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Abstract

For a healthy and thriving tourism business, it is crucial to investigate the aboriginal perspective on tourism and their relationship with visitors. It is essential to evaluate how receptive they are to the issue of welcoming tourism development that affects their cultural values and new visitor viewpoints. This study examined Orang Asli Bateq's personality traits concerning their support for Taman Negara Pahang's tourism growth (TNP). Unfortunately, the government's decision to clear land for infrastructure development endangered the orang Asli's ancestral home in the forest. The study utilized an onsite survey and structured questionnaire in fragmented villages inside the jungle that yielded 125 survey replies. The sympathetic understanding and welcoming nature most significantly affected Orang Asli Bateq's attitudes toward the development of the tourism industry. Males and females with various emotional solidarity traits experienced different effects. Findings revealed that Orang Asli Bateq, who possessed an exceptionally welcoming nature, would consider tourists advantageous. The aboriginal community's involvement in tourism-related activities improved their financial situation. In addition, those with a pleasant disposition are more likely to be helpful to tourists in their area. It was discovered that the Orang Asli Bateq prioritized guests' safety in their community. Most had a strong emotional connection and loved interacting with visitors. They might dispel the myth that people avoided interaction with Aborigines by maintaining a cheerful outlook and affection for others. They were inspired by the potential success and wealth their community may experience from the tourism industry. Orang Asli Bateq's attitudes toward the growth of the tourism industry significantly differed from their high agreeableness and extraversion personalities. Further ethnographic research is required to identify the ethnic living conditions and the extent to which they value tourism development that supports their families.

Keywords: Orang Asli Bateq, Personality Traits, Tourism Development, Taman Negara Pahang

Introduction

The tourism business in Malaysia is expanding rapidly, resulting in a rise in foreign exchange and employment prospects, particularly in rural areas (Ibrahim, 2010). According to a prior study by Sharpley (2014), many experts agree that tourism benefits host communities' economic, social culture, and environment. Despite recognizing the direct impact of tourism

on the economy, it is essential to comprehend host communities' opinions of tourism's impact and their support for tourist development (Zhang et al., 2006; Xie et al., 2014; Latkova et al., 2012). According to Wang et al (2014), the contentment of the host community is essential for the success of tourist growth. Tourism studies demonstrate a dearth of a study examining the perception and contentment of indigenous tribes with tourism development (Zamani-Farahain & Musa, 2012; Teye et al., 2002; & Andriotis, 2002). Consequently, this study analysed Orang Asli Bateq at Taman Negara Pahang (Pahang nature park) to investigate the personality factors that influence their support for tourist development at the nature park.

Background of Study

Taman Negara Pahang (TNP) is a well-known ecotourism destination due to its vast natural rainforests, river networks, and distinctive topographical features (Aznan & Isa, 2015). At Taman Negara Pahang, the aborigines observed significant changes in tourism growth (Aznan & Isa, 2015). Kuala Tahan is TNP's primary entrance (Teh & Norma, 2015). Orang Asli Bateq, a subgroup of Negrito aborigines, is one of the ethnic groups that inhabit the area's scattered communities. In 2018, there were 83,350 visitors to Taman Negara. The park is administered and managed by the Department of Wildlife and National Parks, also known as PERHILITAN. In 1984, TNP was designated an ASEAN Heritage Park and classed as a Category II protected area by the World Conservation Union. Due to its protected diversified flora and wildlife, Taman Negara Pahang has become a valuable tourism resource (Shuib, 1995; Teh & Nik Norma, 2015; Aznan & Isa, 2015). In addition, TNP contains rainforests that are 130 million years old, and portions of the area have been developed as a popular ecotourism destination in Malaysia. According to Aznan & Isa, 2015), the Malaysian government has recognised 10 out of 52 sites as having great potential to be developed as top ecotourism destinations in the country, and TNP is one of them. However, according to Teh & Norma (2015), activities in TNP have been found to affect the Orang Asli Bateq, with the majority of these consequences resulting in their resentment of tourism-related activities.

Tourism growth is a cultural shock for the Orang Asli Bateq, as the rapid influx of tourists to Taman Negara Park (TNP), especially during school vacations, has caused traffic congestion, littering, and illegal wildlife trade, resulting in environmental destruction (Ibrahim & Hassan, 2011; Shuib, 1995). Since then, the rise of tourism in TNP has had negative repercussions on this community, including loudness, discomfort, personal interruption, discrimination/cheating, denial of rights, and cultural deterioration (Endicott et al., 2016). These eventually disrupted the harmony of the Bateq village (Aznan & Isa, 2015; Shuib, 1995). It was particularly terrible for the Bateq natives that the government's construction of highways and tourist infrastructures led to the devastation of forests and wildlife in their native territories (Teh & Norma, 2015). In addition, the government's protection of natural resources sparked tension because it prohibited hunting. As a result, Orang Asli Bateq expressed displeasure with the decision, as their limited access to hunting diminished their income (Shuib, 1995; Teh & Norma, 2015). According to Shuib (1995); Teh & Norma (2015), the aboriginal community and the rainforest are inseparable due to the aborigines' reliance on natural resources for various functions, including the production of traditional medicines, food, housing, and traditional crafts. Bateq locals were also dismayed by the poor conduct of international tourists who humiliated them by asking them to be naked so they could be photographed (Teh & Norma, 2015). Similarly, Endicott et al (2016) reported that in the mid-1990s, Orang Asli Bateq regularly complained about tourists who did not respect their

sensitivity. Do these topics raise some study questions, such as do the Orang Asli Bateq promote tourism development in Taman Negara Pahang? And secondly, what personality attributes of Bateq help tourism development? In such a setting, comprehending the aborigines' support for tourism at TNP requires an appreciation of tourism's impact on their quality of life.

Despite their dissatisfaction with tourism development, the results of this study provided insight into the personality features of Orang Asli Bateq towards the support of tourist development at TNP. To maintain a sustainable and healthy tourism business, examining the aboriginal perspective on tourism and their relationship with tourists is necessary.

Resident-Tourist Relationship

Numerous researchers have investigated the personalities and behaviours of individuals. One's decisions are heavily influenced by values and beliefs (Murugesan & Jayavelu, 2017). Doxey created the Irritation Index or Doxey Irridex model in 1975 to analyse the increased likelihood of adverse impacts on tourism locations (Aznan & Isa, 2015). This model assessed the relationship between visitors and locals, showing that the number of tourists will eventually cease increasing and may even decline if locals get intimidated by tourists (Aznan & Isa, 2015). Several research (Vargas-Sanchez et al., 2014) used the Doxey Irredex model to measure inhabitants' attitudes and host perceptions (Diedrich & Garcia-Buades, 2009; Sharpley, 2014). Moghavvemi et al. also reported another study that explores the interaction between neighbourhood members and tourism sites (2017). Ward and Berno (2011) utilised social exchange theory to comprehend the interpersonal dynamics between hosts and guests. Others utilised the integrative theory of cross-cultural adaptation (Lee & Woosnam, 2010), the social representations theory (Moscardo, 2011), and the contact-hypothesis theory (Tomljenovic, 2010). Using Durkheim's theory, Woosnam & Norman (2010) have researched the resident-tourist connection. They suggest that sharing the same views, engaging in similar behaviours, and conversing are required for experiencing emotional solidarity with others. By applying Durkheim's theory to tourism, it is assumed that when inhabitants share views and behaviours and engage with tourists, they communicate their emotional closeness, sympathetic understanding, and openness to experience, ultimately establishing the emotional bond between the two groups (Woosnam & Norman, 2010). Even though emotional solidarity has been considered a leading indicator of citizens' views toward both positive and negative types of tourist impacts (Woosnam, 2012), the level of inhabitants' support for tourism development has not been factored into the construct.

Woosnam & Norman (2010) identify the elements of the Emotional Solidarity Scale are openness, emotional intimacy, and empathy (ESS). The community that welcomes visitors will likely be hospitable and appreciative of the benefits derived from tourism development (Woosnam, 2012). The host community generally welcomed tourists since they were proud of themselves, particularly concerning their culture and economic contributions. According to Hasani (2016); Woosnam (2012), the factor of emotional solidarity that can predict host community support for tourist growth is a disposition of openness. According to Kuo et al (2015), openness relates to an individual's willingness to adapt and learn from change. Hence a community with a high level of openness is likely to demonstrate a high degree of friendliness toward tourists. However, neurotic individuals tend to be more hesitant, especially when making tourism-related decisions, and regret not interacting with tourists

(Huang et al., 2014). When interacting with tourists, the neurotic group is typically apprehensive, risk-averse, and upset and avoids associating with them (Tanford et al., 2013).

In terms of emotional intimacy, Woosnam (2012) found that citizens who had formed friendships or relationships with tourists were more likely to support the tourism business. This was the case if they realised that tourism would provide them with benefits. For instance, a connection can form via interaction and sharing values and behaviours (Woosnam et al., 2009; Woosnam & Aleshinloye, 2018). According to Ying & Norman (2014), locals who get along well with others display a high level of agreeableness and consciously desire to be emotionally closer to tourists. However, more conscientious inhabitants may not feel forced to be close with visitors, i.e., they may not be willing to accept the risk of forming friendships with tourists (Lee & Tseng, 2015). According to Woosnam et al (2009), sympathetic understanding is developed when both the host community and the tourist understand one another, have empathy abilities (Draper et al., 2011), and have a positive perspective of other individuals (Tan et al., 2004). This is because once the host community meets with tourists, they will realise that many tourists are interested in the community's culture and way of life (Besculides et al., 2002).

A resident's level of community attachment can predict their sentiments toward tourism growth since residents with a solid attachment to their community are more exposed to tourist impacts (Besculides et al., 2002). These personality qualities of agreeableness and openness to experience (Fayombo, 2010; Myers et al., 2010; Rose et al., 2010) represent an individual's propensity to embrace differences and value new experiences (Black et al., 2010). Myers et al (2010) concur that when a person has a high level of agreeableness, they seek knowledge to achieve high performance. Satisfactory quality is strongly associated with tourism since it facilitates a substantial relationship with the customer (Kuo et al., 2015). To promote more sustainable tourism planning and growth, it is essential to consider locals' perspectives (Hung et al., 2011). Thus, according to numerous research, there is a strong correlation between citizens' favourable and unfavourable sentiments regarding the level of support for tourism growth (Lepp, 2007; Latkova & Vogt, 2012). According to Nunkoo & Ramkissoon (2011), tourist locations may reap numerous benefits if the host community committed to destination development. Their engagement, such as trust, cooperation, and networking, can help tourism development succeed (Schroeder et al., 2016; Liu et al., 2012). Soto (2018) notes that extroverted or outgoing individuals differ from others in their social involvement, energy level, and assertiveness. These individuals are more likely to enjoy socialising with others, being able to express themselves, and experiencing positive enthusiasm and excitement in their activities.

Additionally, a person with a high level of conscientiousness is responsible, dependable, organised, and very detailed (Fayombo, 2010; Rose et al., 2010). In contrast, an introvert is emotionally and socially withdrawn (Soto, 2018). Kuo et al (2015) demonstrate that extroverted persons are likely to be productive. In contrast to neurotic individuals who are more emotionally unstable, i.e., feel melancholy and nervous, (Yoo & Gretzel, 2011; Huang et al., 2014) note that neurotic individuals are too concerned about adverse outcomes while purchasing tourism products.

Such intricacies of emotional cohesion and personality traits are intertwined, which may result in varying opinions among individuals that influence the level of support for tourism

(see figure 1.0) Kwon & Vogt (2010) discovered a positive correlation between locals' opinions and the creation of tourism products.

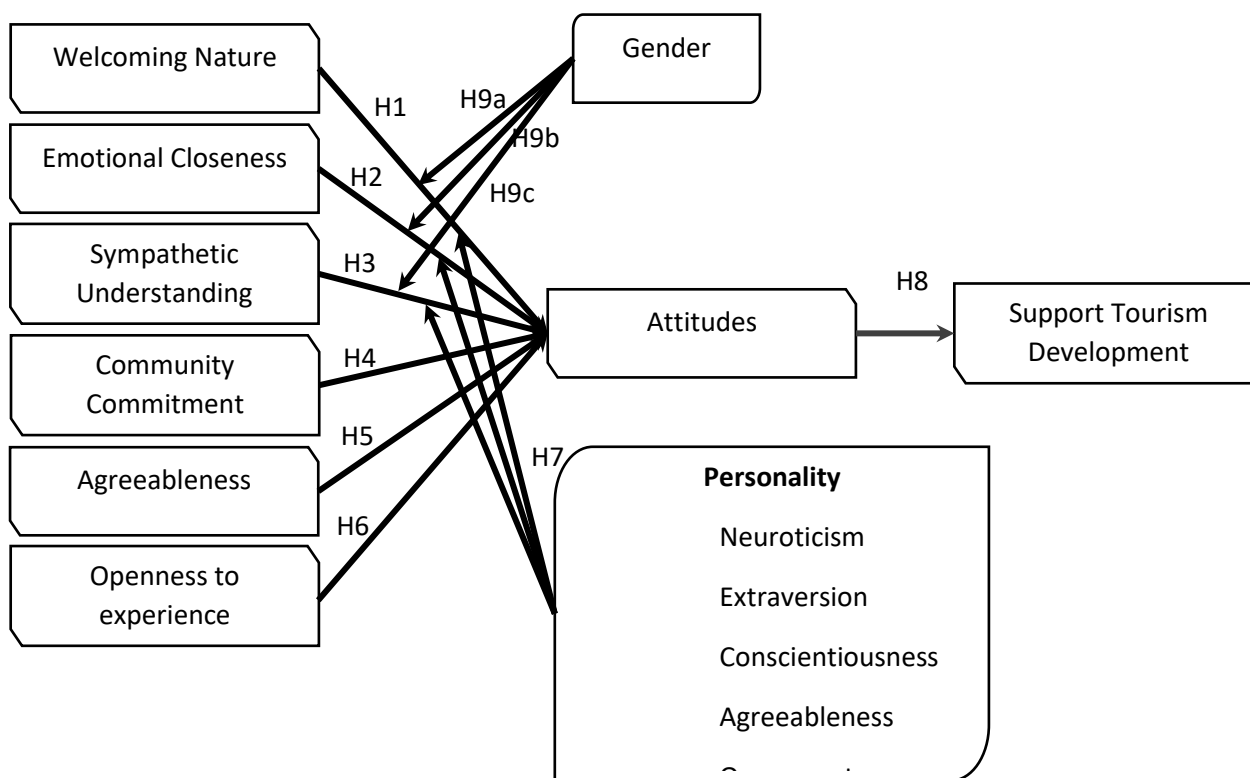


Figure 1.0: Adapted from Moghavvemi, Woosnam, Paramanathan, Musa, & Hamzah (2017)

Although numerous academics have explored citizens' support for tourism growth, the nature of this link remains murky (Prayag et al., 2013). According to Moghavvemi et al. (2017), the specifics of the mentality that encourages tourism development remain unknown. Additionally, there are differing perspectives across the sexes. According to Nunkoo et al. (2010), gender can influence the views of the host community toward tourism development. According to Nunkoo & Gursoy (2012), males and females have distinct opinions of the overall impacts of tourism, the effect of tourism quality, and support for tourism growth. Nunkoo et al. (2010) noted that women were more concerned about the negative impact of tourist development because women are more likely to care about their families and society, and tourism can ruin both. However, men have a favourable view of tourism since it provides them with several economic benefits. Nunkoo & Gursoy (2012) reached a similar conclusion: that women perceive more negative effects than men. Consequently, the following hypotheses were formulated:

H1. There is a significant effect between *Bateq's* level of welcoming nature and their attitudes toward tourism development.

H2. There is a significant effect between the *Bateq* community's level of emotional closeness with tourists and their attitudes toward tourism development.

H3. There is a significant effect between the *Bateq* ethnic level of sympathetic understanding with tourists and their attitudes toward tourism development.

H4. There is a significant effect between *Bateq* aborigines' level of community commitment and their attitudes toward tourism development.

H5. There is a significant effect between agreeableness and *Bateq's* attitudes toward tourism development.

H6. There is a significant effect between openness to experience and *Bateq* people's attitudes toward tourism development.

H7. There is a significant relationship between *Orang Asli Bateq's* personality and the effect of welcoming nature, emotional closeness, and sympathetic understanding on the relationship between attitudes about tourism and support for tourism development.

H8. There is a significant effect between *Bateq* residents' attitudes toward tourism development and their support for it.

H9a. There is a significantly different between the effect of welcoming nature on attitudes toward tourism development among males and females.

H9b. There is a significantly different between the effect of emotional closeness on attitudes toward tourism development among males and females.

H9c. There is a significantly different between the effect of sympathetic understanding on attitudes toward tourism development among males and females.

Methodology

Orang Asli Bateq were identified around Kampung Jeram Dedari, Kampung Jeram Aur, Kampung Sungai Yong, and Kampung Keniam. In 2017, the overall number of Orang Asli Bateq in six villages (Sungai Yong, Keniam, Bukit Gam, Jeram Aur, and Sungai Tabong) was 675, while the number of household heads was 106, according to the most recent statistics from JAKOA. Respondents were instructed to score their responses using a memory or flashback technique regarding their tourist involvement at TNP. Respondents under the age of 18 were disqualified. Inability to read made it difficult for responders to complete the questionnaire. Therefore, the researchers needed to ask a question by individually reading to each participant and assisting with completing the questionnaire. The distribution of questionnaires occurred between 8 a.m. and 5 p.m. During the fieldwork conducted in June 2022, it was discovered that two settlements, namely Bukit Gam and Sungai Tabong, were uninhabited. Therefore, data was inaccessible. According to Bedi (2018), the Orang Asli Bateq continue to live a nomadic lifestyle. There were six Orang Asli Bateq communities. However, they were all classified as fragmented or non-permanent settlements, indicating a nomadic lifestyle. Due to this, only four out of six communities were accessible for data collection. Some respondents were not in their villages during fieldwork because they searched for food in the bush. The questionnaire was distributed to Orang Asli Bateq at TNP utilising a basic random procedure. The respondents were picked from individuals who interacted with

tourists. In the four villages mentioned above, respondents were approached and told of the aim of the study before receiving the questionnaire. Due to the difficulties posed by the nomadic lifestyle of the Orang Asli Bateq, only data from 125 surveys were analysed in this study.

Survey Instrument

A questionnaire for this study was designed based on earlier instruments created by (Moghavvemi et al., 2017). The questionnaire was divided into three sections: A, B, and C. The respondents were asked about their gender, age, zone type, length of residence in Taman Negara, tourism participation, education level, annual household income, marital status, occupation, and tribe in Section A's ten demographic questions. The income per household and level of education were operationalised as categorical variables. Categories of income ranged from "no response" to "RM4,000.00 or more."

Additionally, the level of schooling was operationalised as a categorical variable. The categories of educational attainment varied from "no formal qualification" to "university (graduate school/professional degree)" Section B consisted of six challenging questions regarding attitudes toward tourism development: friendliness, emotional proximity, understanding, community commitment, attitude toward tourism, and support. Respondents were instructed to rate each of the six characteristics on a 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5). All characteristics were utilised to determine their perspective on tourism growth and travellers. Section C had five questions regarding personality qualities: extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience. Respondents were asked to rate each of the five characteristics on a 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5). The goal of these questions is to determine whether or not the tourists and tourism development have affected the respondents' personality qualities. In determining the trustworthiness of the research instrument, a Cronbach's Alpha value of 0.842 was determined.

Results and Discussion

Demographic Profile

According to the data, 71% of respondents were men, and 29% were women. Many (62.4%) were married. Most (28.8%) were between the ages of 41 and 50. Only 6.4% were aged 51 to 60. The bulk of TNP residents (64.8%) had resided in the area for more than 20 years. Only 5.6% were newcomers, i.e., those who had lived there for less than five years. Bateq residents were involved in tourism (95.2%), whereas only 4.8% were not. Regarding education level, it was determined that 100% of respondents had no formal education. The majority (25.6%) earned between RM3000 and RM4000 per year, followed by RM1000 to RM2000 (22.4%). Only 19.2% earned over RM4000 annually. However, some respondents (14.4%) were hesitant to disclose their incomes due to their need for privacy. More than fifty-three percent of occupations were self-employed. About 24.8% of the population was unemployed, while 21.6% worked in the private sector.

Attitude Toward Tourism Development

Regarding the perspective of the Orang Asli Bateq on tourism development, the respondents felt it was advantageous to have tourists in their region, with a mean score of 4.42400. This was because the respondents viewed tourism as one of their sources of income. When

tourists visited their village, they purchased Bateq's handicrafts and sometimes donated to the community. Orang Asli Bateq were deemed significantly superior due to its accommodating disposition ($\bar{x}=4.2080$). Their eagerness to share their distinctive culture and customs was nearly instantaneous. According to Besculides et al (2002), displaying one's culture to others promotes the concept of support and pride. During fieldwork, it was noticed that the Orang Asli Bateq were anticipating the arrival of tourists ($\bar{x}=4.2000$). They were delighted by the entrance of the tourists, whom they greeted and treated with respect because, in their minds, they brought them money.

Regarding emotional intimacy, the Orang Asli Bateq enthusiastically connected with the tourists ($\bar{x}=4.1600$), and the interaction was pleasant and beneficial ($\bar{x}=4.1440$). This circumstance indicated a harmonious relationship, as fostering pleasant interactions between the host community and international tourists are one of the most crucial aspects of achieving and sustaining sustainable tourism growth (Armenski et al., 2011). Additionally, Bateq inhabitants felt close to the tourists ($\bar{x}=3.6400$) and established friends with them ($\bar{x}=3.4160$). Even though Bateq natives did not understand the language of international tourists, it was found that language was not just viewed as a means of communication. Language enables a person to create tales, exchange emotions, convey complex facts and messages, and express feelings. It is a mediator to facilitate communication between parties (Imberti, 2007).

Regarding the dimension of sympathetic understanding, respondents felt affection for the tourists in their neighbourhood ($\bar{x}= 4.4162$). It made sense that the host community understood the benefits of tourism and was enthusiastic about the potential prosperity tourism could bring (Hasani et al., 2016). Consequently, this has enabled a circumstance that has improved their understanding of tourists ($\bar{x}=3.2800$), but they have also learned that they do not share many similarities with tourists ($\bar{x}=2.4240$). Possibly due to their distinct cultures and habits. It was crucial to notice Armenski et al (2011) assertion that how the host community evaluated the positive or bad behaviour of tourists depended primarily on the community's moral standards and culture.

According to the data, Orang Asli Bateq anticipated that they would continue to participate in community activities ($\bar{x}=4.8880$) because they perceived that the community was a part of them ($\bar{x}=4.6720$), which provided them with a sense of belonging ($\bar{x}=4.6560$). This may be because the majority has resided in the forest for over twenty years. According to Soroka et al (2007), there is a more significant correlation between duration of stay and a sense of belonging, i.e., the longer a person stays in a particular area, the stronger their attachment to that site. In this regard, their psychological attachment to the group was also more robust ($\bar{x}=4.2160$), but paradoxically, they believed that expressing opinions with other community members was only moderately significant ($\bar{x}=3.2400$). The statistics also found that Orang Asli Bateq welcomed the prospect of additional tourists visiting their region ($\bar{x}=4.5680$). This was the result of the positive impact tourism had on the town. On this basis, the Bateq aborigines considered it enjoyable to have more tourists in their region ($\bar{x}=4.3440$), as the presence of tourists was both engaging and pleasant ($\bar{x}=4.0160$, $\bar{x}=3.9600$). Orang Asli Bateq was glad and proud that tourists were interested in what their community had to offer ($\bar{x}=4.4240$) regarding their support for tourism development. According to Cole (2007), the host community is pleased with tourism since it fosters cultural values. Because of this, the majority of Bateq people felt that tourism is the most critical industry for their community

(\bar{x} =4.1200), and they believed that tourism should be actively promoted in their villages (\bar{x} =4.0800) because it contributed to the community's positive development (\bar{x} =3.9600). However, their positive views on tourism support were not comprehensive, as many of them were undecided about supporting the initiative to develop community-based sustainable tourism (\bar{x} =3.7520), and nearly 42% (as opposed to 58% who agreed) did not support any new tourism facilities to attract more tourists.

Personality Trait

It is essential to document the personality qualities of Bateq aborigines to determine their attitudes toward tourism. Regarding extraversion, the findings revealed that the majority of Bateq individuals, 76%, somewhat agreed that they were energetic and enthusiastic. Although they appeared to be tourism enthusiasts, over half (47%) were unsure whether they were outgoing and friendly (x =3.6400). Nevertheless, most of them (53%) were polite and gregarious, particularly when interacting with tourists, and they appeared to love their work. Perhaps Orang Asli Bateq earned a portion of their money from tourism, indirectly stimulating them and raising their vigour and enthusiasm.

On the other hand, it was unexpected that 59% of respondents claimed to be reserved while 41% did not (\bar{x} =3.4160). Observations revealed that Orang Asli Bateq was timid and only spoke when necessary or when discussing work-related matters. They disagreed, however, that they were quiet (\bar{x} =2.9760) and timid (\bar{x} =2.8880). According to Besermenji et al (2011), people are not naturally communicative since they require considerable time to trust others, especially strangers. Since their characters were restricted to speaking only at crucial moments, the condition made them less confident (\bar{x} =2.8400).

Regarding the second characteristic of personality, agreeableness, most Bateq aborigines are helpful and selfless towards others (\bar{x} =4.4720). 89% were highly cooperative (\bar{x} =4.1600), and 87.2% were deemed trustworthy (\bar{x} =4.0960). During the interview, it was discovered that private organisations had taught a few Orang Asli Bateq to operate as village guides by assisting and socialising with tourists. The abilities were later imparted to other members of the community. Even though some of the exercises were exhausting, the Orang Asli Bateq never hesitated to assist their classmates whenever assistance was required. This was important because 94% of Bateq residents identified themselves as considerate and kind to nearly everyone (\bar{x} =4.0960) and had a forgiving disposition (\bar{x} =3.7840). According to the research, even though they were bashful, they were accommodating and courteous to tourists by performing cultural acts. In exchange for their genuine friendliness, they collected money from tourists. It was evident from their attractive manners that 95% of this ethnicity avoided being disrespectful to others; however, 86% of them may be cold and distant depending on their mood.

Concerning the conscientiousness dimension, the Bateq ethnic group is renowned for their perseverance (\bar{x} =4.4240, 100%), efficiency (92%), thoroughness (73%) and dependability (78%). According to Ibrahim (one of the Orang Asli Bateq, personal communication, June 3, 2022), they never left any of their daily responsibilities unfinished. They prioritised and planned their job (42%) (although not all comply). Many Bateq persons were undecided when asked about becoming distracted while performing tasks (\bar{x} =3.0800) because they overwhelmingly rejected the terms becoming sluggish and irresponsible.

Regarding the neuroticism (unstable emotion) trait, 54% of Bateq individuals were uncertain about their ability to handle stress successfully since 60% of them cannot remain calm in difficult situations, and 61% are always depressed. 65% of them admitted to being

emotionally unstable. Typically, individuals do not disclose or discuss their problems with others. During the conversation, it was discovered that the Orang Asli Bateq walked far into the jungle to calm themselves and deal with their tension alone. They relieve stress in the forest by hunting or collecting firewood if they have one. Therefore, these stress relievers prevented individuals from becoming tense rapidly ($\bar{x}=2.7440$), preventing them from being irritable. The Bateq community placed high importance on aesthetic experiences ($\bar{x}=4.3600$), exhibited artistic interests ($\bar{x}=4.1200$), and the majority (70%) have an active imagination. The Bateq ethnic group enjoyed something related to attractiveness (Gale, 2006). In this instance, people did appreciate art and even profited from it. The girls typically created a beautiful keepsake by carving intricate designs on their preferred weapon, i.e., the sumpit. It was discovered that most ethnicities (60%) were interested in various topics but failed to reflect on their interests and experiment with their ideas ($\bar{x}=3.3330$). Perhaps they did not find answers to the numerous questions they posed to themselves. This difficulty may be exacerbated by a lack of formal education and limited understanding. Another possibility is that they rarely discuss ideas because they blindly adhere to the decisions of their village chief, Tok Batin. Consequently, 62.4% of respondents acknowledged that they were not intelligent men.

Hypothesis Testing

The table below displays the results of Orang Asli Bateq's level of welcoming nature (H1), emotional closeness (H2), sympathetic understanding (H3), community commitment (H4), agreeableness (H5), openness to experience (H6), moderating effects of personality (H7), as well as their attitude toward tourist development support (H8).

Table 1.0
Hypotheses testing

Hypotheses	Moderating	β	S. E	t	p	Supported
(Constant)		2.200	0.889	2.551	0.012	
H1 Welcoming nature	-	0.310	0.124	3.255	Attitudes (0.001)	Yes
H2 Emotional closeness	-	-0.211	0.066	-2.571	Attitudes (0.011)	Yes
H3 Sympathetic understanding	-	0.255	0.119	2.315	Attitudes (0.022)	Yes
H4 Community Commitment	-	-0.343	0.076	-4.269	Attitudes (0.000)	Yes
H5 Agreeableness	-	0.141	0.089	1.812	Attitudes (0.072)	No
H6 Openness to experience	-	0.358	0.066	3.938	Attitudes (0.000)	Yes
H7 Welcoming nature	Personality	1.409	0.554	2.545	Attitudes (0.012)	Yes
Emotional closeness	Personality	-0.582	0.249	-2.217	Attitudes (0.029)	Yes

	Sympathetic understanding	Personality	-0.523	0.558	-0.937	Attitudes (0.351)	No
H8	Attitudes		0.462	0.081	5.706	Support (0.000)	Yes

Adjusted R²=32.3%; F=10.846; p<.001

Multiple linear regressions were conducted to examine the impact of the participant's hospitable character, emotional closeness, sympathetic understanding, community commitment, agreeableness, and receptivity to experience on their attitudes toward tourist development. This model was statistically significant ($F = 10.846$, $p .001$), indicating that it was improbable that these outcomes occurred by coincidence. However, the adjusted R^2 suggested that differences in the predictor mentioned above factors could explain 32.3% of the variance in attitude. The analysis indicated that openness to experience ($\beta=0.358$) was the model's most influential predictor. Statistically significant predictors of attitude were a welcoming disposition ($t=3.255$, $p=0.001$), emotional intimacy ($t=-2.571$, $p=0.011$), empathetic understanding ($t=2.351$, $p=0.022$), community commitment ($t=-4.269$, $p=0.001$), and openness to experience ($t=3.938$, $p=0.001$). The correlation between agreeableness and attitude was not statistically significant ($t=3.938$, $p=0.07$). Residents' opinions and support for tourism growth were also investigated. The outcome indicates a substantial relationship between the two variables ($t= 5.706$, $p=0.001$).

The results also revealed significant moderating effects, i.e., personality characteristics significantly moderate the relationship between welcoming nature and sympathetic understanding with attitude. According to Raiz et al (2012), personality impacts decision-making. It was considered that the personality kinds of persons could influence their decision and attitude to promote tourism development. According to Zhang et al (2006), individuals with a high level of neuroticism are likely to be uncomfortable and nervous in the presence of many visitors. Consequently, this impacts their emotional cohesion concerning their attitudes toward supporting tourism growth. Extraverts have a higher interaction rate than introverts; this may influence the emotional intimacy between tourists and the host community in TNP. Thus, when the host community displays more emotional connectedness, their support for tourism development is influenced. According to Woosnam & Aleshinloye (2018), individuals develop a strong sense of connectedness with others when they engage in meaningful and good interactions. However, personality did not affect the relationship between sympathetic understanding and attitude, and perhaps because of the nature of the Bateq indigenous, who did not have time to dwell on unimportant matters because, to them, tourism was merely a complement to their way of life, they will continue to survive without tourists.

Table 2.0
Gender effect

Hypotheses	β	S.E	P	Moderating Effect
H9a	Welcoming Nature		Attitudes	
Male	0.497	0.165	0.004*	Yes
Female	0.232	0.188	0.227	No
H9b	Emotional Closeness		Attitudes	
Male	-0.165	0.080	0.043**	Yes
Female	-0.299	0.175	0.098	No
H9c	Sympathetic Understanding		Attitudes	
Male	-0.062	0.131	0.638	No
Female	0.285	0.240	0.245	No

B: Unstandardised Regression; S.E.: Standardised Error;

* $p < 0.01$, ** $p < 0.05$

The gender effects on tourism development on the link between emotional solidarity characteristics and Bateq's views toward tourism were explored using linear regression. Table 2.0 reveals that only males moderate the association between Bateq's attitudes toward tourism and their hospitable nature, emotional closeness, and emotional closeness. The effects of friendliness and emotional proximity were statistically significant ($P=0.004$ and 0.043 , respectively). However, females recorded negligible values for all factors. According to Nunkoo et al (2010), women are typically more opposed to tourism than men. This was because their perspectives were unaffected by their hospitable character, emotional proximity, and understanding of tourism in their community. They cannot make their own decisions and are likely to obey their husband's directions. Nunkoo et al (2010) also emphasised that women's rights were limited. This may result from their limited exposure to tourism activities and lack of interest in exploring the wider globe. Additionally, females are concerned that tourism might endanger or alter their way of life, which could be detrimental to the local culture. However, both genders showed a non-significant correlation for sympathetic understanding, as visitors to their town were primarily interested in photographing something new. It was common knowledge that Bateq people did not actively seek out tourists but rather that tourists actively sought them out. This level of connection did not necessitate empathetic comprehension to change attitudes about tourism (Woosnam, 2012).

Conclusion

Orang Asli Bateq, who had an extremely hospitable disposition, would certainly view tourists as beneficial. The aboriginal community's economic well-being improved due to their participation in tourism activities. In addition, folks with a warm disposition tend to serve tourists favourably in their area. It was observed that Orang Asli Bateq placed a premium on the security of tourists staying in their community. Moreover, most loved engaging with tourists and had high emotional intimacy. They were likely to keep a positive outlook and affection for others, dispelling the stigma held by those who feared interacting with aborigines. They were driven by the potential wealth and prosperity the tourism sector may bring their community. The Bateq acknowledged that their dedication to tourism had enhanced their relationships with one another. Orang Asli Bateq looked to be in favour of

tourism growth, as they were pleased and pleased by the tourists' interest in their community and culture. Cole (2007) backed the notion that tourism makes host communities proud because it nourishes their cultural values. Bateq ethnics tended to have positive outcomes for extraversion, agreeableness, conscientiousness, neuroticism, and openness in their theoretical contribution to the Big five personality traits component. Orang Asli Bateq were dedicated and diligent in their task. They were inspired by their positive economic income, as higher pay improves their energy and zeal (Sandaruwani & Gnanapala, 2016). They were discovered to be willing to assist those in their immediate vicinity. The indigenous population would presumably continue working until the task is completed. In analysing their level of neuroticism (emotional instability), the Orang Asli Bateq prefer to manage their negative emotions very effectively by managing their difficulties by entering the jungle in search of inner peace. Lastly, their receptivity to the dimension of experience was also beneficial since their culture values artistic and aesthetic encounters.

Conflict of Interest

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

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