Embarking Model of a Key for Smart Buddhistic Tourism

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Abstract

The objective of this article is to Embarking Model of a Key for Smart Buddhistic Tourism. In order to gathering data, multiple research techniques and methods were employed including; quantitative and qualitative research, and focus group inputs from numerous experts and scholars in the field of Buddhistic Tourism. To correlate the data, the findings were divided into nine distinct categories; 1) integrated infrastructural development, 2) enhancing the holistic tourism experience, 3) modern marketing development to match tourists' interests, 4) self-sustaining practices that reduce the negative impact on environment, culture, and ecosystem, 5) strengthening practical guidelines for Buddhistic Tourism promotion, 6) branding products of Buddhistic tourism, 7) developing new products in alignment with Buddhistic tenets, 8) designing diffusion innovation, 9) practicing Thai wisdom for "smart tourism" in concordance with Thai governmental policies and guidelines. The implications of the processed data reveal the importance of Buddhistic Tourism as a niche market of the total tourism economy. Rather than relying on appealing to a specific interest in order to attract tourists, Buddhistic Tourism is inclusive of much of the historical and current art and culture of Thailand.
Keywords: Buddhistic Tourism, Tourism Management, Holistic Tourism, Smart Tourism

Introduction

With regards to tourism, Thailand is globally ranked 10th as the country with the most tourists visiting annually. In 2017, 35.4 million people were recorded travelling to Thailand generating USD $57.5 million. This amount of money places Thailand 4th globally for the amount of tourism revenue (UNWTO, 2018). Thailand's tourism exemplifies diversity with multiple attractions such as; adventure tourism, ecotourism, medical tourism, cultural tourism, health tourism, recreational tourism, business tourism, cruise tourism, and educational tourism (Sharafuddin, 2015). Along with the previous list is the category of Buddhistic tourism. This niche not only attracts foreign tourists from all over the world, but also many Thai people for vacations. In addition, religious tourism is considered as the significant motivation of religious tourism experiences through tourism products such as art and culture, tradition, and architecture (Strategic Initiatives & Government Advisory Team,

2012). Religious tourism is also the impetus to develop various facilities for accommodating tourists differing in culture, civilization, belief, and spirituality. Religious preservation and promotion is a crucial tool to raise awareness of the protection of mankind's cultural heritage (UNWTO, 2007).

Consequently, numerous religious tourists travel to several important religious sites yearly. Many of these tourists travel in order to have a direct experience through physically connecting with a place where a religion originated. Most major religions have an origin point such as; Mecca being the center of Islam with every Muslim being required to visit once in their life, Jerusalem has the distinction of hosting both Judaism and Christianity, the Vatican of Rome is the epicenter for the Catholics, while India and Nepal host many historic sites associated with the origin of Buddhism.

Though Thailand is not directly connected to the origin of Buddhism, it is considered the most prosperous Buddhist country of the world today (Karnjanakit, 2014).

One of the main forces shaping and maintaining the Thai lifestyle is Buddhism. This religion influences art and culture such that it creates the unique Thai nationality. Buddhism and nationality are so intertwined that most of the cultural and historical heritage cannot be separated into secular and religious. This equates to many possible destinations with regard to tourism. A great many of these temples are wonderful repositories of history, archeology, art, architecture, and customs reflecting the significance of the Thai civilization. In addition, the temples are the tourist resources consisting of the beautiful natural environment and peaceful solitude based on Buddhism (Angkul, 2001). In addition, it was found in tourists' opinion that their decisions to visit Thailand are based on culture, traditional heritage, temples, museums, palaces, communities and local markets (Trivedi, 2017).

The popularity of Buddhistic Tourism can generate great economic benefits, but there are hidden costs and consequences that need to be considered and factored in that for sustainability. For example, the attractions with overwhelming numbers of tourists can disturb the atmosphere of peaceful tranquility within the temple grounds. The monks also have to adjust their Dharma practice and devote time and effort to accommodating tourists' needs and requests. Many of the monks and temple staff cannot cope with the situation because they do not have sufficient knowledge of temple management as a tourist attraction (Raksachom, Nilnama, & Intapanyo, 2013). Along with temple management deficiencies, there are language barriers that interfere and complicate matters. There are not enough specialized tour guides or bilingual monks to be able to communicate properly with tourists for practical or religious matters. Even explaining dress codes and customs for tourists relies on the ability to communicate clearly. Commercialization opportunities that accompany tourist destinations also create problems related to vendors, raising prices and gouging people, leaving trash, disturbing the tranquillity, blocking traffic, harassing tourists, and spoiling the environment. Money also attracts the criminal element along with the merchants. The temple must be on guard against thieves and pickpockets preying on the tourists and warning them about safety measures (Prompanya, 2013). Therefore, according to these various problems, it is significant to investigate deeply how to manage religion attractions, especially Buddhist temples which are tourist resources of historic and cultural heritage and Thai architecture and lifestyle. Unless the temples have effective management, a negative image of Thailand will definitely be created and interfere with tourism popularity.

Due to the complexities surrounding Buddhistic Tourism and sustainability, a comprehensive management plan needs to be established and implemented with proper oversight. Data concerning the paradigm needs to be critically examined and patterns identified for creating a successful plan to ensure a vibrant future. The plan must be flexible and adaptable to deal with the changes that are occurring. Moreover, this study is aimed at being an addition to the

effort of recognizing management guidelines for Buddhistic Tourism in order to create a plan to support Buddhistic Tourism maintaining success into the future.

Objectives

1. To examine the behavior of tourists traveling in a tourist temple.
2. To assess the potential Temple management at a tourist attraction.
3. To propose the Embarking Model of a Key for Smart Buddhistic Tourism

Methodology

This study of Buddhistic Tourism in Thailand incorporated various techniques and methods of research including quantitative and qualitative research. First of all, regarding to the temple selection process in this study, the first consideration involved with the temples in Bangkok area and perimeters with a good reputation and high popularity among Thai and foreigner tourists; in addition, these temples were referred in various tourist websites. Thus, 120 temples were chosen.

Then researcher considered 120 temples to be chosen as the most frequent visits ranking from one to ten, regarding to Buddhistic Tourism program and Buddhistic Tourism information. After this consideration, 15 temples were selected. Researcher then considered these 15 temples with the suitability for being the best practices, based on Office of Tourism Management's standard criteria of historical and cultural attractions involving the potentials to attract tourists, in tourism support, and in tourism management. After measuring the temples with the standard criteria, all 15 temples passed the criteria with the high level relating to their best practices.

As a result, for research sites in the study, the selected temples were;

1) Wat Phra Si Rattana Satsadaram.
2) Wat Phra Chettuphon Wimon Mangkhalaram Ratchaworamahawihan.
3) Wat Arun Rajwararam Ratchaworamahawihan.
4) Wat Traimitr-withayaram worawihan.
5) Wat Benchamabopitr Dusitvanaram.
6) Wat Prayurawongsawas.
7) Wat Sraket Ratchaworamahawihan.
8) Wat Mahathat Yuwaratrangsarit.
9) Wat Patumwanaram Ratchaworawihan.
10) Wat Phichaiyatikaran worawihan.
11) Wat Dhammamongkol.
12) Wat Paknam.
13) Wat Umpawan.
14) Wat Maheyong.
15) Wat Panyanantaram.

In addition, quantitative research samples relied on questionnaires involving 450 Thai tourists and foreign tourists visiting the temples. This study focused on issues such as travel reasons, recognition of Buddhistic Tourism information, main activities in tourism, and souvenir purchasing. The analysis of the potential of tourism management on satisfying tourists' needs was done after they finished the tour program.

Then qualitative research was accomplished through interviews with those directly involved in temple management such as the abbot having the authority to set the temple policy and regulations governing the temple, the staff being responsible for the administration of the temple for tourism, stakeholders involved in the management of Buddhistic Tourism such as travel agencies in temples and souvenir shops, along with tour guides. Another source is a semi-structured interviews which were administered with 15 participants involving the

Buddhistic Tourism situation. Another focus group of 12 people was composed of experts in tourism management, cultural management, and Buddhism management to consider and suggest how to achieve an Embarking Model of a Key for Smart Buddhistic Tourism.

Results

Behavior of Thai and Foreign Tourists

Behavior of Thai and foreigner tourists visiting Buddhist places in Thailand can be characterized as follows;

The reasons for traveling being the ease of traveling was 202 people at 17.00%, followed by the famous temple,166 people at 14.00%, then the security, 163 people at 13.70%, interesting activities, such as traditions, art and culture,142 people at 12.00%. Others were 132 people at 11.20%. The reputation of highly revered monks was 114 people at 9.60%. Good service was 108 people at 9.10%. The value of history, murals, architecture was 88 people at 7.40% accordingly. The smallest group of participants was 71 people regarding on Buddha image and amulet at 6.00%.

The perceptions of temple information were firstly on the internet, 280 people at 25.10%, secondly TV programs, 246 persons at 22.10%. Then book and magazine was 157 people at 14.10%. The radio was 122 people at 11%. Tour agency was 109 at 9.70 %. Information from friends was 101people at 9.10% respectively.

The main tourism activities were firstly the admiration for beauty of architecture was141 people at 19.90 %. Then studying Buddhism principles was 134 people at 18.90 %. Next, participating in religious activities, festivals, and important holidays was 129 people at 18.20%. Other aspects were 102 people at 14.30%. Worship or blessings was 83 people at 11.70%. Making a votive offering was 74 people at 10.40%, and practice meditation was 47 people at 6.60%.

The purchasing behavior of food and drink was 176 people at 22.20%. Then purchasing of a Buddha image or amulet was 159 people at 20.10%, and then arts and handicraft products were 125 people at 15.80%. Textile products were 86 people at 10.90%. Products, décor, and accessories were 72 people at 9.10%. Others were 67 people at 8.40%. Herbal products were 63 people at 8.00% and not buying anything was 44 people at 5.50 respectively.

The potential of tourism with the analysis of tourists' opinions and their satisfaction after the completion of visit, based on 450 of Thai and foreign tourists visiting the temples.

Table 1: Average and standard deviation for post-tourist satisfaction on tourist attractions

Issues	$\overline{X}$	S.D.	Meaning
Tourist attractions	3.40	1.07	fair
Services	3.30	1.04	fair
Facilities	3.32	1.00	fair
Accessibilities	2.90	0.88	fair
Activities	2.96	0.88	fair
Additional services	3.29	1.13	fair
Total	**3.19**	**0.86**	**fair**

As shown in table 1, the overall satisfaction score was fair ($\overline{x} = 3.19$) and standard deviation was (S.D. = 0.86). The highest average score was Tourist attractions ($\overline{x} = 3.40$), followed by facilities ($\overline{x} = 3.32$), followed by services ($\overline{x} = 3.30$), additional services ($\overline{x} = 3.29$), next activities ($\overline{x} = 2.96$) respectively. The lowest score was accessibility ($\overline{x} = 2.90$).

Table 2: Mean and standard deviation for post-tourist satisfaction on services

Issues	$\overline{X}$	S.D.	Meaning
Aesthetics of attractions.	3.39	1.25	fair
Tourist attractions include clear living areas such as the Diocese of Lausanne and lay people.	3.03	1.09	fair
Useful tourist information including signage, maps, exhibits and directions.	3.66	1.36	good
Tourism management function and response.	3.35	1.23	fair
Upkeep and maintenance of facilities.	3.54	1.28	fair
Total	**3.40**	**1.07**	**fair**

From Table 2, the results of the study on post-tourist satisfaction on services were at a fair level ($\overline{x}$ = 3.40) and standard deviation (S.D. = 1.07). Interpretation of tourist information such as signage and exhibits with the highest mean scores were ($\overline{x}$ = 3.66), followed by the tourism management function and response ($\overline{x}$ = 3.54), followed by tourist attractions ($\overline{x}$ = 3.39), Tourism management function and response ($\overline{x}$ = 3.35), respectively. The lowest score was Tourist attractions are clearly divided, such as the diocesan and secular districts ($\overline{x}$ = 3.03).

Table 3: Average and standard deviation for post-tourist satisfaction on services

Issues	$\overline{X}$	S.D.	Meaning
Clear explanation of practices and codes of conduct for tourists.	3.34	1.24	fair
Tourist friendly religious activities.	3.18	1.19	fair
Availability of arranged and guided tours.	3.18	1.22	fair
Convenience services such as shoe cabinets, Changing room	3.57	1.22	good
Security services.	3.22	1.34	fair
Total	**3.30**	**1.04**	**fair**

Table 3 shows the results of the post-tourist satisfaction on activities. It showed that the mean of service satisfaction was moderate ($\overline{x}$ = 3.19) and the standard deviation was (S.D. = 0.86). There are various services such as shoe cabinets, dressing room which the mean score was highest ($\overline{x}$ = 3.57), followed by information, instructions and practices such as ritual, sacrifice ($\overline{x}$ = 3.34), followed by security services ($\overline{x}$ = 3.22), respectively. The lowest scores were tourist friendly religious activities and availability of arranged and guided tours. The average was equal ($\overline{x}$ = 3.18).

Table 4: Mean and standard deviation of post-tourist satisfaction on facilities

Issues	$\overline{X}$	S.D.	Meaning
Utilities and systems operations (electricity / plumbing / telephone / elevator).	3.42	1.38	good
Food and beverage availability for tourists.	3.44	1.33	good
Convenient trash receptacles for tourists.	3.31	1.12	fair
Restroom access for tourists.	3.25	1.28	fair
Parking availability for tourists.	3.19	1.14	fair
Total	**3.32**	**1.00**	**fair**

Table 4 shows that the overall satisfaction score was at fair level ($\bar{x}$ = 3.32) and standard deviation was (S.D. = 1.00). The highest average score was registered for food and beverage ($\bar{x}$ = 3.44), followed by utilities (electricity / water supply / telephone / elevator) ($\bar{x}$ = 3.42), convenient trash ($\bar{x}$ = 3.31), restrooms for tourists ($\bar{x}$ = 3.25) followed in order. The lowest score was Parking availability for tourists ($\bar{x}$ = 3.19).

Table 5: Average and standard deviation for post-tourist satisfaction on accessibilities

Issues	$\bar{X}$	S.D.	Meaning
Access within the temple.	3.05	1.17	fair
Signage visible and useful.	2.72	1.27	fair
Rest area and seating between temples.	3.21	1.31	fair
Handicap accessibility.	2.53	1.24	fair
The standard walkway / ramp	2.98	1.23	fair
Total	**2.90**	**0.88**	**fair**

Table 5 shows that the overall satisfaction score was at fair level ($\bar{x}$ = 2.90) and standard deviation was (SD = 0.88). Rest area had the highest average score ($\bar{x}$ = 3.21), followed by access within the temple ($\bar{x}$ = 3.05), followed by the standard walkway / ramp ($\bar{x}$ = 2.98), signage visible and useful ($\bar{x}$ = 2.72) respectively. The lowest score was given to handicap accessibility ($\bar{x}$ = 2.53).

Table 6: Average and standard deviation of post-tourist satisfaction on activities

Issues	$\bar{X}$	S.D.	Meaning
Activities supporting tourism.	2.77	1.17	fair
Variety with tourist activity offerings.	2.82	1.22	fair
Continuity of tourism activities.	3.28	1.23	fair
Activity appeal.	2.99	1.12	fair
Activities blending with religious traditions.	3.04	1.19	fair
Total	**2.96**	**0.88**	**fair**

Table 6 shows the result of the post-tourist satisfaction on activities with the mean score was at fair ($\bar{x}$ = 2.96) and the standard deviation was (S.D. = 0.88). Continuity of tourism activities had the highest average score ($\bar{x}$ = 3.28), followed by activities blending with religious tradition ($\bar{x}$ = 3.04), followed by activity appeal ($\bar{x}$ = 2.99). Next was variety with tourist activity offerings scoring ($\bar{x}$ = 2.82) respectively. The lowest score is given to activities supporting tourism ($\bar{x}$ = 2.77).

Table 7: Average and standard deviation for post-tourist satisfaction on additional services

Issues	$\bar{X}$	S.D.	Meaning
Currency exchange service.	3.40	1.26	fair
Thai Massage service.	3.11	1.18	fair
Translation service.	3.26	1.22	fair
Security service are available and visible.	3.40	1.32	fair
Handicap service.	3.45	1.33	good
Total	**3.29**	**1.13**	**fair**

As shown on table 7, the result of the post-tourist satisfaction on additional services were found to be fair ($\bar{x}$ = 3.29) and standard deviation (S.D. = 1.13). The highest average score was for handicap services ($\bar{x}$ = 3.45), followed by a currency exchange service and security

services being available and visible ($\bar{x}$ = 3.40), followed by translation services ($\bar{x}$ = 3.26) respectively. The lowest score was Thai massage service. ($\bar{x}$ = 3.11). For the result of the potential of temples in the interviews administered with 15 participants, there are the following findings:

1) The temples have the potential in various historical aspects including uniqueness, architecture, Buddhist painting, valuable Buddhist items, and Thai cultural heritage.

2) The temples have numerous religious activities provided for Buddhistic tourism. For instance, they organize New Year's Eve Prayer and Dharma practice. They also organize various activities relating to the important religious days such as Loi Krathong festival and a bathing ritual in Songkran festival.

3) The temples have satisfactory preparation and management to support tourists, including security for tourists, free clean-drinking water, cloth changing room, and information and recommended signs. However, lacking staff to provide ritual advice, prohibition regulation, and important temple information for tourists still can be rooms to improve.

Embarking Model of a Key for Smart Buddhistic Tourism

The research supports the idea that Buddhistic Tourism is a viable niche market within the tourism economy of Thailand, since it is based on religious offerings and not secular interests, it has unique needs for survival and growth. Due to the fact that Buddhism is an intrinsic aspect of Thai lifestyle and heritage, it is a wonderful vehicle for cultural transmission along with being a repository for Buddhistic tradition. Both secular and religious tourists can enjoy the same attraction for different reasons and interests.

With growing popularity, it is incumbent for the Thai people to focus on preserving and supporting Buddhistic tourism. It is time to create a national management plan that ensures sustainability and promotes preservation of this heritage. The data in this paper is intended to be utilized by those tasked with resolving this issue. There are many current problems and future potential troubles that demand attention and hopefully this paper should offer useful insights with regard to formulating such a management plan.

The recommendations of Embarking Model of a Key for Smart Buddhistic Tourism are 1) It is necessary for temples to have environment protection and management, adjust temple's landscape, and provide tourism safety and security system for tourists, 2) The temples need to have management structure and specific planning and development for Buddhistic tourism, 3) Learning center is necessary for tourists to enhance Buddhist experience and knowledge, Thai culture and wisdom and 4) There is need to utilize satisfaction measurement of tourists for promoting the effective and sustainable Buddhistic Tourism development.

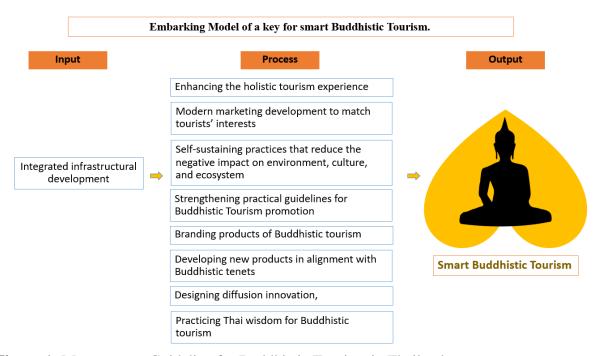The findings were divided into nine distinct categories;

1) Integrated infrastructural development.
2) Enhancing the holistic tourism experience.
3) Modern marketing development to match tourists' interests.
4) Self-sustaining practices that reduce the negative impact on environment, culture, and ecosystem.
5) Strengthening practical guidelines for Buddhistic Tourism promotion.
6) Branding products of Buddhistic tourism.
7) Developing new products in alignment with Buddhist tenets.
8) Designing diffusion innovation.
9) Practicing Thai wisdom for "smart tourism".

Discussion and Conclusion

Based on the information gathered and tabulated of the tourist situation concerning visitors, behavior and the potential of Buddhistic Tourism in Thailand, including inputs from industry focus groups, patterns emerged as data were correlated. The analysis reveals the pressing

need for management measures to be envisioned and applied to support and promote Buddhistic tourism. The research shows that within the general field of tourism, most issues currently are registered at a fair level. The ratings of services, facilities, accessibility, and additional services are acceptable at the moment, but these integrated infrastructures are beginning to require renovation and improvement from heavy use and human traffic. A plan to maintain sustainability is crucial for this tourism to prosper rather than decline.

Modern marketing techniques must be generated with consideration to formal Buddhistic traditions in order for Buddhistic Tourism to flourish and reduce conflicts between visitors and monks. To maintain charm and attractiveness, a cooperative merging must be established between the two sides. Social media and digital marketing have the potential to elevate the experience of both the monks and tourists. For example, usage of QR codes and interactive websites can benefit commercial and educational purposes simultaneously. Tourists can scan a code at the site and learn of the associated history or religious activities promoted. They can also do the same to purchase of product or tour package. The connectivity of the digital age also allows for all the temples throughout the country to be joined and share in spreading their wisdom and charm.

Figure 1: Management Guideline for Buddhistic Tourism in Thailand

Management of Buddhistic Tourism within the context of Thailand today, must be based on creative thinking and innovation in order to create a macro-management plan that can accommodate the impact of future tourism. Tourism Elements Influence the Decision Making in Traveling suggests that the aspect of an attraction is having the good image, the access with the routes to link the tourist attractions, the facilities with clean toilets in sufficient quantity, the residence with good selection of quality food for the tourists, the tourist activities with the creating happiness and not being against the principles of moralities and ethics (Arpornpisal, 2018).

This paper has identified the following nine patterns that can be utilized when generating a map to deal with the issues involved in Buddhistic tourism;

1) Integrated infrastructure development for Buddhistic tourism. Both public and private sectors are needed to form a special committee under the auspices of the Department of

Tourism to prepare and carry out the plan. The scope of this plan should incorporate the following aspects;

1.1 The development of essential facilities including; utilities (electricity / plumbing / telephone / lifts), restaurant and refreshments, trash bins, restrooms, quality food and parking that also meet international standards for handicap access. It must be done under the concept of prevention and mitigation of the potential negative effects of Buddhistic tourism.

1.2 The development of a program to ensure proper signage to guide and inform tourists during the visit. Supplying adequate resting places between temples is also required (Sonchaem, Phuditthanawong, Hutacharoen and Hinjiranan, 2017).

1.3 The development of tourist attractions must be in accordance with behavior and conduct guidelines that do not disturb those that are practicing Buddhism at the temples.

1.4 Proper demarcation between visiting areas and monks' living areas has to be maintained (Krabuansang, 2012).

1.5 The development of protocols regarding signage so that it both visible and understood.

1.6 The development and oversight of additional services related to tourism such as currency exchange, Thai massage, security and tourist police, and translation services.

2) Enhancing a more holistic tourism experience where tourists get to participate in the activities, not just to be observers. Dissemination of proper information so that tourists can be inclusive without being disruptive is essential for this to work without conflicts or problems. This holistic experience is directly dependent on clear communication channels, not only between the monks and the tourists but with the people involved with the business of tourism. In order for the Buddhistic management patterns identified through the research to support this effort, the following suggestions are given;

2.1 Supporting the usage of tour guides to enhance the holistic experience by providing knowledgeable and competent informants to create appreciation with tourists. The guides will require a higher level of competence to add value to the experience. The capability to share the historical and cultural significance about artifacts and observances is critical. (Krabuansang, 2012)

2.2 Create a plan to organize existing museums with new ones to preserve valuable antiquities that cannot withstand the exposure to tourists. These museums will be repositories preserving cultural heritage for the next generation of Thais while acting as tourist attraction.

2.3 Through establishing a Public Relations Publishing program, copies of artwork, historical documents, and media recordings of activities will be made available to the public. A provision will make this remain free for recognized educational institutions and organizations.

2.4 Establishment of Community Learning Centers as places where Buddhist cultural knowledge is shared through local outreach programs. Educational activities within a community will help to transfer and preserve this wisdom. (Prakru Santithammaphirat, 2014)

2.5 Create a security service around that are Buddhist attractions. (Chen and Gursoy, 2001)

2.6 The development of new mechanism and innovations for improving the market development of religious tourism is another alternative. (Hjalager, 2010)

3) Standard tourism marketing techniques that rely on specific interests do not support Buddhistic Tourism adequately. Buddhistic Tourism does not have to rely solely on religious tourists. It can create interest and participation by appealing to the natural curiosity of tourists here for other reasons. Maintaining and revitalizing Buddhist cultural artifacts is essential if tourism is to increase. (Goledner and Ritche, 2008)

4) Establishing and maintaining a high standard of eco-friendly and green policies throughout the tourism industry. Ensure that all the processes associated with, and in support of, tourism are sustainable as possible. Massive education programs and legal enforcement will be required to in order to transition into this management plan.

5) Due to the monetization of Buddhism through the commercial activities associated with Buddhistic tourism, it is important to guard against corruption or criminal malfeasance. There needs to be guidelines establishing transparent accounting methods for every temple and associated venue. (Choomponla, Sangkaew, Srina, and Choomponla, 2006).

6) Establishing a legal brand and certification process overseeing Buddhistic Tourism products. The requirements for earning this label will be in accordance with Buddhist principles.

7) Buddhist standards and certification process have to be established in order to certify that an attraction meets this criteria. This will be applied to all existing attractions and any future ones that will arise.

8) Maximizing multimedia and digital technology usage for both marketing and educational purposes, promoting and supporting everything from QR Codes to interactive websites to virtual reality, all these will take leadership from industrious officials to encourage everyone to adapt to the digital age and change their ways.

9) Creating a program, "Thai wisdom for smart tourism", by combining creative and innovative initiatives to achieve Buddhistic Tourism that is different, examples, local rites and rituals, candle-making in the Buddhist lent festival and the middle of water-offering Pha Pa or the traditional mid-water way offering Pha Pa.

Acknowledgements

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