

ENHANCING TEMUAN TRIBE ECONOMIC ACTIVITIES AS AN INDIGENIOUS ATTRACTION IN KAMPUNG DENGKIL, MUKIM SEPANG, SELANGOR.

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Abstract

This research study is to examine the aborigine's economic activities in Kampung Dengkil, Selangor as a new tourism attraction in Kampung Dengkil, Sepang. The main purpose of this study is to explore and examine the potential area of Kampung Dengkil as a tourist destination. The research focused on community activities in Kampung Dengkil. The primary data was collected via observation and unstructured interviews. The secondary data was collected through journals, article, and internet. The findings indicated that, from the survey the various resources from Kampung Dengkil, the Temuan tribe has a lot of unique culture, history, and environment to offer as tourism attraction. Their economic activities can be seen as a way to escape from poverty and alleviate their standard of living. Temuan people are seen living in underprivileged condition. Thus, these activities will be showcased to visitors as an evidence of how the Temuan tribe survived in the modern age.

Keywords: Temuan, Community, Indigenous, Culture, Orang Asli, Kampung Dengkil, Sepang, Malaysia.

1. INTRODUCTION

Community and culture are seen as 'tourism magnet' which has the most influential tourism attraction (Ray & Das, 2011). Tourism has had a close connection with local communities and the culture they practiced (Beeton, 2006). Aligned with that notion, it is obvious to understand that the 'tourism magnet' plays a significant part of developing the tourism industry by attracting people to marginal rural areas (Ray & Das, 2011). At this stage, the role of the local community in influencing the tourism development activities are becoming clearer (Hall, Kirkpatrick & Mitchell, 2005).

Based on the previous notion, it is understandable that the functions of community towards the development of tourism are highly important. This is supported by McIntyre, Hetherington & Inskeep (1993). They stated that local communities must organize themselves at all levels in developing and interacting with government. In addition, the community should be able to identify potential tourism resources and attractions within their communities and support and promote responsible tourism and community development (Aref & Redzuan, 2009). Moreover, Kepe (2004) mentioned that local communities should play a proactive role to ensure positive benefits from tourism. Continuously, they should be eager participants in tourism decision making with respect to major tourism development for communities (Aref & Redzuan, 2009).

Background of Study Area

Selangor is a state in Malaysia located in the central region of Peninsular Malaysia and bordering in the northern of Perak, Pahang in the east and Negeri Sembilan in the south. Selangor has an area of approximately 7,930.20 square kilometres (Jabatan Penerangan Malaysia, 2011). With the strategic location, Selangor is the fastest developing state in the region, with the highest population of 4.7 millions of people, comprising of Malays (41%), Chinese (37%), Indians (19%) and others (3%) (Selangor Tourism, 2011).

The state has been divided into nine districts of Gombak, Hulu Langat, Hulu Selangor, Klang, Kuala Langat, Kuala Selangor, Petaling, Sabak Bernam, and Sepang. Sepang district is the youngest province of the state of Selangor and located in the part of the state, which bordering the Hulu Langat district, Kuala Langat district and Petaling district. It covers the area of 59,966.00 hectares width (Pejabat Daerah dan Tanah Sepang, 2011) with the population recorded in 2010 as 212,050 people. Sepang is divided into Labu, Sepang and Dengkil county.

Dengkil covers an area of 29,983 hectares (Pejabat Daerah dan Tanah Sepang, 2011). It comprises of 10 traditional villages. One of them is Kampung Dengkil which was established officially in 1916 with 5,720 hectares. The big land comprises of several villages within it with the population recorded in 2011 as 4,923 peoples. Currently, majority of residents are Malays followed by Indian, Chinese, and the aborigine people.

Orang Asal represents only 0.5% of the total population of Malaysia, which is about 30 million. The term "Orang Asal" translates as "Original People" or the first people of the Peninsular Malaysia. There are 18 ethnic subgroups of the Orang Asal which are then classified under the Negrito, Senoi and the Aboriginal Malay (or Proto Malay). Orang Asal are not a homogeneous race, which means that they have diverse cultures, traditions and ways of living, beliefs, and languages. All of these depend on the ethnicity and the location of the Orang Asal. However, the thing that does not differentiate an Orang Asal sub-ethnic from another is that their holistic relationship, life dependency and their identity existence are so much related to and dependent on land and nature (Chupil, Joseph and Komas 2003).

Orang Asal in general and Temuan tribe in particular is in danger due to the community poverty level, education level and culture disappearance among their natural environment. An important attention should be paid to the survival and sustainability of this particular group of people who is about to perish, especially the Temuan people of Selangor. The Temuan are the *orang asli* or forest people found in the states of Selangor, Pahang and Negeri Sembilan. However, this research paper will focus on the Temuan Tribe at Kampung Dengkil, in the District of Sepang, Selangor.

In Kampung Dengkil the main tribe of Orang Asal living there is Temuan tribe. Temuan tribe is classified under the proto-Malay ethnic group which is, according to JHEOA annual report (2006), the second largest ethnic group of Orang Asal, followed by the Negritos and thus makes Senoi the largest one. Temuan like any other Orang Asal tribe are generally people who live on a communal basis in the outskirts of towns, forests fringes and coastal areas.

Temuan tribe is the fourth biggest tribe in the hierarchy of Aborigines in Peninsula Malaysia. In Peninsula Malaysia, there are almost 10,000 Temuan people who live and practice the customs and traditions like the Malays. It can clearly be seen that the aborigine's villages are also tabulated within the area of Kampung Dengkil. The sub-villagers are Kampung Orang Asli Bukit Tampoi, Kampung Orang Asli Bukit Damar, Kampung Orang Asli Bukit Baja, Kampung Orang Asli Kelingsing, Kampung Orang Asli Sungai Melut, Kampung Orang Asli Bakok, Kampung Orang Asli Kolam Air Bukit Bangkong, Kampung Orang Asli Jambu and Kampung Orang Asli Galo. Temuan Tribe is the population that can be located in the Kampung Orang Asli Bukit Tampoi, Kampung Orang Asli Kelingsing, Kampung Orang Asli Sungai Melut and Kampung Orang Asli Bakok. The tribe are still practicing their traditional and unique cultures with high regards for land and nature.

The researchers believe that Kampung Dengkil has the potential to be highlighted as one of the attractions for community and culture based tourism. The livelihood of the indigenous people such as daily chores, economic activities, traditions and believes may attract foreign tourists from other countries to learn about the aborigine

culture. Moreover, this could be one of the opportunities for Kampung Dengkil to be further developed. Indirectly, this can improve the standard of living among the villagers.

1.1 RESEARCH OBJECTIVES

The overall objective of the research is to assess the potential area for tourism development as tourist attraction. Therefore, the specific objectives are as follow:

- To investigate the condition of community and culture resources;
- To identify economic activities of the Temuan Tribe community ; and
- To recommend tourism product based on the resources available in Kampung Dengkil.

1.2 RESEARCH ISSUES

The main issue concerning indigenous people is about sustaining their livelihood. The indigenous live in a dire state whereby the main source of income from the forest and river are depleting due to uncontrollable forces such as deforestation and water pollution. Many jungle products and medicinal products have reduced in number due to logging activities and commercial retrieving. No effort has been made to replant young trees made to the area to replace it. The fishes and river inhabitants has also reduced in number due to heavy demand and over commercialization effort to sell these exotic inhabitants such as monitor lizard to middlemen or restaurants serving exotic food. The indigenous people has to develop a mechanism of self sustain to cater for their family needs in terms of financially. The enhancement of their economic activities as a tourism attraction in the area could reduce their financial interdependence on the main source of income based on nature as well as preserving their culture through awareness to the public.

1.3 SIGNIFICANT OF STUDY

The study may promote community of Temuan Tribe and their culture as catalyst in small town development of Kampung Dengkil. It focuses on two developments which are community analysis and cultural recourses in Kampung Orang Asli in Kampung Dengkil as tourism attraction. Developing the existing resources to contribute the development of Temuan Tribe activities as cultural is one of the important key elements. It would provide employment opportunities to the village.

1.4 THE CONCEPTUAL MODEL

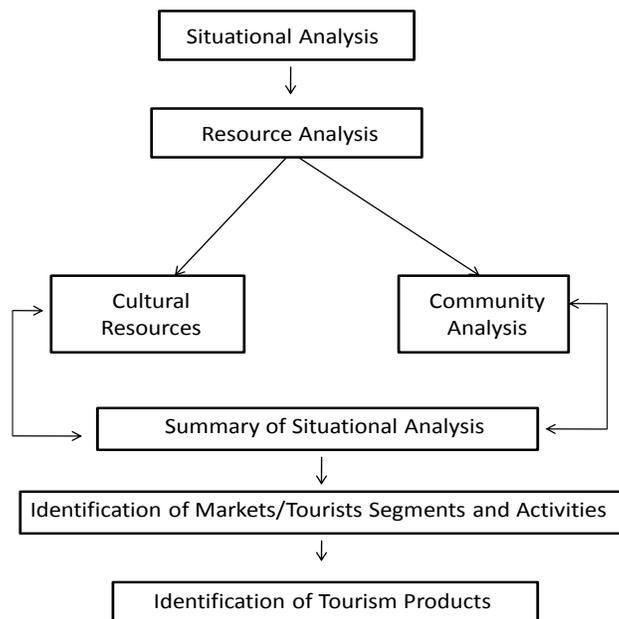


Figure 1 : The Research Framework for the identification of cultural and community resources

2. LITERATURE REVIEW

2.1 *The Concept of Community and Culture*

According to Willmott (1986), community was understood as having something in common. He mentioned that this commonality is anchored in three key elements: *place, interest and attachment*. From this perspective, the community constitutes both a specific world and a shared understanding, thereby shaping the epistemological foundation of community experience (Bauman 2001). Community participation in a tourism initiative appears to be closely linked to the derivation of livelihood and other benefits from the initiative to that same community (Murphy, 1985; Scheyvens, 1999; Tosun, 2005; World Wildlife Fund (WWF), 2001). On the other hand, communities may become subject to external pressures, issues of governance and structure, conflicting stakeholder agendas, jealousies and internal power struggles, and the growth of artificial hierarchies and elites may occur, diminishing or undermining potential benefits to the community (Blackstock, 2005; Kontogeorgopoulos, 2005; Swarbrooke, 1999; Taylor, 1995; Wyllie, 1998). Despite of this, community involvement in the conceptualization, development, start-up, functioning and day-to-day management of a tourism enterprise will assist the stakeholders, partners and potential benefactors to identify, understand, appreciate and focus on those areas that are most likely to deliver net benefits to the community (Scheyvens, 2002; Tosun, 2005; Tosun & Timothy, 2003).

2.2 *Adaptation of Culture in Tourism Development*

In recent years there have been increases in domestic and international tourism for the purpose of experiencing another culture (Vander Stoep, 1996). Cultural tourism involves tourists experiencing and having contact with a host population and its cultural expressions, experiencing the uniqueness of culture, heritage and the characters of its place and people (Wall & Mathieson, 2006). Thus, an interest in experiencing and learning about different cultures has grown and become prevalent among tourists today (Boyd, 2002; Hager, 2003; Richards, 2007). Cultural tourism “involves tourists experiencing and having contact with a host population and its cultural expressions, experiencing the uniqueness of culture, heritage and the characters of its place and people” (Wall & Mathieson, 2006) and follows principles such as “ensuring authenticity and quality, the provision of a learning environment through interaction and involvement, conserving and protecting resources, and building partnerships” (Boyd, 2002, p. 221). A subset of cultural tourism that continues to develop and gain interest is Aboriginal tourism which “refers to tourism in which Aboriginal people are directly involved in the provision of the attraction, either through control and/or by having their culture serve as the essence of the attraction” (Hinch & Butler, 1996, p. 9; Karhakeron Diabo, 2003; Williams & Richter, 2002).

2.3 *Indigenous Tourism*

Cultural tourism gives Aboriginal people the opportunity to provide tourists with an educational experience, one that is most often influenced by the type of activity offered and its level of interactivity with indigenous hosts as well as its authenticity (Boyd, 2002; Colton & Harris, 2007; Karhakeron Diabo, 2003; McIntosh, 2004; McKercher & Du Cros, 2002; Richards, 2007; Spark, 2002; Yang & Wall, 2009; Zeppel, 1997, 1998, 2002; Zorrilla Martinez, 2003). This has been accepted as the subset of cultural tourism that continues to develop and gain interest is Aboriginal tourism which they are directly involved in the provision of the attraction, either through control and/or by having their culture serve as the essence of the attraction (Hinch & Butler, 1996; Karhakeron Diabo, 2003; Williams & Richter, 2002). Zeppel (1999) notes that in the 90's, Aboriginal culture was increasingly promoted as a tourist attraction. Additionally, Ryan (2000) identifies indigenous peoples, their role within tourism, the nature of their culture as a tourism product, and the associated issues of authorization as one of the growth topics within tourism research literature. An understanding of tourist perspectives and interests is essential for development of a sustainable Aboriginal tourism product (McIntosh, 2004; Notzke, 2004; Prentice, 1997; Spark, 2002; Wall & Mathieson, 2006; Zorrilla Martinez, 2003).

Ethnic tourism has the potential to bring economic and social benefits. Indigenous peoples can be actively involved in the development, planning and delivery of tourism activities. Aboriginal or Indigenous tourism is defined as “Tourist activity in which indigenous people are directly involved either through control and/or by having their culture serve as the essence of the attraction (Hinch & Butler 1996).

Aboriginal cultural tourism is a growing trend due to growth in special interest tourism on ethnicity throughout the world. Aboriginal Tourism in Malaysia can be based on the cultural aspect of traditional indigenous

lifestyle and their activities. Cultural representation can be in the form of performing arts, culture events, customary and religious festival, cultural materials such as handicraft and economic activities.

Aboriginal tourism is where visitors take up opportunity to engage authentic experience involving heritage, arts and crafts and nature which at the end provide them with a better understanding of the Aboriginal people. The focus of Aboriginal tourism is on the aborigine culture. Aboriginal Tourism Products can be one of the following (Government of Western Australian, 1444)

- Wholly-owned and operated by the Aboriginal people
- Operated in partnership with non-Aboriginal people
- Businesses that are owned and/or controlled by Aboriginal people

3. RESEARCH METHODOLOGY

A qualitative approach was used as the method of information gathering for the study.

3.1 *Research Design*

This study used a combination of exploratory and descriptive research design. It was conducted at Kampung Dengkil. It is an exploratory study to extend that the findings on the site is relatively unknown. On the other hand, it is a descriptive study, since the outcome of the study represents a descriptive of the various resources to be examined. It is aimed at investigating and determining the resources and community related activities. Moreover, primary data have been collected at the site for one month. An analysis will be carried out to combine all the information from the various sources-local communities, the community leaders, Tok Batin, the state leaders and Jabatan Hal Ehwal Orang Asli (JHEOA).

3.2 *Type of Data*

There are two types of data used in this study which is primary data and secondary data. Primary data collected through interview and observation at the site. The interview sections are with local people, Tok Batin, the headman of the village, government agencies such as JHEOA and the local community. Then descriptive data are collected based on the observation of community analysis, cultural resources, site analysis, environment assessment and tourism facilities and service. The secondary data will be collected through several of references like journals, articles, reports and internet.

3.3 *Data Collection Method*

Two principle mean of data collection have been utilized: (1) non-participative observation of natural resources, cultural resources, site analysis, community analysis, environment assessment and tourism facilities and services conducted on-site (2) interviews with the local community, local authorities, state and federal leaders. The data were collected in by the research team, comprising of three members.

3.4 *Research instrument*

A checklist has been used as an instrument for data collection. They are comprises of community resources analysis, a study on the population density, types of residence, community background, sources of income and activities around the residence at the research area. In contrast, cultural resources, is a study on historical buildings or sites, folklore & traditions, handicrafts, museums, performing arts, language and food.

4. FINDINGS

4.1 *Community Resources Analysis*

Temuan Tribe and their livelihood

The population of Kampung Orang Asli in Dengkil is 1,870 people (JHEOA Report, 2006). Based on interview and observation on the indigenous community, the majority of aborigines in Dengkil is from the Temuan Tribe. The original Temuan settlements in Dengkil were at Kampung Sungai Buah Dalam and Bukit Unggul. Majority of the tribe are animisms, the rest are either Christian or Muslim. The Temuan tribe live in houses that are made of Palm trees, bamboo, Bertam trees and wood. These are their original traditional houses. Some families are house in a modern concrete house provided by the government housing plan in the area to eradicate the poverty

level among the Temuan tribe in Dengkil. The government through *Jabatan Hal Ehwal Orang Asli* (JHEOA) the Department of Aboriginal affairs are responsible for the development and upgrading the standard of living of the Temuan by providing them with all the basic amenities and infrastructure. The traditional wooden house can be seen at the back of their modern house. It is common to have the original house relocated to their modern house as a remembrance of their ancestors to their children. Each household consists between 6 to 8 people. The Temuan is one of the 18 indigenous aboriginal tribes found in Peninsular Malaysia. They speak Malay as well as their own Temuan language and many still survive by gathering local jungle produce. The community stay in the rural forest area which is surrounded with fruit trees, vegetables and oil palm trees.

Economic activities among Temuan Tribe

Aborigines are well known for their knowledge of the forest and plant species. Since they have the birth right (customary title) as a guardian of the forest, they are allowed to retrieve the forest woods and plants for their own consumption. The National Land Code 1965, Land Conservation Act 1960 and Protection of Wildlife Act 1972 have the provision for the aborigines to take titles to the land and jungle. The forest has been used by the aborigines according to their needs. They rely on the forest to supply their basic needs through hunting and gathering of forest products. Some still undertake shifting cultivation as evidence by the farming land left unattended after harvesting season. Temuan also engage in fishing and other subsistence based activities for survival such as selling handicraft to visitors. Temuan people also derive some income from forest products such as Durian, Petai (*Parkia Speciosa*), Bamboo, Rattan and also from the sale of fish.

Tongkat Ali *Eurycoma longifolia*, Tuba Root *Derris Elliptica*, Acid Leaves *Morus bomcycis* are among jungle plants that have medical purposes and are in high demand due to the commercialization of alternative medicine and high demand for herbal coffee in Malaysia. Majority of indigenous community are working as labourers in the rubber and palm plantation. The indigenous people incomes vary depending on rubber tapping and palm plantation during the day as their main job. Besides that, some of community are self-employed, rearing livestock and involved in vegetables and fruit farming activities. The community will plant fruit trees and vegetables such as Yam, Roselle, Tapioca and also fruits such as Durian, Rambutan, Papaya, Mangoesteen and Pineapple. Some of these fruits are however seasonal and not available through-out the year. Mostly, the communities will sell the products at the night market. The Temuan people current income is between RM500 to RM400 (between USD105 to USD132) a month and the income is not fixed; the income depend heavily on palm plantation, rubber tapping and farming. Sometimes Temuan people hunt for their own consumption or sell to local community. The daily activities of Temuan tribe is making a trap and fishing rod (*Batang Bertam*) for their hunting activities and the animals they hunt are among others, Turtle pumpkin (*Chelonia Mydas*), Porcupine (**Erethizon dorsatum**), Lizards (**Lacertilia**) and Frogs (*Hyla arenicolor*). The fishes and river inhabitants has also reduced in number due to heavy demand and over commercialize effort to sell these exotic inhabitants such as monitor lizard to middlemen or exotic food restaurants. By carrying out these odd jobs such as selling vegetables, fruits and handicrafts at the night market, the Temuan people can get extra income of about RM200 to RM300 for their family.

4.2 Cultural Resources Analysis

Based on observation and interview, the researcher found that the Temuan tribe has rich culture in their daily life. They still practice some of their ancestor's culture even until today.

Temuan Tribe performing arts

Based on interview, the researcher found out that the Temuan Tribe has its distinctive song and music. The song tells the audience stories about the Temuan tribe daily life and history. The Temuan Tribe have seven popular traditional songs which is called *Laguk kamik*, *kayuh peahuk*, *carik lauk*, *Lagu untuk anak-anak sekolah*, *lagu memotong getah* and *perjuangan orang asli*. The seven songs are played during special occasions. The indigenous community will perform the song while playing the traditional instruments such as Plempong, Tambul, Tung-tung, Gendang and Gong during this important occasion. The cultural dances are normally performed to respect guests or visitors visiting their village.

Temuan Tribe traditional dance

The Traditional dance is called *Sewang* or *Getak Balai* and is presented in the Temuan language. The dance is performed at the end of the Durian fruit season and when important official from the town come to visit the aborigine village in Kampung Dengkil. It is a dance performed by both men and women from different ages. This dance is taught to Temuan adults and teenagers. When the Sewang dance is being carried out, the indigenous people will wear traditional attire with accessories such as *Sanggal* (hairbun), *Rambu* (teasel around the waist made from weaved coconut leaves), *Selempang* and other head accessories.

Temuan Tribe religion and beliefs

Majority of indigenous in Kampung Orang Asli are free thinkers, the rest are either Christians or Muslims. The Temuan's culture reflects their belief in nature spirits such as spirit of the forest, evil spirit and the respect of the dead. Their animism takes the form of taboos, herbal remedies, ritual ceremonies and magic as one customary practise. The indigenous people strictly follow the customs. Moreover, indigenous people trust in curses. The indigenous believes of the curse make them think before they conduct any activities. Base on researchers understanding, it is very difficult for the indigenous community to share and give information to outsiders. It is because the indigenous belief that their culture cannot be sold, written and told to third party or public. It is only for privilege use among the Temuan tribe.

Temuan Tribe language

Temuan Tribe language is Proto-Malay which is used in daily conversation among the Temuan Tribe. Based on observation, the younger generation of Temuan Tribe are able to communicate in English because majority of them goes to the nearby public school. The language used today is however the easier version whereby it is a mixture of Malay and English language. This is because of the modernisation of life in the community today. Despite the richness of the Temuan culture very little of it has been documented. Within the tribe there is a high level of illiteracy so their beliefs have been handed down to the generations in the form of stories and songs.

Table 1 : Glossary of common words used in Temuan language

Temuan language	English	Bahasa Malaysia (National Language)
ajih	you	<i>awak</i>
gejel	blue-hued species of edible root related to tapioca or yam	ubi
genui	grandmother	nenek
lemu	knowledge, especially esoteric or spiritual	ilmu
akuk	I	saya
inak	auntie	makcik
mama	uncle	pakcik
ma'i	come here	mari sini
mak or mui	mother	ibu

Traditional ethnic handicrafts

The Handicrafts are made from weaved "Mengkuang" leaves, "Bertam" leaves and coconut leaves and are also used as decoration to accessorise their houses and many do it as a hobby during their leisure time. Based on the traditional decorations in the house, the Temuan people believe that bad spirit will not disturb the resident. The indigenous believes of the bad spirit will spend time playing with the decorations instead of disturbing the household till the sunrise and completely forgotten about the people in the house. Moreover, "Mengkuang" leaves are also used as traditional clothes for *Gentak Balai* dance and the clothes will be made and sold based on demand among the community during ceremonial events or festival.

Significance of Bertam tree

Bertam tree or *Eugeissona Tristis* is a type of palm tree which grow in Malaysian and Thailand jungle. Bertam tree can be found growing in all the Peninsula Malaysia jungle. Bertam leaves can be weaved and make "atap" or roof top. The Bertam fruit can be crafted into ornaments for decorations. Bertam tree is very significant to the indigenous people here in Kampung Dengkil. Bertam trees have a lot of purposes. Among others, Bertam tree is the most important when conducting a Temuan funeral. Based on their belief, the leave will be left in the mouth of the deceased and buried together. After 3 days, family members will come back to the grave to see whether the deceased is still alive or not. If the young leave change the position it mean the deceased is asking for help. During the funeral, the Bertam leaves are put on the ground and are being stroked lightly before soil is put on top of it. This ritual is repeated 7 times. The reason is to show their love upon leaving the deceased. Besides the funeral, the indigenous people make the fishing rod themselves and also make the roof of the house using Bertam tree. Based on the information gathered, the roof of indigenous should be replaced every month. It is because the roof will not be in good condition after three months so the indigenous constantly change the roof.

Temuan Tribe signature dish and popular food

The main food of Temuan Tribe is tapioca or cassava based. Tapioca is planted everywhere in the house compound. Tapiocas can grow well in sandy soil with minimum vegetation. Tapioca can be harvest between 7 to 8 months. The specific names of food are called Wau, Goi, Darat, Kejil, Lepak and Kampak. Nowadays, the majority of the indigenous communities do not practice cooking the traditional dishes. There are two reasons why it is not practiced anymore. First, the ingredient and the preparation to make it is very difficult to obtain and its takes a long time to prepare the dish. Secondly, the younger generation said modern food is more delicious and better than their traditional food.

TOURISM PRODUCTS RECOMMENDATIONS

Proposed Tourism Packages

Based on the study, the researcher would like to recommend an Indigenous or Ethnic Cultural village where indigenous music and culture is showcased to tourists. The Temuan Tribe will be performing the aborigines dances and play traditional music instrument. Other activities such hunting and fishing demonstration using traditional method will be performed. Traditional handicraft and forest medicinal products will be displayed and sold direct to visitors. The village will also have a few replicas of Temuan Tribe traditional houses for visitors to experience. Based on the available resources the researcher proposes of 3-Day package at Kampung Dengkil.

Package “Lemu”

Day	Location	Activities
Day 1	Visit to the aborigines village at Kampung Orang Asli Bukit Tampoi	Eat local fruits at the fruit orchard hut. Learn to fish at the nearby river using traditional tools and methods. Cruise in a “sampan” or small boat to explore the inhabitants of the nearby river leading to the forest. Experience how to harvest oil palm fruit and tapping rubber trees.
	Visit to the aborigines village at Kampung Orang Asli Sg.Melut	Learn how to cook traditional Temuan food from the indigenous people of Kampung Melut. Observe the process of cooking exotic river and forest cuisine such as monitor lizard or hedgehog.
Day 2	Visit to the aborigines village at Kampung Orang Asli Kelinsing	Participate in cultural performance. Learn how to make the Temuan traditional music instruments.
Day 3	Visit to the aborigines village at Kampung Orang Asli Bakok	Learn how to make Temuan traditional costume from “mengkuang” leaves.

Table 2 : Proposed Itinerary for 3-Day Package at Kampung Dengkil.**5. CONCLUSION**

Kampung Dengkil is unique and has the potential to be developed as a tourist destination. This uniqueness comes from the Temuan community and the culture that are still practiced. There are four sub-villages can be developed as tourism attraction in Kampung Dengkil which are Kampung Orang Asli Bakok, Kampung Orang Asli Kelingsing, Kampung Orang Asli Bukit Tampoi and Kampung Orang Asli Sg.Melut. These four villages have its own potential as tourist attraction. But there are still more improvement to be made which are accessibility and visibility in the area such as signage, facilities and public transportation to attract international and local people to observe and experience aborigine cultures and community activities.

Indigenous or Ethnic Music and Cultural village can be developed at Kampung Dengkil as center of indigenous community performing their own instruments and dances. The music is a symbolic form of Temuan tribe and belief. Moreover, the material to make the musical instruments such as bamboo and wood are widely accessible. The promotion of Temuan culture can attract a lot of people to have experiential learning of Temuan tribe culture. In conclusion, this study is promoting indigenous community culture as new tourism product. Furthermore, this village will offer job opportunity for the Temuan people living in Kampung Dengkil so that they can improve their livelihood.

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