

INDIGENOUS CHALLENGES IN GOMBAK, MALAYSIA

AB RAHMAN, S. A.^{1*} – ZAINUDIN, M. H.¹ – ABDULLAH, A.¹ – ASMAWI, M. Z.¹ – IBRAHIM, I.¹ –
ABDUL RAZAK, R.¹ – CHE ZUKI, F. N.¹ – MANSYUR, U.²

¹ *Kulliyah of Architecture and Environmental Design, International Islamic University of
Malaysia, Selangor, Malaysia.*

² *Department of Urban and Regional Planning, Pakuan University, West Java, Indonesia.*

**Corresponding author
e-mail: syakiramir[at]iium.edu.my*

(Received 27th June 2024; revised 25th September 2024; accepted 03rd October 2024)

Abstract. The Indigenous community is the hidden gem of Malaysia due to their unique cultural heritage practices. Considering the urbanization and modernization, as promising that will uplift their quality of life, it is important to better understand the issues and challenges faced by the Indigenous community in Gombak in the aspects of economy and heritage which become the objectives of this research. One-on-one interview was conducted with one tourism operator which is a significant entity deeply enmeshed in community engagement initiatives within the Indigenous community in Gombak to gather a significant insight into the issues and challenges that faced by an indigenous community in Gombak. The main findings are they still suffered poverty and backwardness, lack of participation in education among the Indigenous children, irregular employment and uninherited and diminishing heritage. Based on the findings, all the stakeholders, especially the government, should be aware of the difficulties experienced by the Indigenous community in Gombak. This research will be beneficial to stakeholders that have direct or indirect relationships with the topics discussed, namely the tourism operators, the public sector as well as the local government.

Keywords: *indigenous community, indigenous tourism, tourism operator, cultural heritage, economic*

Introduction

The diversity of Malaysian culture is exemplified by the presence of various Indigenous communities within the country. According to the Aboriginal Peoples Act 1954 (Act 134) defines Indigenous community members through three criteria: descent from an Orang Asli father, adoption into the community, or matrilineal kinship with significant cultural integration. According to the Department of Statistics Malaysia (DOSM), the Indigenous community in Malaysia numbered 206,777 individuals, making up approximately 0.64% of the national population in 2020. Specifically, in Selangor, the Indigenous community was composed of 20,456 individuals, representing about 0.3% of the state's total population. In Malaysia, Indigenous communities are categorized into three main ethnic groups: the Negrito (including the Kensui, Kintaq, Jahai, Mendriq, Bateq, and Lanoh), the Senoi (comprising the Temiar, Semai, Jah Hut, Che Wong, Semoq Beri, and Mah Meri), and the Proto-Malay (encompassing the Temuan, Jakun, Semelai, Orang Kuala, Orang Seletar, and Orang Kanaq). The Senoi group is the largest, with 113,910 individuals, making up 55% of the Indigenous population in Malaysia.

Within Selangor, the Indigenous community is notably diverse, with 14 distinct sub-ethnic groups. Among these, the Mah Meri are the most populous with 3,854 individuals, followed by the Semai with 1,003 individuals, and the Temuan with 14,867 individuals, contributing to a total Indigenous population of 20,456. Specifically in

Gombak, there are ten ethnic groups, including the Senoi, Temuan, Temiar, Jakun, Semelai, Jahai, and Bateq, totaling approximately 3,000 people. The Selangor state government has long been committed to Indigenous community development through sustainable Indigenous tourism, consistently allocating significant financial resources. Indigenous Tourism allows tourists to visit Indigenous settlements and experience their traditional ways of life (Kunasekaran et al., 2013). This tourism model involves the active participation of Indigenous communities in showcasing their culture as a central attraction. The primary objectives are to enhance economic prospects and promote unique cultural heritage. Initiatives like the Muzium Orang Asli Gombak and the Mah Meri Cultural Village exemplify Selangor's efforts in developing sustainable Indigenous tourism.

In addition, tourism operators play a crucial role in Indigenous tourism by collaborating with Indigenous communities to develop and promote culturally immersive experiences. They ensure the preservation of cultural integrity and equitable distribution of economic benefits within Indigenous communities, thereby safeguarding cultural heritage for future generations. Despite these efforts, Indigenous communities in Selangor continue to face economic challenges and cultural erosion, remaining within the B40 group classified as poor in Malaysia. Thus, the primary objectives of this research are to identify and address the economic and cultural heritage issues faced by the Indigenous community in Gombak.

Literature review

The Aboriginal Peoples Act of 1954 (Act 134) which serves as the legal framework governing the Indigenous communities in Malaysia, defined Indigenous communities as follows: (1) any individual whose father belongs to the Orang Asli ethnic group, communicates using the Orang Asli language, predominantly adheres to the Orang Asli way of life, customs, and beliefs, and encompasses a lineage tracing through the male descent of the Orang Asli; (2) a person of any racial background, adopted as an infant by an Orang Asli and raised in accordance with Orang Asli customs, language, and way of life, and who is integrated as a member of an Orang Asli community, is considered an Orang Asli; and (3) a child born of a union between an Orang Asli woman and a man from a different racial background is eligible for recognition as an Indigenous people, provided that the child typically communicates in the Orang Asli language, adheres to the customary lifestyle and belief systems of the Orang Asli, and remains an active member of the indigenous community.

Indigenous tourism

Understanding Indigenous Tourism requires a foundational grasp of tourism, defined as a multifaceted phenomenon involving travel, economic transactions, and cultural exchanges. Tourism encompasses various activities, including leisure, business, and professional purposes, involving complex interactions that impact both visitors and host destinations (Sharpley, 2018). Indigenous Tourism, a subset of cultural tourism, promotes the cultural heritage and economic well-being of Indigenous communities by offering immersive experiences in their natural settings (Dahlan et al., 2023). It serves as a means for these communities to achieve economic self-sufficiency (Adib et al., 2020) and cultural revitalization, allowing tourists to engage deeply with their unique traditions and lifestyles (Dahlan et al., 2023; Kunasekaran et al., 2023).

Economics in indigenous tourism

Economics in Indigenous communities is shaped by historical injustices and contemporary challenges, reflecting persistent disparities in income, employment, and education (Wilson, 2019). Efforts focus on culturally relevant education and preserving traditional livelihoods under Indigenous governance frameworks like Free, Prior, and Informed Consent (FPIC), promoting sustainable resource management (Posselwhite, 2019). Recognition of Indigenous sovereignty and equitable resource governance are crucial for addressing wealth disparities and safeguarding cultural heritage (Dahl et al., 2020; Alfred, 2005). Social capital, rooted in traditional governance and cultural practices, fosters community resilience amidst socio-economic challenges (Yeung, 2020; Donkor, 2019; Amir et al., 2017a). Addressing health disparities and promoting culturally safe healthcare services are essential for improving overall well-being and achieving equitable socio-economic outcomes for Indigenous peoples (Kirmayer et al., 2009). These factors highlight the complexities of economic development and resilience within Indigenous communities, guiding sustainable growth and empowerment strategies.

Heritages in indigenous tourism

Heritage within Indigenous communities encompasses both tangible and intangible elements that are vital to their cultural identity and continuity. Tangible heritage includes physical artefacts like archaeological sites and traditional structures, which are essential in preserving historical narratives and ancestral knowledge (Amir et al., 2014). These tangible manifestations serve as enduring symbols of Indigenous history and traditions, often recognized and protected under international frameworks (Amir et al., 2017b). Intangible heritage, on the other hand, encompasses practices, rituals, languages, and oral traditions that reflect the rich cultural diversity and collective memory of Indigenous peoples. This dynamic category of heritage evolves through intergenerational transmission and community engagement, fostering social cohesion and resilience. In Indigenous tourism, the preservation and promotion of both tangible and intangible heritage play a pivotal role in sustaining cultural practices and historic sites and generating economic opportunities that support community development and empowerment (Ruhanen and Whitford, 2021).

Uninherited traditional culture and heritage

The Indigenous community is renowned for its rich traditional culture and heritage passed down through generations. However, the issue of uninherited traditional culture has emerged. The Che Wong subethnic group in Sungai Enggang, Pahang, faces the extinction of customs and culture among the younger generation. Younger Che Wong individuals no longer adhere to practices such as using blowpipes for hunting and crafting blowpipe barrels and poisoned arrows, which are integral to their heritage and familial well-being. Modernization is a key factor in this cultural erosion. Razali et al. (2020) further emphasized that the loss of cultural heritage practices, including handcrafts, traditional oral and language philosophy, and medical skills, among the Che Wong is due to three factors: shrinking community numbers, negative perceptions of their heritage, and the younger generation's belief that traditional practices are irrelevant in today's world. The reduction in community members limits opportunities to practice

and pass on these traditions, leading to their potential extinction. Additionally, excessive exposure to other cultures diminishes the perceived value of their heritage (Razali et al., 2020).

Traditional culture erosion and extinction

In addition to issues related to the uninherited traditional cultural heritage, Indigenous communities also face the erosion and extinction of their traditional cultures. The loss of access to lands, territories, and natural resources crucial to their cultural identity threatens these cultures with extinction. Endangered languages, mostly spoken by Indigenous peoples, are at significant risk, with about 90% potentially disappearing within the next century. Moseley (2010) in the "Atlas of the World's Languages in Danger" identifies 2,500 endangered languages, most of which belong to Indigenous communities. For instance, Khamnigan Mongol, Sámi languages, and Atacameño or Kunza in Chile are endangered. In Malaysia, languages spoken by Indigenous communities such as the Temuan, Orang Kanaq, and Orang Kuala are significantly endangered due to the influence of local and standard Malay varieties (Moseley, 2010). UNESCO has listed the Che Wong language as "6b threatened" (Razali et al., 2020). Moreover, traditional cultures and customs face extinction within a generation due to declining community numbers. The Kenaboi tribe, once thriving in Negeri Sembilan, saw their language and customs vanish as they integrated with the larger Temuan community (Vengadesan, 2019). Government initiatives to relocate and regroup Indigenous communities for infrastructure projects have also contributed to cultural erosion. For example, the Jahai and Temiar were relocated to Sungai Chiong near Grik, where they struggled to preserve their distinct cultures in a new environment (Vengadesan, 2019).

Poverty and backwardness

In terms of economics, the Indigenous community in Malaysia faces significant economic challenges, including high rates of poverty and backwardness. In 2000, 81.45% of the community lived in poverty, with 48.85% in extreme poverty—the highest rates in the nation (Bin Yusoh et al., 2021). By 2005, these figures decreased to 50.9% and 15.4%, respectively (Abas et al, 2020; Manaf and Ibrahim, 2017). Despite some progress, poverty remains a major issue, with over 90% of Malaysia's poverty concentrated in the Indigenous community (Abas et al, 2020; Islam et al., 2017). The 2000 census also revealed that nearly half of the Indigenous families lacked electricity (49.4%) and clean water (53%), highlighting severe infrastructural deficiencies (Abas et al, 2020; Manaf and Ibrahim, 2017). In 2017, the Malaysian Economic Planning Unit reported that 50.9% of Indigenous communities were living in poverty, with 15.4% in severe poverty, compared to national averages of 7.5% and 1.4% (Bin Yusoh et al., 2021). Despite various government initiatives, these communities continue to struggle with poverty and backwardness.

Materials and Methods

A one-on-one interview methodology is conducted to gather comprehensive information through interactive dialogues, typically involving an interviewer guiding the conversation and asking questions, while the interviewee responds. Structured

interviews were employed to collect data from a tourism operator that operate tourism activities and businesses in Gombak. The respondent was chosen based on three criteria which are position, experience and involvement in the Indigenous community. By choosing respondent who hold key positions within the Indigenous community which possess diverse levels of experience and are actively engaged with the indigenous community, an access valuable insights and perspectives on the issues and challenges of economy and heritage facing by the Indigenous community in Gombak.

Results and Discussion

Table 1 shows the findings from the one-on-one interview with a tourism operator. There are many issues and challenges faced by the Indigenous community in Gombak. Poverty and underdevelopment persist among the Indigenous community in Gombak, primarily due to their heavy reliance on traditional agricultural activities such as rubber tapping and small-scale palm oil farming. This economic framework, deeply rooted in historical practices, limits diversification despite some engagement in non-agricultural sectors. The community faces challenges including limited access to modern farming techniques and market opportunities, resulting in economic stagnation and an average monthly income. Several factors contribute to this economic stagnation. The slow adoption of modern agricultural methods due to inadequate infrastructure and technical training. Reyes-García et al. (2024) emphasize the difficulty in improving crop yields and competing in broader markets. Moreover, the vulnerability caused by fluctuating commodity prices, particularly in rubber and palm oil farming, where small-scale operations struggle against larger plantations' economies of scale. Environmental challenges such as deforestation and land encroachment exacerbate these issues, reducing agricultural productivity and undermining traditional land stewardship practices (Datta et al., 2024). Government efforts to address these challenges through financial aid and modern equipment have been hindered by bureaucratic inefficiencies and insufficient support tailored to the community's unique needs. Despite these challenges, some community members are exploring ecotourism as an alternative income source, leveraging their cultural heritage and natural environment. However, this approach requires substantial investment in infrastructure and marketing, often beyond the community's financial means (Gavurova et al., 2021).

Table 1. *Perspective of tourism operator.*

Category	Description (Key findings)
What are the economic/income-generating activities of the local Indigenous people in this village?	Gombak's Indigenous community relies mainly on agriculture sector, particularly rubber tapping and palm oil farming, for generating income. These occupations offer meagre earnings.
What are the economic/income-generating problems faced by the local Indigenous community?	The Indigenous community in Gombak faces several challenges which are difficulty adapting to urban lifestyle especially in Kuala Lumpur that leading to irregular employment; scarcity of grazing areas due to logging and deforestation which hindering access to food and medicinal sources; and limited education, as children typically cease schooling at the sixth grade, impacting their income potential.
What motivates or attracts the interest of the Indigenous community to venture into the economic field/generate income in the tourism sector?	A compelling income and suitable employment opportunities are the motivating factors for the Indigenous community in Gombak to participating in the tourism sector activities.
What are your suggestions as a tourist operator to improve or empower the economy/generate income of the Indigenous community?	A comprehensive action plan or framework and guidelines for Indigenous Tourism essential in order to improve or empower the economy of Indigenous community through the Indigenous Tourism activities.
What are the problems that the Indigenous community faces in the preservation of their	The current issues and challenges of Indigenous community in heritage are uninherited culture and heritage to the next generation and the disappearing and

heritage? Why are heritage preservation activities so important to you and the Orang Asli community in general?	diminishing of their culture and heritage due to the modernization. The factor in preserving the heritage of the Indigenous community is that it serves as a sustainable way of life passed down through generations and contributes to their overall well-being.
What factors influence you to preserve the heritage of the Orang Asli community?	Heritage preservations are important for both of the respondent and Indigenous community because to ensures the continuity of their cultural identity, traditional knowledge, and values that fosters a sense of pride and belonging which is enables them to adapt to changing times while maintaining cultural integrity.

Next, the lack of Indigenous children's participation in education in Gombak presents a significant challenge to community advancement. Many children discontinue schooling after sixth grade due to systemic barriers such as inadequate infrastructure, limited resources, cultural disparities, and socioeconomic constraints. These factors not only hinder access to quality education but also perpetuate cycles of poverty and marginalization within the community. Schools in Indigenous areas often lack basic facilities like clean water, electricity, and qualified teachers, making learning conditions difficult. Geographic isolation compounds these challenges, making regular school attendance problematic for many children. Cultural mismatches also contribute, as curricula frequently neglect Indigenous knowledge and languages, leading to disengagement and higher dropout rates. Economic pressures further strain families, forcing children into work early to support household income. Many Indigenous families rely on children working in agriculture or informal sectors, prioritizing immediate financial needs over long-term educational goals. Additionally, the scarcity of secondary education facilities near Indigenous settlements forces children seeking further education to relocate, adding financial and social burdens. Efforts to address these challenges include government programs to improve school infrastructure and provide financial aid, but inconsistent implementation limits their effectiveness. Non-governmental organizations and community initiatives, such as culturally integrated learning centers, have shown promise in enhancing student engagement and retention.

The Indigenous community in Gombak faces challenges adapting to modernization and urbanization, exacerbating irregular employment. Limited access to relevant job training and education further hinders their ability to secure stable employment in today's economy. Traditional skills often go unrecognized in urban job markets, creating a mismatch between available jobs and community skill sets. The cultural and psychological impacts of transitioning from traditional to urban lifestyles contribute to job dissatisfaction and high turnover rates, prompting many to return to their villages for a stronger sense of identity. This cycle undermines economic stability and long-term development for Indigenous communities. FAO (2010) highlight how irregular employment among Indigenous populations in regions like Latin America stems from discrimination, inadequate skills training, and geographical isolation, pushing many into informal work like subsistence farming or precarious jobs. Significant challenges faced by Indigenous individuals moving to urban areas, where they struggle to adapt to unfamiliar lifestyles, leading to isolation and stress. Moreover, the lack of job training tailored to Indigenous cultural and educational backgrounds remains a critical barrier to stable employment. Existing programs often fail to equip participants with necessary urban job market skills, perpetuating economic. Psychologically, urbanization often results in cultural loss and identity crises among Indigenous individuals, affecting mental health and job stability. Efforts to address these challenges vary but often lack comprehensive support. Initiatives focusing on culturally sensitive job training and

economic activities, such as those detailed by Gowlland (2022), show promise in integrating traditional crafts into urban markets while promoting Indigenous cultural heritage and providing stable incomes.

The decline in the practice and transmission of Indigenous community traditions, particularly among younger generations in Gombak, is a pressing concern. Many youths perceive their heritage and culture as undervalued in today's world, which exacerbates this trend. For instance, traditional knowledge, such as navigating forests using tree landmarks as compasses, is vital for survival among Indigenous peoples. Contemporary youth increasingly rely on modern technologies like GPS, leading to a loss of these traditional skills and knowledge. This shift not only represents a practical setback but also signifies a cultural and spiritual disconnection from their ancestral roots. Elders within these communities' express deep apprehension about this trend, emphasizing its detrimental impact on cultural integrity and continuity. They stress the urgency of preserving these traditions to uphold identity and cultural pride, essential for community cohesion and resilience amidst modernization and external pressures. Colonial legacies have profoundly disrupted Indigenous knowledge systems over centuries, perpetuating trauma and severing intergenerational bonds essential for cultural transmission. Policies of assimilation, residential schools, and land dispossession have played pivotal roles in marginalizing Indigenous traditions within contemporary society. Addressing these historical injustices is crucial for understanding the enduring impacts of colonialism on Indigenous knowledge and practices. Educational frameworks also play a pivotal role in either perpetuating or mitigating the erosion of Indigenous traditions. Eurocentric curricula often fail to recognize and validate Indigenous ways of knowing, alienating Indigenous youth from their cultural heritage.

Broader societal attitudes further complicate efforts to preserve Indigenous cultures. Stereotypes and prejudices devalue Indigenous knowledge systems, reinforcing perceptions that Indigenous heritage lacks relevance. This cultural devaluation, coupled with the allure of modern technologies, accelerates the erosion of traditional skills and knowledge among Indigenous communities. The implications of cultural erosion are profound, impacting the well-being and resilience of Indigenous populations. Dudgeon et al. (2014) highlight the link between cultural continuity and mental health outcomes, underscoring how preserving traditional practices fosters community strength and collective empowerment. The heritage and culture of the Indigenous community in Gombak are gradually disappearing and diminishing. Elders within the community have expressed concerns that their heritage and cultural practices are fading and no longer observed, especially among those living in urban and suburban areas, unlike those residing in the forest. This erosion of cultural practices is compounded by the younger generation's disinterest and the pervasive influence of modern technology and social media. For instance, the traditional use of "kercang" by the head of the family to choose a future son-in-law, a practice that holds significant cultural importance, is increasingly being forgotten. The research study indicates that this shift is primarily due to the younger generation's preference for contemporary methods and tools, which are perceived as more relevant in today's technologically driven society. This gradual loss of cultural practices underscores the urgent need for initiatives to preserve and revitalize the heritage of the Indigenous community, ensuring that these traditions are passed down to future generations.

The erosion of Indigenous heritage and culture poses a complex challenge necessitating immediate attention and coordinated responses. Urbanization, a defining

feature of modern society, poses a significant threat to the preservation of Indigenous traditions. As Indigenous communities shift from rural to urban settings, they often become disconnected from their ancestral lands and traditional cultural practices (Deer, 2016; Stephens, 2015). This physical displacement disrupts the continuity of Indigenous ways of life and impedes the intergenerational transmission of cultural knowledge. In urban environments, access to elders and traditional knowledge holders diminishes, hindering the vital process of passing down oral histories, spiritual teachings, and traditional practices (Nihill, 2005). Elders, who are custodians of Indigenous wisdom, play a crucial role in connecting younger generations to their cultural heritage. However, their physical separation from communities in urban areas weakens cultural cohesion and reduces opportunities for cultural education and engagement. Additionally, the allure of modernity significantly influences Indigenous youth, shaping their perceptions of tradition and identity. In societies that often valorize Westernized values as symbols of progress, traditional Indigenous customs may be perceived as outdated or irrelevant. This generational disinterest exacerbates the erosion of Indigenous heritage, particularly in urban and suburban contexts where modern lifestyles dominate. Further complicating these issues is the pervasive impact of mainstream media, which frequently promotes a uniform narrative that sidelines Indigenous cultures. Media portrayals tend to prioritize Western ideals and social norms, perpetuating stereotypes and erasing the diverse traditions and practices of Indigenous peoples. Indigenous youth, inundated with images and messages glorifying alternative lifestyles, may experience profound cultural dissonance and alienation, further distancing themselves from their Indigenous identity.

To conclude, this research has attempted to study the economic and heritage issues and challenges experienced by the Indigenous community in Gombak. The research proved that the Indigenous community in Gombak is still trapped in poverty and backwardness in terms of economics. The respondent highlighted that this Indigenous community still work in the agriculture sector which most of them occupant as rubber tapper and palm oil farmers. Besides that, the difficulty in adapting to modernization and urbanization among the Indigenous community exacerbates the problem of irregular employment. Moreover, a significant proportion of children within the Indigenous community typically discontinue their schooling upon completing the sixth grade which proves their lack of participation in education. Furthermore, the respondent highlighted concerns regarding the preservation of heritage within the Indigenous community of Gombak. Two primary issues were identified: the diminishing transmission and uninherited cultural traditions, particularly among younger generations. This trend is concerning due to the perceived lack of value attributed to heritage and culture by many young people within the community. The pervasive influence of modern technology and social media further exacerbates the decline of traditional practices. For example, the culturally significant practice of using a "kercang" (a specific tool or method) by the head of the family to select a future son-in-law is increasingly being forgotten. Lastly, the respondents recommended the development of a comprehensive framework and set of guidelines for Indigenous tourism activities that prioritize the benefits to the Indigenous community. This framework and guidelines should be specifically designed to address and resolve the issues and challenges experienced by the Indigenous community.

To address the multifaceted challenges confronting Indigenous communities in tourism development, a comprehensive framework is essential. Establishing such a

framework requires integrating diverse stakeholders and respecting each community's unique cultural context. This includes empowering Indigenous communities through active participation in decision-making processes, thereby ensuring both economic benefits and cultural integrity (Nur Aliah et al., 2020). Besides that, expanding and leveraging networks among Indigenous community stakeholders is crucial for fostering knowledge exchange and collaboration on common issues. Virtual spaces and online forums can facilitate these interactions, allowing communities to share successful strategies and advocate for their rights on a national and international stage (Reiners, 2024). Additionally, enhancing the participation of non-governmental organizations (NGOs) plays a vital role in supporting Indigenous tourism development. NGOs can advocate for policies that protect Indigenous rights, provide capacity-building programs, and support sustainable economic opportunities. Effective collaboration with NGOs requires a commitment to respectful and culturally sensitive approaches, community-driven solutions, and long-term partnerships. By adhering to these principles and fostering collaborative networks, Indigenous tourism can achieve sustainable growth while safeguarding cultural heritage for future generations.

Conclusion

This research has significantly advanced our understanding of Indigenous Tourism in Malaysia, particularly within the Indigenous community in Gombak. It has comprehensively examined the economic and heritage dimensions, uncovering the multifaceted challenges faced by this population. The findings underscore the urgent need for targeted interventions to address socio-economic disparities and heritage preservation concerns. This study highlights the importance of developing holistic strategies that enhance economic opportunities while safeguarding cultural heritage and promoting sustainable development. The insights provided equip policymakers and stakeholders with the knowledge to devise tailored solutions that meet the unique needs of the Indigenous community. Despite ongoing governmental efforts, persistent obstacles necessitate sustained collaboration and proactive measures. This research not only enriches academic discourse but also serves as a catalyst for positive change, advocating for policies that prioritize Indigenous voices and needs. By embracing a collaborative, community-centred approach, we can ensure that Indigenous Tourism respects and preserves cultural heritage, supports socio-economic development, and fosters a more equitable distribution of benefits, thereby contributing to the resilience and vitality of Indigenous cultures.

Acknowledgement

This research was carried out under the Geran Penyelidikan Negeri Selangor. Research Code (SUK/GPNS/2023/PKS/03)/IIUM RMC Code (SPG23-103-0103) provided by the Selangor State Government.

Conflict of interest

There is no conflict of interest involve with any parties in this research study.

REFERENCES

- [1] Abas, M.A., Amin, M.F.M., Wei, L.S., Hassin, N.H. (2020): Community development model for poverty eradication of indigenous people in Malaysia. – *International Journal of Society Systems Science* 12(2): 151-164.
- [2] Adib, N.M.A.N.M., Ab Rahman, S.A., Suzuki, S., Najib, N.N. (2020): DO TOURISTS REALLY INTEND TO REVISIT KOTA BHARU CULTURAL HERITAGE ZONE? – *e-BANGI* 17(9): 114-125.
- [3] Alfred, T. (2005): *Wasase: Indigenous pathways of action and freedom*. – University of Toronto Press 313p.
- [4] Amir, S., Osman, M.M., Bachok, S., Ibrahim, M. (2014): Understanding of Tourists Preferences Pattern: A Study In Melaka, Malaysia. – *Planning Malaysia* 12(3): 81-94.
- [5] Amir, S., Osman, M.M., Bachok, S., Ibrahim, M., Mohamed, M.Z. (2017a): Tourism stakeholders perception on tourists' expenditure in entertainment sector in Melaka UNESCO world heritage area – *Advanced Science Letters* 23(7): 6336-6338.
- [6] Amir, S., Osman, M.M., Bachok, S., Ibrahim, M., Zen, I. (2017b): Community-based tourism in Melaka UNESCO world heritage area: A success in food and beverage sector? – *Planning Malaysia*: 15(1): 89-108.
- [7] Bin Yusoh, M.P., Hassan, M.S., bin Amat, M.H. (2021): Perkembangan Aspek Keusahawanan, Ekonomi dan Sosial Orang Asli di Malaysia: Satu Analisis Literatur. – *International Journal of Accounting* 6(36): 104-117.
- [8] Dahlan, N.K., Rahim, A.F.A., Zahir, M.Z.M., Rajamanickam, R. (2023): Indigenous cultural tourism in Malaysia. – *Malaysian Journal of Social Sciences and Humanities* 8(7): 11p.
- [9] Dahl, J., Tauli-Corpuz, V., Sesen, S.N., Limbu, S., Olsvig, S. (2020): *Building autonomies*. – Copenhagen, Denmark: International Working Group for Indigenous Affairs, IWGIA 70p.
- [10] Datta, R., Singha, R., Hurlbert, M. (2024): Indigenous Land-Based Perspectives on Environmental Sustainability: Learning from the Khasis Indigenous Community in Bangladesh. – *Sustainability* 16(9): 16p.
- [11] Deer, F. (2016): *Indigenous perspectives on education for well-being in Canada*. – University of Toronto Press 20p.
- [12] Donkor, F.K. (2019): The nexus of land-based livelihood adaptation and natural resource governance in a former homeland communal area of South Africa. – University of the Witwatersrand, Johannesburg 284p.
- [13] Dudgeon, P., Walker, R., Scrine, C., Shepherd, C., Calma, T., Ring, I. (2014): Effective strategies to strengthen the mental health and wellbeing of Aboriginal and Torres Strait Islander people. – *Australian Institute of Health and Welfare* 72p.
- [14] Food and Agricultural Organization (FAO) (2010): *Gender dimensions of agricultural and rural employment: Differentiated pathways out of poverty*. – United Nations 226p.
- [15] Gavurova, B., Belas, J., Valášková, K., Rigelský, M., Ivankova, V. (2021): Relations between infrastructure innovations and tourism spending in developed countries: A macroeconomic perspective. – *Technological and Economic Development of Economy* 27(5): 1072-1094.
- [16] Gowlland, G. (2024): Skilling Indigenous futures: crafts and resilience among the Paiwan people of Taiwan. – *Third World Quarterly* 45(4): 624-639.
- [17] Islam, R., Ghani, A.B.A., Abidin, I.Z., Rayaiappan, J.M. (2017): Impact on poverty and income inequality in Malaysia's economic growth. – *Problems and Perspectives in Management* 8p.
- [18] Kirmayer, L.J., Whitley, R., Fauras, V. (2009): *Community team approaches to mental health services and wellness promotion*. – Culture & Mental Health Research Unit, Institute of Community & Family Psychiatry, Jewish General Hospital 137p.

- [19] Kunasekaran, P., Gill, S.S., Talib, A.T., Redzuan, M.R. (2013): Culture as an indigenous tourism product of Mah Meri community in Malaysia. – *Life Science Journal* 10(3): 1600-1604.
- [20] Manaf, N.A., Ibrahim, K. (2017): Poverty reduction for sustainable development: Malaysia's evidence-based solutions. – *Global Journal of Social Sciences Studies* 3(1): 29-42.
- [21] Moseley, C. (Ed.) (2010): *Atlas of the World's Languages in Danger*. – UNESCO 222p.
- [22] Nihill, A. (2005): Indigenous Knowledge and Education: Decolonization, Cultural Resurgence and Innovation. – *Journal of Educational Thought* 39(3): 187-200.
- [23] Nur Aliah, M., Mazne, I., Atikah, S., Derweanna, B.S., Nurul Fardila, A.R., Harnidah, S., Nurashikin, A.R., Nur Azimah, O. (2019): Empowering indigenous communities through participation in tourism. – *International Journal of Tourism Anthropology* 7(3/4): 309-329.
- [24] Posselwhite, K. (2019): Dignity Takings and Dignity Restoration of Indigenous Peoples in Settler Colonial Canada: A qualitative analysis of the transformative potential of free, prior and informed consent. – University of Cape Town 81p.
- [25] Razali, J.R., Mohamad, J.B., Ahmad, A.N., Hasan, H., Abidin, I. (2020): KEARIFAN TEMPATAN CHE WONG: Local Wisdom of Che Wong. – *International Journal of Humanities Technology and Civilization* 5(2): 57-64.
- [26] Reiners, N. (2024): The power of interpersonal relationships: A socio-legal approach to international institutions and human rights advocacy. – *Review of International Studies* 50(2): 252-270.
- [27] Reyes-García, V., García-Del-Amo, D., Porcuna-Ferrer, A., Schlingmann, A., Abazeri, M., Attoh, E.M., Vieira da Cunha Ávila, J., Ayanlade, A., Babai, D., Benyei, P., Calvet-Mir, L. (2024): Local studies provide a global perspective of the impacts of climate change on Indigenous Peoples and local communities. – *Sustainable Earth Reviews* 7(1): 11p.
- [28] Ruhanen, L., Whitford, M. (2021): Cultural heritage and Indigenous tourism. – In *Indigenous Heritage*, Routledge 13p.
- [29] Sharpley, R. (2018): *Tourism, tourists and society*. – Routledge 380p.
- [30] Stephens, C. (2015): The indigenous experience of urbanization. – *State of the World's Minorities and Indigenous Peoples* 8p.
- [31] Vengadesan, M. (2019): Orang Asli voices may go silent as languages face extinction. – *Malaysiakini Web Portal* 13p.
- [32] Wilson, E. (2019): What is benefit sharing? Respecting indigenous rights and addressing inequities in Arctic resource projects. – *Resources* 8(2): 23p.
- [33] Yeung, S. (2020): *Exploring Indigenous Social Capital and Health Among Four First Nations: A Strengths-Based Study*. – Queen's University (Canada) 177p.