



**PLANNING MALAYSIA:**  
*Journal of the Malaysian Institute of Planners*  
VOLUME 21 ISSUE 1 (2023), Page 36 – 47

## **STRATEGY FORMULATION TO EMPOWER INDIGENOUS COMMUNITY INVOLVEMENT IN CULTURAL ECOLOGICAL TOURISM OF KUALA TAHAN NATIONAL PARK**

**Asmawi Ibrahim<sup>1</sup>, Ramle Abdullah<sup>2</sup>, Wan Nor Jazmina<sup>3</sup>, Wan Nor  
Azilawanie Tun Ismail<sup>4</sup>, Ahmed Olaitan<sup>5</sup>**

*<sup>1,2,3,4</sup>Faculty of Applied Social Sciences*

UNIVERSITI SULTAN ZAINAL ABIDIN, TERENGGANU, MALAYSIA.

*<sup>5</sup>Research Institute of Nigeria*

IBADAN, NIGERIA

### **Abstract**

Cultural ecological tourism is a source for the preservation of habitats and species of life. This sector is seen as having the potential to generate job opportunities and income for indigenous communities, especially the Orang Asli of the Batek tribe who live around the Kuala Tahan National Park. The main objective of this paper is to discuss strategies to empower the involvement of indigenous communities in cultural ecological tourism in Kuala Tahan National Park. The study was conducted in six Batek settlements by adopting qualitative methods. Data was collected by the application of participatory observation techniques, in-depth interviews, and document analysis. Data was coordinated and analyzed using QSR Nvivo software. The findings of the study show that various strategies can be applied to empowering the Batek people's involvement in cultural ecological tourism such as the cooperation of all parties including government agencies, Non-Governmental Organizations, universities, and tourism companies. Empowerment strategies can also be applied by applying an integrated approach, which is the amalgamation of ecological, and cultural tourism with other economic activities in addition to improving the delivery of quality tourism products and services.

**Keyword:** Formulate Strategy; Indigenous community; Cultural ecological tourism; National Park

<sup>1</sup> Lecturer at Universiti Sultan Zainal Abidin Email: asmawiibrahim@gmail.com

## **INTRODUCTION**

The Batek people are one of the Orang Asli tribes from the Negrito tribe. The Negrito tribe is the smallest and oldest of the Orang Asli communities in Malaysia. The Negrito tribe is said to be related to the Hoabinhians who settled here about 800-1000 years before Christ (Nicholas, 2000). According to a DNA study conducted by a group of researchers, the Negrito tribe has existed since 50,000 years ago, they migrated from the African continent to Southeast Asia (Suki Mee, 2009). In most cases, the Batek people live on the outskirts of the Titiwangsa range. All in all, they live around the National Park area that is in Kuala Tahan, around the Upper Tembeling River, Kechau River, and Teluk Gunung in Pahang, Gala River, Chiku River, Tako River, Lebir River, Koh River and Aring River in Kelantan and Sayap River in Besut, Terengganu. In terms of population, their total number is 1,447 people, about 0.81% of the total Orang Asli inhabitants in the country (JAKOA, 2011; 2013).

Dichotomizing the Batek people, Endicott (1979) segregates them into several groups such as (i) Batek De' in Sungai Koh, Sungai Aring, and Sungai Lebir; (ii) Batek Iga in Sungai Tahan and Sungai Kechau; (iii) Batek Nong in Sungai Cheka Jerantut Pahang; (iv) Batek Teh is found in Sungai Lah and Sungai Tako Gua Musang, Kelantan and; (v) Batek Te' in Sungai Sayap, Hulu Besut, Terengganu. This division is based on; first, the difference between dialects and spoken language so accordingly dialect becomes their identity. Secondly, their settlement areas are distinct even though there is no clear boundary between one group and the other due to the existence of intermarriage among members of the respective tribal groups (Ramle Abdullah & Suda Kazuhiro, 2009).

The life of the Batek people based on the natural environment forms a variety of unique knowledge and dynamics related to it. All the knowledge they have is the result of exposure, familiarity, and experience with all the elements of the jungle environment they live in. Such ecological knowledge allows the Batek people to organize their lives in an orderly and perfect manner. The knowledge they possess allows the Batek people to exploit all the valuable resources and treasures found in the jungle within the National Park area. Especially knowledge related to the use of flora and fauna as a source of food, economy, housing, medicine, and so on.

Historically, the Batek people are one of the indigenous communities that have a very intimate relationship with the life of nature. Notably, it was also revealed that for the Batek people, the forest is the world (*denya*) for them. Nature for the Batek people is the wilderness. The life of the Batek people is closely related to their rainforest environment. They sometimes call themselves 'forest people' (*batek hep*) (Carey, 1976). They consider the forest to be their true abode; when they build a settlement in or near an open area, they say they only hitch a ride (*tompang*) there (Endicott, 1979). The Batek people explain that their life in

the forest is part of the order of nature which is accounted for by supernatural forces (Endicott, 1979). Although Batek individuals can leave in the forest for a quite long time, they generally believe that if all members of the group move out of the forest, supernatural forces (Hala Asal/Tohan) will destroy the world. This is because supernatural powers have entrusted the Batek people to take care of the forest and everything contained in it from any form of betrayal or actions that could damage the forest ecosystem. Similarly, the minds of the Batek people, not only consist of the physical aspects of nature but also include the spiritual aspects. Forests are considered important in their lives because they have several meanings and functions, namely: (i) as a residential area; (ii) a source of sustenance and economy; (iii) a source of spiritual needs; (iv) the heritage of their ancestors; (v) a place to release the feeling of 'loneliness' and longing (haip); (vi) a place to assimilate with supernatural power and; (vii) a place to get a healthy life (Endicott, 1979; Nurul Fatanah, 2009; Asmawi Ibrahim, 2013).

They are also very knowledgeable about the ins and outs of the National Park jungle. The area is not only where they were born, play and earn a living, but has been a residential area for them for generations. Therefore, all the secrets found in the Kuala Tahan National Park area are stored in the minds of the Batek people. As such, they are the ones who should be prioritized in the tourism industry in the area based on their knowledge. The tourism industry is a rapidly growing sector in many countries (Azinuddin et al., 2022a). Specifically, the ecological and cultural tourism industry is seen to be able to generate jobs and a good income for the surrounding communities (see Mohd Rasdi et al., 2022), especially the Batek people. This industry not only increases the income of the local community but also helps in improving the national economy. This is because tourism products are available in the area and the Batek people themselves can become a tourism asset that can attract the attention of tourists. Therefore, the main objective of this paper is to discuss strategies to empower the Batek people's involvement in cultural ecological tourism in the Kuala Tahan national park (Fatanah et al., 2012; Nur 'Adilah et al., 2020).

## **CONCEPTUAL ANALYSES**

Cultural ecological tourism is travel and visits that are responsible for the environment and natural areas to enjoy and realize the natural properties, create the cultural understanding that is part of the environment, promote environmental conservation, and enable the involvement of local communities in socio-economic activities that positive (Ros & Wall, 1999; Weaver, 2001; JAKOA, 2013). The concept of ecological cultural tourism is also based on several principles. These principles help the tourism industry achieve its goals and should be supported by other stakeholders such as tourism centre operators, travel agencies and residents. Orang Asli tourism according to Hinch and Butler (1996;

2007) refers to a form of tourism activity that directly involves Orang Asli either controlling or presenting their culture as the basis of attraction. Orang Asli tourism is a phenomenon that involves interrelated elements and involves cultural experiences for visitors. These elements include geography (habitat), ethnographic tradition (heritage), effects of change (history) and marketable products (handicrafts).

Orang Asli culture can be a strong attraction for tourists. From an economic perspective, the Orang Asli are seen as having an advantage through competitive tourism based on their unique culture, hospitality and traditional land. The relationship between the maintenance of culture and interdependence where culture is seen to be able to contribute to economic success and economic success contributes to the maintenance of culture (Hinch & Butler, 2007; Saja et al., 2018). The status of Orang Asli involvement in the tourism industry shows that it is not something foreign. It is proven that Orang Asli abroad and also in the country have been involved in this industry for a long time. For example, there are various Orang Asli tourism agencies certified at the international level that provide various tourism products among the Orang Asli. The agencies are such as; the World Indigenous Tourism Alliance (WINTA), the Western Australian Indigenous Tourism Operators Council (WAITOC) in Australia, the Aboriginal Tourism Association of British Columbia in Canada and the New Zealand Maori Tourism Council in New Zealand (UNESCO, 2007).

In Malaysia, there are Orang Asli who can increase their income and change their socioeconomic status as a result of their involvement with the tourism industry. For example, in a study by Kamaruddin (2008) on the involvement of the Jakun tribe in the ecotourism industry in Endau Rompin State Park. The results of the study show that the involvement of the Jakun people with eco-cultural tourism has changed the socioeconomics of their community. Their knowledge and expertise with the natural environment are applied in the scope of career building and increasing income. As a result of deep traditional knowledge about the secrets of the tropical jungle, the Jakun Indigenous people can generate a very lucrative income of between RM1,500 to RM2,000 per month. They are involved in the eco-cultural tourism industry as tour guides and boat carriers. Almost all the youth and adults in Kampung Peta are involved in the profession. This is because the career they pursue is a career that provides a decent income and can prevent them from being plagued by incidents of poverty. For instance, the Orang Asli who lives in the Endau Rompin State Park has been made one of the tourism products just like the flora and fauna and waterfalls found in the tropical forest. The Orang Asli village and its culture are the focus of people from developed countries (Europe, the United States, Japan, Korea and Singapore) as an exotic and interesting tourist destination to visit. Tourists from developed

countries do not miss the opportunity to visit the Orang Asli village in the middle of the tropical wilderness (Harun et al., 2021).

Orang Asli handicraft art is one of the aspects that can be highlighted as one of the main tourism products. Handcrafted products can open opportunities for Orang Asli to increase income. They can produce handicrafts, art elements closely related to motifs and patterns applied to wood carvings, bamboo, weaving, personal ornaments, snuff, tambourine and a lot more. Handcrafted products can be marketed widely in the country and abroad. Foreign tourists will not miss the opportunity to bring home their handicrafts to their respective countries of origin (Adi, Hood & Rashid, 2006).

## **METHODOLOGY**

This study was conducted among the Batek people who are located in six settlements around the Kuala Tahan National Park area. The settlements that are the focus of the study are Kuala Atok, Kuala Yong, Tereseke, Jeram Dedari and Kuala Terengganu and Sungai Keniam. The research method used is a qualitative approach. The use of qualitative methods can help the researcher obtain comprehensive, more accurate, clear data and allow the researcher to make a descriptive statement regarding the aspects being studied. More specifically, this study was carried out within the scope of an ethnographic research design that had been conducted on the Batek Indigenous People in Kuala Tahan, Pahang. The data collected is in descriptive form. The researcher has used three data collection techniques, namely participant observation, in-depth interviews and content analysis. The use of three different techniques is a triangulation technique that will further strengthen the reliability of the study results.

Participant observation is the main technique for obtaining data from study informants. This technique is used to understand the culture and situation of the Batek people such as the relationship of the Batek people with nature, the knowledge and skills they possess as capacity in tourism activities, their involvement in the tourism industry in Kuala Tahan National Park as well as their aspirations in the tourism industry. In applying this technique, the researcher participated in every daily activity carried out by the Batek people, especially related to their knowledge of the elements of nature. The use of this technique is particularly beneficial in the following aspect: (i) allow the researcher to directly observe some issues or phenomena related to the research problem; (ii) get a clear and accurate picture of the issue and also; (iii) Avoiding the possibility of falsification of information by the informant during the interview process.

Regarding the in-depth interview technique as well, it is an important source of data aimed at obtaining a complete description and explanation regarding the things observed, accompanied and things not understood by the researcher. The interview also aims to add as much information or relevant data as possible. Some

of the informants who were interviewed consisted of local leaders, youth groups involved in tourism activities, tourism company employers and related agency staff.

In addition, the researcher also used content analysis techniques, which is to analyze documents related to this study. The researcher has examined documents related to the results of previous studies that are considered relevant and can be used as a backup in further clarifying phenomena related to the study issue. The documents consist of journal articles, seminar papers, related agency reports and previous research findings. Data were analyzed and coordinated using QSR NVivo computer software. The software helps researchers transcribe, store, coordinate and organize research data systematically.

## **RESULT AND DISCUSSION**

The research findings have identified some strategies and procedures for the issues of batek people's involvement in cultural ecological tourism.

### **Developing a Strategy**

In previous studies conducted by Nurul Fatanah (2009), Mohd Sayuti (2013) and Zanisah Man et al. (2009), they all explained that Kuala Tahan National Park is an important tourist destination in Peninsular Malaysia, especially on the East Coast. The combination of tourism resources, attractions and products from clean tropical rainforests and the cultural uniqueness of the Batek people highlight the potential for ecotourism development. An analysis of documents related to rural tourism and current development planning in Kuala Tahan National Park, on the other hand, shows that there is no specific study that has been carried out, especially in forming a strategy/framework to plan, develop and empower ecotourism among the Batek people.

Without a strategy/framework, Twinning-Ward (2007) highlights the potential risk of undermining the planning and empowerment process (misleading stakeholders and potential investors in tourism) of cultural ecological tourism. In the long term, the absence of a strategy/framework causes constraints for stakeholders/authorities to monitor developments including identifying components that require immediate improvement actions (Kamarudin, 2008).

### **Cooperation of all Parties**

Empowerment of ecotourism in an integrated manner brings many benefits not only to the National Park itself but also to interested parties, especially the Batek community. Realizing the importance of collaboration between agencies (see Azinuddin et al., 2020; 2022b), all parties whether government agencies, NGOs, universities and tourism companies need to play an important role in ensuring

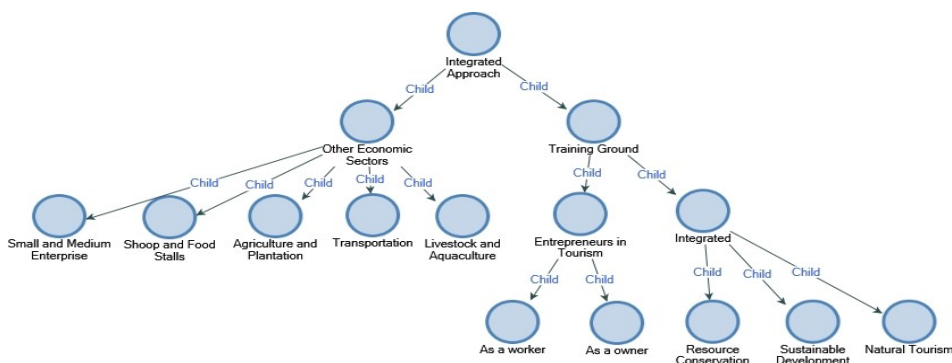
that the Batek people benefit from the initial stage of empowerment planning to the implementation stage.

One of the recommendations quoted from the book titled 'A Handbook of Managers of Cultural Landscapes with Natural Resources Values' explains that areas with landscapes characterized by cultural and natural values require a decision-making process that is accepted and fair by all parties involved. Those involved in decision-making must be represented by professionals such as historians, archaeologists, biologists, zoologists, forestry experts, hydrologists, ethnologists, anthropologists, landscape architects, engineers, interpreters, executive officers and entrepreneurship and business experts. An important role that can be played by the experts is to create a team made up of people from different backgrounds. It can be formed specifically as an executive committee or technical committee that will be responsible for empowering Batek people's ecotourism based on the levels of the model that is formed. The role of this committee is not only to guide the Batek people towards the empowerment of ecotourism but also to guide the related government agencies in planning policies, policies to be formed and the implementation of development to ensure that the Batek people get the maximum benefit in ecotourism activities.

### **Applying an Integrated Approach (Cultural Ecological Tourism with Other Economic Activities)**

Building entrepreneurs is a strategic step and alternative livelihood in an effort to improve the socioeconomic status of the Orang Asli. Since many of the Orang Asli tend to be self-employed, alternative livelihoods as entrepreneurs is an approach that suits their aspirations and tastes. The field of entrepreneurship that is developed should not be seen as a process to find a source of sustenance alone, but as a field to empower the Orang Asli community so that they can share the opportunity to reap the wealth of the country like other races in Malaysia.

Ideally, tourism empowerment at the village level will be more effective when it is integrated with other rural economic sectors (using the potential of tourism in supporting other economic activities). As explained, the settlement of the Batek people in Kuala Tahan is located in an area that has many natural and cultural heritage resources. This resource is a very potential product for ecotourism projects. However, the community does not take full advantage of its potential due to internal and external issues such as capital problems, lack of knowledge and skills in managing the business as well a lack of interest among community members to start eco-cultural tourism projects.

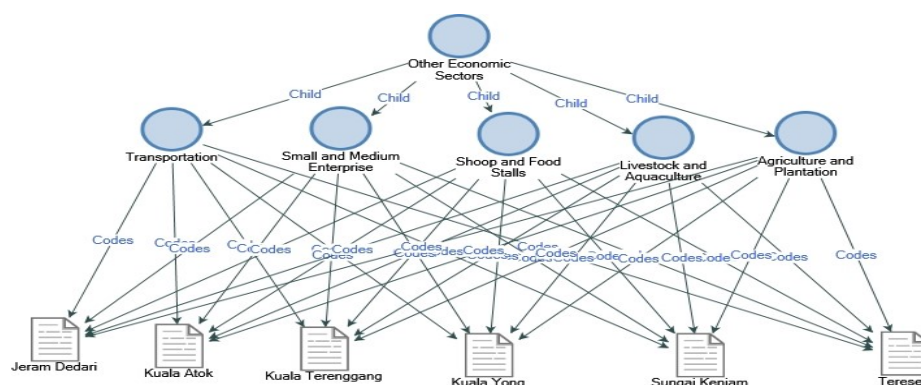


**Figure 1:** An Integrated Approach in Ecotourism Empowerment

Most of these sectors are pioneered by the Malay and Chinese communities. Batek people are only involved as workers only in the transport service sector and accommodation facilities. They don't own either of those sectors while those two sectors are the main sectors in generating income in Taman Negara Kuala Tahan. If the Batek people or their association manage the transport sector and accommodation facilities themselves, of course, it will provide a good income return to the Batek people. Similarly, in the business sector such as shops and food stalls, the Batek people do not take the opportunity to venture into these fields even though this sector also has a great impact on economic generation in Taman Negara. In addition, other sectors such as fish and animal husbandry, agriculture and plantation, and small and medium enterprises (except handicrafts) are also not carried out among the Batek people.

The attitude of the Batek people regarding external issues further forms the missing link between the community, ecotourism and the local economic sector (Figure 2). Perhaps with the existence of ecotourism empowerment management in the future, the Batek people and other local economic sectors can work together to further benefit directly or indirectly from the sustainability of ecotourism including creating job opportunities, income generation, conservation of local cultural resources, and protection of natural resources and environment for tourism purposes. Figure 2 shows that the Batek people do not have direct contact with various other sectors of the tourism industry in Kuala Tahan National Park.





**Figure 2:** Local Economic Sector

### Delivery of Quality in Ecotourism Products and Services

An important indicator in strengthening the sustainability of ecotourism is ensuring the quality of products and services that will be delivered to tourists throughout their stay and visit at any ecotourism destination (Figure 3). The two main strategies that can be adopted are the Development of cultural ecological tourism products - this includes offering interesting activities, providing basic facilities to support ecotourism activities, affordable accommodation facilities with good maintenance and improving access and connections between tourists, Batek people and ecotourism products. In the context of the development of Batek cultural ecological tourism products, the branding of the program concept that will be developed is very important so that it is easily recognized and becomes popular locally and internationally. The brand of the proposed Batek ecotourism empowerment project refers to the Orang Batek Cultural Village (OBCuV). The four domains that will be focused on in this OBCuV project refer to physical facilities, demo/presentation products, sales products and activities.

The physical facilities proposed to be developed in the OBCuV project are tourist accommodation rooms or chalets based on natural materials such as the haya' of the Batek people. In addition, other facilities that need to be built are such as a performance hall, an exhibition hall, a practice hall for blowpipe, an open hall serving water and herbal medicinal products, an open hall for the preparation of traditional food, stalls selling handicrafts and souvenirs, as well as stalls selling food and drinks. The facilities need to be built more neatly and comfortably for visitors who visit the cultural village. As for the demonstration/performance product domain, it covers existing products such as fire lighting and blowpipe demonstrations. While the existing products that have not been empowered are such as demos of preparing drinks and herbal medicinal products for health, demos of traditional food preparation, handicrafts demos and hunting and fishing activities.

While the domain of sales and services covers boat transport and land transport, tourist guides and porters for mountain climbing. Sales products include herbal medicinal products, food and beverages, clothing (shirts, pants and hats), handicrafts and other products that carry the image of the Batek people. Handcrafted products produced by Batek people such as blowpipe and damak tubes, bracelets, hair combs, and woven items such as bags, mats, containers and others.

To complete the OBCuV product, the activity domain also plays an important role for tourists to provide a fun and unforgettable experience for visitors. Among the suggested activities is rafting through the Tembeling River from one location to a specific location. In addition, tourists are also provided with flora and fauna exploration activities such as seeing pakma flowers and orchids, bird watching, wildlife and insects. Tourists will also be provided with jungle survival activities, which are camping and trying to survive in the jungle, in addition to jungle tracking activities and climbing Mount Tahan. In short, the OBCuV product is shown in figure 3.

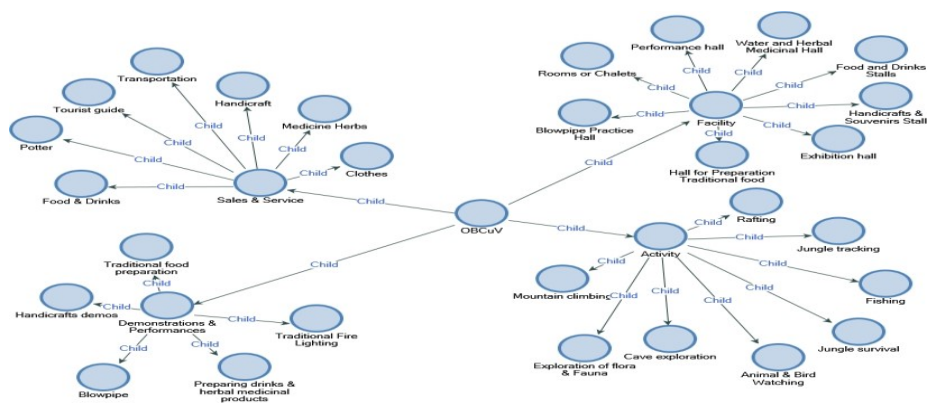


Figure 3: Facilities and Products of the Orang Batek Cultural Village (OBCuV)

The strategy is to emphasize the management side to ensure excellent delivery of the OBCuV destination, fun and tourists/visitors get an unforgettable visit experience with each other. The delivery of high-quality products and services can project a good image to the OBCuV destination. It is also important to highlight during the product promotion and marketing process.

### CONCLUSION

Toward empowering Orang Asli cultural ecological tourism in Malaysia, especially in the Kuala Tahan National Park, the involvement of the Batek people needs to be increased directly. This involvement covers several strategies that

have been elaborated. The implementation of this strategy needs to be studied so that the benefits and effects are good for all parties involved including the government represented by specialized agencies, Batek people and visitors. The tourism sector that involves the indigenous community if implemented with the right methods and strategies as discussed allows the Batek people to make this sector a new economic source while also being able to defend their culture and way of life. This success can be used as an example to indigenous communities in other places if this project is successful.

## REFERENCES

- Adi Taha, Hood Salleh, Rashid Esa. (2006). *Orang Asli: Khazanah Tersembunyi*. Kuala Lumpur: Jabatan Muzium Malaysia.
- Asmawi Ibrahim. (2013). *Pengetahuan Tradisional Berkaitan Pemakanan Masyarakat Orang Asli Suku Kaum Batek, Kuala Koh Gua Musang Kelantan*. Tesis Ijazah Sarjana Sains Sosial. Kuala Terengganu: Universiti Sultan Zainal Abidin.
- Azinuddin, M., Mat Som, A. P., Mohd Saufi, S. A., Zarhari, N. A. A., Amin, A., & Mior Shariffuddin, N. S. M. (2022a). Investigating overtourism impacts, perceived man-made risk and tourist revisit intention. *Planning Malaysia*, 20(3), 239-254.
- Azinuddin, M., Mior Shariffuddin, N. S., Hanafiah, M. H., Mat Som, A. P., & Wan Mohd Zain, W. M. A. (2022b). A systematic literature review on tourism networks, knowledge transfer, absorptive capacity, and performance. *Asia-Pacific Journal of Innovation in Hospitality and Tourism*, 11(1), 179-218.
- Azinuddin, M., Mior Shariffuddin, N. S., & Wan Mohd Zain, W. M. A. (2020). Profiling entrepreneurs inclinations on networking: A case of small and medium-sized tourism enterprises (SMTEs) in terengganu, Malaysia. *International Journal of Innovation, Creativity and Change*, 13(5), 417-432.
- Carey. (1976). *Orang Asli: The Aboriginal Tribes of Peninsular Malaysia*. Kuala Lumpur: Oxford University Press.
- Endicott, K. (1979). *Bateq Negrito Religion: The World View and Rituals of a Hunting and Ghatering People of Peninsular Malaysia*. Oxford: Clarendon Press.
- Fatanah, Nurul & Omar, Mustafa & Daim, Salleh. (2012). Lawad, Ye' Yo' and Tum Yap: The Manifestation of Forest in the Lives of the Bateks in Taman Negara National Park. *Procedia - Social and Behavioral Sciences*. 42. 190-197. 10.1016/j.sbspro.2012.04.181.
- Harun, N. Z., Jaffar, N., & Mansor, M. (2021). The contribution of public space to the social sustainability of traditional settlements. *Journal of the Malaysian Institute of Planners*, 19(5), 192-205. <https://doi.org/https://doi.org/10.21837/pm.v19i19.1071>
- Hinch, Tom, & Butler, Richard. (2007). Introduction: Revisiting Common Ground. In Richard Butler & Tom Hinch (Eds.), *Tourism and Indigenous Peoples; Issues and Implications* (pp. 2). USA: Elsevier Ltd.
- Hinch Tom, & Butler Richard. (1996). *Indigenous Tourism: A Common Ground for Discussion*. *Tourism and Indigenous People* pp3-19.
- JAKOA. (2011). *Pelan Strategik Kemajuan Orang Asli 2011-2015*. Kuala Lumpur:

- Jabatan Kemajuan Orang Asli Malaysia.
- JAKOA. (2013). Sistem eDamak. <http://damak.jakoa.gov.my/> (Mac 2013).
- Kamaruddin M. Said. (2008). Ekopelancongan dan Transformasi Sosial Komuniti Orang Asli di Endau Rompin. Dalam Yahaya Ibrahim, Sulung Mohamad & Habibah Ahmad (eds), *Pelancongan Malaysia; Isu Pembangunan, Budaya, Komuniti dan Penempatan* (pp. 220-227). Sintok: Universiti Utara Malaysia.
- Mohd Rasdi, A. L., Mat Som, A. P., Azinuddin, M., Nasir, M. N. M., & Khan, N. F. A. H. (2022). Local community perspective on responsible tourism and destination sustainability. *Planning Malaysia*, 20(3), 255-269.
- Nicholas, Collin. (2000). The Orang Asli and The Contest for Resources. Indigenous Politics, Development and Identity in Peninsular Malaysia. Copenhagen, Denmark. International Work Group for Indigenous Affairs.
- Nur 'Adilah Hassan, Nor Zalina Harun & Alias Abdullah. (2020), The Formation of Social Capital in Malay Traditional Settlement. *PLANNING MALAYSIA: Journal of the Malaysian Institute of Planners*. VOLUME 18 ISSUE 2 (2020), Page 121–132.
- Nurul Fatanah. (2009). Batek Hep: Manifestasi Alam dan Kebergantungan Hidup Terhadap Rimba. Tesis Ijazah Sarjana Sains. Institut Alam Sekitar dan Pembangunan (LESTARI), Universiti Kebangsaan Malaysia.
- Ramle Abdullah dan Suda Kazuhiro. (2009). Penerimaan Pembangunan di Kalangan Suku Bateq. Dalam Abdul Razaq Ahmad dan Zalizan Mohd Jelas (pnyt). *Masyarakat Orang Asli: Perspektif Pendidikan dan Sosiobudaya*. Bangi: Universiti Kebangsaan Malaysia.
- Ross S, & Wall G. (1999). Evaluating ecotourism: The case of North Sulawesi. *Tourism Management* in press, Indonesia.
- Saja Jamil Alamoush, Nor Haslina Ja'afar, Elina Mohd Husini, & W. N. W. I. 2018. Comfort Character of Landscape Features of Traditional Streets in Amman Jordan. *Journal of the Malaysian Institute of Planners* 16(1): 63–74.
- Suki Mee. (2009). Perayaan Jis Pai dan Adat Perkahwinan. Ipoh, Perak: Yayasan Orang Asli. Tom Hinch (Eds.), *Tourism and Indegenouse Peoples; Issues and Implications* (pp. 2). USA: Elsevier
- Twinning-Ward, L. (2007). A Toolkit for Monitoring and Managing Community-Based Tourism. Hawaii: School of Travel Industry Management. (Available online: <http://www.snvworld.org/en/Documents/Knowledge>)
- UNESCO. (2007). The Taman Negara National Park of Peninsula Malaysia. UNESCO World Heritage Tentative List Database. <http://www.unesco.org/tetativelist/1921> (September 2012).
- Weaver. (2001). Chapter 3. Ecotourism environment. pp. 64-95 (optional reading: Fennell (2003). (Natural resources, conservation and protected areas) pp. 39-59.
- Zanisah Man, Nurul Fatanah Zahari & Mustaffa Omar. (2009). Kesan Ekonomi Pelancongan Terhadap Komuniti Batek di Kuala Tahan, Pahang (The Impact of Tourism Economy on the Batek Community of Kuala Tahan, Pahang) *Journal e-Bangi*. Volume 4, Number 1, 1 - 12, 2009. ISSN: 1823-884x

Received: 28<sup>th</sup> Feb 2023. Accepted: 31<sup>st</sup> March 2023