, and, as shown in Table 3, six factors emerged that accounted for a significant percentage of variance in the data (60.043%). The rotated component matrix displayed a clear grouping of variables under each of the factors, consistent with the predictive framework suggested in this study. For instance, variables concerning long-term visitor engagement clustered on the first factor, whereas those pertaining to ethical tourism practices clustered on the second factor, thus suggesting the distinct function each of these plays in the promotion of sustainable tourism. This factor structure provides an empirical basis for subsequent analyses in which these factors will be used then to explore other avenues of how Buddhist cultural sites might contribute to sustainability in tourism practice.

### Correlation Analysis

The study examined the relationship between important variables connected to sustainable tourism in Buddhist cultural spaces: cultural preservation, environmental awareness, community support, ethical tourism practices, and long-term visitor engagement, using Pearson's correlation coefficient (Gogtay & Thatte, 2017; Schober et al., 2018). Positive significant correlations were observed, indicating that higher engagement in one area (e.g., cultural preservation) often led to higher rates of engagement in one or more others (e.g., environmental awareness).

For example, strong correlated pairs were determined preservation and awareness, and ethical tourism and long-term engagement, suggesting these factors are closely interconnected. This strong association laid down a clear path to develop the regression model. Factor sharing has been determined to have a strong positive/negative influence in building a regression model.

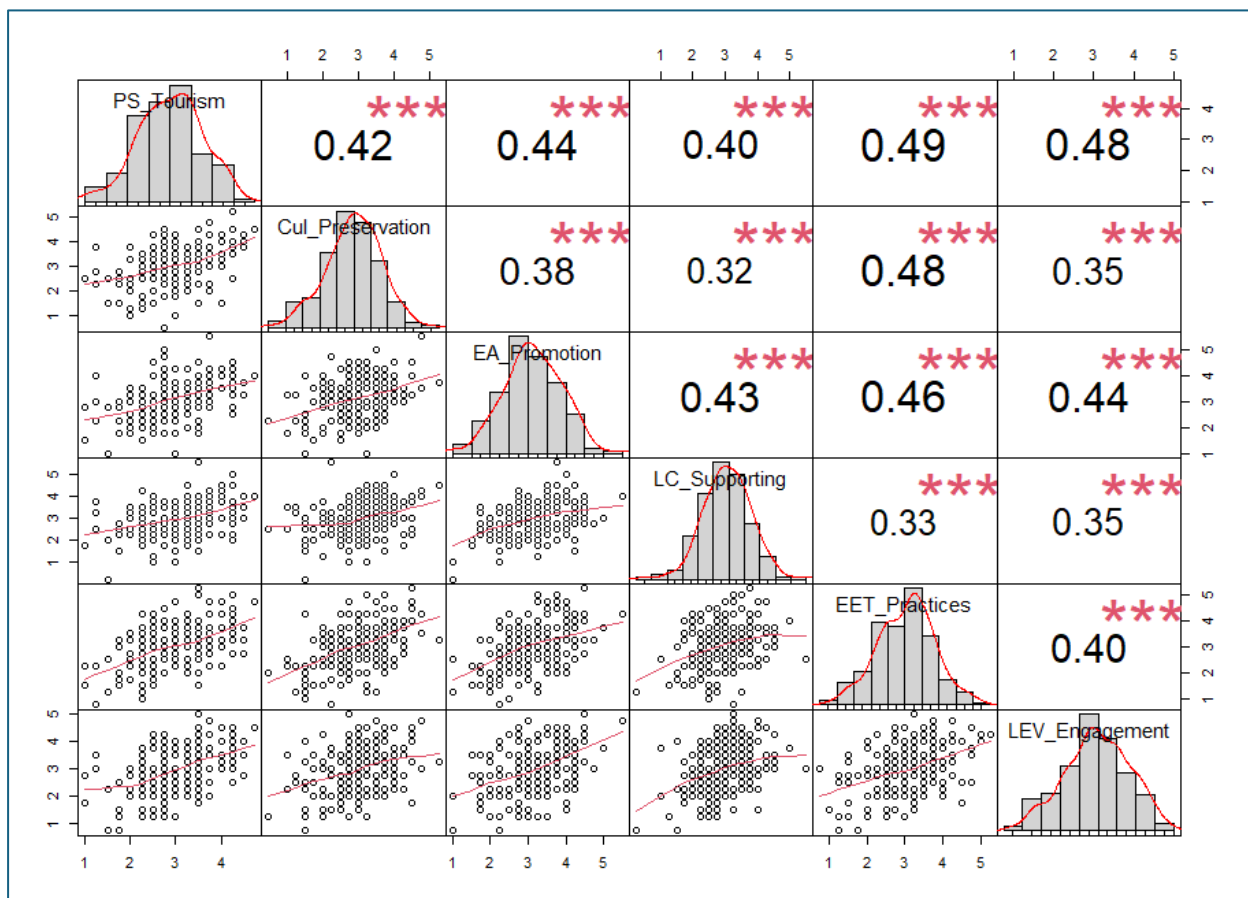


Figure 1. Correlation Analysis Results

The highlighted correlations would further support the ensuing regression analysis in guaranteeing that the relationships modeled were indeed supported by validated associations. The analysis further indicates that cultural preservation, environmental awareness, and ethical tourism practices work synergetically and thus are paramount for advocating sustainable tourism within the cultural spaces of Buddhism in Vietnam.

These correlated relationships observed (Figure 1) are statistically significant; this points out the robust nature of inter-relationships between the variables, lending credence to the selected regression analysis. The correlations noted affix structural validity to the model and justify the continuation of a regression analysis, allowing for the evaluation of the influence of Buddhist cultural spaces on sustainable tourism promotion.

#### *Multivariate Linear Regression Analysis*

The present study utilized a multivariate linear regression to test the hypotheses on the influence of functionalities of the digital platform contribute to the governance and civic engagement of young people (Su & Judd, 2012). The analysis examined six potential independent variables at the same time-- information access, mobilization and organization, engagement and dialogue, awareness and advocacy, education and capacity building, and networking and collaboration--and these variables were selected because there was a strong positive correlation in previous analyses. Thus, it is plausible each of these variables can exert an influence on civic participation, either independently or collectively.

The results of the regression indicated all of the dimensions examined positively impacted civic participation, while engagement, dialogue, networking, and collaboration had a very large impact, underscoring the importance of these functionalities in facilitating active civic engagement through a digital platform.

In addition, the adjusted R-squared value ( $R^2 = 0.505$ ) from the regression demonstrated strong explanatory value of the model, increasing the perception of effectiveness of digital functionalities designed to promote civic engagement among youth. This analysis adds to the empirical evidence for targeted digital strategies designed to increase youth engagement in civic activities, and further clarifies data-driven interventions focused on areas that had the most impact on participation.

**Table 4.** Results of Regression Analysis

<b>Dependent variable:</b>	
PS_Tourism	
<b>Model</b>	
Cul_Preservation	0.123** (0.061)
EA_Promotion	0.115* (0.068)
LC_Supporting	0.142** (0.062)
EET_Practices	0.210*** (0.066)
LEV_Engagement	0.200*** (0.057)
Constant	0.539*** (0.224)
Observations	200
R2	0.505
Adjusted R2	0.490
Residual Std. Error	0.545 (df = 193)
F Statistic	32.868*** (df = 6; 193)
VIF:	Cul_Preservation = 1.40 , EA_Promotion = 1.54, LC_Supporting = 1.31, EET_Practices = 1.153, LEV_Engagement = 1.40.
Note: * $p < 0.1$ ; ** $p < 0.05$ ; *** $p < 0.01$	

The results of the multivariable linear regression analysis (Table 4) indicate that the regression model is valid to explain the results, as evidenced by the statistical significance of the F-test ( $p$ -value = 0.000,  $df = 6; 193$ ) (Hair et al., 2019). The model also does not have multicollinearity, as the variables in the model have a VIF < 2.1. This suggests that the variables are not highly correlated, and the regression coefficients can be estimated with high precision.

### *Hypothesis Test*

The information given in Table 4 regarding the regression analysis corroborates the hypotheses with considerable credence with regard to some factors affecting the promotion of sustainable tourism. Firstly, hypothesis 1 relates to cultural preservation; it is widely accepted, a regression coefficient ( $\beta=0.123$ ) prescriptively goes with  $p=0.001$ , thus leading to the inference that cultural preservation has a strong positive relation with the promotion of sustainable tourism initiatives. This study indicates that the enhancement of cultural preservation initiatives very much adheres to the principles of sustainable tourism; this line of reasoning is now consistently found in the literature that points out a lot toward the safeguarding of cultural heritage as one basic component in sustainable tourism development.

Secondly, hypothesis 2 promoting environmental awareness is accepted and supported by a regression coefficient of ( $\beta=0.115$ ) with an observed  $p$  (0.050). This suggests a statistically significant effect at the 95% confidence level supporting the critical role of environmental awareness in fostering sustainable tourism. It also insists that both tourists and local communities need to be thoroughly informed concerning traditional tourism issues for responsible tourism behavior to gain traction.

Hypothesis 3 on community support is accepted since the regression coefficient is  $\beta=0.142$ , while  $p=0.001$ . The statistical significance of this result highlights the need for community involvement in the promotion of sustainable tourism initiatives. It re-emboldened the very need for integrating local communities in tourism planning and decision-making, as their active participation becomes indispensable for the successful implementation of sustainable tourism practices.

Hypothesis 4 is accepted in favor of promoting ethical tourism practices, for this hypothesis, presented the highest value of regression coefficient in this analysis ( $\beta = 0.210$ ) and that with a  $p$ -value of 0.000. The provision of precise evidence frightens attention toward ethical considerations, such as respect for local cultures and preserving natural resources, for promoting the need for sustainable tourism. The results attest that the promotion of ethical practices leads to substantial improvements in sustainability.

Finally is hypothesis 5: acceptance-for-long-time engagement. This inferred the deep relationships created with visitors influence the promotion of sustainable tourism, supported by regression coefficients of  $\beta = 0.200$  and with a  $p$ -value of 0.000. The evidence indicates that engaged and repeat visitors embrace the practices, promoting overall sustainability aspects of tourism in the particular context under consideration. These hypotheses acceptance is sternly supported by the very numerous positive relationships found through regression analysis. Results add to the comprehensive understanding of some factors shaping sustainable tourism and highlight the need to integrate cultural, environmental, community, ethical, and engagement approaches into tourism management frameworks.

## **Discussion**

The insights generated by this research contribute to the understanding of the operation of sustainability tourism across Vietnam's Buddhist cultural spaces. From the above-mentioned analyses, it emerges that cultural preservation, environmental awareness, community engagement, ethical tourism standards, and repeat business are intertwined in promoting sustainable tourism within cultures endowed with richness.

This cosmopolitan vantage point on the positive correlation between cultural preservation and the actualization of sustainable tourism very candidly professes to reveal the constructive participation of Buddhist cultural spaces in the protection of cultural heritage. The finding generally concurs with existing literature that postulates the need to consider the maintenance of cultural integrity as an undercurrent of

better tourism experiences (Bramwell & Lane, 2011; Bui et al., 2020). To take into instance, emphasis on cultural preservation from the viewpoints of Buddhist sites enables tourism to work hand in hand with members of local communities that lend credence to the historical and spiritual value of such areas. Such an enduring collision is not only enriching visitors' experiences but secures cultural integrity for generations to come.

The study also stresses the need to promote environmental awareness at Buddhist cultural sites as part of the effort to stimulate responsible tourism practices. Consequently, it is important to realize that tourists, as well as the local population, need to be informed about environmental issues to transform behavior towards sustainability (Gössling, 2018). By incorporating environmental knowledge into the tourism experience of Buddhist sites, those working in the field can encourage travelers and local people to adopt behaviors that contribute to environmental conservation, thereby increasing the long-term sustainability of tourism in these settings. In addition, the results show that the support of the local community is a prerequisite for the implementation of sustainable tourism activities in Buddhist cultural sites. The participation of the local population in the planning, implementation and assessment of tourism interventions increases the local capacity, makes the local population more responsible for the management of their destinations and has a positive impact on local communities and cultural values (Liu, 2015). Whether it is promoting sustainable tourism or achieving more comprehensive community benefits from tourism, the active involvement of local people in tourism development in cultural landscapes can achieve the intended target effect. By doing so, local people will be more motivated to reduce the negative impacts of tourism that they will incur, which is the necessary foundation for sustainable tourism in Buddhist cultural landscapes.

While these findings highlight the importance of infusing tourism ethics in sustainable tourism practices within Buddhist cultural spaces, it becomes evident that this would feed into the very conscience of fostering sustainability in tourism through the promotion of ethics, such as respect for local cultures and protection of natural resources (Fennell, 2020). Such practices would add integrity to the tourism experience, thereby encouraging social responsibility whereby tourism causes benefits to the communities and their environments on which they act.

Finally, the legacy of long-term visitor engagement in promotion of sustainable tourism highlights the importance of nurturing long-lasting relationships between tourists and Buddhist cultural spaces. This study indicates how return visitors are prone to participate in sustainable practices and support local initiatives (Miller et al., 2015; Ballantyne et al., 2009). Consequently, while generating long-term engagement, Buddhist cultural spaces may engender recurring clientele that provides a revolving benefit to local communities, therefore buttressing the sustainability of tourism in Vietnam. This study provides valuable insight into the roles that Buddhist cultural spaces play in promoting sustainable tourism in Vietnam. Consideration of such aspects including cultural preservation, environmental awareness, community support, tourism ethics, and long-term visitor engagement in the many management plans of those sites tends to allow stakeholders to derive pragmatic approaches towards sustainability in tourism. The findings stress the need for holistic tourism development whereby the welfare of local communities and the preservation of natural and cultural resources for generations to come are prioritized.

## Conclusion

This study contributes to filling that gap by highlighting the reception of Buddhist cultural spaces in Vietnam for promoting sustainable tourism based on Buddhism, which holds a significant role for locals and the tourism industry. This study demonstrates the importance of Buddhist cultural spaces in the shifting context of sustainability problems under the impact of global tourism in general and developing countries in particular. Vietnam is a case in point, where cultural relics and historical sites are part of the country's rich identity (Jamieson, 2023; Pham et al., 2021). This research seeks to investigate and expand our knowledge of whether cultural preservation, environmental awareness, local community responsiveness, ethical consumption, and long-term engagement of visitors in Buddhist cultural heritage contribute to promoting the sustainability of the tourism sector in Vietnam.



Using multiple linear regression analysis, the results of this study revealed that these factors have a positive impact on sustainable tourism in Vietnamese Buddhism, echoing the findings of previous studies. The results proved that visitors often encounter many unique cultural features within the Buddhist cultural heritage, and cultural preservation has multiple effects in maintaining traditional cultural values, offering local residents an increase in income from tourism and significantly enhancing the satisfaction of visitors. This result corresponds to the arguments of previous researchers, who stressed that tourism orientation based on cultural heritage not only influences the interests of local communities but also affects the preservation of cultural values, thereby promoting the sustainability of tourism (Bui et al., 2020, Dogan and Kan, 2020).

Environmental awareness at these tourist destinations plays an essential role in ensuring responsible behavior among tourists. This result can be explained by the views of several authors, who declared that enhancing environmental awareness through education among tourists can promote the awareness of nature and the environment being effectively protected, thereby promoting sustainable tourism (Capper, 2022; Gössling, 2018). Local community involvement is an important factor that can enhance the sustainability of tourism. This result once again confirms the opinion of Liu and Wall (2019), who reasoned that without the participation of local residents and their active help in promoting Buddhism, the effects of Buddhism on tourism sustainability cannot be improved. As the research argues, communities that are part and parcel of tourism planning and decision-making processes evenly share social and economic benefits, thereby enhancing their resilience (Hampton, 2005).

Ethical tourism practices in space allocation within Buddhist settings had a greater positive impact to prove, its work giving credence to the prominence of ethics in promoting sustainability (Fennell, 2016). Ethical practices geared towards cultural traditions and environmental stewardship have paramount importance to ensure tourism upholds and does not easily derail the integrity of local communities (Lovelock & Lovelock, 2013). Moreover, long-term visitor involvement gives voice to sustainable tourism by showing that sustainable tourism is fundamentally about fostering long-lasting connections between tourists and Buddhist cultural spaces. This affirms the idea that these authors explain through research: that repeat visitors most likely support and engage with sustainable practices over time (Pearce, 2021). In this context, cultivating long-term engagement plays a critical role not only in economic stability but also in creating cultural exchanges that allow the benefits to flow back to the tourists and local communities (Gilli & Ferrari, 2017).

The implications of these findings are far-reaching. The results could guide tourism policymakers and practitioners in integrating cultural preservation, environmental education, community participation, and ethical tourism into their strategies and contribute toward sustained sustainability within Buddhist cultural settings. This is especially important for Vietnam, whose rapid development in tourism demands balanced development, especially concerning the preservation of cultural and environmental resources for posterity (Edgell, 2019; Shinde, 2021). Whatever its merits, this research obviously suffers from some weaknesses. Focusing on Buddhist spaces may mean that the results are not generalizable beyond these contexts. Further, while it is able to visualize an order of association, quantitative methods, in general, may not cover the rich cultural nuances.

Future research should try to cover similar dynamics in other religious or cultural tourism settings, inside and outside of Vietnam. Moreover, the lifelong impacts of the Buddhist cultural spaces regarding sustainable tourism practices remain an inviting area of future inquiry. The study delivers a lucid evaluative understanding of the representations of Buddhist cultural spaces in Vietnam in promoting sustainable tourism. They provide, by virtue of their linkages between cultural preservation, environmental awareness, support for the local community, ethical practices, and long-term visitor engagement, a distinctive model for the development of sustainable tourism. In addition, the findings emphasize the importance of an integrated approach to tourism management that addresses not only economic gains but also the interests of local communities and the preservation of cultural and environmental assets.

## References

- Agbo, A. A. (2010). Cronbach's alpha: Review of limitations and associated recommendations. *Journal of Psychology in Africa*, 20(2), 233-239.
- Ashley, C., De Brine, P., Lehr, A., & Wilde, H. (2007). *The role of the tourism sector in expanding economic opportunity*. Cambridge, MA: John F. Kennedy School of Government, Harvard University.
- Baldwin, C. (2020). The internal and external manifestations of cultural nationalism: A Borobudur case study. *ANU Historical Journal II*, (2), 107-126.
- Ballantyne, R., Packer, J., & Hughes, K. (2009). Tourists' support for conservation messages and sustainable management practices in wildlife tourism experiences. *Tourism management*, 30(5), 658-664.
- Batchelor, M., & Brown, K. (Eds.). (1994). *Buddhism and ecology*. Motilal Banarsidass Publishes.
- Bramwell, B., & Lane, B. (2011). Critical research on the governance of tourism and sustainability. *Journal of Sustainable Tourism*, 19(4-5), 411-421.
- Brown, C., & Zsolnai, L. (2018). Buddhist economics: An overview. *Society and Economy*, 40(4), 497-513.
- Bui, H. T., Jones, T. E., Weaver, D. B., & Le, A. (2020). The adaptive resilience of living cultural heritage in a tourism destination. *Journal of Sustainable Tourism*, 28(7), 1022-1040.
- Butler, R. W. (1991). Tourism, environment, and sustainable development. *Environmental conservation*, 18(3), 201-209.
- Capper, D. (2022). *Buddhist ecological protection of space: a guide for sustainable off-Earth travel*. Rowman & Littlefield.
- Choe, J., & O'Regan, M. (2020). Faith manifest: Spiritual and mindfulness tourism in Chiang Mai, Thailand. *Religions*, 11(4), 177.
- Cohen, E., & Avieli, N. (2004). Food in tourism: Attraction and impediment. *Annals of tourism Research*, 31(4), 755-778.
- Corner, S. (2009). Choosing the right type of rotation in PCA and EFA. *JALT testing & evaluation SIG newsletter*, 13(3), 20-25.
- Crews, D., & Besthorn, F. H. (2016). Ecosocialwork and transformed consciousness: Reflections on eco-mindfulness engagement with the silence of the natural world. *Journal of Religion & Spirituality in Social Work: Social Thought*, 35(1-2), 91-107.
- Dickinson, J. E., Filimonau, V., Hibbert, J. F., Cherrett, T., Davies, N., Norgate, S., ... & Winstanley, C. (2017). Tourism communities and social ties: The role of online and offline tourist social networks in building social capital and sustainable practice. *Journal of Sustainable Tourism*, 25(2), 163-180.
- Dogan, E., & Kan, M. H. (2020). Bringing heritage sites to life for visitors: towards a conceptual framework for immersive experience. *Advances in Hospitality and Tourism Research (AHTR)*, 8(1), 76-99.
- Dong, T. B. (2020). Cultural tourism: An ethnographic study of home stay in Briddim Village, Nepal. *The Gaze: Journal of Tourism and Hospitality*, 11(1), 10-36.
- Edgell Sr, D. L. (2019). *Managing sustainable tourism: A legacy for the future*. Routledge.
- Edgell, D. L., Swanson, J., Allen, M. D., & Smith, G. (2008). *Tourism policy and planning: Yesterday, today, and tomorrow*. Routledge.
- Esfehani, M. H., & Albrecht, J. N. (2018). Roles of intangible cultural heritage in tourism in natural protected areas. *Journal of heritage tourism*, 13(1), 15-29.
- Fennell, D. A. (2020). *Ecotourism*. Routledge.
- Fisher, G. (2011). In the footsteps of the tourists: Buddhist revival at museum/temple sites in Beijing. *Social Compass*, 58(4), 511-524.
- Geçikli, R., Turan, O., Lachytová, L., DAĞLI, E., Kasalak, M. U. R. A. D., Uğur, S. İ. N. E. M., & Guven, Y. (2024). Cultural heritage tourism and sustainability: A bibliometric analysis. *Sustainability*, 16(15), 1-16.
- George, D., & Mallery, P. (2018). Reliability analysis. In *IBM SPSS statistics 25 step by step* (pp. 249-260). Routledge.
- Gilli, Monica, and Sonia Ferrari. (2017). Marginal places and tourism: the role of Buddhist centers in Italy." *Journal of tourism and cultural change*, 15(5), 422-438.
- Gogtay, N. J., & Thatte, U. M. (2017). Principles of correlation analysis. *Journal of the Association of Physicians of India*, 65(3), 78-81.
- Goodwin, H. (2011). *Taking responsibility for tourism* (pp. 1-256). Woodeaton: Goodfellow Publishers Limited.
- Gordon, J. E. (2018). Geoheritage, geotourism and the cultural landscape: Enhancing the visitor experience and promoting geoconservation. *Geosciences*, 8(4), 1-25.
- Gössling, S. (2018). Tourism, tourist learning and sustainability: An exploratory discussion of complexities, problems and opportunities. *Journal of Sustainable Tourism*, 26(2), 292-306.
- Grossman, P. (2015). Mindfulness: awareness informed by an embodied ethic. *Mindfulness*, 6(1), 17-22.
- Guo, C. (2006). Tourism and the spiritual philosophies of the "Orient". In *Tourism, religion and spiritual journeys* (pp. 121-138). Routledge.
- Habisch, A., & Bachmann, C. (2016). Empowering practical wisdom from religious traditions: a ricoeurian approach. *International Journal of Corporate Social Responsibility*, 1, 1-9.
- Hair Jr, J., Page, M., & Brunsveld, N. (2019). *Essentials of business research methods*. Routledge.
- Hampton, M. P. (2005). Heritage, local communities and economic development. *Annals of tourism Research*, 32(3), 735-759.
- Hanh, T. N. (2010). *Peace is every step: The path of mindfulness in everyday life*. Random House.
- Higgins-Desbiolles, F., Carnicelli, S., Krolkowski, C., Wijesinghe, G., & Boluk, K. (2019). Degrowing tourism: Rethinking tourism. *Journal of Sustainable Tourism*, 27(12), 1926-1944.
- Holland, P., & Huggan, G. (1998). *Tourists with typewriters: Critical reflections on contemporary travel writing*. University of Michigan Press.

- Hughes, K., & Ballantyne, R. (2001). Interpretation in ecotourism settings: investigating tour guides' perceptions of their role, responsibilities and training needs. *Journal of Tourism Studies*, 12(2), 2-9.
- Huibin, X., & Marzuki, A. (2012). Community participation of cultural heritage tourism from innovation system perspective. *International Journal of Services Technology and Management*, 18(3-4), 105-127.
- Huong, H. T. T., Evirayani, M., Derau, H., Dayekh, L., Chi, T. T. A., Ledune, C., ... & Ngoc, N. T. B. (2024). Community-based Tourism Governance towards Sustainable Development in the Northern Mountainous Region of Vietnam: A Case Study of Hoa Binh Province. *Vietnam Journal of Social Sciences & Humanities*, 10(2).10.33100/tckhxhvn10.2.HoangThiThuHuong.etal
- Issini, G., Polverini, D., & Pugnaroni, F. (2009, July). Virtual reconstruction and real-time interactive visualization of the Monumental area between Thien Mu Pagoda and Van Thanh Temple in Hue City (UNESCO site), Vietnam. In 2009 13th International Conference Information Visualisation (pp. 561-567). IEEE.
- Jamieson, N. L. (2023). *Understanding Vietnam*. Univ of California Press.
- Jones, K. (2003). *The new social face of Buddhism: A call to action*. Simon and Schuster.
- Kim, B., Kim, S., & King, B. (2020). Religious tourism studies: evolution, progress, and future prospects. *Tourism Recreation Research*, 45(2), 185-203.
- Košćak, M., & O'Rourke, T. (Eds.). (2023). *Ethical and responsible tourism: managing sustainability in local tourism destinations*. Taylor & Francis.
- Kovacs, G., & Ocsai, A. (2016). Mindfulness and non-violence in business. *Ethical Leadership: Indian and European Spiritual Approaches*, 171-189.
- Laliberté, A. (2011). Buddhist revival under state watch. *Journal of Current Chinese Affairs*, 40(2), 107-134.
- Lee, K. (2017). Eco-mindfulness in Buddhism. *Journal of Literature and Art Studies*, 7(12), 1645-1650.
- Lee, S. S. (2020). Buddhist Art and Architecture. In *Oxford Research Encyclopedia of Asian History*.
- Lee, W. H., & Moscardo, G. (2005). Understanding the impact of ecotourism resort experiences on tourists' environmental attitudes and behavioural intentions. *Journal of sustainable tourism*, 13(6), 546-565.
- Lehto, X., Davari, D., & Park, S. (2020). Transforming the guest-host relationship: A convivial tourism approach. *International Journal of Tourism Cities*, 6(4), 1069-1088.
- Leung, Y. F., Spenceley, A., Hvenegaard, G., Buckley, R., & Groves, C. (2018). *Tourism and visitor management in protected areas: Guidelines for sustainability (Vol. 27)*. Gland, Switzerland: IuCN.
- Levy, Stuart E., and Donald E. Hawkins. (2009). Peace through tourism: Commerce based principles and practices. *Journal of Business Ethics*, 89, 569-585.
- Lin, C. T. (2023). All about the human: A Buddhist take on AI ethics. *Business Ethics, the Environment & Responsibility*, 32(3), 1113-1122.
- Liu, M. (2015). *Is Colorado Buddhism Green? A Study of the Interaction of Buddhist Practice with Environmental Concerns*. University of Denver.
- Loulanski, T., & Loulanski, V. (2011). The sustainable integration of cultural heritage and tourism: A meta-study. *Journal of sustainable tourism*, 19(7), 837-862.
- Lovelock, B., & Lovelock, K. (2013). *The ethics of tourism: Critical and applied perspectives*. Routledge.
- Lu, D., Liu, Y., Lai, I., & Yang, L. (2017). Awe: An important emotional experience in sustainable tourism. *Sustainability*, 9(12), 2189.
- Luekveerawattana, S. (2012). Cultural landscape for sustainable tourism case study of Amphawa community. *Procedia-social and behavioral sciences*, 65, 387-396.
- Lytras, P., & Papageorgiou, A. (2015). *Tourism that hurts: The invisible and defamatory side of tourism*. Papazisis Publishers.
- Manuel, Z. E. (2018). *Sanctuary: A meditation on home, homelessness, and belonging*. Simon and Schuster.
- Mansoor, M., Awan, T. M., & Paracha, O. S. (2022). Sustainable buying behaviour: An interplay of consumers' engagement in sustainable consumption and social norms. *International Social Science Journal*, 72(246), 1053-1070.
- Mason, M. C., & Paggiaro, A. (2012). Investigating the role of festivalscape in culinary tourism: The case of food and wine events. *Tourism management*, 33(6), 1329-1336.
- Matarrita-Cascante, D., Brennan, M. A., & Luloff, A. E. (2010). Community agency and sustainable tourism development: The case of La Fortuna, Costa Rica. *Journal of sustainable tourism*, 18(6), 735-756.
- Miller, D., Merrilees, B., & Coghlan, A. (2015). Sustainable urban tourism: Understanding and developing visitor pro-environmental behaviours. *Journal of Sustainable Tourism*, 23(1), 26-46.
- Muhanna, E. (2006). Sustainable tourism development and environmental management for developing countries. *Problems and Perspectives in Management*, 4(2), 14-30.
- Nagesh, N. V. (2023). Harmonizing Hearts and Habitats: The Symbiosis of Brahma Kumaris Raja Yoga Meditation and Environmental Consciousness. *Journal of Emerging Technologies and Innovative Research*, 10(8), d697-d708.
- Novandi, H. R., & Adi, I. R. (2021). The Impact of Local Economic Development through Community-Based Tourism on Economic Welfare of the Community in Tamansari Village, Banyuwangi, East Java, Indonesia. *Indonesian Journal of Social Work*, 5(1), 1-11.
- Novita, A. A., Ngindana, R., & Putra, E. (2024). Preserving cultural heritage: Integrating traditional values and local arts for sustainable tourism. *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)*, 6(1), 68-77.
- Parnwell, M. J. (2018). Tourism and rural handicrafts in Thailand 1. In *Tourism in south-east Asia (pp. 234-257)*. Routledge.
- Pham, V. M., Van Nghiem, S., Van Pham, C., Luu, M. P. T., & Bui, Q. T. (2021). Urbanization impact on landscape patterns in cultural heritage preservation sites: a case study of the complex of Huế Monuments, Vietnam. *Landscape Ecology*, 36, 1235-1260.
- Rai, H. D. (2020). Buddhism and tourism: A study of Lumbini, Nepal. *Journal of Tourism and Hospitality Education*, 10, 22-52.

- Ram, Y., Nawijn, J., & Peeters, P. M. (2013). Happiness and limits to sustainable tourism mobility: A new conceptual model. *Journal of Sustainable Tourism*, 21(7), 1017-1035.
- Ringer, G. (Ed.). (2013). *Destinations: cultural landscapes of tourism* (Vol. 4). Routledge.
- Rotherham, I. D. (2015). Bio-cultural heritage and biodiversity: emerging paradigms in conservation and planning. *Biodiversity and conservation*, 24, 3405-3429.
- Sachs, R. (2002). *The Passionate Buddha: Wisdom on intimacy and enduring love*. Inner Traditions/Bear & Co.
- Salazar, Noel B. (2012). Community-based cultural tourism: Issues, threats and opportunities. *Journal of sustainable tourism*, 20(1), 9-22.
- Schober, P., Boer, C., & Schwarte, L. A. (2018). Correlation coefficients: appropriate use and interpretation. *Anesthesia & analgesia*, 126(5), 1763-1768.
- Schroeder, Kent. (2015). Cultural values and sustainable tourism governance in Bhutan. *Sustainability*, 7(12), 16616-16630.
- Semwal, R. (2024). Enhancing Cultural Sensitivity and Safeguarding Heritage Sites. In *Sustainable Tourism, Part A: Balancing Conservation and Progress in a Dynamic Industry* (pp. 223-251). Emerald Publishing Limited.
- Sharma, A., & Sodani, P. (2024). Ethics in tourism: Responsibility toward balancing sustainability. In *International Handbook of Skill, Education, Learning, and Research Development in Tourism and Hospitality* (pp. 629-647). Singapore: Springer Nature Singapore.
- Sheldon, P. J. (2020). Designing tourism experiences for inner transformation. *Annals of Tourism Research*, 83, 102935.
- Shinde, K. (2021). "Imported Buddhism" or "Co-Creation"? Buddhist Cultural Heritage and Sustainability of Tourism at the World Heritage Site of Lumbini, Nepal. *Sustainability*, 13(11), 5820.
- Shinde, K. (2024). Managing Buddhist Cultural Heritage for Tourism in India. In *Managing Natural and Cultural Heritage for a Durable Tourism* (pp. 365-381). Cham: Springer Nature Switzerland.
- Shrestha, N. (2021). Factor analysis as a tool for survey analysis. *American journal of Applied Mathematics and statistics*, 9(1), 4-11.
- Singh, R. P., Rana, P. S., & Olsen, D. H. (2021). Environment as a sacred space: Religious and spiritual tourism and environmental concerns in Hinduism. In *The Routledge Handbook of Religious and Spiritual Tourism* (pp. 135-151). Routledge.
- Singh, R., Tiwari, A. K., Sharma, A., Patel, S. K., & Singh, G. S. (2022). Valuing ecosystem services of sacred natural sites in the anthropocene: a case study of Varanasi, India. *Anthropocene Science*, 1(1), 121-144.
- Sivaraksa, S. (2011). *The wisdom of sustainability: Buddhist economics for the 21st century*. Souvenir Press.
- Sofield, T. H. (Ed.). (2003). *Empowerment for sustainable tourism development*. Emerald Group Publishing.
- Son, A., & Xu, H. (2013). Religious food as a tourism attraction: The roles of Buddhist temple food in Western tourist experience. *Journal of Heritage Tourism*, 8(2-3), 248-258.
- Stapleton, C. D. (1997). *Basic Concepts and Procedures of Confirmatory Factor Analysis*. Eric
- Steger, M. B., & James, P. (2019). *Globalization matters: Engaging the global in unsettled times*. Cambridge University Press.
- Su, C. L., & Judd, K. L. (2012). Constrained optimization approaches to estimation of structural models. *Econometrica*, 80(5), 2213-2230.
- Suryani, W. (2024). Cultural and heritage tourism trends for sustainable tourism. *Special Interest Trends for Sustainable Tourism*, 1-15.
- Tallis, H., Kareiva, P., Marvier, M., & Chang, A. (2008). An ecosystem services framework to support both practical conservation and economic development. *Proceedings of the National Academy of Sciences*, 105(28), 9457-9464.
- Tengberg, A., Fredholm, S., Eliasson, I., Knez, I., Saltzman, K., & Wetterberg, O. (2012). Cultural ecosystem services provided by landscapes: Assessment of heritage values and identity. *Ecosystem Services*, 2, 14-26.
- Truong, T. D. (2014). Asian Values and the Heart of Understanding: A Buddhist View. In *Asian Values* (pp. 43-69). Routledge.
- Tu, V. T., Hang, C. T., & Son, N. T. (2018). Conservation of Natural and Cultural Heritage in the Huong Son Complex of Natural Beauty and Historical Monuments, Northern Vietnam. *世界遺產学研究*, 9-16.
- Tuppen, H. (2021). *Sustainable Travel: The essential guide to positive impact adventures*. White Lion Publishing.
- Vu, M. C., & Tran, T. (2021). Trust issues and engaged Buddhism: The triggers for skillful managerial approaches. *Journal of Business Ethics*, 169(1), 77-102.
- Weiler, B., & Ham, S. H. (2002). Tour guide training: A model for sustainable capacity building in developing countries. *Journal of Sustainable Tourism*, 10(1), 52-69.
- Weizman, R., Talmage, C. A., Allgood, B., & Barylak, C. (2023). Reconciling culture and conservation of wildlife: Field insights regarding sustainable community development projects and stakeholder well-being. *Sustainable Development*, 31(1), 223-236.
- Wickramasinghe, K. (2013). Environmental Management Practices in the Hotel Sector in Sri Lanka. *Hospitality and Tourism Management-2013*, 144-154.
- Winter, T. (2009). The modernities of heritage and tourism: interpretations of an Asian future. *Journal of Heritage Tourism*, 4(2), 105-115.
- Wu, H. C., Chang, Y. Y., & Wu, T. P. (2019). Pilgrimage: What drives pilgrim experiential supportive intentions?. *Journal of Hospitality and Tourism Management*, 38, 66-81.

Appendix

### *Questionnaire*



Your profile: Please select ONE answer from each statement that best describes you.

Age:  Under 18  18-24  25-34  35-44  45-54  55-64  65 and above

Gender:  Male  Female

Duration of residency in the area:  1-5 years  6-10 years  11-15 years  More than 15 years

Educational background:  Primary school  Secondary school  Vocational training  Bachelor's degree  
 Master's degree  Doctorate or higher

This survey examines the role of Buddhist cultural spaces in promoting sustainable tourism. There is no correct or incorrect response on this scale. Please read each statement carefully and indicate your level of agreement using a 5-point Likert scale, where 1 corresponds to "Strongly Disagree" and 5 corresponds to "Strongly Agree."

Cul_Preservation	<b>Cultural Preservation</b>					
<i>Cul_Preservation1</i>	The presence of tourists helps to maintain our traditional rituals and practices.	(1)	(2)	(3)	(4)	(5)
<i>Cul_Preservation2</i>	Local festivals and cultural events are preserved due to tourist interest.	(1)	(2)	(3)	(4)	(5)
<i>Cul_Preservation3</i>	Tourism contributes to the conservation of historical sites in our community.	(1)	(2)	(3)	(4)	(5)
<i>Cul_Preservation4</i>	The economic benefits from tourism support cultural preservation efforts in our area.	(1)	(2)	(3)	(4)	(5)
EA_Promotion	<b>Promotion of Environmental Awareness</b>					
<i>EA_Promotion1</i>	Our Buddhist community organizes events focused on environmental conservation and sustainability.	(1)	(2)	(3)	(4)	(5)
<i>EA_Promotion2</i>	Visitors to our Buddhist space are encouraged to engage in eco-friendly practices during their stay	(1)	(2)	(3)	(4)	(5)
<i>EA_Promotion3</i>	The teachings of Buddhism promote a strong sense of responsibility toward protecting the environment.	(1)	(2)	(3)	(4)	(5)
<i>EA_Promotion4</i>	Our community actively participates in local environmental initiatives, such as clean-up drives and tree planting.	(1)	(2)	(3)	(4)	(5)
LC_Supporting	<b>Local Communities Supporting</b>					
<i>LC_Supporting1</i>	Residents actively participate in tourism-related activities in our Buddhist space.	(1)	(2)	(3)	(4)	(5)
<i>LC_Supporting2</i>	The tourism industry provides significant financial support to our local community.	(1)	(2)	(3)	(4)	(5)
<i>LC_Supporting3</i>	Local artisans benefit economically from the tourism generated by our Buddhist space.	(1)	(2)	(3)	(4)	(5)
<i>LC_Supporting4</i>	Community involvement in tourism fosters local pride and cultural identity.	(1)	(2)	(3)	(4)	(5)
EET_Practices	<b>Encouragement of Ethical Tourism Practices</b>					



<i>EET_Practices1</i>	Tourists are educated about local customs when they visit our Buddhist space.	(1)	(2)	(3)	(4)	(5)
<i>EET_Practices2</i>	Ethical behavior toward the environment is promoted among visitors in our area.	(1)	(2)	(3)	(4)	(5)
<i>EET_Practices3</i>	Our Buddhist space effectively promotes responsible tourism practices.	(1)	(2)	(3)	(4)	(5)
<i>EET_Practices4</i>	Tourists generally show respect for our cultural heritage during their visits.	(1)	(2)	(3)	(4)	(5)
<i>LEV_Engagement</i>	<b>Long-Term Visitor Engagement</b>					
<i>LEV_Engagement1</i>	Many visitors return frequently to participate in activities at our Buddhist space.	(1)	(2)	(3)	(4)	(5)
<i>LEV_Engagement2</i>	Long-term visitors contribute positively to community-based tourism initiatives.	(1)	(2)	(3)	(4)	(5)
<i>LEV_Engagement3</i>	The presence of repeat visitors has a beneficial impact on our local economy.	(1)	(2)	(3)	(4)	(5)
<i>LEV_Engagement4</i>	Relationships between locals and long-term visitors strengthen over time.	(1)	(2)	(3)	(4)	(5)
<i>PS_Tourism</i>	<b>Promoting Sustainable Tourism</b>					
<i>PS_Tourism1</i>	Our Buddhist space prioritizes environmental conservation in tourism practices.	(1)	(2)	(3)	(4)	(5)
<i>PS_Tourism2</i>	The community benefits from tourism practices aimed at sustainability.	(1)	(2)	(3)	(4)	(5)
<i>PS_Tourism3</i>	Sustainable tourism initiatives are actively promoted in our Buddhist space.	(1)	(2)	(3)	(4)	(5)
<i>PS_Tourism4</i>	The tourism practices here help preserve our cultural and natural resources.	(1)	(2)	(3)	(4)	(5)

Thank you for participating in this study!