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Research on Short-Distance Travel Experience and Optimization Strategies of College Students in the Pearl River Delta Driven by "Dazi Social Interaction"

Shan shan Zhang*, Jin yu Chen, Qi Chen
Guangdong Baiyun University, Guangdong, China
***Corresponding author, E-mail:573279138@qq.com**

Abstract

Against the backdrop of digital technology reshaping the modes of youth interaction, "Dazi social interaction" has become a significant engine driving short-distance travel among college students in the Pearl River Delta. Unlike traditional models of traveling with relatives and friends, "Dazi travel" exhibits distinct characteristics of interest-orientation, clear boundaries, and high fluidity. However, this tourism model based on weak ties faces multiple dilemmas in practice: a high rate of last-minute cancellations stemming from relational fragility, weakened decision-making autonomy due to algorithm dependence, the alienation of experience caused by performative intimacy, and a vacuum in rights protection under the absence of regulation. To address these issues, this paper proposes building a multi-stakeholder co-governance system: establishing a trust defense line of "real-name authentication plus performance guarantee" on the platform side, an escort mechanism of "micro-travel registration plus literacy education" on the university side, developing "standardized plus personalized" fragmented products on the industry side, and guiding students to practice the action guidelines of "contract first plus anti-performance." This approach aims to promote the transition of youth tourism from "wild growth" to "standardized symbiosis," achieving a dual gain in emotional value and travel experience.

Keywords:

Dazi social interaction; College students; Short-distance travel; Travel experience; Pearl River Delta; Optimization strategies

1 Introduction

With the deep penetration of mobile internet and the continuous evolution of youth subculture, "Dazi social interaction" has become an emerging social paradigm among contemporary college students. From "meal dazi" and "sports dazi" to "travel dazi," young people tend to establish a form of weak-tie connection characterized by "precise companionship and lightweight social interaction." This social model, oriented toward shared interests, features low emotional burden and high flexibility, which precisely aligns with the contradictory psychology of college students who both desire group activities and seek independent space. Particularly

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in the post-pandemic era, traditional long-distance group tours have become constrained, and short-distance travel characterized by "short duration, high frequency, and quick pace" has gradually become the mainstream choice for college students.

The Pearl River Delta (PRD) region, as one of the most economically dynamic urban agglomerations in China, offers unique advantages as a research setting. On the one hand, the region boasts a dense concentration of universities and a large base of enrolled students who generally possess strong consumption willingness and a high degree of receptiveness to new experiences. On the other hand, relying on the comprehensive intercity rail transit network of the Guangdong-Hong Kong-Macao Greater Bay Area, the PRD has formed an efficient "one-hour living circle." The urban landscapes of Guangzhou, the modern skyline of Shenzhen, the coastal leisure of Zhuhai, and the Lingnan culture of Foshan provide college students with a rich and diverse array of short-distance travel destinations. Against this backdrop, "Dazi social interaction" and short-distance travel exhibit a significant coupling trend: college students rapidly form travel groups through platforms such as Xiaohongshu and WeChat groups, utilizing weekends or short holidays to engage in "special forces-style tourism" or Citywalks. However, while this emerging travel mode brings convenience and fun, it also raises a series of new issues regarding travel experience quality, safety risk protection, and social matching efficiency.

2 Literature Review

2.1 Research Status of "Dazi Social Interaction"

Since 2023, domestic academia has conducted concentrated discussions on "Dazi social interaction," with most scholars approaching it from sociological and communication perspectives. Wang Xindi and Hu Penghui (2023) pointed out that "Dazi social interaction" is a new type of social trend characterized by both practicality and a sense of relaxation, built by contemporary youth based on specific interests or needs. Its core logic lies in youth seeking "precise companionship" in vertical domains against the backdrop of social transformation, characterized by weak ties, low maintenance costs, and a strong sense of boundaries.

Liang Dan (2024) further summarized it as "precise companionship in vertical domains," arguing that this social pattern is a narrative picture of youth confronting loneliness while balancing independence and belonging in a fast-paced urban life, reflecting the characteristics of youth group social culture. Huang Qiwei, Lin Jiyue, and Yang Weihong (2023) argued that "dazi" social interaction, with its characteristics, causes, and related considerations, is a product of the combined forces of social division of labor refinement and digital technology empowerment. Wu Zhao and Yang Yue (2026) proposed that the interest-based dazi model sustains the fundamental human desire for connection, allowing participants to temporarily detach from tense relationships with acquaintances and workplace relations without falling into atomization, thereby promoting the transformation of social relational structures from "atomization" to "molecularization." Hu Penghui (2024) cautioned that while dazi social interaction reflects young people's pursuit of relaxed freedom and low-cost interpersonal relationships, one must be wary of an excessive focus on finding dazi, which could lead to treating interpersonal relationships in a utilitarian manner and weakening the ability to build deep relationships.

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2.2 Research Status of College Students' Short-Distance Travel Behavior

Research on college student tourism behavior has long focused on motivations, decision-making, and consumption characteristics. Domestic studies have earlier paid attention to their consumption traits and market development. Gao Wenzhi and Xu Ge (2018) pointed out that college student tourism has attracted increasing attention, and through discussions on college students' travel behavior, it is necessary to actively develop tourism products that align with college students' personality traits—flexible, high-volume, and low-margin—and design travel routes specifically for college students. Zhang Haiyan (2013) took Guangzhou as an example, proposing that college students have ample discretionary time, pursue economical and practical travel, and value actual experiences. The market still lacks tourism products tailored to this special consumer group, necessitating a focus on market cultivation and product development from the perspective of market segmentation. An Yani (2025) studied the tourism consumption behavior of college students in Maoming City, taking Guangdong University of Petrochemical Technology as an example, and found that the tourism consumption behavior of college students exhibits dual characteristics of "high cost-effectiveness plus strong sociality," specifically manifested as high price sensitivity, obvious preference for group travel, and significant influence of social media. Variables such as gender, grade, and economic level have significant moderating effects on consumption behavior.

2.3 Research Status on the Coupling of "Dazi Social Interaction" and Travel Experience

Specialized research combining "Dazi social interaction" with travel behavior is still in its infancy, but some scholars have touched upon the connection between the two. Hong Changhui and Zhang Weiwei (2024) proposed the concept of "interest-based random loose relationships" to define dazi relationships, pointing out that dazi social interaction is characterized by temporality, fragmentation, superficiality, and high fluidity, reflecting the possible trend of rampant individualism in interpersonal communication, and that sufficient reflection on the phenomenon of dazi social interaction should be maintained. Lian Si and Liu Yan (2024) revealed that the potential risks of "dazi social interaction" may lead to rights infringement among youth groups, solidification of social circles, and degeneration of social abilities, emphasizing the need to pay attention to network media participation to reshape youth social concepts.

Domestic research has clarified the connotations, causes, and psychological mechanisms of "Dazi social interaction," and has accumulated solid empirical evidence on college students' travel behavior characteristics and consumption preferences. However, three shortcomings exist: First, most studies discuss "dazi social interaction" as a general social phenomenon, with few treating it as a core driving variable for causal chain analysis of short-distance travel. Second, there is a lack of specialized research on the PRD university cluster that integrates the "dazi" model with short-distance travel. Third, there is no integrated framework for diagnosing pain points in travel experience under "dazi social interaction" and multi-dimensional optimization strategies (government, enterprise, university, and platform). Based on this, this paper takes college students in the PRD as the research object, systematically analyzes the internal mechanism and experience quality of "dazi social interaction" driving short-distance travel, and proposes regionally adaptable optimization paths, aiming to fill the above research gaps.

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3 The Coupling Logic Between "Dazi Social Interaction" and College Students' Short-Distance Travel

The relationship between "Dazi social interaction" and college students' short-distance travel behavior is not a simple linear causality, but rather a structural coupling based on real-world contexts. This coupling logic is mainly reflected in three dimensions: the complementarity of social attributes, the adaptation of spatial-temporal conditions, and the resonance of psychological mechanisms.

First, the complementarity of social attributes constitutes the endogenous driving force of this coupling. Traditional travel companions are mostly strong-tie connections (such as roommates, couples, and family members), which, despite high trust costs, are often accompanied by high emotional expectations and social burdens. Under the logic of "dazi social interaction," youth groups turn to seeking a "low-burden, high-precision" weak-tie connection—collaborating only on the specific matter of travel without involving private information or deep emotional exchange. This "sense of boundaries" precisely meets the complex mentality of college students who crave companionship yet fear the friction of social interaction. Research found that over 70% of students chose travel dazi because their presence filled the time gap and window period of strong-tie social interaction, achieving an optimal allocation of social resources.

Second, the high adaptability of spatial-temporal conditions is the realistic foundation of this coupling. The PRD urban agglomeration boasts the densest intercity rail transit network in China, and the "one-hour living circle" has largely taken shape. This compression of physical space has greatly reduced the time cost and economic threshold for cross-city short-distance travel. For college students with heavy academic workloads and fragmented holidays, weekend or "golden week" short trips have become the mainstream choice. However, travel with strong-tie networks often requires lengthy coordination cycles, making it difficult to adapt to the instantaneous decision-making needs of "spontaneous trips." In contrast, "dazi social interaction" relies on digital platforms such as Xiaohongshu, Douban, and campus communities to achieve instant posting and rapid matching of demands. At the same time, the rich cultural tourism resources of the PRD—from Guangfu culture to coastal scenery, from urban business districts to rural heritage—provide diversified consumption scenarios for different types of "interest dazi," further strengthening the stickiness between the two.

Finally, the deep resonance of psychological mechanisms is the continuous driving force of this coupling. Due to lower expectations among dazi, a relatively more relaxed psychological release space is provided. During the travel process, the dazi relationship often exhibits the characteristic of "prioritizing emotional value," meaning more emphasis is placed on present-moment happiness and emotional resonance rather than the long-term maintenance of the relationship. Meanwhile, with the support of algorithmic recommendations, youth can easily find like-minded peers who share their aesthetic tastes and consumption concepts. This sense of confirmation within the "thermosphere" further dissolves the loneliness of traveling alone and enhances the pleasure of travel.

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4 The Behavioral Profile of Short-Distance Travel Driven by "Dazi Social Interaction"

"Dazi social interaction" is not a fleeting internet meme but has precipitated into a normalized organizational form for youth travel. A survey conducted by the Social Survey Center of China Youth Daily in conjunction with Questionnaire Network of 1,335 young people showed that 72.6% of the respondents reported having "dazi" in their lives, among which "travel dazi" accounted for 37.7%, second only to "meal dazi" (52.9%) and "sports dazi" (43.4%). In the context of PRD universities, this proportion is further amplified—72.3% of the surveyed students have had experience with "dazi social interaction," and 61.8% of them have organized short-distance travel in this mode. When weak-tie connections are superimposed on the densely woven rail network of the PRD, the behavioral structure of college students' short-distance travel presents a clear profile of "near-range, weekend-oriented, interest-driven, and lightweight."

4.1 Destination Selection: "Theme Gold Mining" Within the 1–3 Hour Travel Radius

The hardware foundation of the PRD's "one-hour living circle" provides the physical premise for dazi travel: since the full opening of the Guangzhou-Shenzhen intercity railway, the fastest travel time from Pazhou to Shenzhen Airport is approximately 60 minutes, and from Xintang to Baiyun Airport is approximately 39 minutes. High-speed rail and intercity services between Guangzhou-Foshan, Shenzhen-Dongguan, and Zhuhai-Zhongshan-Jiangmen are generally controlled within 15–60 minutes. Spatial compression has directly reshaped the decision-making radius. According to the questionnaire survey, 85.7% of students limited their destinations to within the PRD city or the surrounding 1–3 hour travel radius, with Guangzhou (52.3%), Shenzhen (38.6%), and Zhuhai (29.1%) ranking as the top three. The "2025 Youth Travel Trends Report" by Houlang Research Institute shows that 38.6% of young people nationwide choose 1–3 day short trips, with weekend travel accounting for 59.5%, far exceeding legal holidays (53.5%) and summer/winter vacations (16.7%). The PRD sample is highly isomorphic with this national trend.

4.2 Time Organization: Fragmented "Micro-Vacations" Dominated by Weekends

Constrained by study schedules, dazi travel among PRD college students is highly concentrated on weekends. According to the survey, 68.9% chose to travel on weekends, 21.3% during legal holidays, and only 9.8% on weekdays. The single-trip duration was predominantly 1–2 days (76.5%), with an overnight stay ratio of 62.3%. This rhythm of "posting needs on Friday evening, gathering Saturday morning, returning to school Sunday evening" perfectly aligns with the elasticity of dazi relationships characterized by "instant matching, instant dissolution."

4.3 Matching Channels: Social Media Replacing Acquaintance Networks

Traditional travel decisions relied on dormitory discussions and class announcements, but dazi travel has moved the entry point to the mobile phone screen. The survey shows that 78.5% of students matched their dazi through social media, including Xiaohongshu (42.3%), WeChat groups (28.7%), and Douban groups (15.2%), while offline channels accounted for only 21.5%. A special survey by DT Finance revealed that 83.3% of young people list "shared interests" as the primary criterion for choosing a dazi, 74.3% value "being

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easy to get along with," and 55.9% require "having social boundaries." PRD students are more inclined to use a checklist of conditions for pre-filtering, clarifying time, location, and boundary rules in advance.

4.4 Companion Structure: Interest Dazi Outweighing Emotional Dazi

The types of travel dazi show an "interest greater than function greater than emotion" distribution: interest dazi (photography/hiking/exhibitions) at 45.6%, task dazi (car/room sharing) at 32.1%, and emotional dazi (pure companionship) at 22.3%. This means that most dazi travel is "task-oriented" rather than "person-oriented"—the goal is set first (e.g., "I want to photograph the sunset this weekend"), and then a companion with the same equipment and aesthetic is matched. Correspondingly, 72% of Gen Z prefer dazi social interaction, with weekday social time of 1–3 hours and weekend social time of 2–4 hours, proving that the dazi model exchanges the lowest emotional and time costs for the highest action efficiency.

Table1: Behavioral Portrait of Short-distance Tourism Driven by "Dazi Social" (Pearl River Delta College Students)

Behavioral Dimension	Specific Indicator	Percentage / Value
Destination Choice	Limited within 1–3 hour transport circle	85.70%
	Top 1 destination – Guangzhou	52.30%
	Top 2 destination – Shenzhen	38.60%
	Top 3 destination – Zhuhai	29.10%
Time Organization	Travel on weekends	68.90%
	Single trip duration of 1–2 days	76.50%
	Overnight stay included	62.30%
Matching Channels	Find travel partners via online social media	78.50%
	Of which: via Xiaohongshu (RED)	42.30%
	Of which: via WeChat groups	28.70%
	Of which: via Douban groups	15.20%
Companion Structure	Interest-based partners (photography / hiking / exhibitions)	45.60%
	Task-oriented partners (carpooling / room sharing)	32.10%
	Emotional companions (pure company)	22.30%

5 Existing Dilemmas of "Dazi Travel" Among College Students in the Pearl River Delta

5.1 Relational Fragility and Concerns About Social Quality

The core advantage of "dazi social interaction" lies in its low threshold and flexibility, but this also directly leads to a high degree of fragility in companion relationships. Unlike traditional travel companions based on deep friendships, dazi relationships are often built on temporary, functional contracts, lacking solid emotional bonds and moral constraints. Survey data shows that over 65% of respondents have experienced situations

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where their dazi suddenly canceled, withdrew mid-trip, or unilaterally changed plans, directly causing travel plans to collapse or the experience to be greatly compromised. This uncertainty casts a shadow of "possible interruption at any time" over the travel experience from the very beginning, making it difficult to build deep trust and a sense of security.

A deeper dilemma lies in the comprehensive decline in social quality that this fragile relationship may trigger. To reduce risks, students often adopt conservative strategies when choosing dazi, tending to look for "peers with similar consumption levels" and "highly aligned interests," which to some extent leads to the "involution" and "homogenization" of social circles. At the same time, due to clear relational boundaries, participants may deliberately maintain superficial harmony during the journey, avoiding in-depth communication or expressing real needs, reducing travel—an activity that should promote interpersonal communication and broaden horizons—to a form of "silent companionship." When travel companions are merely viewed as "tools" to complete a task, the value of social interaction itself is dissolved, and students miss the valuable opportunity to learn conflict resolution, cultivate empathy, and build lasting friendships through travel.

5.2 Algorithm Dependence and Weakened Decision-Making Autonomy

Algorithmic recommendations have become a key mediator in dazi travel decision-making, but the problems of information cocoons and weakened decision-making autonomy are becoming increasingly prominent. PRD college students heavily rely on platforms such as Xiaohongshu and Douyin for travel information, and the "feeding" mechanism of algorithms makes the information they receive highly homogenized—often elaborately packaged, internet-famous check-in spots with high "photo-op rates." The survey found that over 80% of dazi travel itineraries included at least three platform-recommended popular spots, while locations stemming from independent exploration or in-depth understanding of local culture accounted for less than 20%.

This algorithm dependence leads students to gradually lose their ability to make independent judgments and explore autonomously. They become accustomed to passively accepting the "standard answers" pushed by platforms, no longer willing to spend time consulting historical materials, asking locals, or conducting on-site reconnaissance. Over time, the travel experience is simplified to a "follow-the-map" replication, and the joy of travel shifts from "discovering the unknown" to "verifying the known." More seriously, algorithm recommendations often have commercial orientations; some "internet-famous" locations may suffer from over-marketing and fail to live up to their reputation. Once students trust and visit them, they are highly prone to psychological disparity and may even encounter consumption traps. When decision-making power is ceded to algorithms, students not only lose the initiative in travel but may also be quietly manipulated by capital logic.

5.3 Experience Alienation and Lack of Authenticity

Under the dual coercion of "dazi social interaction" and social media, the travel experience is facing a profound crisis of alienation. The authentic meaning of travel lies in temporarily escaping the discipline of daily life and achieving physical and mental relaxation, self-reflection, and spiritual growth through genuine interaction with heterogeneous environments. However, in dazi travel, the core value of experience is replaced by externalized "performance." To gain attention and recognition on social platforms, students invest a great deal of energy in photo composition, video editing, and copywriting, even exhibiting the inverted phenomenon of

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"traveling for the sake of taking photos." This performative experience leads to a serious disconnect between real feelings and external expressions. To maintain the persona of a "perfect journey," participants often suppress fatigue, dissatisfaction, or accidents during the trip, engaging in emotional labor.

When travel becomes a meticulously planned "reality show," its intrinsic leisure, educational, and aesthetic values are hollowed out. At the same time, due to the instability of dazi relationships, participants may constantly worry about making a bad impression on each other, and this social anxiety further exacerbates the alienation of the experience. Ultimately, travel is no longer a free breath but becomes another form of "digital labor," yielding not spiritual fulfillment but deeper mental exhaustion.

5.4 Absence of Rights Protection and Overlapping Safety Risks

The temporary and informal nature of "dazi travel" leaves participants' legitimate rights and interests in a vacuum of protection. Unlike group tours organized by traditional travel agencies, dazi travel lacks clear contractual constraints, qualification reviews, and third-party supervision. In links such as cost sharing, transportation arrangements, and accommodation bookings, once disputes arise, students often face the dilemma of having nowhere to seek recourse and difficulty in obtaining evidence. In the survey, 15% of respondents reported suffering direct economic losses due to a dazi's last-minute cancellation, and almost none successfully recovered their losses.

Safety risks are like the Sword of Damocles hanging over dazi travel. The information asymmetry brought by meeting dazi online makes it difficult for students to accurately assess the other party's true identity, character, and intentions. Although some students adopt self-protection measures such as "pre-verification" (exchanging student ID photos), the fundamental trust crisis is not eliminated. In addition, short-distance travel often involves nighttime activities, visits to remote areas, or the use of irregular transportation. Once an accident occurs—such as a traffic accident, theft of property, or threats to personal safety—the consequences are unimaginable due to the lack of organizational endorsement and emergency plans. Particular vigilance is warranted against the possibility that some malicious actors may use the pretext of "finding a dazi" to commit fraud, theft, or even more serious criminal acts. College students, with relatively limited social experience and weak preventive awareness, are highly vulnerable to becoming victims.

5.5 Regional Resource Misallocation and Experience Quality Differentiation

The rich tourism resources of the PRD provide a broad selection space for college students, but the prevalence of "dazi travel" also exposes the structural contradictions in regional resource allocation. Currently, popular destinations for dazi travel are highly concentrated in a few internet-famous commercial districts, cultural and creative parks, and theme parks in Guangzhou-Foshan and Shenzhen-Dongguan, causing these areas to be overcrowded during specific periods. This not only destroys the visiting atmosphere but also drives up prices and reduces the comfort of the experience. Conversely, a large number of small towns and villages with profound historical and cultural heritage and superior ecological environments around the PRD are difficult for students to discover due to a lack of effective information dissemination and transportation connections.

This phenomenon of "hot spots being too hot, cold spots being too cold" reflects the imbalance in the

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tourism information distribution mechanism. Algorithmic recommendations exacerbate the Matthew effect, marginalizing high-quality but non-internet-famous destinations. At the same time, college students' tourism consumption capacity is limited, and the commercialized operations in popular areas often exceed their budgets, forcing them to make a helpless choice between "high-cost internet-famous spots" and "low-quality undeveloped areas." In the long run, this not only limits the diversity and depth of students' travel experiences but also hinders the balanced development of tourism across the PRD region, resulting in the waste of cultural resources and an imbalance in the regional tourism ecology.

6 Optimization Strategies for "Dazi Travel" Among College Students in the Pearl River Delta

6.1 Platform Side: Building a Dual Trust Defense Line of "Real-Name Authentication plus Performance Guarantee"

In response to the risks of identity fraud and financial security when meeting dazi online, social and content platforms need to assume primary responsibility and establish a credit guarantee mechanism adapted to "light travel" scenarios.

First, implement a "campus domain" real-name authentication system. Platforms should create an independent "college dazi" section, mandating users to authenticate through the China Higher Education Student Information interface, campus IP, or educational email, achieving "campus domain isolation" to filter out malicious actors from society at the source and solve the privacy leakage risks brought by "pre-verification."

Second, introduce a "small-amount performance deposit" mechanism. Drawing on e-commerce transaction logic, after team formation is confirmed, the system automatically withholds a small deposit from each member. If a member withdraws without reason, the deposit is automatically compensated to the compliant party; if the trip is completed normally, the full amount is refunded to the original account. This measure can significantly increase the cost of cancellation and improve the certainty of plans.

Third, optimize algorithm recommendation weights. To address the homogenization dilemma caused by algorithms, platforms should add labels such as "niche and off-the-beaten-path," "random roaming," and "cultural depth," reducing the recommendation weight based solely on click-through rates. Based on LBS, they should introduce intelligent generation services for "non-hotspot routes in the same city" to guide students out of the information cocoon and explore cultural landmarks in the PRD that have not been overly commercialized, such as Sunwen West Road in Zhongshan and West Lake in Huizhou.

6.2 University Side: Establishing a "Micro-Travel Registration plus Literacy Education" Escort Mechanism

Universities are the main front for student management and should incorporate "dazi travel" into their normalized management and service systems to fill institutional gaps.

First, establish a "weekend micro-travel" registration system. Relying on platforms such as Enterprise

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WeChat or "Today's Campus" APP, develop a simple travel registration module. Students voluntarily fill in their travel companions (requiring mutual recognition), travel time, destination, and emergency contacts. The system does not directly approve but is used for rapid location and contact in case of emergencies, respecting student autonomy while securing a safety bottom line.

Second, offer a "Travel Literacy" general education course. Incorporate travel safety education into the freshman orientation or public elective course system, focusing on teaching contract clause identification, travel accident insurance selection, consumption trap avoidance, and wilderness first aid knowledge. Especially for the characteristics of dazi travel, conduct workshops on "companion conflict mediation" and "social boundary setting" to enhance students' risk awareness and soft skills.

Third, form an "officially certified guide team." Recruit senior students majoring in tourism management, geographic sciences, and related fields, and after training, appoint them as on-campus "travel consultants" to provide free itinerary risk assessment and route planning advice to students in need, deploying professional resources to student communities.

6.3 Industry Side: Developing "Standardized plus Personalized" Fragmented Tourism Products

Tourism enterprises and scenic spots should keenly capture this market segment and design products targeting the pain points of "dazi travel" to reduce decision-making costs through standardized services.

First, launch "one-person-travel, multi-person-discount" group-buying products. Utilizing the intercity transportation advantages of the PRD, travel agencies can cooperate with high-speed rail and intercity railways to launch standardized short-distance package products for "departing Friday evening and returning Sunday evening," including transportation, accommodation, and first-entry tickets. They should promise that trips will not be canceled even if only one person signs up, solving the pain point of difficulty in gathering a group.

Second, establish "college discount travel cards" and minimalist insurance. In conjunction with major PRD scenic spots, issue annual travel passes for college students to reduce the cost of single visits. At the same time, insurance companies should develop low-price "weekend micro-travel accident insurance" covering traffic accidents and acute illness medical care, with premiums controlled within 5 yuan, available for purchase by scanning a QR code, solving the problem of missing protection.

Third, create "social-friendly" scenic spaces. While setting up internet-famous check-in points, scenic spots should reserve sufficient "slow-tour" and "social rest" areas, and provide free WiFi and charging facilities to support small group activities, allowing dazi to form natural emotional connections through interaction rather than merely completing mechanical photo-taking actions.

6.4 Student Side: Practicing the Action Guidelines of "Contract First plus Deep Experience"

To solve the problems of superficial experience and rights disputes, the key lies in enhancing the contractual spirit and action consciousness of the students themselves.

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First, advocate for a "pre-trip electronic contract system." Encourage students to sign a simple "dazi agreement" via online documents before departure, clarifying the details of AA expenses (including breach of contract penalty clauses), schedule arrangements, photo-taking duties, and personal taboos. Research shows that putting agreements in black and white can effectively reduce friction during the trip by over 70%.

Second, implement an "anti-performance" experience strategy. Advocate for setting "phone-free periods" during specific times of travel (such as when visiting museums or enjoying meals) to force oneself to shift from "performing for others" to "experiencing for oneself." Encourage students to keep paper travel journals, recording real feelings rather than merely collecting online materials, and rebuild a deep connection between people and places.

Third, establish a "dazi mutual evaluation credit system." Encourage students to build a mutual evaluation mechanism within on-campus forums or specific groups, objectively evaluating dazi on their punctuality, sense of responsibility, and consumption values. Accumulating good "campus travel credit" will become hard currency for finding high-quality dazi, thus forming a positive incentive loop.

6.5 Psychological Side: Establishing a "Social Buffer plus Anti-Performance" Adjustment Mechanism

In response to the hidden dilemma of "social overload and psychological adjustment pressure," it is necessary to start from both individual psychological construction and campus cultural creation to help students unload their burdens.

First, promote an "intermittent digital disconnection" strategy. University psychological counseling centers should issue "stress reduction guides" during peak travel periods, guiding students to set "no-phone time slots" during journeys to strip away the performance pressure of "having to post on social media." Make students understand that the core value of travel lies in self-recovery, not the number of likes on social media.

Second, establish a "dazi support group" mechanism. Encourage the establishment of a "1+N" travel support system within dormitories or classes, where one traveling student is paired with one "stay-behind" support person responsible for regular check-ins, emergency contacts, and receiving travel shares. This mechanism can provide a sense of security and divert the desire for trivial sharing to familiar friends, thereby reducing social expectations for unfamiliar dazi and avoiding fatigue caused by excessive social interaction.

Third, offer "low-energy social interaction" workshops. For introverted or socially anxious students, university clubs can organize relevant training to teach how to politely express refusal, how to be alone without embarrassment, and how to set social boundaries. Guide students to maintain an appropriate "psychological distance" in dazi relationships, allowing themselves to "not be on duty" or "not please others" during travel, truly achieving rest and relaxation.

Summary

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"Dazi travel" is a microcosm of the transformation of youth social models in the digital age. Future development should not stop at criticizing the form but should focus on guiding it back to the essence of leisure. Only under the dual support of institutional guarantees and humanistic care, helping youth find a balance between "connection" and "solitude," between "performance" and "authenticity," can "dazi travel" truly become a positive force for college students to broaden their horizons, adjust their psychology, and achieve socialized growth, rather than becoming another burden in the digital torrent.

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