

# THE IMPACT OF COMMUNITY BASED TOURISM ON SOCIO-CULTURAL AND ECONOMIC ASPECT OF ORANG ASLI IN DUSUN KAMPUNG KUALA MU, SUNGAI SIPUT.

<sup>1</sup>Derweanna Bah Simpong, Nurashikin, <sup>2</sup>A. Ridzuan, <sup>3</sup>Harnidah Samengon, <sup>4</sup>Nur Azimah Othman, <sup>5</sup>Nur Aliah Mansor, <sup>6</sup>Mazne Ibrahim, <sup>7</sup>Nurul Fardila Abd Razak

Universiti Malaysia Kelantan  
Email: <sup>1</sup>derweanna@umk.edu.my

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**ABSTRACT:** Community based tourism (CBT) has long been promoted to Malaysia Indigenous people also known as Orang Asli as a way to the development of community socio-economic. Moreover, community based tourism helps in improving the quality of life for the Orang Asli. The main approach of CBT is also significant for their future to preserve their cultures for the next generation and the continuation of their traditions. In this light, this study sets out to explore the impact of community based tourism with a focus on socio-cultural and economic impact. This study thus empirically measures the impact of community based tourism (CBT) on social cultural and economic aspects of Orang Asli in Kampung Kuala Mu, Sungai Siput. This study is structured through an interview with the Orang Asli community, identified directly in managing the related tourism products. Using a qualitative approach this research interviewed three Orang Asli who are directly involved with the community based tourism business. Through a thematic analysis, some useful insights significantly obtained. Attitude, cultural, employment, pushing local businesses are the attributes that support them in participating in the tourism industry business. The overall qualitative result is explicitly showing that attitudes, cultural, employment and pushing local economy impact and support the Orang Asli tourism business, which in this case, focusing on CBT.

**KEYWORDS:** Community based tourism, Malaysia, Orang asli, socio-cultural impacts, economic impacts

## I. INTRODUCTION

Malaysia is a multi-racial country that consists of three main races namely Malays, Chinese, and Indian. However, Malaysia is one of the countries that have Orang Asli out of more than 370 million Indigenous people in around 70 countries worldwide (Jaura, 2010). Orang Asli is the earliest population in Peninsular Malaysia, which in the past 5,000 years ago (Tarmiji, Masami and Norhasimah, 2013). The Malaysian government helps to improve the livelihoods of the Orang Asli by helping them develop business opportunities in tourism. The government has formulated strategies and plans to teach the Orang Asli how to be entrepreneurs capable of competing and sustaining themselves in the marketplace through eco and agro-tourism. The development of the Orang Asli community includes all areas of the nation's important elements of improving quality of life. This development namely education, settlement, entrepreneurship, health and others consistent manner for these marginalised populations. With that, it is believed that through this process, the Orang Asli or indigenous tribes have altered their socio-cultured elements such as domestic economy, household income, education, religious belief and cultural aspect (UNESCO, 2014).

Based on the Annual Report of the Department of Orang Asli Development (JAKOA) found that there is 202,376 Orang Asli (which 0.7% of Malaysia population) and the state with the highest number Orang Asli in Pahang which is 70,711 (34.94%) and the state with the least number is Negeri Sembilan and Melaka which just only 12,879 (6.36%) (JHEOA, 2014). As the number of tourism involving aboriginal or indigenous tribes has been steadily growing around the world, the indigenous group in Malaysia also faced with the same effect (Rebutin, 2009). The development of certain tourism spot which included the resident areas of the indigenous group has seen both positive and negative on their whole lifestyle. Tourism through community-based learning is a way of improving to improve the quality of life of indigenous people.

Tourism conducted by the local community in a rural area known as Community Based Tourism (CBT). According to Mak, Cheung, and Hui, (2017) , CBT can be defined as tourism owned and managed by the community and intended to deliver wider community benefits. Community-Based Tourism takes economic, environmental and socio-cultural sustainability into account. It is managed and owned by the community, for the

community, in order to enable visitors to increase their awareness and learn about the community and local ways of life. One of the most significant discussions in tourism is the impact it has on the local community, in this case, the Orang Asli community who lives close to the tourism sites (Kunasekaran et al., 2013). Few researchers study on how the local community should participate in tourism development, the question is how community members should participate, Mak, Cheung, & Hui, (2017); Canhdralal, (2010) and Jamal, & Getz, (1995). Tourism researchers have discussed that employment opportunities by tourism development operators, is one example of benefits that local community experience when their area is developed (Fletcher, Pforr, & Brueckner, 2016; Dyer, Aberdeen & Schuler, 2003). However, the same study also reveals the negative impacts of tourism product development towards its local community such as culture degradation, exploitation of the local indigenous community, minimal interaction between tourists and the people from the community and limited material improvement for the local indigenous community (Dyer et al., 2003).

This study sets up at Kampung Dusun Kuala Mu, located in a remote area surrounded by forest and rivers, Pos Kuala mu is quite hidden within the Piah Forest Reserve, and it is located about an hour from the Siput River. With a total population of about 900 people, there are four villages in this location namely Kampung Bersah, Kampung Toh, Kampung Gapeh and Kuala Mu. The Temiar Orang Asli community in Pos Kuala Mu has become the mouthpiece of the people around Sungai Siput and also the community outside Perak over the past two years. Therefore Kuala Mu has become the ecotourism development in the Orang Asli area that is located on the Titiwangsa Range, and it attracts many visitors during the weekends and school holidays.

In this light, this study sets out to explore the impact of community based tourism with a focus on socio-cultural and economic impact. Social cultural impacts refer to changes in resident's everyday experiences, their values and the way of life, including intellectual and artistic products (Samson, 2015). Meanwhile Madara and Erika (2015), mentioned that social cultural impacts is a set of beliefs, customs, practices and behaviour that exists within a population. It also positively affects the various aspects of international competitiveness such as entrepreneurship, innovation, productivity, and international cooperation. In tourism it is described as the effects on host communities of direct and indirect relations with tourists and their interaction with the tourism industry. An economic impact is associated with tourism activity in a region to identify changes in sales, tax revenues, income, and jobs due to tourism activity.

With the above notion, the purpose of this study are as follows: a) to explore the extent of involvement among Orang Asli community in the development and management of community based tourism, b) to examine the effect of community based tourism towards the socio-cultural aspect among Orang Asli community and c) to examine the effect of community based tourism towards the economic aspect among Orang Asli community. Through the case study at Kampung Dusun Kuala Mu Sungai Siput, it can conclude that the understanding of the impacts of community-based tourism towards local community concerns is essential. The understandings of the local community have been divided into two factors which are socio-cultural and economic. While to determine the CBT's benefits and challenges, they also need to be specified in details to assure they can give a positive approach to the local community.

## **II. LITERATURE REVIEWS**

### **2.1 Indigenous Tourism**

Anthropology tourism or tribal tourism is known as indigenous tourism. According to Kunasekaran (2014), indigenous tourism is considered as an important tool in the development of rural community as it gives positive impacts to the hosts. Hitch and Butler (1996) defined indigenous tourism as a tourism activity in which indigenous people are directly involved either through control or by having their culture serve as the essence of tradition in their daily life. Indigenous tourism involves small businesses based on the inherited tribal knowledge of culture and nature (Parker; 1993; Swain; 1989; Smith; 1996). It includes the segment of the visitor industry which involves native people whose ethnicity acts as a tourist attraction. Tourism businesses with direct contact between indigenous hosts and visitors, and indirect businesses involving the production and sale of native handicrafts or manufactured aboriginal products.

Zeppel (2005) cited that, tourism is connected with indigenous culture, values and traditions. The tourism products owned and operated by themselves. Their indigenous land and cultural identity are being controlled by their groups and it includes the indigenous habits, heritage, history and handicrafts. Typically, these small tourism businesses are owned by tribes or families which focused on indigenous knowledge of culture and nature. In Malaysia indigenous tourism has high potential as a unique attraction, apart from eco-tourism, which

caters the tourists from all over the world whereby these indigenous village visitors will be able to witness the traditional dances, lifestyle and hunting techniques.

## **2.2 The Orang Asli**

Indigenous people are approximately more than 370 million that broaden through 70 countries worldwide (Jaura, 2010). Maintaining special customs, Orang Asli sustains social, cultural, economic and political descriptions that are unique from those of the dominant societies in which they live (Masron, Masami & Ismail, 2013). Orang Asli is the ancestors of those who populated a country or a geographical region at the time when people of dissimilar cultures or ethnic origins across the world from the Arctic to the South Pacific, they are the ancestors of those who populated a country. The latest emergence becomes foremost through conquest, occupation, settlement or other means (Masron, Masami & Ismail, 2013).

The Malaysian indigenous people, or Orang Asli, are not a homogenous group. They are diversified in language and culture that come from at least 95 subgroups (Kamaruddin & Jusoh, 2008). However, they are all marginalized socioeconomically and culturally in Malaysia. Politically, the natives of Sabah and Sarawak are in a relatively better position compared to the Orang Asli (the Malay term for the indigenous people in Peninsular Malaysia) as they are parts of the ruling government. Notwithstanding this political dominance, the socio-economic status of most indigenous peoples in East Malaysia still lags, as it does with their counterparts in Peninsular Malaysia. These indigenous tribes live far away in an isolated place from the civilization and modernization that happens commonly in the city areas. However, to ensure that these tribes did not being left out from any benefits of the modernization, displacement scheme being introduced by the government back in the sixties (Nicholas, 2000).

According to the United Nations Environment Program or UNEP (2015), any areas that were developed for tourism purposes usually need to follow certain destination standards and requirements as to satisfy future tourists' demands and needs. The design, landscape, facilities and provisions should follow and meet the tourists' demands. This is due to their poll study which mentioned very few tourists that accept the new environment, other than that focusing on searching for the facilities that they commonly used such as hotel chains and fast-food restaurants (UNEP, 2015). Due to this situation, it reflects on the indigenous surroundings as they might be negatively affected all sorts of tourism development.

### **2.2.1 Orang Asli in Malaysia**

In Malaysia, there are 3 main races which are Malay, Chinese and India. But there is another ethnic that stays in Malaysia for the longest time (since around 5000 years ago) which is the minority indigenous people, the Orang Asli (Gomes, 2004). The population of Orang Asli rises from 54,033 in 1969 to 92,529 in 1994, and 202,376 in 2014, which consists of 0.7% of the whole Malaysia population (Kamarulzaman, 2008; JHEOA, 2014).

Orang Asli lives with their own lifestyle, culture, religion, own belief and the knowledge system. Orang Asli is separated into three main groups in Peninsular Malaysia, which is Semang (Negrito), Senoi and Proto Malay (Aboriginal Malay). There are 19 ethnics under these groups which is Termiar, Semai, Mah Meri, Che Wong, Jah Hut, Semak Bri and Temaq that under the Senoi; while Orang Selatar, Jakun, Orang Kuala/Laut, Orang Kauq, Temuan and Semelai are under Proto Malay; and lastly the ethnics that under the Semang are Kintak, Lanoh, Kensiu, Jahai, Mendrik and Batek (Tarmiji, 2018).

The groups are separated by the type of lifestyle, languages, location, culture, religion and belief. Based on JHEOA (2002); Lim & Ang (2010); Ang (2001), Senoi is the largest group followed by Proto Malay and lastly is Semang. Tadom Hill Resort located at Banting, Selangor which is an environmentally friendly and sustainable resort that cooperates with the Orang Asli. This resort employs the Orang Asli to improve their life quality by providing them a good opportunity to work and build a balanced relationship among Orang Asli and the community (Tadom Hills Resorts, 2019).

### **2.3 Community Based Tourism (CBT)**

The community-based tourism (CBT) concept involves the local community which introduces as a new agenda in tourism studies that participate in the development of tourism within their area. According to Asker, et al. (2010), the concepts of CBT become known in the middle of the 1990s. CBT stresses the direct involvement of the community in any tourism development project that can empower them in the aspect of economy, social and political. Studies on CBT have been widely researched by a lot of researchers in the tourism field either inside or outside of the country (Siwar, 2013; Kayat, 2003, 2009, 2010, 2013; Rafee, et al. 2012; Jamaludin, et al. 2012; Pakshir & Nair, 2011; Harris, 2009; Peaty, 2009; Halstead, 2003; Mohamad Nor, et al. 2012).

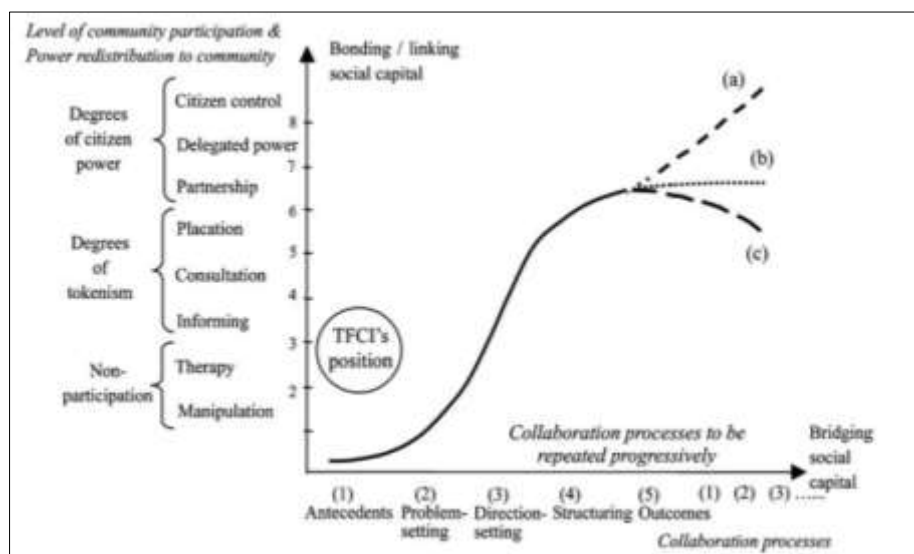
The real meaning of CBT is linking the local community directly in all the tourism development projects in all areas; however, the CBT term has dissimilar significance toward researchers according to their understanding in the tourism field. CBT persuades the locals to have the need to work together or to engage both parties that are the tourists and the hosts in a tourism project which has been organised by the locals (Asker, et al. 2010). CBT involves individuals by some group responsibilities and the capability to make collective decisions by representative bodies (Jamaluddin, et al. 2012). According to Mann (2000) CBT describes so generally that it comes out to include approximately all forms of tourism which engage community members and benefit them which is anything that involves authentic community participation and benefits.

**2.3.1 A model of Community Based Tourism (CBT)**

Collaboration theory in CBT and link social capital describes the external and horizontal relationships with other stakeholders. Significantly, the internal participation stage influences the external relationships and vice versa: if there is too much focus in one direction, the other element reduces to the point of irrelevance. Thus, a combination of approaches, encompassing all four conditions on the two-dimensional graph, is a supporter to investigate the present point of the community. A model combines the conception of the ladder of participation, power redistribution, collaboration processes and social capital, was created for a way to measure the current status of a community regarding community participation. The power redistribution, ladder of participation, and linking social capital focus on internal and vertical participation levels in the community.

Two-dimensional graph places the collaboration processes and links social capital on the horizontal axis, and Arnstein’s participation ladder, bonding and linking social capital on the vertical axis and power redistribution. As Selin and Chavez (1995) argue in the collaboration processes think, the conclusion of collaboration will respond to the phase of background due to their recurring environment. To sum up, the five stages of the collaboration process will be repeated gradually after the outcomes phase; in addition, a few phases may be missing out while the cycles are renewed, especially when processes develop to resolve the same problem. In this model, to keep away from conflicting goals, as defined by Hardy and Phillips (1998), the common goal within a community and between the stakeholders is set as tourism development.

Hence, an upward-sloping curve is strained on the basis of the following five propositions that strengthen the model: (1) when community participation is promoted, power redistribution will be assisted; (2) if the collaboration process does not create ahead, neither community participation nor power redistribution will happen; (3) if neither community participation nor power redistribution progresses, collaboration will not be cultivated; (4) inequities in power will undermine collaboration; and (5) social capital is recognized steadily in the processes and give to recovering the sustainability of the destination by produce synergy both in the community and among the community and other stakeholders. Social capital role is as a lubricant to accelerate participation, power redistribution and collaboration. The application of the S-shaped curve of the product life cycle in macroeconomics, which is also conveyed in the tourism life cycle model recognized by Butler (1980), acts to combine the above description:



**Figure 1. A model of Community Based Tourism (CBT)**

**2.4 Socio-cultural Impact**

Orang Asli have their religion and beliefs and does not subscribe to any. A big group of them are animists, the trust in all the natural things such as stones, caves, hills, trees, and rivers. They also believe that there are good and evil spirits and they will follow the rules or else they will be in catastrophe. For example, they will ask for permission from the mountain spirit before they hike up the mountain. The forest that synonym with indigenous has become smaller. Their traditional culture also found erosion affected from the diffusion of mixed and growth of culture. (Man, Zahari & Omar, 2009). However, they have some parts converted to Islam or few other turned to Chinese traditions due to the intermarriages (Abdul Jamak, Mohd Dali, Ahmad, & Yusuf, 2003). Besides, the religion of Orang Asli is an animist who belief the spirit inside but mostly turns to other religions. For example, there are changes in the religion of Orang Asli in Sabah to Islam and Christian (Lasimbang, 1996). JHEOA has special spiritual development toward Orang Asli which converts the Orang Asli to Islam while speaking Malay and follow the tradition and culture of Malay (Nicholas & Mohd Zain, 1996).

There are at least 95 subgroups of the Orang Asli and each of them have their own life style, culture and language. However, they do not mark themselves to differentiate from the dominant population. But it can easily differentiate by their living location. There are just tiny differences among themselves but these are great enough for them to differentiate from the other groups. There are three main groups of Orang Asli in Peninsular Malaysia, which are Semang (Negrito), Senoi and Proto Malay (Aboriginal Malay) and consists of 19 ethnics. Both have their own culture, language and geographical locations. About 66% of the Orang Asli is illiterate (The Star, 1997). According to Abdul Jamak et al (2003), most of them have education in primary school until standard 6. Therefore, JHEOA has developed a few programmes such as education programmes, land development and human development in order to increase the quality of life among Orang Asli (Nicholas, 2005). Even though the education programme is the main key to improve their life, but they are still isolated from government schools and not familiar with formal education (Juli, 1991).

According to Kamarulzaman & Osman (2008) & Asian Indigenous & Tribal Peoples Network (2008) before 1995, JHEOA takes part in the education programmes for the Orang Asli. They prepare a three-tiered educational programme that focuses on preparing Orang Asli children to enter the national education system. In the first 3 years, they will study in their own village and been taught by the JHEOA's staff. Next the student will continue their study in central primary school and whoever passes the exam may go to the nearby normal government secondary school. However, this programme faced major failure because they were not well taught in the first stage (Ikram, 1997). This happened because Orang Asli is being taught by the teachers that do not understand their culture and tradition. Since JHEOA faced the failure of the education programmes, therefore Malaysian government has introduced a policy to increase the educational opportunity and at the same time to protect their traditional beliefs and equal footing (Ministry of Education, 2006). In 1995, after the discussion, the Ministry of Education (MoEM) has taken action by signing the Memorandum of Understanding (MOU) between MoEM and JHEOA to involv in Orang Asli education.

**2.5 Economic Impacts**

Economy refers to a social system that comprises production, distribution and consumption of goods and services (Rohana, 2010). Economy is the main system in a community that influent another system in a community. In the context of the individual entrepreneurs, they are in fact seeking to introduce their newly crafted ideas in the existing market and put them into effect in fostering economic growth and nation development (Simpong, Zahari, Ahmad & Hanafiah, 2018). Therefore, novel products, production modalities, organizational schemes and product market combinations are created from the individual or a group of people and they create new opportunities to the economy. The development of Orang Asli as one of the important indigenous groups in Malaysia, and this group has been given special attention by the government. Therefore, the development of Orang Asli can be seen through the development which gives the positive impacts on the community and socio- economic.

It is stated that eco- tourism is one of the best ways that can raise the economic impact towards the Orang Asli without affecting their traditional culture, as it can supply employment opportunities to improve the living of local people (Zanisah Man et. Al, 2009). Hence, it is a balance between economic exploitation of natural resources and the cultural heritage of the Orang Asli's community without causing any damage or threat of its existence (Zuriatunfadzliah et. al 2009). However, the research also found the changes in their economic activities near the forest only to sourcing on participation in government and the private sector. Ishii (2012) stated that cultural activities and natural resources management methods which depend on the traditional knowledge for instance forbidden areas and taboo. Thus, it affects the ecological environment. However previous literature stated that, a number of positive economic benefits following the development of tourism, including an increase in the size of the average family income, more jobs and employment opportunities

(Andereck et al., 2005; Baptista Alves et al., 2010; Choi & Sirakaya, 2006; Ko & Latip, Rasoolimanesh, Jaafar, Marzuki, & Umar, (2018). Therefore, the development of tourism can help to alleviate poverty among Orang Asli, which contributes to the diversification of economic activities, and increase the sale of locally offered goods and services (Bennett et al., 2012; Dyer et al., 2003; Wu, Wall, & Tsou, 2014).

### III. METHODOLOGY

The research approach that being employed in this study includes a qualitative exploratory study and semi-structured interviews with the individuals of Orang Asli which are currently involved in selected tourism sites. They are believed to be the best individuals to provide reliable information for this study. A qualitative approach will help the researchers to better comprehend the socioeconomic context in which they operate the business (Myers, 2009). The researchers conducted the study by a face-to-face interview with Orang Asli which is currently involved in selected tourism sites namely Chalet Kampung Dusun Kuala Mu that located in Sungai Siput, Perak. In this context, the researchers approached the management of tourism sites, the employees of the tourism sites and the community surrounding the area of the selected tourism sites. The reason was to explore their genuine thoughts from various stakeholders in order to come up with a sound framework for rural tourism development.

To accommodate participants' communication styles, the researchers conducted the interviews in Malay. In this regard, some conversations with the interviewees will be translated into English. Besides that, the researchers also validated the transcripts by sending them to selected participants at this stage. This 'back to back' translation as suggested by Triandis (1983) was used to guarantee clarity, accuracy and consistency of the translated data and to ensure that the participants' views are not affected by the translation. In order to manage the interview transcripts effectively for the next stage, the researchers employed two main qualitative research software products, namely Microsoft Excel and Nvivo to code all themes relevant to answer the research question and explain research propositions. The final process involved the process of reporting and discussing the findings relating to the research questions. In terms of sampling technique, the researchers used purposive sampling by targeting selected manager or superior in three tourism sites, a few employees from different departments in the tourism sites (i.e: food and beverages, front office and housekeeping department) and selected individuals who reside at the area of the tourism sites.

In line with this, semi-structured interview questions based on the overall quantitative questions were developed with a slight modification made to suit the research objectives. It is instructive to note that this type of interview comes with a pre-determined set of structured questions in a consistent order to ensure the uniformity of information collected. The semi structured questions for the interview relied on a series of open-ended questions to provide in-depth and detailed information for the research. Besides that, the open-ended questions were used to avoid any potentially biased responses during the interview by ensuring that the key informants were not led by the interviewer and the ideas discovered rather than prescribed. In line with what has been mentioned and owing to the different educational levels among the Orang Asli, the English version of the semi-structured questions for the interview weretranslated into Bahasa Malaysia. In other words, similar processes as a quantitative set of survey questionnaires need to be undertaken. Table 3.1, showed developed leading questions.

	QUESTION
Q1	To what extent the Orang Asli community involved in the development and management of community based tourism?
Q2	How community based tourism affect the socio-cultural aspect among the Orang Asli community?
Q3	How community based tourism affect the economic aspect of the Orang Asli community?

**Table 3.1: Semi Structured Interview Questions**

### **3.1 Data Collection Process**

It is worth mentioning that, before each interview, respondents were first asked for permission to tape-record the interview and the researcher could do so by all of them. During the interview, a predetermined set of structured questions based on the objectives of the study were posed. The researcher ensured that she did not ask leading questions which could lead the entrepreneurs to answer in a certain direction and provide a greater chance of biased answers (Kumar, 1996). All the interviews that were carried out with the respective respondents lasted between thirty minutes and one hour on average. Overall, the researcher was fully satisfied with the answers provided and was grateful for the commitment and the cooperation given by all of them towards the interviews.

### **3.2 Data Analysis**

As for the qualitative data, a few steps were undertaken and such steps is now explained. The first step is transcribing all data, transcription of audio into words was the quintessential step before proceeding to other analyses. The second step is organizing the data, the completion in preparing the transcriptions followed up by continuous check on the transliteration accuracy with the repeated play of the recorded interviews. The third step is to give codes to set of field notes drawn from observation and interview. Step four notes personal reflection, or other comments in the margin. From this, step five is where thematic analysis is used to capture something important or represent some level of patterned response or meaning within the data set. Step six is identified the pattern and process, commonalities and differences. Step seven pertaining to begin elaborating a small set of generalizations that cover the consistency discerned in the database. Final step is examining those generalizations considering formalized body of knowledge in form of construct or theories.

## **IV. FINDINGS AND DISCUSSION**

The qualitative data collection from Chalet Dusun Kampung Kuala Mu describe the informant's profiles, followed by interpretation and discussion of the informant points of view relating to the three questions probed in the interview.

### **4.1 Informants' Profiles**

There are three informants who were interviewed in this study and involved with Chalet Dusun Kampung Kuala Mu. With this, a brief profile of each Orang Asli that involved in the interview is now explained. The first informant is the Manager of Dusun Chalet, and this 39-year-old gentlemen having around 13 years' business experience and worked as a clerk and supervisor in many private companies before venturing into homestay businesses. With no formal education in business and through the experience of working in a private company, he started on his path in the tourism business. In fact, his business homestay and the tourist camp are now considered as one of the most popular ones among the local and international tourists in Sungai Siput. The second informant who is a full time staff at the Chalet and has managed the overall aspects of the chalet such as housekeeping, financing, human resource and others scope of works. Although he only managed to study until secondary school level, this 40-year-old man truly has deep insight into this business operation. The last informant is a warm and gentle, 42-year-old woman with a strong spirit. She was born and raised in Kuala Mu, Sungai Siput. She eloquently said that the challenges are different and each day customers are not the same, and ultimately she just enjoyed the social interaction with the incoming customers.

## **V. DISCUSSION**

The first question is intended to reveal the impacts of community-based tourism on socio-cultural and economics of the community. Responding to this question, most of the community involved in the interview had almost the same views and the overall information obtained can be divided into two themes. The themes are; a). **Attitude and Cultural**, b). **Employment and Pushing Local Business**.

### **Socio-Cultural: Attitudes and Cultural**

No doubt that attitude besides others is one of the most important elements that take individuals toward achieving their greatest potential in business (Hynd, 2003). Attitude in fact has a strong relation with the work performance and having a positive attitude where a person is in control, confident and will perform at their best when they enter a business-like-situation (Han, Eom, Al-Ansi, Ryu, & Kim, (2019). To simply put, a positive attitude is an important element in community based tourism business. Below are some of the comments from the Orang Asli:

*“Personally... someone has told me a lesson that I will never forget and always keep reminding me. When you want to be rich and change your life and your family, you should have the right attitude to support effort and perseverance. What I meant is that a positive mental attitude. Well... in my experience, I initially do not have the confidence and courage to take a risk to jump into business. But my motivation and attitude change through the encouragement of my family. I could say is that a positive mindset and courage are the utmost importance to succeed in business” (IF 1)*

*“..... no doubt... venturing into business is a high risk but to me taking risks is the best gateway to be a successful person. With my positive attitude, I really pushed myself to be hardworking and never stop acquiring knowledge on business activities. Besides this, someone who has succeeded in business is a mentor or an example that urges my desire to go further. Definitely they were also struggling before reaching the peak... If they can do..... surely I will also be able to do it. I think these elements are the most important criteria to be in the mainstream business. (IF2)*

*“.....I would neither start nor expand my business without government financial support. Honestly..... It is not easy for me as Orang Asli to venturing into business or to think out of the box. Although with many criteria to comply through the government financial assistance, I am crawling myself in business.....) (IF3)*

*“.....To me, I think it's a really good opportunity especially when I can show what our culture looks like to outsiders especially on what we eat, how we do our craft and many more. (IF2)*

*“.....Since the planning and the development of the chalet, I already think that the chalet will be a kind of way for us to showcase the way of our living and the heritage that we own. (IF1)*

In line with these statements, the key informants of Orang Asli in this study perceived positive behavior or positive attitude from their own ethnic and others to become the trail blazer and motivation that brought them to successfully develop homestay business although experiencing some difficulties in the early years of their business. Meanwhile, they also perceived the creation and development of community-based tourism most likely affected their culture preservation since they got the chance to show how their daily lifestyle to the outsiders. In addition, support and encouragement from family and friends also cannot be ignored as they are the sources of inspiration for them to achieve the business destination.

### **Employment and Pushing Local Economy**

Undoubtedly, tourism makes quite a contribution to any country that runs with it especially when it is related to the economy and development of the countries. Community based tourism encourages business building among small communities of Orang Asli. These small businesses contribute to local economies by bringing growth and innovation to the community in which the business is established. Small businesses also help stimulate economic growth by providing employment opportunities to the local community. Indigenous people are well known for their involvement in nature based businesses that related to their unique criteria which comes from socio-cultural background. Craft, ornaments, knowledge and skills from the indigenous community are the most likely type of business that they often choose to do.

*“To me ... once the chalet was established, the chalets directly helped many locals by providing jobs and income. It directly helped develop the courage to help develop chalet to improve the quality of life for the local community and also to support the economic level. I am happy and proud of having a chalet that makes local community can communicate and collaborate. (IF3)*

*“I am proud to say that with tourism development that happened in Kuala Mu instead of improving the life standard of local communities, is to help preserve the social, cultural and the environment of the local communities and protect local people's cultural identity and natural environment.” (IF1)*

*“To tell you honestly, compare to other ethnics, Orang Asli as the indigenous group in this country is still far behind in business and the majority of my people is confined toward self-sustained business. With that, I am aware of my dedication to the development of my ethnic business thus it is important for me to imparting the knowledge, sharing the skill and competency to them. By doing that, sooner or later many of my people obviously could reach the highest level of business entity. I pray for that” (IF2)*



“Since the day this chalet being developed, a lot of job opening available especially for the youngsters in our village. It makes them more responsible and gets the opportunity to improve their life through the job given.”

“Job opportunity is one of the most obvious things that came from this CBT project. We can see that through CBT, we actually help our community to transform bit by bit through numerous aspects like the development of proper infrastructure, creativity in showcasing our culture through the chalet design, and many more” (IF3)

The most anticipated outcome from the development of the economy was the employment opportunities for the local community. The indigenous people traditionally get their source of income through the transaction of their craft and natural resources that they collected from their surroundings. Through CBT, they actually are able to gain more than they usually do. They also get to learn the way of managing the business in a systematic and modern way. The statements are the information gathered from the interview with the Orang Asli pertaining to the issue of economics impacts of the CBT. The following are a few responses eloquently expressed by the informants.

## VI. CONCLUSION

The community based tourism prior intention were focusing on showcasing the unique criteria to outsiders by simply sharing their lifestyle, daily routine, culture heritage and many more. The development of this kind of project enables the local community to actually elevating their community living standards. Through the CBT project, it actually facilitates the decision making process throughout the community. Everyone in the community will be involved from the planning until the management of the CBT, which allows the whole process can be easily carried out. The overall qualitative result explicitly shows that attitudes, cultural, employment and pushing local economy impact and support the Orang Asli tourism business, which in this case, focusing on CBT. It is imperative to note that through CBT, the Orang Asli community became more confidence in showing their culture to the outside world while making changes to their lifestyle through the elevation of the local economy. We could say that indigenous minority of Orang Asli still lagging behind in terms of community lifestyle, economy, education and many more, but through CBT, they actually learn to move forward and encourage the possibility of making enhancement particularly on their socio-cultural and economy aspect.

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