

## Algorithmic visibility and the transformation of tour guides' professional identity in Bali: A conceptual exploration

Ni Ketut Wiwiek Agustina<sup>1\*</sup>, I Nyoman Sunarta<sup>2</sup>, I Gusti Putu Bagus Sasrawan Mananda<sup>3</sup>, Yohanes Kristianto<sup>4</sup>

<sup>1,2,3,4</sup>Udayana University, Bali-Indonesia; agustina.2290711005@student.unud.ac.id (N.K.W.A.) nyoman\_sunarta@unud.ac.id (I.N.S.) gusmananda@unud.ac.id (I.G.P.B.S.M.) yohanes\_ipw@unud.ac.id (Y.K.)

**Abstract:** This conceptual paper theorizes how algorithmic visibility reshapes the professional identity of tour guides in Bali. Integrating structuration theory and identity work with platform studies and authenticity research, it develops a framework and propositions rather than reporting empirical data. The framework explains how guides negotiate legitimacy across three regimes—cultural (community norms and ritual propriety), algorithmic (ratings, rankings, engagement), and formal (licensing/associations)—and how tensions among them generate identity strain, emotional labor, and market precarity. We propose that guides respond via identity play, narrative layering, and community anchoring, which differentially affect well-being, service quality, and destination image. The paper contributes theoretically by bridging structure–agency perspectives and reframing authenticity as an algorithmically negotiated practice, and practically by outlining policy and capacity-building levers (e.g., dispute resolution for unfair reviews, greater transparency in ranking, and digital literacy training). Situated within Global South debates on cultural labor and digital mediation, the study delineates a research agenda for ethnography, cross-destination comparison, and quantitative tests of algorithmic effects.

**Keywords:** *Algorithmic visibility, Authenticity, Bali, Identity-work, Structuration theory, Tour guiding.*

### 1. Introduction

Tourism has long been recognized as a driver of socio-cultural change, economic development, and identity negotiation within host communities [1, 2]. Within this industry, tour guides occupy a particularly pivotal role as interpreters of culture, mediators of meaning, and facilitators of memorable experiences [3, 4]. Their professional identity is not static but shaped through continuous interaction with tourists, institutions, and the broader socio-technical environment. In the context of Bali—a destination globally branded for cultural richness and spirituality—tour guides are tasked with balancing commercial imperatives and cultural safeguarding [5, 6].

The emergence of digital platforms has intensified this balancing act. Platforms such as TripAdvisor, Airbnb Experiences, and increasingly TikTok and Instagram, employ algorithmic mechanisms to curate visibility, privileging certain guides, tours, or narratives over others [7, 8]. This process, described as algorithmic visibility [9] redefines how guides gain recognition, attract clients, and sustain careers. For Balinese guides, whose professional legitimacy historically depended on state licensing, cultural knowledge, and community endorsement, algorithmic visibility introduces both opportunities and constraints. It democratizes access to markets but simultaneously subjects guides to volatile and opaque ranking systems that may undermine cultural authenticity [10, 11].

To analyze this transformation, identity-work theory offers a critical lens. Identity-work refers to the ongoing practices by which individuals construct, negotiate, and sustain professional selves in response to external pressures and internal aspirations [12, 13]. Tour guides in Bali increasingly

engage in strategies such as narrative layering—providing teaser content online before delivering deeper stories in person—and identity play, experimenting with digital personas to appeal to diverse tourist markets. These practices illuminate the interplay between agency and structure in professional life, aligning with Giddens’s structuration theory that emphasizes duality between enabling and constraining forces [10].

Despite growing recognition of digital transformation in tourism, research has not sufficiently examined how algorithmic visibility intersects with the professional identity of tour guides in the Global South, particularly in culturally dense destinations such as Bali. Existing studies tend to focus either on visitor behavior in digital environments [14, 15] or on authenticity debates in guiding [4, 16]. There remains a gap in integrating these strands to explain the lived realities of guides navigating algorithmic metrics while upholding cultural legitimacy.

This paper aims to address that gap by developing a conceptual framework that integrates structuration theory, identity-work, and digital platform studies to analyze the transformation of Balinese tour guides under conditions of algorithmic visibility. The objective is twofold: first, to theorize the mechanisms by which digital platforms reshape professional identity in guiding; and second, to provide propositions for future empirical research. By doing so, the study contributes to broader debates on cultural labor in tourism, digital mediation, and the evolving role of professional guides in the Global South.

## 2. Literature Review

### 2.1. Tour Guiding and Professional Identity

Tour guiding has been the subject of scholarly interest since the 1970s, when guides were initially described as “pathfinders” and “mentors” who translate cultural landscapes into tourist experiences [1]. Early studies emphasized the communicative role of guides as knowledge transmitters, focusing on accuracy and the preservation of heritage [17, 18]. Over time, this perspective expanded to acknowledge that guides are not neutral transmitters but cultural brokers who actively shape interpretations of place, culture, and people [3, 19].

Professional identity in guiding is inherently relational. It is constructed through interactions with tourists, employers, local communities, and regulatory institutions [10, 20]. Research highlights tensions between authenticity and commodification: while tourists expect genuine cultural immersion, guides often adapt performances to market demands [16, 19]. In Bali, where rituals and traditions remain deeply embedded in everyday life, guides are challenged to maintain authenticity while catering to diverse, global audiences [5, 6].

### 2.2. Authenticity and the Guide–Tourist Relationship

The notion of authenticity has dominated tourism research for decades. Wang [21] distinguished between objective authenticity (verification of original objects), constructive authenticity (socially constructed meanings), and existential authenticity (personal feelings of being true to oneself). Tour guides are instrumental in mediating these forms, often constructing narratives that emphasize cultural depth while simultaneously ensuring accessibility to foreign visitors [1, 22].

However, authenticity is contested in practice. Studies show that guides often engage in selective storytelling, highlighting certain cultural elements while downplaying others to fit tourists’ expectations [10, 23]. In Bali, rituals may be condensed into photo opportunities, raising questions about “staged authenticity” [24]. At the same time, guides leverage personal charisma and improvisation to foster existential authenticity, creating moments of emotional resonance even in commodified settings [25, 26].

### 2.3. Digital Transformation and Algorithmic Visibility

The digital era has radically altered how tourism services are promoted and consumed. Platforms such as TripAdvisor, Google Reviews, Airbnb Experiences, and Instagram have become crucial

intermediaries, reshaping power relations between providers and consumers [7, 8]. Visibility is no longer determined by institutional reputation or word-of-mouth alone but by algorithmic curation—ranking systems, search optimization, and user-generated ratings [9, 15].

Algorithmic visibility refers to the process by which digital platforms allocate exposure to certain providers over others based on opaque computational logics [27, 28]. For tour guides, algorithmic visibility is double-edged: it democratizes market access, allowing freelance or marginalized guides to reach global clients, but also creates dependency on unpredictable metrics [29, 30]. The result is professional precarity, where reputation and livelihood depend less on cultural expertise and more on digital performance.

In Bali, algorithmic visibility intersects with pre-existing cultural and institutional structures. Guides traditionally derive legitimacy from state certification, association membership, and community endorsement [6]. Platforms, however, reward guides who master digital marketing skills, regardless of formal accreditation. This shift challenges older hierarchies and creates friction between “traditional” and “platform-native” guides. Similar dynamics are observed in other Global South destinations, where cultural authority is contested by digital entrepreneurs [31, 32].

#### *2.4. Identity-Work under Digital Pressure*

Identity-work theory provides a framework for analyzing how professionals manage such tensions. Identity-work refers to the ongoing set of activities through which individuals create, sustain, and revise identities in response to social and institutional demands [12, 13]. Scholars distinguish between strategies such as:

Identity play: experimenting with new personas to adapt to changing expectations. For example, guides curate playful, humorous, or spiritual digital personas to attract different tourist segments [29].

Narrative layering: condensing complex stories into short digital teasers while reserving deeper storytelling for in-person tours [33].

Community anchoring: reinforcing legitimacy through association membership, peer support, and collective branding [4].

These strategies reflect the dual pressures of maintaining cultural legitimacy while meeting the algorithmic demands of visibility. For Balinese guides, identity-work often involves reconciling obligations to cultural preservation (e.g., Tri Hita Karana philosophy) with the necessity of digital self-branding [5, 6].

#### *2.5. Tourism Labor and Precarity*

The literature on tourism labor highlights growing precarity under neoliberal and digital regimes [30, 34]. Tour guides, like other cultural intermediaries, are increasingly subjected to audience metrics, seasonal demand, and performance monitoring [35, 36]. The rise of platform economies intensifies this precariousness, with guides dependent on ratings and reviews that may be biased or manipulated [37].

Moreover, guides face emotional labor demands, managing their feelings to produce desired emotional states in tourists [38]. Research indicates that high levels of surface acting—suppressing genuine emotions to maintain professional demeanor—are associated with burnout and identity fatigue [39]. Algorithmic visibility exacerbates these pressures by rewarding constant availability, responsiveness, and self-promotion, blurring the boundaries between personal and professional life [9, 30].

#### *2.6. Summary and Research Gap*

The literature demonstrates that:

Tour guiding is central to the co-construction of authenticity and cultural meaning. Algorithmic visibility reshapes the conditions of professional recognition, privileging digital performance over traditional legitimacy. Identity-work strategies are critical for navigating tensions between authenticity,

market demands, and platform metrics. Tourism labor is increasingly precarious, with emotional and cultural costs borne disproportionately by workers in the Global South.

However, gaps remain. Few studies explicitly integrate identity-work theory, structuration theory, and platform studies to analyze how guides in culturally rich destinations such as Bali negotiate algorithmic visibility. Moreover, conceptual frameworks that link these theories are lacking, limiting opportunities for empirical testing and comparative analysis. This paper addresses these gaps by proposing a conceptual framework that explains how algorithmic visibility mediates the professional identity of Balinese tour guides, with implications for both theory and practice in global tourism research.

### 3. Conceptual Framework

Building on the reviewed literature, this study develops a conceptual framework that integrates structuration theory [10] identity-work theory [12] and the notion of algorithmic visibility [9, 27] to analyze how Balinese tour guides transform their professional identities. At its core, the framework recognizes the duality of structure: while guides exercise agency in constructing digital and cultural personas, their opportunities are simultaneously constrained by platform algorithms, institutional regulations, and community expectations. Identity-work is thus situated within overlapping domains:

Institutional Structures (e.g., government licensing, professional associations).

Cultural Norms (e.g., Balinese traditions, Tri Hita Karana philosophy).

Digital Platforms (e.g., TripAdvisor, TikTok, Airbnb Experiences).

These domains generate both enabling resources (wider visibility, new markets) and constraining conditions (opaque algorithms, authenticity dilemmas, precarity). Guides respond through strategies such as identity play, narrative layering, and community anchoring.

Conceptual Propositions

From the framework, several propositions emerge:

P1: Algorithmic visibility reshapes the criteria of professional legitimacy, privileging digital metrics over traditional credentials.

P2: Tour guides engage in identity-work strategies (e.g., identity play, narrative layering) to reconcile tensions between authenticity and algorithmic demands.

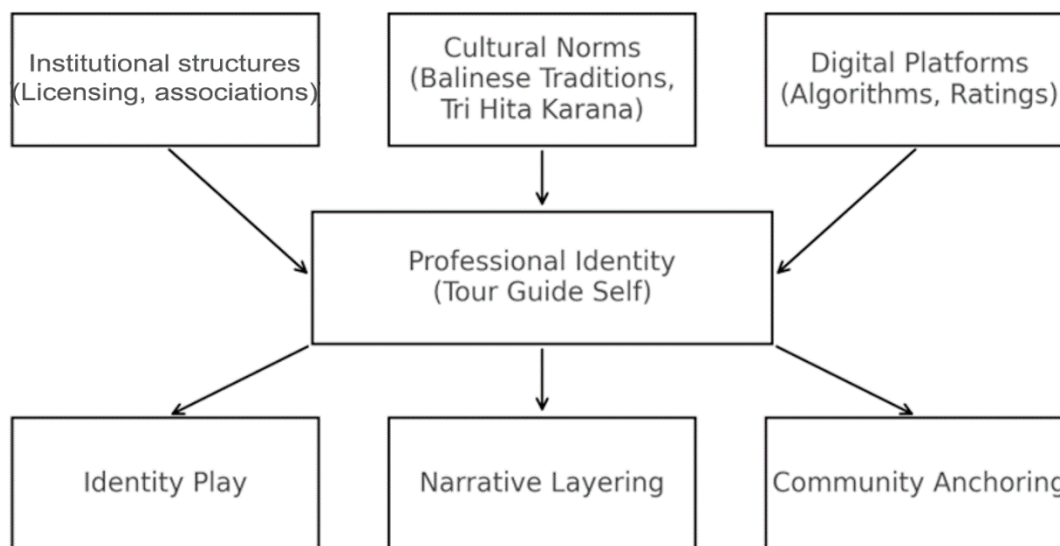
P3: Structuration processes are evident as guides both reproduce and transform cultural narratives under digital mediation.

P4: Emotional labor and identity strain increase when guides' professional worth is tied to volatile algorithmic systems.

P5: Community-based support mechanisms moderate the negative effects of algorithmic precarity, reinforcing resilience and cultural legitimacy.

#### 3.1. Conceptual Framework Diagram

We locate professional identity at the intersection of institutional structures (licensing, associations), cultural norms (e.g., Tri Hita Karana), and digital platforms (algorithms, ratings). Drawing on structuration [32] and identity-work [10] we propose: P1) Algorithmic visibility reshapes legitimacy criteria; P2) Identity-work reconciles authenticity–algorithm tensions; P3) Guides reproduce/transform cultural narratives within digital systems (structuration); P4) Dependence on rankings increases emotional labour and identity strain; P5) Community supports moderate algorithmic precarity.



**Figure 1.**

Conceptual framework: domains → professional identity → identity-work strategies.

The diagram illustrates how professional identity emerges at the intersection of structural forces and agency, mediated by digital visibility and cultural authenticity.

#### 4. Methodological Positioning

This paper is conceptual in nature and emphasizes the synthesis of multiple theoretical perspectives to generate a framework for future research. Conceptual studies are valuable for theory-building in under-researched Global South contexts. We adopt: (i) an integrative literature review (guiding, digital tourism, identity-work, platform labor); (ii) theoretical bridging between structuration and identity-work; and (iii) framework development yielding propositions for empirical testing (ethnography, cross-case comparisons, quantitative designs). This positioning aligns with calls in tourism research for more theory-driven contributions that go beyond descriptive accounts of digital adoption, offering a deeper understanding of how algorithmic systems reshape cultural labor [8, 15].

#### 5. Discussion

##### 5.1. Algorithmic Visibility as a Structuring Force

Digital platforms increasingly mediate the visibility of tourism labor, operating as structuring systems that both enable and constrain professional practices. Drawing on Giddens [33] structuration theory, algorithmic visibility can be understood as part of the “rules and resources” embedded in socio-technical systems. These rules include opaque ranking mechanisms, reliance on user-generated reviews, and platform policies that privilege certain types of content [27, 28]. For tour guides, these algorithmic structures provide access to global audiences but simultaneously reduce agency by forcing conformity to platform logics.

In Bali, guides who traditionally relied on state licensing and community networks for legitimacy now face pressures to maintain constant online visibility. This dynamic illustrates the duality of structure: guides reproduce platform logics by adapting to algorithmic demands (e.g., curating Instagram-friendly narratives), but they also transform the system by embedding cultural elements into digital performances [6, 10].

### 5.2. *Identity-Work in the Digital Age*

The discussion of identity-work highlights the strategies guides adopt in negotiating professional selves under algorithmic pressures.

**Identity Play:** Many guides experiment with multiple personas online—humorous storytellers, cultural ambassadors, or adventure leaders—to appeal to diverse market segments. While this flexibility enables broader visibility, it also risks identity fragmentation, as guides struggle to reconcile playful online personas with community expectations of cultural seriousness [12, 13].

**Narrative Layering:** Guides compress complex rituals into digital “teasers” while reserving deeper storytelling for in-person encounters. This layered approach allows them to navigate the short attention spans encouraged by algorithms while safeguarding cultural depth [29, 33].

**Community Anchoring:** To counteract algorithmic volatility, many guides rely on professional associations and peer support networks. Collective branding, such as community-based tourism initiatives, reinforces cultural legitimacy and provides resilience against negative reviews or sudden shifts in platform algorithms [4, 31].

These strategies demonstrate the dynamic nature of identity-work: rather than passively adapting, guides actively shape their professional selves through agency, albeit within structural constraints.

### 5.3. *Authenticity and the Algorithmic Dilemma*

Authenticity remains a central theme in guiding research, but the digital age introduces new complexities. Algorithms prioritize content that is visually engaging, concise, and emotionally stimulating. This often encourages guides to “stage” authenticity in ways that appeal to tourists’ digital consumption habits [16, 24].

For instance, Balinese ceremonies may be reduced to brief clips optimized for TikTok, potentially diluting cultural meaning. Yet, existential authenticity may still emerge when tourists feel personally moved by these encounters, regardless of whether they are staged [25]. The algorithmic dilemma, therefore, is not a binary choice between authentic and inauthentic performance but a negotiation of layered meanings, mediated by digital visibility.

This resonates with broader debates in cultural tourism, where authenticity is increasingly seen as negotiated and relational rather than fixed [19, 22]. Guides in Bali exemplify this by selectively performing rituals, blending sacred and commercial elements, and reframing them for global audiences.

### 5.4. *Precarity and Emotional Labor*

Another critical issue concerns the precarious nature of tourism labor under platform capitalism. Tour guides are particularly vulnerable because their visibility—and, by extension, income—depends heavily on reviews and algorithmic rankings [37]. Negative reviews, even if biased or inaccurate, can significantly damage professional standing.

This precariousness is exacerbated by the emotional labor required to maintain high ratings. Guides must consistently display enthusiasm, patience, and hospitality, even under stressful conditions [38]. Research confirms that high levels of surface acting are associated with burnout, identity strain, and reduced job satisfaction [39]. In Bali, the pressure to constantly perform both offline (during tours) and online (via content creation and review management) intensifies these challenges, blurring personal and professional boundaries [30]. Thus, algorithmic visibility not only reshapes identity but also amplifies vulnerabilities, creating conditions of emotional exhaustion and professional instability.

### 5.5. *Implications for the Global South*

The transformation of guiding under algorithmic visibility has broader implications for tourism labor in the Global South. Unlike guides in the Global North, who often operate within more regulated and resource-rich environments, guides in destinations such as Bali face asymmetric power relations with global platforms. While platforms extract value from their cultural labor, guides bear the risks of precarity, cultural commodification, and reputational vulnerability [11, 32].



Moreover, the emphasis on digital skills and online branding risks marginalizing older or less digitally literate guides, reinforcing generational divides. This raises equity concerns, as algorithmic systems inadvertently privilege those with access to technology, linguistic proficiency, and marketing skills [8]. Community-based initiatives and policy interventions are therefore essential to ensure inclusive participation and cultural preservation.

### 5.6. *Toward a Research Agenda*

This conceptual article sets the stage for future empirical studies. Based on the framework, three directions are proposed: **Ethnographic Studies of Digital Guiding:** In-depth ethnographies can reveal how guides perform identity-work in both digital and physical contexts, highlighting lived experiences of negotiating authenticity under algorithmic pressure. **Comparative studies across destinations:** cross-cultural comparisons can examine whether the dynamics observed in Bali are mirrored in other Global South contexts, such as Thailand, Vietnam, or Kenya, where cultural tourism is central.

**Quantitative Assessments of Algorithmic Impact:** Surveys and experiments could measure the psychological and economic impacts of algorithmic visibility on guides, including burnout, income variability, and perceptions of legitimacy. By advancing these research directions, tourism scholarship can move beyond descriptive accounts of digital adoption toward a more theoretically informed understanding of cultural labor under platform capitalism.

### 5.7. *Theoretical Contributions*

This study makes three theoretical contributions: **Integration of Structuration and Identity-Work:** By linking structuration theory with identity-work, the study explains how guides both reproduce and transform structures under digital mediation. **Extension of Authenticity Debates:** It highlights how algorithmic systems reconfigure authenticity, introducing new layers of negotiated meaning. **Critical Perspective on Tourism Labor:** It foregrounds the precariousness and emotional toll of guiding in the algorithmic age, with particular relevance to Global South contexts.

## 6. Conclusion and Implications

### 6.1. *Conclusion*

This conceptual paper has explored the transformation of professional identity among Balinese tour guides in the context of algorithmic visibility. By integrating structuration theory [10], identity-work theory [12] and insights from platform studies [9, 27] the study offers a theoretical lens to understand how guides navigate the interplay between cultural authenticity, digital mediation, and precarious labor conditions.

The findings suggest that algorithmic systems are not neutral tools but active structuring forces that redefine professional legitimacy. Tour guides, once legitimized through state licensing, community endorsement, and mastery of cultural narratives, now face a reality where visibility, ratings, and digital engagement significantly determine their professional standing. In response, they engage in strategies of identity play, narrative layering, and community anchoring, demonstrating agency while simultaneously constrained by algorithmic logics.

At a deeper level, the study contributes to ongoing debates in tourism by reframing authenticity as an algorithmically negotiated practice, where meaning is continuously co-created among guides, tourists, and platforms. The precariousness of platform-dependent labor underscores the emotional costs borne by cultural workers in the Global South, who must constantly adapt to volatile ranking systems and the demands of affective performance. In short, this article underscores the dual nature of algorithmic visibility: it offers opportunities for expanded markets and personal branding but also generates vulnerabilities that threaten cultural integrity, equity, and professional well-being.

### 6.2. Practical Implications

The study yields several implications for stakeholders in tourism and hospitality: For Tour Guides: Developing digital literacy and strategic identity-work is essential. Guides should be trained in digital branding while also grounded in ethical frameworks that safeguard cultural integrity. For Tourism Associations: Professional organizations should create collective platforms that amplify guide visibility beyond global platforms, reducing dependence on opaque algorithms. Community-based tourism networks can also buffer against reputational risks. For Policymakers: There is a pressing need for regulatory frameworks that ensure fair labor conditions in digital tourism markets. This includes mechanisms for dispute resolution in cases of unfair reviews, transparency in algorithmic ranking, and support for digital capacity building. For Tourists: Awareness campaigns can encourage responsible consumption of cultural content online, fostering appreciation for cultural depth rather than superficial engagement driven by algorithms.

### 6.3. Theoretical Implications

From an academic perspective, the paper offers three contributions: Bridging Structural and Agency Perspectives: By linking structuration theory with identity-work, it illuminates how tour guides navigate systemic pressures while exercising agency in shaping professional selves. Extending Authenticity Theory: The framework shows that authenticity in tourism is increasingly mediated by digital logics, challenging static notions of “staged” versus “real” performances. Foregrounding the Global South: Much tourism scholarship is Global North-centric; this study highlights how digital precarity disproportionately affects guides in emerging economies, calling for decolonial perspectives in platform studies.

### 6.4. Limitations and Future Research

As a conceptual paper, this study does not present empirical data, which limits its immediate generalizability. However, it establishes a foundation for future research in three directions: ethnographic studies of guides in digital contexts: Observing how guides blend online and offline performances in everyday practice. Cross-regional comparisons: examining whether similar dynamics occur in other cultural tourism destinations in Asia, Africa, and Latin America. Quantitative analyses: Measuring the psychological, economic, and cultural impacts of algorithmic visibility on tourism labor. Future research can also explore intersectional dimensions, such as gender and generation, to understand how digital transformations unevenly affect different groups of guides.

### 6.5. Value of the Study

The value of this study lies in its novel integration of theories and its focus on the Global South. By conceptualizing the professional identity of tour guides through the lens of algorithmic visibility, it advances both tourism theory and practice, the paper contributes to critical debates on cultural labor, digital mediation, and sustainability in Global South tourism contexts. Ultimately, this research highlights the urgent need for more equitable digital futures in tourism, ones that recognize the cultural and emotional labor of guides, while ensuring that technological systems enhance rather than undermine professional dignity and authenticity.

### Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

### Copyright:

© 2025 by the authors. This open-access article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



## References

- [1] M. Adityanandana and J.-F. Gerber, "Post-growth in the Tropics? Contestations over Tri Hita Karana and a tourism megaproject in Bali," *Journal of Sustainable Tourism*, vol. 27, no. 12, pp. 1839–1856, 2019. <https://doi.org/10.1080/09669582.2019.1666857>
- [2] D. Demirdelen Alrawadieh and Z. Alrawadieh, "Perceived organizational support and well-being of tour guides: The mediating effects of quality of work life," *International Journal of Tourism Research*, vol. 24, no. 3, pp. 413–424, 2022. <https://doi.org/10.1002/jtr.2511>
- [3] M. V. Angrosino, *Doing ethnographic and observational research*. Thousand Oaks, CA, USA: Sage, 2007.
- [4] J. Ap and K. K. Wong, "Case study on tour guiding: Professionalism, issues and problems," *Tourism Management*, vol. 22, no. 5, pp. 551–563, 2001. [https://doi.org/10.1016/S0261-5177\(01\)00013-9](https://doi.org/10.1016/S0261-5177(01)00013-9)
- [5] B. E. Ashforth, *Role transitions in organizational life: An identity-based perspective*. New York, NY, USA: Routledge, 2001.
- [6] R. Berger, "Now I see it, now I don't: Researcher's position and reflexivity in qualitative research," *Qualitative Research*, vol. 15, no. 2, pp. 219–234, 2015. <https://doi.org/10.1177/1468794112468475>
- [7] P. Biernacki and D. Waldorf, "Snowball sampling: Problems and techniques of chain referral sampling," *Sociological methods & research*, vol. 10, no. 2, pp. 141–163, 1981. <https://doi.org/10.1177/004912418101000205>
- [8] L. Birt, S. Scott, D. Cavers, C. Campbell, and F. Walter, "Member checking: a tool to enhance trustworthiness or merely a nod to validation?," *Qualitative Health Research*, vol. 26, no. 13, pp. 1802–1811, 2016. <https://doi.org/10.1177/1049732316654870>
- [9] P. Bourdieu, *Distinction: A social critique of the judgement of taste* (R. Nice, Trans.). Cambridge, MA, USA: Harvard University Press, 1984.
- [10] A. D. Brown, "Identities and identity work in organizations," *International Journal of Management Reviews*, vol. 17, no. 1, pp. 20–40, 2015. <https://doi.org/10.1111/ijmr.12035>
- [11] A. Boukis, C. Koritos, A. Papastathopoulos, and D. Buhalis, "Customer incivility as an identity threat for frontline employees: The mitigating role of organizational rewards," *Annals of Tourism Research*, vol. 100, p. 103555, 2023. <https://doi.org/10.1016/j.annals.2023.103555>
- [12] A. Boukis, L. Harris, and C. D. Koritos, "'Give me an upgrade or I will give you a bad review!' Investigating customer threats in the hospitality industry," *Tourism Management*, vol. 104, p. 104927, 2024. <https://doi.org/10.1016/j.tourman.2024.104927>
- [13] G. A. Bowen, "Document analysis as a qualitative research method," *Qualitative Research Journal*, vol. 9, no. 2, pp. 27–40, 2009. <https://doi.org/10.3316/QRJ090207>
- [14] J. Bryon, "Tour guides as storytellers—from selling to sharing," *Scandinavian Journal of Hospitality and Tourism*, vol. 12, no. 1, pp. 27–43, 2012. <https://doi.org/10.1080/15022250.2012.656922>
- [15] D. Buhalis and Y. Sinarta, "Real-time co-creation and nowness service: lessons from tourism and hospitality," *Journal of Travel & Tourism Marketing*, vol. 36, no. 5, pp. 563–582, 2019. <https://doi.org/10.1080/10548408.2019.1592059>
- [16] C. Capineri and A. Romano, "The platformization of tourism: From accommodation to experiences," *Digital Geography and Society*, vol. 2, p. 100012, 2021. <https://doi.org/10.1016/j.diggeo.2021.100012>
- [17] C. A. Santos, Y. Belhassen, and K. Caton, "Reimagining Chinatown: An analysis of tourism discourse," *Tourism Management*, vol. 29, no. 5, pp. 1002–1012, 2008. <https://doi.org/10.1016/j.tourman.2008.01.002>
- [18] B. Cheng, G. Guo, J. Tian, and A. Shaalan, "Customer incivility and service sabotage in the hotel industry," *International Journal of Contemporary Hospitality Management*, vol. 32, no. 5, pp. 1737–1754, 2020. <https://doi.org/10.1108/IJCHM-06-2019-0545>
- [19] H. Chen, I. K. W. Lai, and C. K. Pai, "The value of short tour guide-led travel videos in stimulating tourists' intention through travel inspiration: A mixed-methods study," *Asia Pacific Journal of Tourism Research*, vol. 30, no. 9, pp. 1245–1260, 2025. <https://doi.org/10.1080/10941665.2025.2486035>
- [20] M. Choi, Y. Choi, and H. Lee, "Gen Z travelers in the Instagram marketplace: Trust, influencer type, post type, and purchase intention," *Journal of Hospitality & Tourism Research*, vol. 48, no. 6, pp. 1020–1034, 2024. <https://doi.org/10.1177/10963480231180938>
- [21] N. Wang, "Rethinking authenticity in tourism experience," *Annals of Tourism Research*, vol. 26, no. 2, pp. 349–370, 1999.
- [22] E. Cohen, "The tourist guide: The origins, structure and dynamics of a role," *Annals of Tourism Research*, vol. 12, no. 1, pp. 5–29, 1985. [https://doi.org/10.1016/0160-7383\(85\)90037-4](https://doi.org/10.1016/0160-7383(85)90037-4)
- [23] Y. Cohen-Aharoni, "Guiding the 'real' Temple: The construction of authenticity in heritage sites in a state of absence and distance," *Annals of Tourism Research*, vol. 63, pp. 73–82, 2017. <https://doi.org/10.1016/j.annals.2016.12.010>
- [24] S. Cole, "A political ecology of water equity and tourism: A case study from Bali," *Annals of Tourism Research*, vol. 39, no. 2, pp. 1221–1241, 2012. <https://doi.org/10.1016/j.annals.2012.01.003>
- [25] J. W. Creswell and C. N. Poth, *Qualitative inquiry and research design: Choosing among five approaches*, 4th ed. Thousand Oaks, CA, USA: Sage, 2018.
- [26] E. Diener, "Subjective well-being: The science of happiness and a proposal for a national index," *American Psychologist*, vol. 55, no. 1, pp. 34–43, 2000. <https://doi.org/10.1037/0003-066X.55.1.34>

- [27] D. Dredge, G. T. Phi, R. Mahadevan, E. Meehan, and E. S. Popescu, "Digitalisation in tourism: In-depth analysis of challenges and opportunities," Report for the Executive Agency for Small and Medium-sized Enterprises, European Commission, Contract GRO- SME-17-C-091-A, 2018.
- [28] D. Dredge and S. Gyimóthy, *Collaborative economy and tourism: Perspectives, politics, policies and prospects*. Cham, Switzerland: Springer, 2017.
- [29] Y. K. Dwivedi *et al.*, "Metaverse beyond the hype: Multidisciplinary perspectives on emerging challenges, opportunities, and agenda for research, practice and policy," *International Journal of Information Management*, vol. 66, p. 102542, 2022. <https://doi.org/10.1016/j.ijinfomgt.2022.102542>
- [30] X. Fan, X. Jiang, and N. Deng, "Immersive technology: A meta-analysis of augmented/virtual reality applications and their impact on tourism experience," *Tourism Management*, vol. 91, p. 104534, 2022. <https://doi.org/10.1016/j.tourman.2022.104534>
- [31] D. A. Fennell and C. Cooper, *Sustainable tourism: Principles, contexts and practices*. Bristol, UK: Channel View Publications, 2020.
- [32] U. Flick, *An introduction to qualitative research*, 4th ed. Thousand Oaks, CA, USA: Sage, 2009.
- [33] A. Giddens, *The constitution of society: Outline of the theory of structuration*. Cambridge, UK: Polity Press, 1984.
- [34] A. Giampiccoli and O. Mtapuri, "Community-based tourism and entrepreneurship: Towards a model for poverty alleviation and sustainable development," *Revista Turismo & Desenvolvimento (RT&D)/Journal of Tourism & Development*, vol. 39, pp. 439–449, 2022. <https://doi.org/10.34624/rtd.v39i0.30360>
- [35] R. L. Gold, "Roles in sociological field observations\*," *Social Forces*, vol. 36, no. 3, pp. 217–223, 1958. <https://doi.org/10.2307/2573808>
- [36] S. Gössling, D. Scott, and C. M. Hall, "Pandemics, tourism and global change: A rapid assessment of COVID-19," *Journal of Sustainable Tourism*, vol. 29, no. 1, pp. 1–20, 2020. <https://doi.org/10.1080/09669582.2020.1758708>
- [37] U. Gretzel *et al.*, "e-Tourism beyond COVID-19: A call for transformative research," *Information Technology & Tourism*, vol. 22, pp. 187–203, 2020. <https://doi.org/10.1007/s40558-020-00181-3>
- [38] G. Guest, K. M. MacQueen, and E. E. Namey, *Applied thematic analysis*. Thousand Oaks, CA, USA: Sage, 2012.
- [39] A. R. Hochschild, *The managed heart: Commercialization of human feeling*. Berkeley, CA: University of California Press, 1983.