

A Systematic Literature Review on Bateq Aborigine Attitude towards Support for Tourism Development in Taman Negara Pahang, Malaysia

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Abstract

Bateq indigenous people have a firm traditional culture. Their adaptation to the forest has given them a deep relationship with nature and a wealth of pure values. However, most people in the Bateq community are shy, unproductive, and have low self-esteem and confidence. They are also not strong enough to face challenges and fear competing. People think that Bateq aborigines depend too much on government help to live. Some Bateq people do not know how to read or write, and they do not speak English well enough to help some international tourists. Aside from that, they do not understand what tourism development is or why it is crucial. As a result, Bateqs' support for tourism development remains unclear. In the context of Taman Negara Pahang (TNP), this study employs thematic content analysis to investigate the attitudes of Bateq aborigines towards support for tourism development. The study used a systematic literature review (SLR) methodology, which consisted of thematically analysing 29 English language comprising tourism and social science journal articles. The SLR technique is the most effective way to uncover information on the issues covered since SLRs allow the paper to incorporate current material and build a firm definition and framework for future study. Many Bateq aboriginals in TNP are unwilling or unable to engage in tourism or other industries. This is because such involvement might be unpleasant and upsetting for them. At the same time, when tourists come to their community, the Bateq aborigines deliver a warm and personalised welcome to the people. Participation in other tourism-related activities demands direct and extended social contact with guests, which many Bateq aboriginals cannot perform. Aside from losing freedom in deciding where to live, the Bateq aborigines are rapidly losing the right to define the long duration of residency in an area.

Keywords: Bateq Aborigines, Tourism, Attitude, Support, Indigenous Tourism

Introduction

Cultural tourism is a growing trend in global markets that has piqued the interest of stakeholders and scholars alike. The high demand for this tourism suggests that cities and

regions interested in developing and supplying indigenous cultural tourism will earn significant socioeconomic benefits (Qiu et al., 2022). Given this pattern, academics and tourism industry stakeholders have identified a rising need for cultural knowledge in producing and distributing indigenous tourism goods (Cassel & Maureira, 2017). Despite early attempts to investigate aborigine tourism, Kastenholz et al (2012) discovered no consistent definition of Bateq indigenous peoples in connection to tourist development. As a result, defining aboriginal Bateq support for tourism development is difficult since it involves a wide range of activities and varies by region and country (Zulkipli et al., 2021). Several research appears to have been undertaken on this subject. As a result, Bateq indigenous sentiments toward tourism development remain elusive (Frochot, 2005), with concerns for planning and management (Zahari et al., 2016).

Since the development of tourism, especially modern recreation, indigenous people have been an essential driving factor for tourists and promoting tourism destinations. Indigenous culture is a big attraction as it is a unique tourism asset (Fan et al., 2020). According to Yng (2020), the Orang Asli tourism industry is unstable and weak. Indigenous people are characterised as being excessively reliant on government support for survival. They are modest, quiet, and unproductive; they have low self-esteem and self-confidence; they lack the tenacity to face challenges; and they fear competition. A lack of awareness of tourism, values, and local norms may also contribute to their hostile behaviour (Wei et al., 2021). Participating in tourism development is a technique for generating economic benefits for indigenous people, who are believed to be among some of the underprivileged (Taylor et al., 2015). Indigenous tourism encompasses activities involving the indigenous people's presentation of festivals (Ardiyansah, 2022). Tourism based on the Orang Asli may empower, encourage, and promote indigenous peoples and cultures (Zahari et al., 2016). Orang Asli faces a severe problem due to the negative influence of tourism development on their society. In other words, it is unknown if they encourage tourism growth in their communities and benefit from it (Carr et al., 2016). However, tourism development can positively affect the lives of residents and indigenous people, increasing revenue and employment opportunities, improving infrastructure and public services, and preserving their local culture (Carr et al., 2016). Indigenous individuals will only embrace tourism development if they perceive the advantages to exceed the costs (Wei et al., 2021). Therefore, indigenous tourism is not merely an economic activity but also serves to maintain their culture and way of life (Latip et al., 2018).

The Bateq aborigines in Malaysia primarily dwell in existing protected national park regions. Their communities are always crowded with tourists. Some tourists create films about them, while others are interested in the community's rituals and culture. Bateq aborigines have been an essential motivating element for travellers and in marketing tourist places since the emergence of tourism, particularly contemporary recreation (Ardiyansah et al., 2022). Indigenous peoples' is a massive draw since it is a one-of-a-kind tourist asset (Nielsen & Wilson, 2012). According to Schmiechen and Boyle (2007), Indigenous tourists are a highly vulnerable and poor tourism industry. Bateq aborigines are stereotyped as being overly reliant on government help for existence. They are humble, introverted, unproductive employees with poor self-esteem and self-confidence, a lack of resilience to embrace challenges, and a fear of competing. Tourists' lack of knowledge of local beliefs and practices may also lead to violent behaviour from locals (Han et al., 2014).

To promote TNP as the premier eco-tourism destination, long-term planning, attention from competent agencies, financing, and a strong commitment from the Bateq community are required. Due to the illiteracy of certain Bateq, its implementation may be challenging. In addition, they do not understand what development is or why it is required. They are capable of engaging in several activities, including tourism. In addition to establishing new sources of income, they can highlight talents, culture, uniqueness, and benefits that other communities lack. Eco-tourism is an excellent strategy for preserving a destination's distinctive culture. If eco-tourism objectives are not accomplished, it will destroy a forest-dwelling civilisation of a distinct ethnicity.

For this study, two objectives guide the direction, which are

- i) Conducting a comprehensive review of social science and tourism literature on tourism support and Bateq aborigines in Taman Negara Pahang (TNP).

The systematic literature review (SLR) method meticulously documents the study's inclusion and exclusion criteria (Abd Halim et al., 2021). SLR transparency and comprehensive criteria documentation encompass consistent findings and are thought to strengthen the study's accuracy (Abd Halim et al., 2021).

- ii) In the context of TNP, this study employs thematic content analysis to investigate the attitudes of the Bateq aborigines towards support for tourism development.

Proponents of SLR emphasise the need to incorporate all pertinent works of literature in a subject to investigate ignored or novel issues and broaden the study's scope beyond quantitative evidence (Dixon-Woods et al., 2005).

Background of Study

The Bateq aborigines are the indigenous people who live in TNP. The tribe includes members of the Bateq 'Iga,' Bateq 'De,' and Bateq 'Te' subgroups, but that does not make them supported by each other (Endicott et al., 2016). Orang Asli Bateq in Taman Negara Pahang registers over 1500 people among the 20 cultural and linguistic groups of Orang Asli Peninsular Malaysia (Endicott et al., 2016). Their economy centres on selling forest items like rattan and aromatic wood they hunt and collect. They are also involved in small-scale agriculture and daily labour. Most Bateq value their freedom of movement and independence in their daily economic activity (Endicott et al., 2016).

The Bateq community has a solid commitment to inclusiveness and values the autonomy of individuals and groups (Fan et al., 2020). They have no political hierarchy, though a Tok Batin (village chief) is appointed by the aborigines' department Jabatan Kemajuan Orang Asli (JAKOA). This leader has no power in the group. Until 1980, Bateq lived in vast rainforest areas, mainly in the Sungai Lebir catchment area in Kelantan and Tembeling and Sungai Kechau in Pahang, with a small group located in Terengganu. As shown in Figure 1.0, most of them live in the TNP. The TNP has an area of about 4343 km² inside the traditional Bateq region (Endicott, n.d.). Tropical rainforests mainly cover the area with lowland conditions, where Bateq usually lives, but it also contains a mountainous area centred on Mount Tahan, the highest mountain in Peninsular Malaysia (Wei et al., 2021). Selective logging (which allows forests to recover) and the conversion to oil palm and rubber plantations began in the 1980s in most of the Bateq province outside National Parks. Since then, most Bateq have used the camp near the park's edge as a permanent residence, where they may keep their belongings and raise their families. At other times, they abandon their temporary campsite in the forest (Endicott et al., 2016). About half of the Bateq tribe never left the TNP area and relied on independent animal hunting for survival (Endicott et al., 2016).

The Bateq people's traditional existence in the national park was centred on a traditional hunting and cultural lifestyle (see figure 1.0). In other words, it is a settlement constructed by Bateq based on the necessities of the period, as observed in the Kuala Terengganu camp (Zahari et al., 2016). Planned settlement in Kampung Kuala Atok, an area that borders the National Park, was built by the JHEOA (Department of Orang Asli Affairs), which provides the necessary infrastructure for a permanent settlement for Bateq (Endicott et al., 2016). However, despite being seen as a permanent settlement, its community is not. This is because of the natural nomadic instinct to get into the forest at a particular time and return to the village some other time (Abd Halim et al., 2021). The existence of permanent settlements following the growing tourism industry is more to the point that traditional villages become permanent settlements when they become tourist attractions, such as camping in the Cave of Ear and Dedari (Zahari et al., 2016).

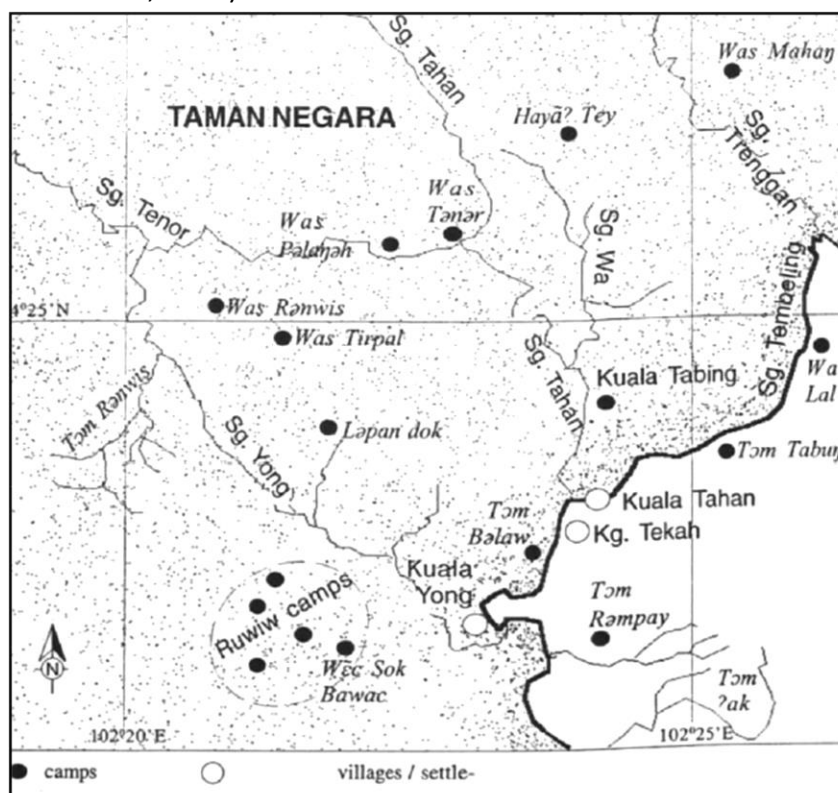


Figure 1.0
Bateq settlements in Taman Negara (Source: Tuck-Po, 2005)

Based on past studies, indigenous people are among the most underdeveloped communities and have poor social life. For instance, Ardiyansah et al (2022) report that 35.2% of Orang Asli are considered to be extremely poor. This demonstrates that the social and economic development of the basic infrastructure of Malaysia's disadvantaged indigenous population differs significantly from that of other communities. Zahari et al (2016) mention that Orang Asli is known as a community relying on natural resources by undertaking self-sufficiency activities. Moreover, about 86% of them are still self-employed.

Zulkipli et al (2021) identify various problems and challenges faced by the Orang Asli in achieving a progressive society, such as poverty, difficulty in asset production, lack of education, and political power. This led to barriers to researchers knowing the socio-development index of the Orang Asli instruments in Malaysia (Zulkipli et al., 2021). This raises the question of the

beneficial impact of the Orang Asli community. The willingness and perseverance of the Orang Asli community to accept development are essential because a society must have social, economic, and moral resilience to be competitive and create prospects that are compatible with the current environment and be prepared to face various obstacles and challenges (Zulkipli et al., 2021). The state government provides multiple policies to help develop socio-development and economy and strengthen the quality of life of Orang Asli in Malaysia (Ardiyansah et al., 2022). According to Tribe (2010), there have been several resettlements of Orang Asli projects with various basic facilities through the implementation of development projects by the government. In the Ninth Malaysia Plan, the government has committed to developing and improving Orang Asli's lives (Zahari et al., 2016).

Since the 1960s, the Bateq community has been involved in Taman Negara's tourism sector, particularly in the Kuala Tahan sub-district. According to historical information acquired from discussions with various key individuals familiar with the tourism sector in Taman Negara, only a small percentage of the Bateq community worked as porters in the 1960s (Carr et al., 2016). They were only summoned to work when a mountain guide from the Malay community in the Kuala Tahan area required a porter specifically sought by guests wishing to climb Mount Tahan. There were no Bateq mountain guides at the time due to communication barriers such as a lack of English language skills and self-confidence while engaging with strangers. They were mainly mountain porters who ventured out as guides on this mountain. With the help of numerous Malay tour guides, they have progressively acquired the ability to communicate with international tourists (Wei et al., 2021). Most will work with the existing Malay Mountain guides to bring visitors. They seldom bring tourists alone unless the group is small, i.e., less than five people (Carr et al., 2016).

Around the middle of the 1980s, the National Park began offering visitors a brand new tour package. This new package includes activities that take tourists to traditional Bateq villages near Kuala Tahan (Zahari et al., 2016). Kg Dedari was the chosen village at the time. Many European tourists reacted violently to this practice at the start of its deployment. According to them, the new package permits exploitative conduct against the Bateq community for personal gain. However, the goal of this tour was to observe and interact with the Bateq community while witnessing demonstrations, such as the lighting of a fire. The revenue from these tourist trips is funnelled to the Bateq community, although the rate is not fixed because it depends on the tour guide's discretion and tourists' contributions (Endicott et al., 2016). Several members of the Bateq community became involved in tourist activities in the late 1980s, with two working as tour guides. Despite their limited English proficiency, these two Bateq persons were confident in the results of their interactions with the outside population. They only provided their services as tourist drivers when a Malay tour guide or travel agency lacked tour guides. Their tour guide's compensation was approximately RM150 for a three-day, two-night package. The payment was significant for the Bateq people at the time, compared to the income they obtained from almost exclusively hunting in the national park. On average, Bateq tour guides received three to four assignment calls per month. These job calls were less frequent than the norm of six to eight per month for Malay tour guides.

The Bateq aborigines have also been affected by tourism in some negative ways. These include interfering with the privacy rights of individuals and the Bateq aborigines; the inability of the community's right to defend cultural authenticity; restricting freedom of movement to seek livelihoods, increasing health threats and disease transmission from the outside, and growing demands for better-quality products for market purposes (Yng, 2020). The weakness of the Bateq aborigines in the tourism sector has also led to certain parties exploiting them

for personal benefit. Visitors' contribution of RM5 to Bateq aborigines is likewise insufficient compared to their abilities. Tourist guides that take tourists to Bateq villages are also accused of not paying the correct amount to the Bateq inhabitants. Some of them did not pay anything for the service. No action can be taken against the tour guide because the Bateq aborigines did not file a complaint. This occasionally resulted in clashes with the outside community (Endicott et al., 2016).

In the 1990s, tourists were permitted to visit many Bateq community dwellings. Kg. Ear Cave (opened in 1995) and Kg. Kuala Terengganu were two of the participating villages. In addition to village tours, guests could watch traditional demonstrations of making fire and chopsticks and participate in the activity. Handicrafts manufactured by the Bateq people, such as miniature chopsticks, are also on display and for sale to tourists. Tour guides have also begun collecting fixed fees of RM5 per person for tourists who visit Bateq village. In the 1990s, it was discovered that an increasing number of Bateq people were working in tourism, whether as mountain guides, porters, boat drivers, or tour guides.

The Bateq population is thought to be driven to participate in Indigenous tourism because of economic factors, i.e., revenue generation for their families (Endicott et al., 2016). This study, however, reveals indications of negative feedback from aborigines who have questioned the effectiveness of Pahang National Park management. As a child of the original land, they have expressed dissatisfaction that, while granted rights to their ancestors' land, they are not permitted to profit from the forest resources (Endicott et al., 2016). As a result, assessing aboriginal peoples' perspectives on nature conservation while considering their needs and viewpoints is critical in determining the best conservation tactics to gain their support and achieve long-term conservation goals.

Support for Tourism Development

Indigenous people appear marginalised from development and eco-tourism activities in the TNP, even though the area has been their settlement area for generations (Latip et al., 2018). The primary income for the Bateq tribe depends on activities such as hunting and collecting forest products such as agarwood, rattan, honey, medicinal plants, and others. They still lag behind other indigenous communities (Tacey & Riboli, 2014). Despite their limited involvement, the Bateq indigenous people are gradually becoming active in developing eco-tourism in the area (Ibrahim et al., 2015). More Bateq teenagers and youths participate in eco-tourism activities (Latip et al., 2018). Furthermore, some of the Bateq aborigines in TNP worked as porters carrying items while hiking and later became tour guides, boat drivers, resort workers, and various other occupations (Latip et al., 2018).

Although tourism activities have not yet yielded lucrative profits and return to the tribe, they have shown very high aspirations to be involved in eco-tourism activities (Zulkipli et al., 2021). Most were interested in actively engaging in such activities to increase their income by selling cultural tourism products such as handicrafts, tree roots for medicinal purposes, and culture demonstrations (Zulkipli et al., 2021). Only a small number of them felt they were still unprepared and thus uninterested in seizing the opportunity to engage in eco-tourism activities as a career to increase their income and economics further (Ardiyansah et al., 2022). Researchers have identified several factors that reduce their aspirations to participate in the activity. Among the factors that influence their interest are communication problems (Fan et al., 2020). This makes it difficult for them to participate actively, especially as tour guides. They lack the appropriate Malay language etiquette and English communication skills. In addition, a lack of self-confidence is one of the dominant factors holding back the Bateq tribe (Fan et al.,

2020). Some of them are reluctant to meet tourists, whether local or international. They are still ashamed and have low self-esteem because they see themselves as inferior to other social groups (Endicott, n.d.). However, the tribe has some positive aspects as well.

It was found that Bateq indigenous people were proud to support tourism development as drivers and boat builders to tourists, while the women sell Bateq arts and crafts to tourists (Ibrahim et al., 2015). Because tourism is growing in the area, the artwork has been altered to make it more suitable for sale as souvenirs to tourists (Endicott, n.d.). However, this trend did not catch on since the activities depended on their mood. Since indigenous communities are rarely treated as equal partners in tourism development (Carr et al., 2016), they thought the benefit was not on their side. Carr et al (2016) found that they lack the necessary expertise and experience in the industry. For Wei et al (2021), if the aborigines regard the beneficial economic implications of tourist development more than the negative repercussions, they are more inclined to support the tourism development process. The problems above led to two research questions that guide the study, i.e., firstly, do Bateq aborigines support tourism growth in Taman Negara Pahang? And secondly, what motivates Bateq aborigines to support the tourism development in Taman Negara Pahang?

Methodology

This study conducted a systematic literature review (SLR) related to tourism and social science literature published between 1970 (i.e., the earliest Bateq aborigines study identified in Malaysia) and 2022. This paper focuses on previous research on the impact received by Bateq aborigines due to tourism development at TNP. The study used Scopus, Science Direct, Emerald, ProQuest, and other databases to examine the relevant literature. This is because it can provide access to a wide range of peer-reviewed titles and citations and can be from journals, books, and conference proceedings. Furthermore, Scopus and Science Direct allow search results to be filtered by field, name, and the inclusion of more full-text versions in the article. The SLR approach is the best way to reveal evidence on the topics discussed, as SLRs offer the possibility to combine existing literature and create a solid definition and foundation for future research (Kraus et al., 2020).

We limited our search to social science disciplines, recognising that tourism is widely conceived as a field of study (Tribe, 2010). The specific approach to our SLR consisted of four steps, i.e., a preliminary search of terms, an initial scan of the abstract, a secondary scan of the abstract, and an in-depth review and thematic content analysis. Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) was used for the thematic review system on which this research is based. PRISMA is one of the publication standards used to conduct a systematic literature review. Publication standards are needed to guide authors to systematically evaluate and check review quality and thoroughness (Dixon-Woods et al., 2005). The PRISMA methodology has been adapted for tourism research in several publications. Furthermore, PRISMA emphasises examining reports as a foundation for reporting systematic research reviews. Although PRISMA is a common methodology in medical research, its capacity to properly define, guide, and answer research questions also suits it for social science research.

A Preliminary Search of Terms

Advanced filters were used to limit possible results to peer-reviewed articles in fields related to the Social Sciences, allowing for a systematic review of abstracts and keywords. Based on the intended context (i.e., Taman Negara Pahang) and variations on the concept of Bateq

aborigines, an initial research string of keywords was developed (i.e., tourism development and tourism support). To differentiate between tourism-specific studies and studies from the social sciences, each initial research was followed by a secondary search that included the term 'tourism'. Table 1.0 outlines the inclusion and exclusion criteria to guide the researcher in comprehensively examining the most quality papers.

Table 1

Inclusion and exclusion criteria

| Criteria | Inclusion | Exclusion | Rationale |
|------------------|--|---|---|
| Database | Scopus | All other academic research databases | Database holdings include: (i) publications dating from 1970 to current 'articles-in-progress'; (ii) availability of full-text articles (rather than abstract-only options); (iii) ability to filter results by journal field and journal title |
| Country focus | Primary focus is a Taman Negara Pahang. | All other countries | How Bateq aborigines in TNP supported tourism development has been conceptualised in academic literature, and in particular, tourism studies literature |
| Language | English and Malay | Other languages | To accommodate the language abilities of all three authors |
| Document type | Scholarly peer-reviewed articles | Books, conference papers, books reviews | To limit to full-text scholarly research available on the Scopus database |
| Cultural focus | Bateq aborigines | Other minority groups | To support the projects that focus on tourism featuring the aborigines' attitude, including local and indigenous cultures |
| Subject keywords | All others | Literature, psychology, health care, economics, therapy | To exclude topics that go beyond the disciplinary interest |
| Content focus | Bateq aborigines' support for tourism development is a primary focus of the article. | Abstracts limited to descriptions of historical events, legacies, and legal rights; reports of the impacts of programmers or decisions on indigenous people; observing differences among Indigenous and non-Indigenous performance; | To eliminate examples that do not intentionally and meaningfully engage with the concept of Bateq aborigines' support (i.e., publications that refer to the idea without engaging with its meaning or value to the work) and publications |

affirming a lack of cultural knowledge within non-Indigenous populations in which the concept is not a primary focus).

Due to a low number of results, the search string was expanded to include "aboriginal", "aboriginal culture", "indigenous", "indigenous culture", "cultural awareness", "cultural competence", "cultural sustainability", and "tourism support", while keeping the search term 'Bateq aborigines' and replicating each new search with the additional support on tourism. As shown in figure 2.0, the preliminary term search yielded 773 studies, only 52 of which were tourism specific. The initial search produced results outside the scope and purpose of this systematic literature evaluation. These included abstracts in which the primary focus was outside of the Pahang context, referred to non-indigenous minority populations (i.e., refugees and immigrants), and were associated with disciplines other than the social sciences, such as science, technology, engineering, and mathematics (STEM), medicine, mental health/wellness, film, fine arts, fashion, music, and literature. The omission of literature from these disciplines underscores the notion that aboriginal tourism remains a key source despite the demand for a greater emphasis on the humanities and arts in tourism studies. Simultaneously, there is a productive discussion on business-related topics and other sections devoted to the social science perspective (Joppe & Elliot, 2015). After applying these exclusionary criteria, the number of under-study papers decreased to 215, of which 45 were related to tourism.

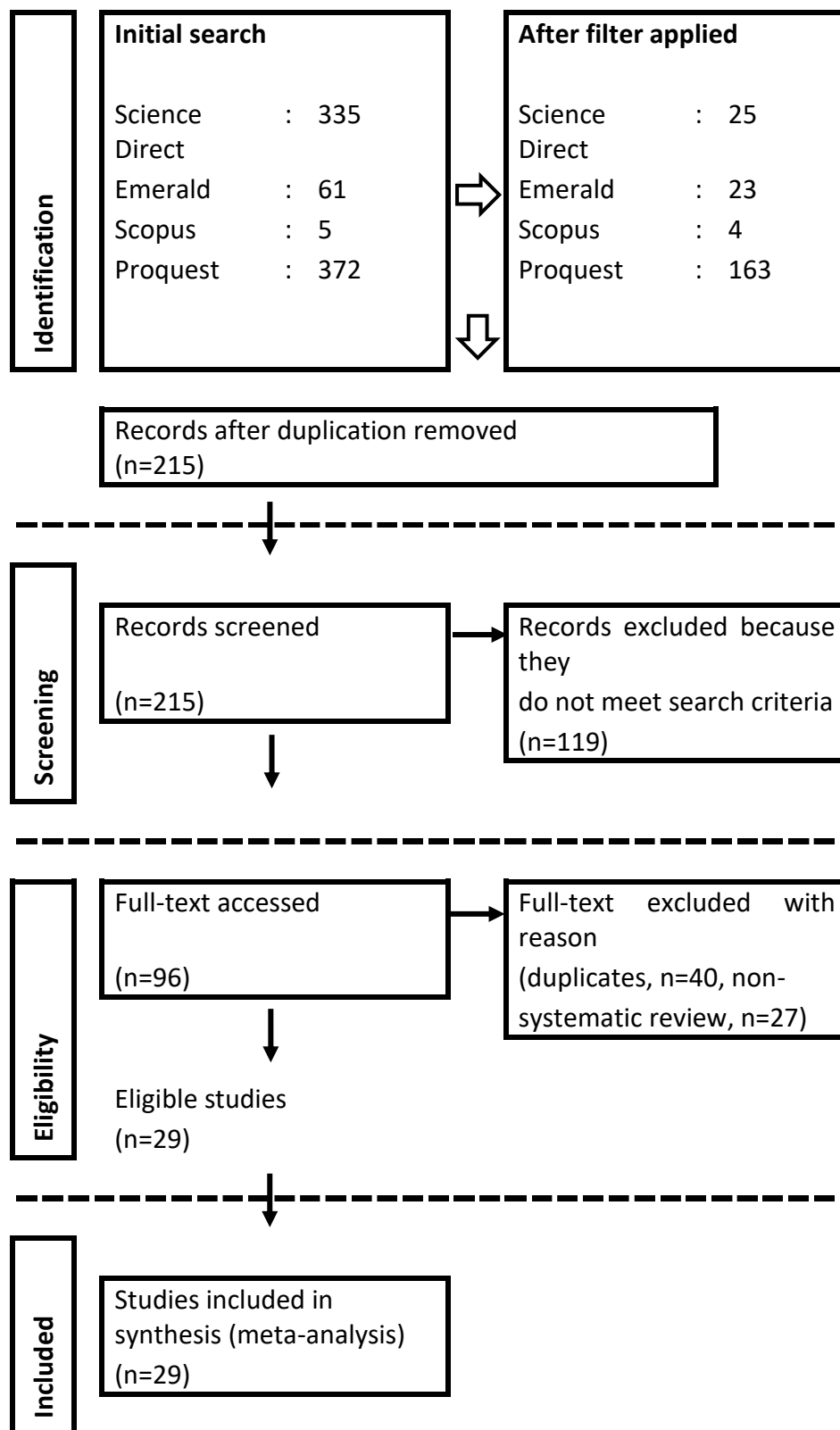


Figure 2.0
PRISMA flowchart

A Secondary Scan of Abstracts

For the secondary scan, a detailed analysis of each abstract (n=215) was needed to ensure a conscious and meaningful interaction with the idea of Bateq aborigines supporting tourism

development concepts used in the preliminary search string. The search yielded various abstracts in which the idea of Bateq aborigines was significant to the research goals, and Bateq aborigines were regarded as the image of TNP. Thus, a secondary scan of abstracts excluded another 119 papers since they did not meet the search criteria. For eligibility that the papers specifically qualify for Bateq's attitude to support tourism, another 67 papers were excluded due to duplicates and not meeting the search criteria. As a result, only 29 tourism-specific studies were obtained as full-text, in-depth reviews. These studies were selected because the abstracts primarily focused on Bateq aborigine support for tourism development across different social science encounters.

In-depth Review and Thematic Content Analysis

A total of 29 papers were included in the in-depth review and analysis of thematic content. This represents 95% of eligible tourism studies and 18% of studies in other social science disciplines. This study's thematic content analysis approach was based on data (i.e., themes derived from the literature studies). The content was analysed according to descriptive content, frequency of occurrence, and emphasis in the literature. Each of the 30 papers was read in its entirety before coding. Themes were identified based on both frequencies of occurrence and relative focus in each paper. Themes were then analysed according to their descriptions in each article, coding similarities across the literature reviewed. Subthemes were identified in cases where a particular example or concept is described in the context of and related to another theme. Again, frequency and emphasis determine the identification of sub-themes. There were also differences in how themes (and sub-themes) were described or emphasised along disciplinary lines. This gave a better idea of how themes are understood in different social science situations (Tribe, 2010). The thematic organisation of the subsequent section reflects the relative prominence of each theme in the literature.

Results

This work aims to address a significant gap in the literature by discussing Bateq aborigines' support of tourism through analysis of the final paper (n=29) (see Table 2.0). Although most research on similar themes emphasises the role of ethics and culture for native tourism experiences, its significance in attitudes toward supporting tourism in TNP remains unknown.

Table 2

Thematic analysis of Bateq support for tourism

| No | Author | Year | Cooperati on | Participation | Health disease | Job competition |
|-----|------------------------------------|------|-----------------|---------------|-------------------|--------------------|
| 1. | Abd Halim et al. | 2021 | | x | | x |
| 2. | Ibrahim et al. | n.d | x | | | x |
| 3. | Bauer & Gaskell | 2008 | x | | x | |
| 4. | Carr et al. | 2016 | | | | x |
| 5. | | | | x | | |
| 6. | Caruana et al. | 2014 | x | | | |
| 7. | Dixon-Woods et al. | 2005 | | x | x | |
| 8. | Endicott | 1988 | x | x | | |
| 9. | Endicott et al. | 2016 | x | | | x |
| 10. | Fan et al. | 2020 | | | | |
| 11. | Ardiyansah et al. | 2022 | x | | | |
| 12. | Frochot | 2005 | | | | x |
| 13. | Heldt Cassel & Miranda Maureira | 2017 | | x | | |
| 14. | Joppe & Elliot | 2015 | x | | | |
| 15. | Zahari et al. | 2016 | x | x | | |
| 16. | Kastenholz et al. | 2012 | | | | |
| 17. | Kraus et al. | 2020 | x | | | x |
| 18. | Latip et al. | 2018 | x | x | | |
| 19. | Linnenluecke & Griffiths | 2010 | | | | x |
| 20. | Mika | 2016 | x | | | |
| 21. | Qiu et al. | 2020 | | x | | |
| 22. | Ryba et al. | 2010 | x | x | | x |
| 23. | Scheyvens et al. | 2021 | x | x | | |
| 24. | Tacey & Riboli | 2014 | | x | | |
| 25. | Tribe | 2010 | | | | x |
| 26. | Wei et al. | 2021 | x | | | |
| 27. | Yea | 2002 | | | x | |
| 28. | Yng | 2020 | | x | | x |
| 29. | Zulkipli et al. | 2021 | x | | | |

Cooperation towards Tourism

In the literature (n=29), few Bateq aborigine workers are in managerial positions in the hotel industry. Many Bateq aboriginals refuse or avoid the direct social contacts required for hospitality and other tourism-related industries. Because of this, TNP's native population has mostly avoided job opportunities in the tourism sector. However, some individuals undoubtedly like engaging in indirect economic activity in the industry, such as creating handicrafts for sale in retail (Ibrahim et al., 2015). However, some extroverted Bateq individuals have demonstrated a desire for education and employment, particularly for park ranger posts. A solid social engagement with tourists is necessary for the Bateq aborigines to participate in other types of cultural tourism, such as bush excursions or camping trips. Nonetheless, for some Bateq locals, the interpersonal aspects of such involvement can be distressing and unpleasant (Scheyvens et al., 2021). Several volunteers from the Bateq tribe are more reserved (Caruana et al., 2014). Bateq aborigines welcome international visitors to their village very kindly and individually. They will show their recognisable traditional skills in front

of strangers. Yet, the tribes were not enthusiastic about having tourists visit regularly. Many assume that the approach of night signals the time for them to go to bed.

In addition, the constant influx of tourists has influenced the daily activities of the Bateq tribe. Making blowpipes out of bamboo and darts is among the activities (Endicott et al., 2016). This tribe creates darts in the jungle far from the main tourist trail. This society's rules prohibit the use of scents when throwing darts. It is said to bring bad luck to hunting equipment because to the fact that the associated fragrance can make it more difficult for hunters to trap wild animals or birds. As a last resort, they will separate themselves from guests to prevent their hunting gear from being cursed by fragrance (Zahari et al., 2016). The Bateq aborigines think people are slowly losing the freedom to choose where to live and how long to stay there. Most people in the towns near Gua Telinga stayed longer, anywhere from 2-3 months to 1-2 years. In the past, it only took a short time to settle somewhere. The number of tourists and the number of food stores nearby have a significant impact on this situation. Some Bateq said getting food is easier and more convenient now than ever. But it is hard to make enough money to pay for food and other things that they need to live. Imagine if they had remained in one position when food resources were limited and migrated to a new site when the forest's food supply and demands improved. Due to their increased reliance on the tourism industry, their dependence on forest resources has diminished. This means they will not have to relocate at that time as long as tourists continue to visit their rural areas and engage in commerce with the local artisans.

Only during the monsoon season do the indigenous Bateq people depart the Gua Telinga region. The mighty river currents seriously threaten any tourist boat during the wet season. As a result, tourism-related activities had to be temporarily halted. In addition to fewer visits during the monsoon, food merchants who usually sell rice, veggies, and side dishes to this village regularly were forced to close their doors for security reasons. The eventual result was life in Kg. The Gua Teliga is no longer desirable since food and income from tourism-related activities are scarce. Residents of the Gua Telinga area have been forced to relocate to nearby communities such as Kuala Keniam, Kuala Yong, and Kuala Atok until the rainy season is over. They will either construct a new settlement, inhabit an abandoned one, or live there alongside the rest of their family (Ryba et al., 2010).

Participation in tourism activities

The worries, interests, and views of the Bateq aborigines about the effects of various conservation programmes and tourism development processes determine how much they participate in these processes. Community engagement is the process of working together for the neighbourhood's good. Community activities can give people credibility, trust, and a sense of belonging (Scheyvens et al., 2021). Getting involved in the community can assist in increasing the self-esteem of those in the neighbourhood (Ryba et al., 2010). One of the good side effects of tourism among indigenous communities is poverty reduction. Successful community involvement in indigenous tourism depends on forming mutually beneficial collaborations. As a result, local community involvement in conservation and tourism development substantially impacts the development's sustainability. Furthermore, involving the community in the planning process can mitigate some adverse effects of tourist growth while others can be amplified. Locals cannot join in conservation and tourism development activities without open communication between them. The findings revealed that awareness and knowledge favourably influenced indigenous participation in conservation and tourism development activities. Indigenous community members generally agree that tourism and

conservation should be promoted concurrently since they are the most familiar with the value of tourism development and preserving protected places.

The habitat, or where this Bateq aboriginal civilisation lives and conducts its everyday activities expand the Bateq aboriginal tourism sector. Tourists will be more likely to visit and stay longer if they learn more about the Bateq aborigines' origins, culture, and the many rituals and values they uphold. The finished products of their handicrafts will be marketed to tourists, indirectly revealing the Bateq aboriginal community's resourcefulness to the general public. The history of cultural background and lifestyle portrays the reality of the tribe with the outside world, which attracts more tourists to the ethnic neighbourhood (Tribe, 2006).

TNP's Bateq aborigines are a resilient community that can adjust to environmental changes. This is evident in their involvement and affiliation with the outside community and the other 11 communities actively engaging in tourism activities. The fundamental problem here is the long-term viability of tourism development in TNP for the Bateq community and the ability of Bateq aborigines to maintain their culture, customs, and rights as a tourism product. In recent years, the reliance of the Bateq indigenous people on tourism has caused them to experience challenges due to a scarcity of tourists during certain seasons, particularly the monsoon season. During the tourist season, certain Bateq individuals find it difficult to obtain a job offer as a tourist guide in Kuala Tahan. Therefore, they must wait a few days. In such a circumstance, the guy must borrow money from his wife to cover everyday expenses. In some instances, this situation has led to some disputes between husbands and wives.

Health Disease

The increase in tourism in TNP has, in some cases, been linked to the development of infectious diseases and other health difficulties throughout the region. It is more likely that locals and tourists will come into close contact with one another, contributing to an increased risk of transmitting airborne diseases like the flu. Travellers can inflict harm to the local aborigines either when they bring these diseases with them directly from their native country or when they acquire them while travelling to other areas in different regions. According to Bauer and Gaskell (2008), these infections can quickly spread from one person to another and potentially cause significant harm to the surrounding population. In addition, it is possible to become infected with these diseases while travelling to various locations worldwide. If a local aborigine becomes affected by a disease transmitted by tourists, it may be challenging to treat using standard medical procedures. The infected community spreads the disease because the contagious illness is passed between tourists and the community. As a result of the infectious nature of the disease, the actualisation of this potential must always be considered. This refers to anything that occurs consistently to be recognised as a regular occurrence. The use of processed meals and soft drinks by guests is an extrinsic factor that can negatively impact the health of children and adolescents.

Job Competition

Most Bateq tour guides working in Taman Negara do not possess a license as tour guides provided by the Ministry of Tourism in Malaysia. Regrettably, just a small percentage of Bateq tour guides hold official credentials in the field. Their participation as tour guides violates the law because they cannot follow the necessary coursework or take the required exams. After all, they are unaware of the importance of having a tour guide's license (Linnenluecke & Griffiths, 2010). Consequently, they cannot effectively establish careers in the tourism industry. Since they do not hold a valid licence to operate as tour guides, no tour guide

association can accept them as members. They will only be given the option to become tour guides on an ad hoc basis until there is a greater demand for tour guides than there are now available.

Discussion

It is critical to understand the influence of tourist development on Bateq aborigines. Bateq aborigines face a severe issue due to the harmful impact of tourist development on their villages. In other words, it is arguable that they promote tourist development in their territory since data on the benefits of tourism development is unknown. Sometimes they resist avoiding harmful consequences for their communities. (Latip et al., 2018). Tourism development may positively impact indigenous people's lives by increasing their income, expanding their employment opportunities, enhancing infrastructure and public services, and supporting, promoting, and maintaining their native culture. If the advantages outweigh the expenses, Bateq aborigines are inclined to embrace tourism as a competitive advantage for destination development (Fan et al., 2020). As a result, Bateq aborigines are no more than just a one-time economic venture; there are no ongoing or comprehensive attempts by the government to emphasise them in the tourism agenda.

The Bateq are well known among anthropologists as a peaceful and gender-equitable tribe. According to Wei et al (2021), Bateq's knowledge and abilities could potentially enhance entrepreneurship in the tourism sector. The Bateq aborigine's involvement in the tourism industry by promoting their culture to the general public can have beneficial and harmful consequences for the community (Zahari et al., 2016). While promoting Bateq cultural heritage as a tourism commodity, one of the most fundamental challenges is preventing the sacredness and cultural rights of the community from being tainted and violated by outsiders. The right of the Bateq aborigines to conceal their customs and cultural practices from the general public is increasingly threatened by eco-tourism activities, as some foreign tour guides abuse it for financial gain. Tourist guides from outside the community have always misinterpreted Bateq culture (Abd Halim et al., 2021) because they desire to satisfy tourists. Indigenous cultural tourism activities such as traditional dancing, introduction to forest plants, rattan-based weaving art, making necklace beads, and musical instruments prominently display their diverse originality and uniqueness. This is intriguing since it can potentially grow the community and revive the local tourism sector. Sometimes, when climbing Tahan mountain in TNP, guides from the Bateq community are constantly in demand. Examining the possibility of involving the Orang Asli community while taking advantage of the abilities and opportunities offered by the tourism sector.

The findings show that some elements, including development programmes involving tourists and indigenous peoples as a means of inclusivity, affect how successfully indigenous tourism is developed. Participation in eco-tourism as an attempt to save the environment and preserve flora and fauna and sustainable indigenous adoption tourism are vital factors to consider when examining programmes for the growth of the tourism industry's sustainability. Tourists also interact with one another while attempting to alter their views, attitudes, and behaviours. It is necessary to consider the factors impacting Orang Asli tourism development, including commodification, acculturation, lifestyle behaviour patterns, economic advantages, population empowerment, poverty eradication, community attachment, and quality of life. Beyond the identified variables, more study is anticipated to provide additional answers.

The appropriate parties need to consider solutions to the problems identified to guarantee that the Bateq aborigines continue to be involved in and profit from the tourism business. Among them is the need to obtain a license as a certified tour guide. In this context, the government needs to formulate a training program that enables Bateq individuals who are interested and able to follow it, and at the end of the program, it qualifies them to be recognised by granting a license as a tour guide. The Department of Wildlife and the Department of Orang Asli Affairs can take more effective initiatives by encouraging more Bateq aborigines to participate in the tour guide courses. A specific approach, such as a unique learning module, should be considered. For example, the module adds communication learning, self-motivation, and basic English. The module should also align with the need to develop the Bateq aborigines in the TNP area in the eco-tourism industry. Successful models that can be used as a reference, such as Rungus in Sabah (Ong 2008) and Iban in Sarawak (Yea, 2002), have successfully combined cultural sustainability in the tourism industry.

The TNP authorities are advised to disclose the regulations or code of ethics when visiting the Bateq settlement. It might be displayed on any tourist route before visiting the settlement of the Bateq people. In addition, enforcing tourist guides to explain the rules for entering the Bateq village is also helpful. Encouraging Bateq teenagers to pursue careers as professional tour guides is also beneficial. Any training programme for this goal might be carried out practically if they are not interested in learning activities, including writing and reading. Such programmes should combine parts of their traditional culture to enlighten tourists about an authentic culture, not a fake one. Many techniques can be done to implant their traditional culture. The Bateq people who participate in the tourism arena should work as educators to the youth directly or indirectly. The Bateq culture is not just appealing to tourists but also to travel agencies, the government, and scholars. With the help of JAKOA, the orang Asli community becomes more self-reliant and raises their standard of living while conserving their racial tradition (Endicott et al., 2016).

Conclusion

This study expands our understanding of the tourist support evidence in TNP. As a result of our SLR research, we proposed a definition of Bateq indigenous people concerning tourist development that might serve as a discussion opener. This work is a beginning point for future research to engage a more resilient and context-based indigenous population supporting tourism development. The embrace of eco-tourism gives the Bateq aborigines exposure to interact with the outside world, even though it is not universal among the Bateq aborigines (Tribe, 2010). The Bateq aborigines took the chance to participate in developing the regional tourism sector that can serve as a source of revenue for them because of the outside community's desire to "feel" and "appreciate" the existence of the Bateq aborigines. As a result, some Bateq have begun to work in the tourism sector since it can provide them with a new form of income based on their knowledge and skills (Scheyvens et al., 2021). Tourism is frequently seen as a straightforward and quick means to produce foreign income compared to other development approaches. This is because if a location already has tourism resources, the community can also serve as a tourism asset to attract tourists. Many towns in developing countries must rely on the help of their communities to survive (Endicott et al., 2016). Many Bateq aboriginal target groups have been identified and can be assisted in becoming more active in tourism operations. Among them were women who produced handicrafts such as bamboo chopsticks and bamboo combs, popular among tourists. Creating such handicrafts

can be enhanced and expanded if better production tools are available to improve the final item's quality. Bateq children who are mostly not attending school must also be offered additional education and skill development opportunities.

In order to include the Bateq aborigines in the tourism industry, it is hoped that one of the required parties will take the necessary action. Hiring them as tour guides is one possibility related to this. It can be done by teaching them effective communication techniques or motivating them to pursue their interests. The Bateq aborigines can exhibit a range of cultural manifestations in their region, such as food processing methods and food preparation processes using various ways, in the native villages found in the National Park, which are open to tourists. By building and providing space and facilities for the Bateq aborigines to sell their items to tourists, it is possible to market handicrafts and medicines from the forest.

Conflict of Interest

The author hereby declares that there is no conflict of interest.

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