



UNIVERSITI PUTRA MALAYSIA

***FACTORS INFLUENCING THE BIDAYUH'S COMMUNITY
DEVELOPMENT AND SOCIAL CAPITAL INTERACTION IN ACHIEVING
SUSTAINABLE INDIGENOUS TOURISM IN SARAWAK, MALAYSIA***

SHAZALI BIN JOHARI

IPTPH 2015 4



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By

SHAZALI BIN JOHARI

**Thesis Submitted to the School of Graduate Studies,
Universiti Putra Malaysia, in Fulfilment of the Requirements for the
Degree of Doctor of Philosophy**

September 2015

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DEDICATION

This dissertation is specially dedicated to four special people who started me on this long journey, gave me the encouragement, inspiration, and motivation to undertake this challenge, but unfortunately one has since passed on and was not able to share in this joy from this world:

My late mother, Hajah Siti Duna @ Hajah Fatemu Binti Haji Suhaili

My father, Haji Johari Bin Haji Suleiman

My wives, Majidah Binti Malak & Nor Azuwa Binti Mohd Isa

I hope I have made all of you proud.

Thank you very much.

Thanks Allah s.w.t. Alhamdulillah

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in
fulfilment of the requirement for the Degree of Doctor of Philosophy

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September 2015

**Chairman: Associate Professor Sridar Ramachandran, PhD
Institute: Tropical Forestry and Forest Products**

This study is aimed to determine the antecedents of Bidayuh's community development and social capital interaction in achieving sustainable tourism. The selected area for this study is Kampung Krokong Tringgus, Bau District in Sarawak. This village is well known for their Fairy Cave exploration and rock climbing, and it is an established tourism destination in Malaysia occupied by the Bidayuh ethnic community. The problem statement highlighted based on the personal communication with the leaders of the community and theoretical gap in the past studies. Lack of understanding on the issues of resource scarcity, empowerment, participation and sustainability faced by the local community are clear gaps of the study. Thus, the general objective of the study is to capture the underlying factor of Bidayuh's community development and social capital interaction in achieving sustainable tourism. Mixed method approach used with a combination of both qualitative and quantitative methods. The first part of the study is treated as an inductive approach, detailing data collected through in-depth interviews with 12 key informants. The interview data which had been transcribed and translated was analysed using thematic analysis technique. Thematic analysis revealed that there are five community resources that are important to the Bidayuh community to sustain their tourism practice. The five community resources identified are the natural resources, cultural resources, human resources, financial resources and infrastructure resources. Cultural resources have been the most important asset of the Bidayuh's community to run tourism successfully. Next, the analysed qualitative data was put under deduction process using quantitative procedures. In inferential analysis, the results from the analysis and multiple regressions analysis were produced. After finding that all the independent variables are correlated with the dependent variables, multiple regression analysis was conducted. The findings of the multiple regressions analysis show that six independent variables were found to be significant predictor of sustainable indigenous tourism, and these includes; natural resources, indigenous knowledge, bonding, bridging, participation, empowerment, and capacity building. The findings of this study support the generally discussed theories within the scope of community development and tourism development. This study does not contradict against the social capital theory. The community strongly feels that bridging, bonding and linking are very important to run tourism in sustainable manner. However, the unique contribution to the theory can be seen from the outcome of the Multiple Regression Analysis stating that

empowerment, participation and community resources are also important to encourage sustainable tourism. By giving specific attention to the significant factors determining sustainable indigenous tourism in terms of community resources, indigenous tourism, cultural aspects, economic aspects, this aspect could be addressed.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia
sebagai memenuhi keperluan untuk Ijazah Doktor Falsafah

**FAKTOR YANG MEMPENGARUHI PEMBANGUNAN
KOMUNITI BIDAYUH DAN INTERAKSI MODAL SOSIAL
DALAM MENCAPAI PELANCONGAN ASLI MAMPAN**

Oleh

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Kajian ini bertujuan untuk menentukan factor yang mempengaruhi pembangunan masyarakat Bidayuh dan interaksi modal sosial dalam mencapai pelancongan yang mampan. Kawasan yang dipilih untuk kajian ini adalah Kampung Krokong Tringgus, Daerah Bau di Sarawak. Kampung ini terkenal dengan Gua Fairy untuk aktiviti seperti penerokaan gua dan pendakian batu. Ia adalah salah satu destinasi pelancongan yang telah diwujudkan di Malaysia yang didiami oleh masyarakat etnik Bidayuh. Kenyataan masalah adalah berdasarkan kepada komunikasi peribadi dengan pemimpin-pemimpin masyarakat dan juga daripada jurang teori dalam kajian-kajian yang lepas. Kekurangan pemahaman tentang isu-isu berkaitan kekurangan sumber, kuasa, penyertaan dan kemampuan yang dihadapi oleh masyarakat setempat adalah jurang yang jelas dalam kajian ini. Oleh itu, Objektif umum kajian ini adalah untuk mendapatkan faktor yang mendasari pembangunan masyarakat Bidayuh dan interaksi modal sosial dalam mencapai pelancongan yang mampan. Pendekatan kaedah campuran telah digunakan dengan mengabungkan kedua-dua kaedah kualitatif dan kuantitatif. Bahagian pertama kajian ini adalah sebagai satu pendekatan induktif, memperincikan data yang dikumpul melalui temuduga yang mendalam. Data temu bual yang telah disalin dan diterjemahkan, dianalisis dengan menggunakan teknik analisis tematik. Analisis tematik mendedahkan bahawa terdapat lima sumber komuniti yang penting dalam masyarakat Bidayuh untuk mengekalkan amalan pelancongan mereka. Lima sumber-sumber masyarakat yang telah dikenalpasti ialah sumber-sumber semula jadi, sumber budaya, sumber manusia, sumber kewangan dan sumber infrastruktur. Sumber budaya adalah aset yang paling penting dalam masyarakat Bidayuh untuk menjalankan pelancongan dengan jayanya. Seterusnya, data kualitatif yang dianalisis telah diletakkan di bawah proses deduksi menggunakan prosedur kuantitatif. Dalam analisis inferensi, keputusan daripada analisis dan analisis regresi berganda telah dihasilkan. Selepas mendapati semua pembolehubah bebas yang berkait dengan pembolehubah bersandar maka analisis regresi berganda telah dapat dijalankan. Hasil daripada analisis berganda menunjukkan bahawa enam pembolehubah bebas telah menghasilkan peramal yang signifikan dalam pelancongan asli yang mampan iaitu; sumber asli, pengetahuan asli, ikatan, jambatan, penyertaan, kuasa, dan pembinaan keupayaan. Hasil kajian ini menyokong teori amnya yang dibincangkan dalam skop pembangunan masyarakat dan pembangunan pelancongan. Kajian ini tidak bercanggah dengan teori modal sosial. Masyarakat merasa kuat bahawa jambatan, ikatan dan hubungan adalah

sangat penting untuk menjalankan pelancongan secara mampan. Walau bagaimanapun, sumbangan yang unik untuk teori ini dapat dilihat dari hasil Analisis Regresi Berganda menyatakan bahawa kuasa, penyertaan dan komuniti sumber juga penting untuk menggalakkan pelancongan yang berkekalan. Dengan memberi perhatian khusus kepada faktor-faktor yang signifikan dalam menentukan pelancongan asli mampan dari segi sumber-sumber masyarakat, pelancongan asli, aspek budaya, aspek ekonomi maka aspek ini akan dapat ditangani.



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I certify that a Thesis Examination Committee met on 1 September 2015 to conduct the final examination of Shazali bin Johari on his thesis entitled “Factors Influencing the Bidayuh’s Community Development and Social Capital Interaction in Achieving Sustainable Indigenous Tourism in Sarawak, Malaysia” in accordance with the Universities and University Colleges Act 1971 and the Constitution of Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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I hereby certify that:

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CHAPTER 1

INTRODUCTION

1.0 Tourism in Malaysia – An Overview

Presently, tourism has become one of the largest and fastest growing industries globally (Sharpley, 2001 and Leiper, 2003) and the growth is faster than the trade in goods (Burkhart and Medlik, 1981). Due to this positive development, tourism has achieved a position which has the potential to bring about various advantages to the people involved and, in particular, the country where it is developed (Doh, 2006).

The industry was commercialized in the 1960's and has grown progressively over the years as an economic mainstay of many countries and has resulted in the mobility of large numbers of people who travel abroad for specific purposes (Theobald, 2005). This industry has proven to be resilient in times of real challenges and 'shocks' such as Tsunami.

According to United Nations World Tourism Organization (UNWTO, 2011), from 1950 to 2011, international tourist arrivals grew at an annual rate of 6.2% from 25 million to 980 million and surpassed 131 million in the first two months in 2012 compared to 124 million in the same period in 2011. International tourist arrivals are expected to reach 1.8 billion by 2030 with the number increasing by 3.3% on average per annum (UNWTO, 2012). Tourism has contributed more than US\$1 trillion in receipts for the first time in 2011 jumping from US\$928 billion in 2010 (UNWTO, 2012).

In actual terms, receipts grew by 3.8% following a 4.6% increase in international tourist arrivals. In addition, a total of US\$196 billion in receipts from international passenger transports brought total exports generated by international tourism in 2011 to US\$1.2 trillion. As such, travel and tourism is one of the world's largest industries accounting for 9% of global GDP (UNWTO, 2012) which is more than the automotive industry which accounts for 8.5%, and marginally less than the banking sector which accounts for 11% with capital investment that stimulates jobs for an estimated 260 million people around the world. In 2011, 4.5% of total capital investment or some US\$650 billion will be driven by Travel & Tourism (Scowsill, 2011).

Tourists are the most important stakeholder in this industry as they are the ones who create demand. Tourism may be defined as the sum of the processes, activities, and outcomes arising from the relationships and the interactions among tourists, tourism suppliers, host governments, host communities, and surrounding environments that are involved in the attracting, transporting, hosting, and management of tourists and other visitors – Goeldner and Ritchie (2006).

The development of tourism during contemporary era was indicated by the rapid growth in tourist arrivals globally. Kunasekaran et al. (2013) noted that with growing economic activities in the emerging markets, the tourism industry provides an important opportunity for developing countries to move up the value chain towards the production of innovative tourism products and higher value-added services, and a quote by UN Secretary-General Ban Ki-moon (2011) who stated “at a time of profound global economic uncertainty, tourism’s ability to generate socio-economic opportunities and help reduce the gap between rich and poor is more important than ever.”

Various types of tourism offerings focus on different target markets. The demand for various kinds of tourism depends on tourist attributes such as individual preference, social status, income and purpose of travelling. For instance, nature lovers will choose nature tourism, eco-tourism or green tourism. Apart from that, the elderly tend to choose health tourism and student groups tend to go for education tourism. Therefore, the packaging of tourism products is very important to fulfil the needs of the various market segments.

Tourism development in Malaysia is closely aligned to eradicate poverty, rural community development, reduce the disparity between the rich and poor, leading to the cohesion of the Malaysian culture and ultimately, the promotion of national unity. Kayat (2011) cited Goeldner, Ritchie and McIntosh (2000) who recommended tourism development for gaining competitiveness by reiterating that in developing tourism, the Malaysian government with the support of the private sector strives to achieve competitiveness and sustainability.

Kayat stressed that the strategies put forth by the government to achieve competitiveness and sustainability are linked by the need for a management information system specifically for tourism in order to support policy formulation, strategic planning, and decision-making and overall performance evaluations. The competitiveness of a destination refers to its ability to compete effectively and profitably in the tourism marketplace.

Table 1.0: International tourist arrivals and receipts to Malaysia

Year	Arrivals/million	Receipts/MYR billion
1998	5.5	8.6
1999	7.9	12.3
2000	10.2	17.3
2001	12.7	24.2
2002	13.2	25.8
2003	10.5	21.3
2004	15.7	29.7
2005	16.4	32.0
2006	17.45	36.3

2007	20.9	46.1
2008	22.0	49.6
2009	23.6	53.4
2010	24.6	56.5
2011	24.7	58.3
2012	25.03	60.6
2013	25.72	65.44

Adapted from Ministry of Tourism, Malaysia (2014)

The tourism industry is fast becoming a major growth industry in Malaysia (King, 1993). Growth rates have averaged around 5% since 2007 but became slow in 2011 due to adverse economic conditions globally. Malaysia's popularity can be attributed to a rich natural and cultural heritage and the diversity of attractions in different states. The Malaysian government has also strongly supported and encouraged longer staying tourists by promoting the "Malaysia My Second Home" (MM2H) campaign (Honey and Krantz, 2007).

The target market for the MM2H Campaign is very much focused on pensioners with a need for associated healthcare, and Malaysia being promoted as a healthcare hub offering deals on a regular by-pass surgery costing US\$6,000 to US\$7,000 at the Nationwide Heart Institute (Malaysia Healthcare Association, 2012). The travel, tourism and leisure industry has shown significant improvement in this area of development and investment and is a driver of macro-economic growth in Malaysia. Moreover, Malaysia's popularity as a tourist destination could be attributed to a lush natural environment, rich cultural heritage and diversity of attractions in different states of Malaysia (Kunasekaran et al., 2013).

Kalsom (2011) has said that the Malaysian government consistently seek to achieve sustainable tourism practice by targeting a balance between business imperatives, cultural heritage preservation and environmental protection. This is evident by the establishment of Orang Asli cultural villages and traditional handicraft centres such as the *Pusat Kraftangan Orang Asli* (Orang Asli Handicraft Centre) in Cameron Highlands and Mah Meri Cultural Village at Carey Island. As a result, tourism has clearly contributed to positive impacts on the host community and more specifically among indigenous communities in Malaysia.

1.1 Indigenous Tourism

Indigenous people are regarded as communities that live within, or are attached to, geographically distinct traditional habitats or ancestral territories (WHO, 2011). The indigenous community of Malaysia known as Orang Asli is regarded as the original people by virtue of their early existence in the country (Gomes, 2013). However, the term 'Orang Asli' is used mainly with reference to the indigenous people of Peninsular Malaysia. The indigenous ethnic groups in Sabah and Sarawak are still referred to their unique sub-ethnic names. Generally, the indigenous people recognize themselves as being part of a unique public group which originated from groups present in the area before modern states were created and current boundaries described. These rural communities also generally maintain cultural and social identities as well as social, economic, cultural and political institutions which are separated from the mainstream or dominant society or culture.

Hall and Weiler (1992) defined indigenous tourists from the demand stakeholder point of view. According to these scholars, indigenous tourism is a kind of 'special interest' tourism and depends on the primary enthusiasm of the tourist. The tourists who are motivated to visit the indigenous people are driven by their own preferences. In addition, these tourists are looking for first hand experiences, direct contact with the unique community which is not similar to the tourists' background environment. However, indigenous tourism is not fully dependent on the uniqueness of a particular ethnicity. Indigenous tourism could be also packaged with green tourism, nature-based tourism, arts and heritage tourism and adventure tourism (Harron and Weiler, 1992). Indigenous communities in many countries have settled on their traditional area since the beginning of times before moving to other places within the nation.

As notable scholars of indigenous tourism studies, Hinch and Butler (1996) proposed one of the most reliable definitions of indigenous tourism. They clarified indigenous tourism as tourist activity in which indigenous people are directly involved in either through control and or by having their culture serve as the fundamental nature of the attraction. Through the clarification provided by Hinch and Butler (1996), there are four possible scenarios that fall under the category of indigenous tourism.

Table 1.1: Definitions of Indigenous Tourism

	Indigenous Control	
Indigenous Theme	Low Degree of Control	High Degree of Control
Indigenous Theme Present	CULTURE DISPOSSESSED	CULTURE CONTROLLED
Indigenous Theme Absent	NON-INDIGENOUS TOURISM	DIVERSIFIED INDIGENOUS

Adapted from Hinch and Butler (1996)

‘Culture Controlled’ is a scenario where there is high degree of indigenous control, with indigenous themes present. This is the most desired state of indigenous tourism. ‘Diversified Indigenous’ is a situation where there is high degree of indigenous control but no indigenous theme to be shown to tourists. ‘Culture Dispossessed’ shows that the degree of indigenous control is low but the indigenous theme is present. ‘Non-indigenous tourism’ refers to low degree of indigenous control and no indigenous theme present. This is a status where indigenous tourism at the lowest level.

1.2 Indigenous Tourism Studies and Practice in Malaysia

Although, indigenous tourism is not the leading niche tourism in Malaysia, some scientific researches have been done in the past to understand this type of tourism. A previous case study on Cameron Highlands has revealed that the tourism industry there has had a huge impact on the environment especially in preserving the greenery. In addition, the Semai community in Cameron Highlands has been actively involved in indigenous tourism development (Salleh, 2010). Unfortunately, the indigenous tourism development in Cameron Highlands has been severely affected by the recent increase in logging and agricultural activities. Connectivity and accessibility to some of the indigenous villages are very poor which can prevent tourists from visiting the Semai indigenous community (Othman, 2010).

Apparently, the Semai indigenous community in Cameron Highlands has been taking part in the economic development there as they need a main source of income. The invasion of the rainforest in Cameron Highlands as a result of logging activities, agricultural development, construction of hydropower dam and construction of highways has worsened the situation for the indigenous community (Idris, 2005). The various forms and stages of development in Cameron Highlands have a significant impact on the environment as a consequence of increased traffic congestion, solid waste disposal, contaminated water and excessive noise (Idris, 2010). Despite the rising environmental concerns, the lush green backdrop all around and rich biodiversity nestling the indigenous community is something not to be missed by tourists.

Kampung Sungai Bumbun, Pulau Carey, Selangor is another indigenous tourism destination where the Mah Meri community proudly displays their culture to the tourists. According to Kunasekaran et al. (2013), tourism as an economic activity does not ensure sustainability for the community. However, the community will only be happy if they can sustain their culture and environment through tourism development. Because of the nature of the tourism industry which is largely determined by seasonality so that revenue is only generated during these particular seasons of the year, this makes the local community treat it as a part-time business. The social interaction with tourists is important for any community to break away from routine to learn new cultures and languages (Andereck et al., 1997).

Tourism also has the potential to empower the women in the villages to actively run their own business (Ching, 2011). The dancing and weaving skills learnt from their ancestors allow the women to form their own work groups without having to rely on the men in the community or the government to generate revenue. Active participation in tourism allows the community in the villages to share their profit with others (Kunasekaran et al., 2013) as suggested by the Alberto Gomez' Model of Alternative Development (2013).

Ramachandran et al. (2009) conducted a study in Taman Negara, Malaysia to assess the impacts of tourism on the Semai indigenous community based on their perceptions. The study revealed that they enjoyed a better lifestyle since the emergence of tourism because it has created job opportunities for them. The community has exhibited genuine participation in government organized programmes without any compulsion.

1.3 Community Development

Since the 1950s, community development was seen as a social movement and has been a growing industry (Vidal, 1997). Community development was viewed as a process by Biddle and Biddle (1965) and they stressed the significance and value of each member in the community and the responsibility of citizens and developers. The importance of citizen participation and their responsibility towards community development was a common study of most scholars who viewed the subject as a process and movement at the time (Keeble, 2006).

Batten (1957) interpreted community development and has emphasized the initiative taken by the community to follow the steps and take action collectively to solve problems and meet the immediate needs of the community (Ismail, 2010). Cory (1970); Roberts (1979); Reid and Van Dreunen (1996) have all pointed out that it is useful to identify elements that are common to these definitions such as a focus on change, indigenous problem identification, participation of all concerned community members in the activities and processes of the community development and the notion of self-help and community control of both the processes and outcomes of decision-making (Ismail, 2010).

Planners and scholars interested in community development have advocated a community-based development approach to decision-making in order to encourage and give citizens voice and skills to shape their own image of their community (Friedmann, 1989). This approach to development lends itself well to tourism communities and this represents a drastic departure from the entrepreneurial, incremental approach which dominates tourism planning and development today (Fuller and Reid, 1998). A comprehensive concept of community development was given by the United Nations in 1960 as a process which involves cooperation between the local community and the government to improve the living standards of the community in all aspects of economy, society and culture (Maimunah, 1990).

In community development, changes or progress are considered as the product of the development process which could give benefits, welfare or wellbeing to the community which the main objective of community development is to enhance the living standards which cover all aspects of human life. When the standard of living is raised, the wellbeing and comfort of the community is said to be better and will lead to an enhanced quality of life (Ismail 2010 citing Asnarulkhadi 2008, 2005).

There are seven objectives of community development which are (1) to achieve social, economic, spiritual and cultural development; (2) to form a functional community; (3) to create community leaders; (4) to enhance relationships and cooperation between members of the community; (5) to maximize the use of community resources; (6) to enhance the community's ability to face challenges; and (7) to encourage planning and implementation of community-based programmes (Zaharah and Daud 2008). Community development refers to economic development, social development, environmental development, institutional development and use of technology (Ismail 2010).

1.4 Social Capital

The Social Capital Theory, which was introduced by Bourdieu in 1986 and elaborated by Coleman (1988), is also applied to understand the effort made by the community to interact among themselves and with outsiders in order to develop tourism in their area. This theory will also help the researcher to understand the influence of social interaction in creating capital for the community.

Social capital is the formation, trust and norms of reciprocity inherent in one's social network, or more importantly the norms and networks that enable people to act collectively (Woolcock and Narayan, 2000, Hamidreza Babaei, 2011). For the purpose of this study, social capital is considered as a three dimensional concept comprising bonding, bridging and linking. These three dimensions are related to an individual's perception of the quality of relationship that the individual has with his or her neighbours and other people in the community and government as well as of the level of participation in that community. Hamidreza Babaei (2011) cited Gittel and Vidal (1998); Wakefield and Poland (2005) who claimed that the concepts of bonding, bridging and linking in social capital development have proven to be useful in characterising the multiple dimensions of social identities and relations at the community level. Both the terms bonding and bridging were first introduced by Gittel and Vidal (1998) and are similar in meaning to Granovetter's (1973) 'strong' and 'weak' ties and can also be understood as a fuller specification of Woolcock's (1998) concept of 'integration' and the notion of linking is most likely derived from the term 'linkage' in Woolcock's (1998) framework (Hamidreza Babaei, 2011). The strength of the social capital is estimated by summing up the scores of the three dimensions which are bonding, bridging and linking.

Bonding

According to Blakely and Ivory (2006), bonding refers to trust and cooperative relations between members of a network who are similar in a socio-demographic sense. According to Gewirtz, Dickson, Power, Halpin and Whitty (2005), bonding refers to dense, close-knit and homogenous social networks of family and friends who can provide practical, emotional and psychological support and also act as a safety net in times of crisis. This kind of capital is prevalent among working class and religious communities (Hamidreza, 2012).

Hamidreza (2012) cited Murphy (2002) and Putnam (2000) who have emphasised the multiple roles of bonding that have been recognised in literature which are; the creation of shared identities and personal reputation; the development of local reciprocity and particularised trust; and the provision of emotional closeness, social support and crisis aid. According to Woolcock (1998), bonding denotes ties between people in similar situations such as immediate family members and close friends. Bonding may be defined as an individual's perception of the level of trust and behaviour based on that trust as well as the relationship with family members and close friends.

Notwithstanding the numerous positive functions of bonding, some discussions in the past have drawn attention to its potential negative effects such as those noted by Portes and Landolt (1996) which are harm to individuals within the group, exclusion of outsiders and anti-social outcomes that may be taken to extremes, especially in the absence of bridging relations (Hamidreza, 2012 citing Field, 2003 and Putnam, 2002).

For the purpose of this study, to measure the level of bonding as a dimension of social capital of the Bidayuh community, the survey questionnaire included items that were adopted from Grootaert, Narayan, Jones and Woolcock (2003).

Bridging

According to Blakely and Ivory (2006), bridging comprises relations of mutual respect between people who are dissimilar. According to Gewirtz, Dickson, Power, Halpin and Whitty (2005), bridging refers to more heterogeneous horizontal social networks that give people access to valuable resources and information outside their immediate network of friends and relatives. Bridging encompasses more distant ties with like-minded people such as loose friends and workmates (Woolcock, 2003). Bridging is a metaphor of horizontal connections that span different social groups or communities (Woolcock, 2001). Hamidreza (2012) cited Murphy (2002) stating that the openness towards different types of people which is a characteristic of this form of social capital is thought to reflect a generalised trust. In bringing together individuals who are not alike, bridging tends to inculcate broader identities and more generalised forms of reciprocity than the one that occurs through bonding relations.

The main utility of bridging ties is access to a larger pool of resources, information and opportunities than that which is inherent within the group (Gittel and Vidal, 1998; Putnam, 2000; Levitte, 2003). However, bridging may have limitations such as lack of resources in some groups in which to exchange (Wakefield and Poland, 2004) or resource redundancy due to more or less equivalent economic position and power (Hamidreza, 2012). Bridging may be defined as an individual's perception of the level of trust and behaviour based on that trust as well as the relationship with colleagues, neighbours and community.

For the purpose of this study, in order to measure the level of bridging as a dimension of social capital of the Bidayuh community, the survey questionnaire included items that were adopted from Grootaert, Narayan, Jones and Woolcock (2003).

Linking

According to Blakely and Ivory (2006), linking refers to 'norms of respect and networks of trusting relationships between people who are interacting across explicit, formal or institutionalised power or authority gradients in society.' According to Gewirtz, Dickson, Power, Halpin and Whitty (2005), linking refers to vertical associations that provide links to upward communities to powerful people, institutions and agencies. Linking refers to reaching out to people who are different in different situations such as those people who are entirely outside the community, enabling members to leverage on a far wider range of resources than those that are available in the community (Woolcock, 2003).

Linking represents the vertical dimension in relationships (Woolcock, 2001). Narayan (2000); Woolcock (2001); Levitte (2003); World Bank (2001); Field (2003); Grootaert et al. (2004) as cited by Hamidreza (2012) claimed that this form of social capital is valuable in terms of increased access to key resources from formal institutions outside the community, for example, financial and technical support, capacity-building and increased access to formal decision-making process. The World Bank (2001); Woolcock 2001; and Halpern (2005) as cited by Hamidreza (2012) maintained that linking relations can encapsulate ideas of power and resource differentials in society, not only between communities and the state, but also between communities and non-state actors, and that linking is deemed essential for the well-being and long-term development of poor and marginalised groups.

However, the adequacy of this concept to address issues of power and conflict is contested since, Fine (2001) and Harriss (2001) argued that most accounts of social capital neglect the historical-political context and implicitly accept existing power structures (Hamidreza, 2012). Linking may be defined as an individual's perception of the level of trust and behaviour based on that trust as well as the relationship with an ethnic group and government and non-government organisations.

For the purpose of this study, in order to measure the level of linking as a dimension of social capital of the Bidayuh community, the survey questionnaire included items that were adopted from Grootaert, Narayan, Jones and Woolcock (2003).

1.5 Bidayuh Community and Tourism

The Bidayuh is a minority indigenous group in Sarawak. This community constitutes 8.1 percent of the total population in Sarawak and less than 1 percent of the total population of Malaysia. According to Geddes (1954), Bidayuh means "people of the interior". This community is well known for their long-houses and unique culture. They are comprised of six main subgroups; Bau-Bidayuh, Biatah-Penrissen, Bukar-Sadung, Padawan-Sembaan, Rara and Salako. All the subgroups were collectively known as the Land Dayak before they were officially named as Bidayuh by the Sarawak government in 2002.

1.5.1 Origin of the Bidayuh Community

Bidayuh is one of the sub-ethnic groups in Sarawak. The Bidayuh community was known as the Land Dayaks during James Brooke ruling period but was officially named Bidayuh in the year 2002. According to Vasudevan et al. (2011), there are 11 sub groups in Bidayuh namely Bekati, Binyadu, Jongkang, Ribun, Salako, Lara, Sanggau, Sara, Tringgus, Semandang and Ahe. The word Bidayuh means "inhabitants of land" which comes from the Dayak language. In their language, "Bi" refers to people and "Dayuh" refers to land. So, the word Bidayuh means "people of the land".

People in the Bidayuh community believe that their ancestors came from West Kalimantan, Java and Sumatra while others assume that they are the native people of the Borneo. Chang (2002) mentioned that the Bidayuh people who lived in West Kalimantan were continuously attacked by the pirates and taken as slaves. The people will be deserted after they become old or no longer wanted. In order to avoid being captured by the pirates, the Bidayuh people migrated to interior areas and more strategic places like top of the hills, mountains and caves.

In olden days, there was no boundary line between Sarawak and West Kalimantan as shown in the map printed in London in 1870. The absence of the border-line suggests that Bidayuhs should be staying in Sarawak for ages before Indonesia was conquered by the Dutch. Therefore, it is inappropriate to say that all Bidayuhs migrated from West Kalimantan to Sarawak (Chang, 2002). It is not deniable also that there were Bidayuhs who migrated from West Kalimantan from ancient times to the day of formation of Malaysia in 1963.

It is believed that the Bidayuhs native land is around the lower basin of Kepuas River, upstream Sanggau River, and Sekayam River but most of the Bidayuhs trust that

Sungkung, Bugau and Sungai Selakau are their homeland, all located in West Kalimantan (Chang, 2002). The Bidayuhs built longhouses in the area around Kuching and Serian district when they first came to Sarawak. Then, the population gets scattered around the areas in Kuching and Samarahan divisions. The Bidayuhs used to abandon their longhouses as they were easily attacked by the pirates from Sulu Sea and Sri Aman division. They built houses mostly on the mountains like Gunung Singai, Gunung Landar, Gunung Jagoi and so on.

The Bidayuh villages are mostly found in areas around Lundu, Bau, Padawan, Penrissen and Serian district. Their homes are built around the Sarawak River, hills and mountains for them to carry out routine activities like planting crops and hunting. As most of their longhouses were replaced by single houses and roads, the emphasis on growing hill-padi has been reduced.

1.5.2 Culture

Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts (Zimmermann, 2015). Culture can be considered as one of the important element in the development of the society. Culture can create a society with traditions and beliefs, value and structure the way people communicate and perceive the world that they are living.

1.5.3 The Language of Bidayuh Community

A total of 6000 languages spoken around the world and the first language spoken began in Africa. After the human population migrated to new places, the languages of each group transform into different form that result in the emergence of various languages. Based on the geographical area, the languages spoken in Malaysia can be categorized into indigenous and non-indigenous. The indigenous languages are divided into two different categories: the Austroasiatic and the Austronesian (Asmah, 1985).

Bidayuh is an Austronesian language belonging to the Western Malayo-Polynesian branch (Coluzzi et al., 2013). The Bidayuh language can be categorized into four main dialects which are Bukar-Sadong, Biatah, Bau-Jagoi and Rara. All these dialects are spoken in different districts in Sarawak. The minor dialects of the Bidayuh language are Bipuruh, Pinyawa, Bibenuk, Bisitang, Semban, Braang, Bisimpok, Biannah, Bibengoh and Tibiah (Helen, 2009).

Missionaries and administrators were interested to gather the list of words of the indigenous languages during the colonial era (Rensch et al., 2012). The language evolution among Bidayuh was carried out by Christian missionaries to spread Christianity and to develop the overall welfare of the people. Christian missionaries

also used the compiled list of words to write books on praying, catechisms, stories about Bible, and other religious books to be used in different Bidayuh areas (Rensch et al., 2012). One of the Christian missionaries, Rev. Fr. Peter. H. H. Howes was very active in developing the materials. He translated the New Testament into Biatah dialect while he was working in Sarawak from 1937 to 1981. He also translated the prayer books and religious songs to Biatah dialect.

The second White Rajah, James Brook came out with a policy called “masing-masing bertanggung”. According to the policy, the Malays, Chinese and Dayaks have to be educated in their own language medium (Rensch et al., 2012). During the British colonial period, missionaries started few schools in Bidayuh villages which used the local dialect like Biatah and Bukar-Sadong as medium of instructions. The main medium of education after Sarawak achieved independence in 1963 was English medium (Anderson & Volker, 2015).

In 1970s and early 1980s, Bahasa Malaysia was used as the main medium of education. There was no proper recognition of Bidayuh language as a subject or medium of education throughout the history of Sarawak. A small-scale survey report suggests that the parents of Bidayuh children supported the step of introducing the Bidayuh language as one of the subject in schools.

The Bidayuh language is being widely used in family and village domains, religious domain, small towns and also in some workplaces. Today, Bidayuh language has become the everyday language of Bidayuh people living in the countryside (Anderson & Volker, 2015). However, the use of Bidayuh language is still limited in semi-urban and urban areas like Kuching City. Semi-urban and urban areas mostly consist of various communities and Bidayuh dialect groups that result in the use of Bahasa Melayu, Sarawak Malay Dialect and English or mixed of these languages.

680 pages of Bidayuh words with English definitions were published and it was compiled by Datuk William Nais. The dictionary was published by the Sarawak Literary Society in the year 1988. It was used mostly by the Biatah and other urban Bidayuhs of different dialects. Radio Sarawak was founded in the year 1954 to provide a wide range of information to the people. The broadcasting language was English, Malay, Chinese and Iban. Then, the service was further developed to incorporate Bidayuh and Orang Ulu services.

The number of young Bidayuh people in the urban areas who speak the language is very getting very low in the recent days. Most of them prefer to use other languages like English and Malay for communication at work place and home as the reduced necessity of the Bidayuh language to express industrial and scientific concepts in daily lifestyle. Besides that, parents who do not speak in Bidayuh language with the children at home is identified as one of the reason to the decline in the number of the language speakers.

The members of Bidayuh community are aware of the importance to develop the language. Meetings and talks were held to discuss about the development of the Bidayuh language after the formation of Dayak Bidayuh National Association in the year 1955 (Rensch et al., 2012). In 2001, the Bidayuh Language Development Project began after so much of effort from the higher officials. The project was initiated to conserve and develop the Bidayuh language in home, schools and among members of the community. This is to ensure that the language will be used persistently and can be passed from one generation to another.

Bidayuh singers also play critical role in developing and maintaining the language (Rensch et al., 2012). Most of the Bidayuh singers were successful during the old days because their songs were recorded and played in RTM studio. Some of them also sang songs in wedding parties and concerts. Today, the singers have chance to record their song in cassette tapes and VCD's and there are many recording studios in Kuching and other parts of Sarawak. The youngsters of Bidayuh community are mostly interested to buy the VCD and cassette tapes of songs in Bidayuh rather than buying books in Bidayuh language. The younger generation can learn new words as well as can learn on how to spell and read the Bidayuh words.

The Multilingual Education Project was established in 2008 in an attempt to preserve the Bidayuh language. The program launched playschools for children from age of 3 to 6 so that they can learn Bidayuh language. The project obtained initial funding from The United Nations Educational, Scientific and Cultural Organization (UNESCO) but now depending on the local community to pay for the teachers, for providing teaching materials and for teaching venues. The DAYAK Bidayuh National Association (DBNA) president, Ik Pahon urged all the Bidayuhs to build Heritage Play Schools (HPS) in their villages to maintain and protect their language (Naeg, 2010).

The “Kampung tanpa wayar” project was introduced in Bidayuh areas and in other places in Borneo to reduce the urban-rural technology gap (Jones, 2015). The online technologies are being used as an effort to maintain the Bidayuh language. For example, as mentioned by Jones, a Facebook closed group called “Sinda Dayak Bidayuh Bau” motivates the Bau-Jagoi people to study and practice the use of Bidayuh language in social media.

The Sarawak Government also has taken initiative to preserve the language after UNESCO has identified five languages in Borneo are in their “endangered” list. UNESCO mentioned that 43% of 6000 languages spoken around the world are in “endangered” category (*Five Languages in Borneo*, 2015). In 2014, the Tourism Minister had allocated RM 300,000 to Dewan Bahasa dan Pustaka (DBP) to carry out research on documenting the languages. Dr Ranaivo Malancon and her team from Faculty of Computer Science and Information Technology of Universiti Malaysia Sarawak are currently working on documenting the typical languages used in Sarawak like Sarawak Malay, Melanau, Iban and Bidayuh (Wong, 2015).

1.5.4 Religions, Beliefs and Traditions of Bidayuh People

Intellectual definitions stipulate that the defining, or essential, feature of religion is belief about a particular sort of object (Harrison, 2006). All the religion's god has a regular function and the member of the religious group is expected to pursue the instructions and rules of God. Malaysia is one of the countries in the world that is being the evidence of practicing various religions and beliefs. Although the official religion is Islam, the people in the country have the freedom to practice the religion that they believe.

The Bidayuh community in Sarawak does practice various religions and beliefs from the olden days. The missionaries during the James Brooke era brought in Christianity to the villagers. According to Welman (2011), most of the present day Bidayuh people have embraced Christianity although some still practice the old religion and belief. Bidayuh Muslims only occupy a smaller percentage of the total Bidayuh population. Villages consist of the Bidayuh Muslims are mostly in Kampung Darul Islam Belimbing and Kampung Bisira (located in Padawan) and Kampung Segubang (located in Bau).

Bidayuh people believe in superstitions and animisms. They think that evil spirits can cause problems, illness and bad luck to them. They try to avoid these evil spirits by not provoking them. In some villages, the sleeping mats are not washed and clothes are not hung outside the house because the villagers believe that the good spirits to help the people will get offended.

If people hear a bird chirp from the side of the roadway, then it is considered to be a good day for them and if they see the bird fly across the track then they should go back home. For hunters, if they hear the bird chirp from the left then it is alright but if they hear it from the right then they should change the direction to left. It is also believed that if a person hears sound of deer then they should not do any clearance to the land. The Bidayuh believe that they should deal with all of these by calling the good spirits or by providing offerings during festival season. Sometimes they will still face problems despite providing the offerings. This indicates that they should provide suitable offerings and ceremonies.

Bidayuh people also believe that dream signify certain things. For example, if the person dreams of laughing then he or she will most likely to get a bad news on that day. The view from top of a mountain signifies success and the dream of lifting a chicken signifies success in hunting. If the person dreams about fire outbreak then a disease might spread all over the village. Dream of tooth falling and ripe fruit fall off the tree symbolizes death.

The head hunting act symbolizes a powerful and fearless warrior in Bidayuh community (Religion and Belief, n.d.). The head will be placed above the fireplace in

the middle of the house and it is believed that the fire will forbid the spirit of the head from hurting the living people. One of the very rare traditions of the Bidayuh people in Bau is hanging bodies on the trees. The bodies will be left to decay and the skeletons are left on the trees as a memory of the dead person. This tradition is less frequently being followed in recent days.

According to Caldarola (1982), animism refers to the beliefs in spirits that live in both living and non-living objects which is responsible to influence the strange and vital processes of nature, life and death. It is believed that certain objects might have some power and the Bidayuhs called it as "Guna". These objects are kept secret and are not always seen in the house except during certain ceremonies which will take place once in a year. The people believe that if it is visible during other times than the special occasions then they will be exposed to bad luck and even death might take place as a consequence.

For the Bidayuhs, taboos play an important role in their daily life especially during the death and healing process. The Bidayuhs believe that if death or healing processes taking place in the village then outsiders are not allowed to enter the village for 7 nights continuously. This is to ensure that the bad spirits does not follow the outsiders and enter the body of the person that is being treated. If a person refuses to follow the rules then he or she will be fined. Usually a sign board will be placed at the entrance of the village to inform the outsiders about the healing process.

The taboos in Bidayuh community also apply for a pregnant woman. Both the husband and wife needs to play their role so that the process of pregnancy and delivery of baby goes smoothly. The taboo starts once the woman gets pregnant and her husband has to inform the midwife of the village to arrange for a ceremony called "Birayang Ite". The purpose of this ceremony is to remove all the badness and dirt from the body of the pregnant woman. Woman who has just delivered a baby is not allowed to go out from the house until the prohibition period ends.

The Bidayuhs also practice cremation. According to Davies & Mates (2010), in olden days, cremation is one of the three mortuary rituals practiced by the Bidayuhs. Children bodies that are less than eight days old will be dumped in baskets in cremation ground. It is believed that the bodies do not have soul and it is not important to carry out cremation. During the 1800s and early 1900s, due to the spread of Christianity, only few people in the villages practice cremation and mostly the bodies were buried.

The tradition of visiting the "Rumah Panjang" or longhouses is also very important in the Bidayuh community. The visitors of the longhouse have to follow the rules before entering the house. They are not allowed to simply enter the longhouse as they wish and need to obtain permission from the chief of the village or chief of the longhouse. However, if the visitors knew someone from the village then they will be an exception to the rule. It is emphasized that when the visitors are in the longhouse then they should sit in cross-legged position to show respect to the head of the house. The people in the longhouse will serve the visitors with "Daun Sirih" and "Rokok Daun Nipah"

which symbolizes their friendliness and courtesy. Then, the visitors will be served with snacks and drinks followed by the dinner. The visitors are not allowed to wash their own plates as this act is not convenient for the head of the house.

One of the traditions of the Bidayuh community is "*Piseh/Nyipiseh*" or known as the sharing practice. This practice is very important for the people staying in the longhouse. According to the practice, hunters will share the animals they have hunt with their relatives and people who lives in the longhouse. Bidayuh people believe that this practice will strengthen the relationship between the people in the longhouse. However, this tradition is not being widely practice in current days. The sharing practice is only being carried out within the family members and relatives.

1.5.5 Wedding Ceremony in Bidayuh Community

Hasmadi (1981) mentioned that the wedding ceremony is unique and meaningful to the members of the community. It is necessary for the man and woman to get permission and approval of their marriage from both of their family members to avoid being neglected and for them to get the family property (Sarok & Shamat, n.d.). However, this tradition is not widely practice in present days. The parents only decide the bride or groom if their children are unable to find their partners. When both the families agree then the engagement ceremony will take place in front of the chief of the villages. An agreement will be signed by both the parents in the ceremony. The period of the engagement will be determined by the chief of the village and if the man and woman are not married even after the engagement period ends then they will have to renew the agreement.

During the olden days, Bidayuhs wedding will be fixed on the full moon as it reflects prosperity. The Bidayuhs believe that the yellow snake or known as the "Jipuh Sinina" which can be related to engagement and wedding can also bring prosperity. The real weeding date will be fixed only after the man and woman have settled with their budget for the weeding. Today, most of the couples fix the wedding based on their preference and the religious leaders are responsible in giving blessings to the newly wed couples.

1.5.6 Bidayuh Traditional Dance

Dance is sometimes defined as any patterned, rhythmic movement in space and time (Copeland & Cohen, 1983). Music and dance is always connected in Malaysian culture. The traditional ritual dance is performed usually to worship spirits which influences certain ethnic group to fulfill various needs. The ritual dancers deliver messages by using symbolic movements of various parts of the body. The ritual dance can convey concepts and messages that are difficult to be delivered using normal communication. The Bidayuh community performs dance as it is believed to bring goodness for them.

Rajang Be'uh or known as the Eagle Dance is performed after the harvest season by the Bidayuh people. It is performed as an entertainment for the guest in the longhouses. The dance movements resemble an eagle as the dancers stretched their hands like the wing of an eagle. Tolak Bala is another dance performed by the Bidayuhs. This dance is performed before the harvest season. It is performed to seek blessing for a satisfying harvest and to keep away the people from bad spirits. The Totokng is performed during the harvest festivals to gladly receive the "padi" from the hut and to honor the visitors coming to the village. Several musical instruments like gongs, drums and "gulintang" is used during the dance performance. Langi Julang dance will be performed after the harvest festival celebration. The dance is performed to thank the God for good health and for a prosperous harvest. All these dances are performed during the Gawai celebration.

1.5.7 The Gawai Dayak Celebration

People in Malaysia celebrate various festivals in a year. The celebrations are related to mostly religious practice while others celebrate memorable events, well-known activities or seasonal ceremony like the harvest festival (Poisson, 2014). People from all over the world are welcomed to celebrate the festivals with Malaysians. The Bidayuh people do celebrate major festivals like Christmas, Hari Raya and the harvest festival called Gawai Dayak.

Gawai Dayak festival is celebrated by the indigenous people of Sarawak, specifically the Ibans and Bidayuhs. During the olden days, Gawai was not declared as holiday in Sarawak as the colonial government was afraid that other small communities will make similar demands. Therefore, the government declares 1st June as Sarawak day. After Sarawak got independence then the holiday is celebrated as Gawai Dayak. The Gawai festival is celebrated by the Dayaks at end of the paddy harvesting activities.

The Gawai celebration begins on the evening of 31st May. A ritual called the Muai Antu Rua is performed together with some traditional music. The purpose of the ritual is to prevent evil spirits from destroying the happiness of the celebration. During the ritual, each family in the longhouse throws clothes or household items into a basket which later will be dumped to the ground to prevent intervention of bad spirits. The chief of the festival will sacrifice chicken after dawn to thank the God for satisfying harvest on that year and wish the same for next year.

The whole festival period will be filled with dancing, singing and drinking. The chief will toast the local brewed rice wine known as "Tuak" wishing for a long life. The house will be decorated with palm leaves, buntings and lights. The bamboo tree outside the house will be covered with red and white cloth. The people living in the longhouse will welcome visitors and guests to share together the happiness of the celebration. The chief performs a simple ritual called the "Bebiau Pengabang" by moving a white cockerel back and forth few times around the guest's head (Haji Ishak, 2010). The

ritual is believed to bless the guest and at the same time to chase away evil spirits. The “Tuak” and foods are also served as an offering to God called “Petara”.

1.5.8 Bidayuh Traditional Costume

During olden days, the Bidayuh’s costumes were made of bark of trees called “boyuh” but in present days most of the costumes uses cotton. The woman clothes can be short-sleeved blouse or sleeveless together with a skirt called “Jomuh”. Ornaments like necklace and armlet are usually worn together with the costumes. The attire of men consists of a long loin-cloth which is wrapped tightly and it known as “Tawuop” or “Tahup”.

The Bidayuh vest is worn by the men. It covers the upper part of the body and the vest is worn during special occasions and ceremonies. The color of the vest is black and it has red and white stripe. The accessories worn by men are the earrings and armlets known as “Kima”. Women wear copper bangles known as “Tankis”. It is worn as a sign of protection. The necklace known as a “Pangiah” made of ceramic beads and pendants. Women wear it during functions and ceremonies and it is considered as one of the identity of Bidayuh women.

1.6 Problem Statement

The justification for conducting this study is mainly due to the gap in past literature and, secondly, the real problems or issues pertaining to the area of study. The real issues of the Bidayuh community relating to tourism sustainability were brought to light through the personal communication technique and by interpreting the local government’s tourism strategy. This technique was used to prevent the researcher from considering the problem from his personal point of view and to reduce bias.

Many leading scholars in the field of community-based tourism development agree that community development can be used to predict the outcome or change in social and economic status of a particular group of people (Wang and Pfister, 2008; Beeton, 2001; and Joppe, 1996). In this study, the community development domains will be used to assess their effectiveness on sustainable tourism practice by the Bidayuh community. Generally, it is agreed that tourism can promote sustainable community development if the community is involved in tourism activities directly (Berkes, 1994; Hinshelwood, 2001; Coetzee, 2002; Abiche, 2004; and Mazilu and Iancu 2006). The gaps in past studies on community development dimensions such as participation, empowerment and capacity building which have failed to relate with sustainable tourism outcomes have also been highlighted by researchers in the past.

According to Habibah (2012), even if it is perceived as not being profitable, the particular community will still agree to any development projects by the government.

However, many studies have revealed that without the element of community development, any tourism development initiatives by the government will not be well supported by the community (e.g. Doxey, 1975; Butler, 1980; Perdue, Long and Allen, 1987; Kang et al., 1994; Gursoy and Rutherford, 2003; and Smith and Krannich, 2005; Butler and Hinch, 2007; Aref, 2010 and Kunasekaran et al., 2013).

Participation is considered as an essential element of community development and a community can develop only if it embraces the concept of participation as a means to development (Asnarulkhadi, 2003). Wahab and Zakaria (2012) stated that several other terms such as public participation, volunteerism, community involvement, people involvement, public cooperation and collective action are widely used in community participation-development studies in Malaysia. However, studies on the importance of participation in tourism development are limited in Malaysia. This limitation emerges partly because many of the studies on participation in tourism development are overshadowed by the Arnstein's (1969) Ladder of Participation Theory which focussed on political participation. Hence, most of the studies undertaken after that were focused on community participation in tourism development from a political perspective (Wilson and Wilde, 2003).

There are not enough studies in the past on the importance of participation in tourism development especially in indigenous communities in Malaysia, and this has clearly resulted in a gap in the existing literature on indigenous tourism development. This problem was identified by the researcher during the in-depth interview with the Bidayuh community. According to the leader of the Bidayuh community, they are often involved in tourism development planning with government agencies and, in particular, with the Ministry of Tourism and Culture Malaysia and most of the decisions on tourism development are made by the Ministry officials.

"As the head of my community, I will be called by the government officers to discuss matters on tourism development planning and also for other issues like education and transportation. However, in the end the decision will be made regarding tourism only by the officers. Meaning I just sit in the meetings and discuss but my idea is not very important" (personal communication, 12 Nov 2013, Head of Village, Krokong-Tringus)

Another key informant admitted that he agreed to be involved in the local ecotourism development plan with government agencies but the final say lies with the government agencies.

"I agree that involvement with the government to develop tourism is very important because they know what to do. They have developed tourism in many places. Look at Langkawi. (See) How the Government has developed tourism for the people there. But most of the times, when we discuss with the government agencies, the final decision will be

made by them. Then why invite us for the discussion?" (personal communication, 13 Nov 2013, Head of the Village, Kampong Puak Krokong)

Therefore, it is important to understand the level of participation of community in tourism development. Any developmental programmes without genuine participation will not result in sustainability (Joshi, 1995; Asnarulkhadi, 2003 and Kunasekaran et al., 2011).

Community resources is yet another essential factor in tourism development and past studies has revealed that without adequate resources, tourism development will not sustain. Butler and Hall (1998) opined that tourists seek exhilarating experiences from the cultural, natural, heritage and historical resources of the community that they visit. These resources can be physical, non-physical, human resources or non-human resources (Ismail, 2010). However, it is perceived that none of the past research studies attempted to study the importance of resources for indigenous tourism development. In the past, most studies carried out within the indigenous tourism spectrum highlighted only cultural resource (Butler and Hinch, 2007) and this is not surprising as indigenous tourism was heavily dependent on cultural assets (Petterson and Viken, 2007).

There are also some previous studies which stressed the importance of natural resources for the sustainability of indigenous tourism (Paul, 1986; Tahana and Opermann, 1988; Zepple, 2006 and Bratek, Devlin and Simmons, 2007). Although, there are numerous studies on community resources and its influence on tourism sustainability, these studies focused specifically on each resource. This highlights the gap in past studies on community resources such as natural, cultural, human, social, political, financial, and built resources as determinants of indigenous tourism sustainability in a holistic manner (Frank and Smith, 1999; Jithendran and Baum, 2000; Tsaur, Lin and Lin, 2006; Flora, 2008; Brown and Cave, 2010 and Kunasekaran, 2013)

The Bidayuh community rely heavily on their indigenous culture to attract tourists. The longhouse and dance performance in full regalia are considered as their main cultural products. According to them, they are always eager to display their culture to outsiders.

"Our longhouses, the costumes, the languages, the worships and the Gongs are so special that you can't find anywhere...Every time when the Mat Salleh (westerners) visit, they want to see our dance, they forget everything and dance with us...That is what I meant by culture." (personal communication, 13 Nov 2013, Head of Village, Kpg. Puak Krokong)

Apart from cultural resources, the natural resources available in their area are adequate. However, many of these resources have not been identified or developed as tourism products.

"There are lots of things (resources) here in this area. But we do not have the power (strength) to do it ourself. We must find out the important resources and convert it for tourism attraction. We have to promote our cave more." (personal communication, 13 Nov 2013, Head of Village, Kpg. Puak Krokong)

Generally, the community believes that they are rich in resources especially cultural. They declared that their culture is something that visitors would not be able to see elsewhere in the world. Apart from that, they also believe that they are rich in natural resources. However, this has to be explored and developed as tourism products. Hence, the gap in past studies on indigenous community resources is clearly evident based on the perception of the Bidayuh leaders that the resources owned by the community has not been fully explored or developed as tourism products. Thus, the resources owned by the community should also be identified to understand their influence on the sustainability of Bidayuh indigenous tourism in Sarawak, Malaysia.

1.7 Research Questions

1. What is the level of community resources from the context of community development and social capital interaction of the Bidayuh community to develop tourism?
2. What is the level of community resources, community development and social capital interaction for indigenous tourism development?
3. What is the scale of sustainable indigenous tourism of the Bidayuh community?
4. What is the relationship between social capital interaction and community development and the sustainable Bidayuh indigenous tourism domains?
5. What are the factors influencing sustainable indigenous tourism of the Bidayuh community?

1.8 Research Objectives

The general objective is to holistically understand the social capital and community development factors influencing the sustainable tourism practice of the Bidayuh community. Thus, the specific objectives of the research are:

1. To explore the community resources in the context of community development and social capital interaction of the Bidayuh community to develop tourism.

2. To determine the level of community resources, community development and social capital interaction for Bidayuh indigenous tourism development.
3. To develop a scale of sustainable indigenous tourism for the Bidayuh community.
4. To determine the relationship between social capital interaction and community development within sustainable Bidayuh indigenous tourism domains.
5. To determine the factors influencing sustainable indigenous tourism of the Bidayuh community.

1.9 Significance of this Study

This study will contribute significantly in terms of theoretical and practical implications. It is hoped that the findings of this research will add to the existing body of knowledge in indigenous tourism development, sustainable tourism practise and community development process that could be used to enhance the sector into a more economically feasible venture for the indigenous community. Any new factors discovered through this study, which affect the Bidayuh community's perception of tourism, would be a unique contribution to the literature on indigenous tourism as there are not many studies done specifically to address this shortfall. The newly developed scale can also be used as a tool to measure the indigenous community's perception of indigenous tourism for future studies. In addition, it is anticipated that more research would be carried out on the socio- economic impact of tourism to the indigenous people, which will strengthen both current and previous literatures.

In terms of practical contribution, the stakeholders within the indigenous tourism sector such as the local community, government, NGOs, travel agencies and tourists will be exposed to the actual state of affairs of indigenous tourism development within the Bidayuh community. Others that could benefit from the findings of this study include host communities that are developing indigenous tourism in Malaysia and elsewhere around the world, tour operators, industry experts, government agencies and its planners, policy makers, corporate sectors and academicians.

1.10 Theoretical Perspectives

This study is based on interdisciplinary research consisting of two major disciplines which are community development and tourism development. Hence, theories from both disciplines are combined to provide a conceptual model which will be tested in the later part of the study.

Figure 1 below shows the theories applied in this study and how they are relevant to the determination of the finalised thesis. Murphy's Ecological Model (1983) is employed in this study to understand the importance of community resources in order

to develop tourism. Beeton (2003) noted that Murphy's Ecological Model is considered the mother of all theories within the scope of community-based tourism development.

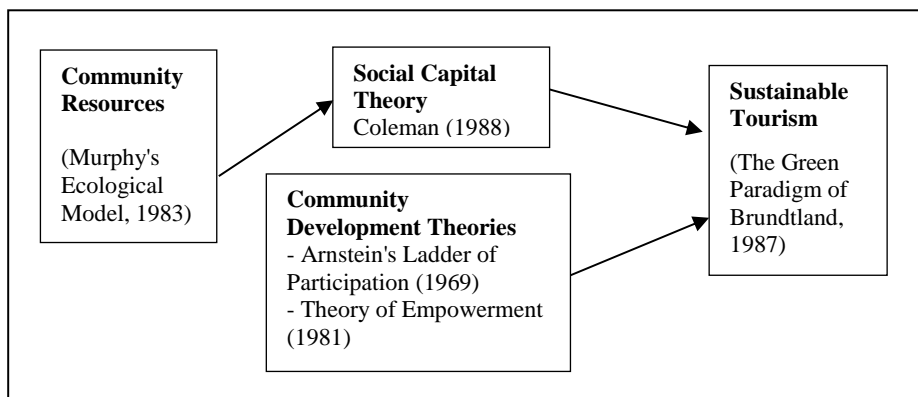


Figure 1.0: Theoretical Framework

According to Fennell (2003), tourism is increasingly seen as a key community tool and it is mostly due to the recognition of its economic contribution in bolstering stagnating economies and its ability to unify local community residents. Tourism development is an on-going process and is not an economic panacea but it is best suited as a supplement for achieving development for the local community (Godfrey and Clarke, 2000). On the other hand, tourism plays a role in facilitating community development through business mentoring and educational opportunities that contribute to local communities in increasing skill and knowledge in local communities and local residents as well as improving the community's economic level Bushell and Eagles (2007).

Tourism is increasingly being viewed as a significant component of community development. Nevertheless, even though many people appreciate tourism as a development tool, there is still little understanding of tourism development in the current literature. However, in the past few years, local communities have released numerous publications related to this matter due to the developmental promise of tourism and since then there has been growth in research on tourism and its contribution to community development (Allen et al., 1993).

Arnstein's Ladder of Participation Model

Arnstein's Ladder of Participation Model, which was introduced in 1969, is the earliest model to describe the various degree of participation in community development. The concept of political participation has been used by many other sociologists in various disciplines including tourism and community development (Lennie, 2002 citing Friedmann 1992). The theory of Empowerment which was introduced by Zimmerman

in 1988 is also applied in this study to understand the extent of community involvement in tourism development.

Finally, in order to understand tourism sustainability, the roots of the concept of sustainability will be used as there are no specific theories for sustainable tourism development. Johnston and Tyrrell (2006) argued that the tourism literature has failed to provide a generally accepted theoretical framework for sustainable tourism development. Swarbrooke (1998) also mentioned that there is no widely accepted definition of sustainable tourism. The Green Paradigm has been the backbone for sustainable development studies. The Green Paradigm stresses that humans are very much a part of nature in contrast to the argument in most dominant western environmental paradigms which say that humans are not a part of nature (Weaver and Oppermann, 2000). The term 'sustainable development' which was mentioned in The Bruntland Report (1987) was actually influenced by The Green Paradigm. Therefore, the dimensions for sustainable tourism development will be developed according to The Bruntland (1987) United Nation Sustainable Development Model.

1.11 Operational Definition of Concepts

Upon reviewing the existing concepts on tourism development from past studies, several concepts relevant to this study need to be defined based on the researcher's interpretation. These concepts are community, participation, empowerment, community resources, indigenous tourism and sustainable tourism.

Community: A community can be generally defined as a group of people who live at the same geographical area and share common interests and cultures. For the purpose of this study, the community refers to the Bidayuh people who share a strong culture that is considered unique by outsiders.

Participation: Participation refers to the level of involvement of the community at various stages of the community development process and programmes. For the purpose of this study, the level of participation among members of the Bidayuh community is seen as an important aspect of the community to determine sustainable tourism development.

Empowerment: This term generally refers to giving authority to the local community to decide on their own destiny. In this study, empowerment is seen as a process that enables the Bidayuh community to make decisions to develop indigenous tourism in their area.

Community resources: Community resources are the existing community assets that can be used to develop a community. For the purpose of this study, community resources is defined as the cultural, natural, infrastructure, human and financial

resources that are the existing assets of the indigenous community used to achieve sustainable indigenous tourism.

Indigenous tourism: For the purpose of this study indigenous tourism refers to a type of tourism that provides economic and non-economic benefits to the indigenous community primarily by highlighting their unique culture to the outsiders.

Sustainable tourism: Generally, sustainable tourism is the kind of tourism that is practised without compromising the interest of future generations in that the existing resources are conserved and by ensuring that future generations are provided with the same environmental standards. For the purpose of this study, sustainable tourism is regarded as a tourism that combines the natural environment (mainly caves) and the culture of the Bidayuh community as a long term process of economic, socio-cultural and environmental achievement.

1.12 Organization of Thesis

This thesis is organized into five Chapters: firstly, Introduction, secondly, Literature Review, thirdly, Research Methodology, fourthly, Data analysis and lastly, Discussion, Recommendation and Conclusion. The first chapter briefly introduces the topic of study, research domains and the purpose of the research. It also clarifies research questions and objectives and the terms used as a guide throughout the study. The second chapter expands the literature on each topic within the area of community development and sustainable indigenous tourism. It also presents a conceptual model that will be proposed for testing.

Chapter 3 describes the methodology to be employed in pursuing this research. It discusses the study area, population, sample size and sampling technique, data collection procedure, the development of survey instrument and how the data would be analyzed. The fourth chapter reports the results obtained from the empirical study. The outcomes in the achievement to the objectives of the study will also be discussed in the second section of this chapter. The fifth chapter provides an overall summary including contributions and recommendations. Limitations of the study will also be discussed in the final chapter.

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