

Indigenous Entrepreneurs and Tourism Industry Related Businesses: Assessing the Socio-cultural Influence

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ABSTRACT

Reaching into mainstream business is a dream for every entrepreneur, and it is no exception for the persons as are always highlighted of lagging behind in the business matters. The role and participation of the indigenous entrepreneurs in the tourism industry-related businesses are one of the essential issues and received significant attention among the academic scholar and the government. The benefits of indigenous tourism entrepreneurship may extend from the economic to the multiple social advantages. This paper reports an empirical investigation on the socio-cultural elements contributes to the intention of Orang Asli entrepreneurs towards moving into mainstream tourism industry related businesses. This research surveyed the individual Orang Asli entrepreneurs who are involved in the small tourism-related businesses. Two hundred eighty-five (285) completed questionnaires were successfully collected. Through the Structural Equation Modelling (SEM) with AMOS software, some useful insights are significantly obtained. Orang Asli entrepreneurs believe that their socio-cultural elements in particular attitudes, values, and role model significant impact in their intention of venturing into the mainstream tourism industry-related businesses as compared to culture. This promising indication undoubtedly drew several practical implications not only for the Orang Asli entrepreneurs but the responsible authorities.

KEYWORDS: *Indigenous, Entrepreneurs, Mainstream, Tourism Industry, Orang Asli, Malaysia*

Introduction

The impact of mass tourism and it continues development undoubtedly creates the involvement of many groups, ethnics including the indigenous groups in the tourism entrepreneurship. According to Syed Zamberi & Afida (2016) tourism entrepreneurship not only relevant to one or two types of products but covers the whole realm of tourism areas from the advance developed urban to the suburban and rural areas. In rural ethnic and the indigenous communities, tourism entrepreneurship is seen through the efficient use of the natural and the locally available resources (Chang, 2011; Morse, 2004; Putnam & Feldstein, 2003). In dealing with the indigenous groups, the tourism entrepreneurship is an integral part of the balanced development. Hailey (1992) accentuated that in the 90's

participation of indigenous in tourism entrepreneurship are hovering in the four interrelated elements or four 'H' that are geographically (habitat), ethnographic tradition (heritage), acculturation (history) and marketable products (handicrafts).

The advantages of indigenous tourism entrepreneurship reduced their self-sufficient economy to the more well verse of the economic growth (Smith, 1996). Maori as New Zealand indigenous group, for instance, is found to be very active in tourism entrepreneurs. Many this indigenous heritage, history, handicrafts and wood carvings, just to name a few are marketed, well-accepted and recognized worldwide. Besides uplifting the economy, the Maori, in fact, is actively setting the sustainability goals, particularly in the environmental guardianship through assessment, monitoring, and activity. This indigenous group tends to define sustainability through a holistic worldview that is outside purely 'economic' views of development.

In Malaysia, as one of the important indigenous groups in this country, the development of Orang Asli entrepreneurs in tourism-related businesses together with other minorities has been given special attention by the government (Khor, 2001). With the government assistance through financial and non-financial, few hundred Orang Asli entrepreneurs are apparently involved in various small tourism-related businesses particularly dealing with the handicrafts (JAKOA, 2016). In fact, the entrepreneurial training and courses in various fields with the monitoring processes are held in continuous basis (JAKOA, 2016). Despite these, being channeled with various assistants and although the number is gradually in increasing pace, only very small of them are found of reaching into the mainstream businesses or their products and services are still not readily available and appealing to the general public, or this business is less competitive with others people business. This issue remained elusive and questionable for several years now.

In line with preceding notion, as entrepreneurship is embedded in a social context, the socio-cultural is considered one of the important factors not only in creating a new but also to go farther in businesses (Aldrich & Zimmer, 1986). Lacy & Douglas (2002) argued that besides other attributes the socio-cultural aspects which are dealing with social and culture system of ethnics positively or negatively affect and influence their entrepreneurial emergence, behavior, performance and entrepreneurship development. In this sense, socio-cultural factors, in general, are associated with customs, lifestyles, and values that characterize a society or group and many scholars noted that the values, attitude, culture (Adeleke, Oyenuga, & Ogundele, 2003; Thornton, Ribeiro-Soriano & Urbano, 2011) and reference model or role model (Shapiro & Sokol, 1982; Speizer, 1981; Fornahl, 2003) are the components of the socio-cultural environment of entrepreneurship. With these statements and in dealing with Orang Asli entrepreneurs as a central focus of this study, one critical question could be raised. Do their socio-cultural elements particularly attitudes, culture, role model, and values are giving significant impact or inhibit the Orang Asli entrepreneurs toward making ways into mainstream business.

Based on the literature, a lot of researches have been conducted on different segments ranging from the constrained growth of tourism and other businesses

among the rural community (Rasul & Manandhar, 2009), the environmental goals of rural family-owned /family-operated tourism (Carlsen, Getz & Knight, 2001), financial performance (Sharma & Upneja, 2005) to a family business (Getz & Carlsen, 2005). Whilst, in the context of the indigenous groups the available studies are mainly looking at the general perspective such as involvement in the eco-tourism (Kamaruddin, 2008), capacity building of indigenous in tourism (Roddin & Sultan Sidi, 2013), indigenous business and government dependency (Khairul Hisham & Ibrahim, 2004; Ghosh, 2011; Lee & Jones, 2008). Despite this, there is still unclear understanding of how the socio-cultural elements contribute to the intention of Orang Asli entrepreneurs toward moving into mainstream tourism industry related businesses. With that, this study is aimed to reveal those issues by using four hypotheses as below stated.

- H1 There is a significant relationship between attitude and intention of making way into mainstream business
- H2 There is a significant relationship between values and intention of making way into mainstream business
- H3 There is a significant relationship between role models and intention of making way into mainstream business
- H4 There is a significant relationship between cultures and intention of making way into mainstream business

LITERATURE REVIEW

Socio-Cultural

Socio-cultural, in general, describes something that involves the social and cultural aspects of the ethnics, community, people around them and their family backgrounds. This includes behaviors, educational background, languages, communications, attitude, values, religious beliefs, trust and norms (Hsu, Lu & Hsu, 2007). According to Thornton, Ribeiro-Soriano & Urbano (2011), socio-cultural determinants consist of the whole range of behaviour and relationships in which the individuals engage in their personal and private life including the characteristics of the population or ethnicity belief and attitude, values, norms, social structure, religion, and family. However, among various socio-cultural characteristics, that experience, skill and educational knowledge and religion are the most key factors influence an individual to go farther in life (Hayton, George & Zahra, 2002; Morrison, 2000).

It is worth reiterating that socio-cultural environment about entrepreneurship is defined as all the elements of the social system and culture of a people, communities, and ethics that influence their entrepreneurial appearance, behaviour performance, and entrepreneurship expansion. The values, attitude, culture and reference model or role model are the components of the socio-cultural environment of entrepreneurship (Adeleke, Oyenuga, & Ogundele, 2003; Thornton, Ribeiro-Soriano & Urbano, 2011; Shapero & Sokol, 1982; Speizer, 1981; Fornahl, 2003). The evidence of the role of socio-cultural environment in the entrepreneurial emergence is shown from the findings of the comparative analysis of the socio-cultural values and circumstances of the different ethnic groups (Akpor-Robaro & Mamuzo, 2012). As surroundings, specific influence on the individuals, Alvarez & Urbano (2011) highlighted that formal institutions and socio-cultural aspects or

informal institutions are varying among ethnic and countries. In both theoretical and empirical studies of the small business entrepreneurship researchers also highlighted that the socio-cultural attributes like religion, education, and experience is giving the significant growth to their business (Basu & Altinay, 2002; Smallbone & Wyer, 2000; Storey, 1994; Wiklund & Shepherd, 2003). However, the attitude, role model, culture and values as part of the socio-cultural attributes are used in this study.

Attitude

The diverse conceptualizations of attitudes in the research literature include the simple evaluation of an object, an elaborate psychological organization that consists of arguments for or against a given proposition, knowledge about the domain, beliefs, personal goals, an evaluative aspect and action (Rosenberg & Hovland, 1960; Ajzen, 1985; Petty & Cacioppo, 1986; Shaver, 1987; Pratkanis, 1989; Ajzen, 1993 and Hynd, 2003). In looking at attitudes toward entrepreneurship, it is centrally concerned with the structure, prediction from behavioral beliefs and relation to entrepreneurial intention (Krueger, 1993; Krueger & Brazeal, 1994). Botsaris & Vamvaka (2016) noted that attitude toward entrepreneurship contains three separable components that is one being instrumental or cognitive in nature, the other being experiential or affective, and the third representing the opportunity costs, that is, the personal and financial sacrifices one is willing to incur for the sake of the entrepreneurial venture. Most studies claimed that entrepreneurs have a crucial role in the economy about prosperity and growth. Linan (2008) looked at the role of society in encouraging entrepreneurial behaviour and found that individuals' attitudes are more inclined towards entrepreneurship in environments that approve their choice. The high perceived feasibility and perceived desirability lead to strong entrepreneurial intentions (Krueger, 1993; Krueger & Brazeal, 1994; Douglas & Fitzsimmons, 2013).

About the indigenous, Lindsay (2005) posited that business opportunities for them embrace both economic and non-economic objectives and may be different from non-Indigenous entrepreneurs. Significant cultural pressures are placed on them, and these pressures will manifest themselves in new venture creation and development, behaviour that involve the community at a range of levels. Indigenous entrepreneurship must be viewed within an Indigenous cultural context since Indigenous culture will shape Indigenous entrepreneurial attitudes. An entrepreneurial attitude is measured regarding achievement, innovation, personal control, self-esteem, and opportunity recognition. Giovannini (2012) sees social enterprises and entrepreneurship are well suited for supporting the Indigenous attitude, view of development and aimed at living well rather than based on direct control of natural resources. Their entrepreneurship attitudes should extend beyond economic imperative, encompassing community needs, non-economic objectives and social goals (Dana (2015). Many Aboriginal enterprises in Australia, for instance, focus on social outcomes placing economic outputs as one goal among many, rather than as their reason d'être (Anderson et al., 2006). The authors further contended that Indigenous social entrepreneurship viewed salary expenses as a social outcome because it is a pathway for delivering socioeconomic benefits.

Culture

Based on the common acceptable term, culture is a set of beliefs that become

the philosophy of life of a group or community in which characterize the properties of the cluster and the ways the group's act (Mizan, & Shuhairimi, 2004). In this sense, similar to the non-indigenous, the myths, customs, belief systems, cosmological systems, taboos and many others are part of the philosophy of life of the indigenous group and all these elements characterize their culture, attitude, character, the way they act and contact with human and nature. Culture is important to the indigenous people as it makes more unique and stable to their society regarding social, economic and political. In fact, indigenous culture is the indigenous peoples themselves, and the culture of sharing society is also an activity that influences the indigenous culture (Foley (2003) and Hindle & Lansdowne, 2007).

As culture impacts the attitudes and behavior, it is therefore influenced the overall rate of innovation and the behaviour of the individuals in pursuing entrepreneurship in a group, community, society including the indigenous people (Hayton et al., 2002). For example, individualism and low levels of uncertainty avoidance in culture have been observed to be associated with an internal locus of control and increased innovativeness in prospective entrepreneurs while psychological traits enhanced entrepreneurial potential (Mueller & Thomas, 2000). Tiessen (1997) argued that individualism in culture is conducive to the entrepreneurial function of variety generation but is not conducive to the equally important entrepreneurial function of resource acquisition, and therefore the effects of individualism or collectivism manifest very differently at successive points in the entrepreneurial process.

Culture can be seen to influence both the supply of entrepreneurs (e.g. the prevalence of motivated individuals and necessary resources) and the economic demand for the entrepreneurial function (e.g. recognition and exploitation of opportunities) although it is the availability of supply factors that have been found to have the greater influence on national entrepreneurship rates (Wennekers, Van Stel, Thurik, & Reynolds 2005; Stephan & Uhlaner, 2010). Dana (1993) suggested that the marginality of the subgroup concerning the majority has a positive influence on entrepreneurship, but the ethnicity has mixed effects. Dana (1995) found that culture affects the ability of individuals perceived the opportunities and respond entrepreneurially and that the subgroup can, therefore, exhibit markedly different entrepreneurial responses to the same environmental conditions. Culture be able to support and rewarding others by making resources available to them and culture only accomplish reward to individuals and encourages planning to achieve future performance (Stephan & Uhlaner, 2010).

Values

Culture has sometimes viewed as the beliefs and values that are shared by a group and distinguish it from other groups (Hofstede, 1980; Jaeger, 1986). Foley (2005) however stated that culture relates collective programming of the mind which distinguishes the members of one human group from another while a value as a widespread tendency to prefer certain states of affairs over others and it is also can be considered a basic motive behind human behavior. Many people in the world understand and associate with regarding their values in making of choices (Deresky, 1997) and reaching decisions are the issues which are given shape by values before the outcome of these is reflected in behaviour (Rokeach, 1979). Walker (1990) sees values as the creative capacity of human normative aspirations to envision and

articulate through language that shapes their possibilities and way of life. A differing view that holds values in an economic perspective is that they are the attitudes towards material growth and its distribution. They may include how consumption occurs, styles of consumption, work habits, and work ethics perform in the organization production and exchange. They form a system of shared ideas, concepts, rules and meanings that underlie a population as values are a population's knowledge and behaviour (Cole, 1990).

Within the business realm, values matter to the prevalence and success of widespread entrepreneurship. Some researchers found that differences in values may explain up to half of the observed variance in entrepreneurial motivation and participation rates (Hechavarria & Reynolds, 2009). The values are typically inculcated through education and socialization therefore deeply embedded in the minds of individual members and enacted in their day-to-day activities, making it a challenge to operationalize and measure. Work habit such as managing time and work ethics like honesty, trust, open minded, good moral shapes are the values that how the entrepreneurs manage the entrepreneurial activities of their firms. Entrepreneurs tend to use those criteria to make their decision making even in short-term commercial interests (Dodd & Gotsis, 2007).

Role Model

The term 'role model' draws on two prominent theoretical constructs that are the concept of roles and the tendency of individuals to identify with other people and the concept of modeling, the psychological matching of cognitive skills and patterns of behaviour between a person and an observing individual. This implies that individuals are attracted to role models who are perceived to be similar in terms of their characteristics, behaviour or goals (the role aspect), and from whom they can learn certain abilities or skills (Gibson, 2004). Consistent with these role and model aspects, the phenomenon of role models can be explained by theories of identification and social learning (Gibson, 2003; 2004). Role identification can be seen as a cognitive response to an individual's belief that the characteristics of another person are close to his/her motives and character (Kagan, 1958) and that this model plays a desirable -often central- social role or occupies an attractive position (Bell, 1970). Identification may result in the formation or adaptation of an individual's preferences (Witt, 1991) or imitative behaviour if this is expected to be rewarding (Kagan, 1958). It may provide someone with the motivation and inspiration to choose a particular direction, activity or career path including the entrepreneurship. (Krumboltz et al., 1976). Also, role models provide living evidence that certain goals are achievable.

The identification of, and comparison with, role models may help individuals to define their self-concept or sense of self (Akerlof & Kranton, 2000) and enhance their self-efficacy to engage in a certain occupations including the entrepreneurship (De Clercq & Arenius, 2006; Gibson, 2004; Lockwood & Kunda, 1997). Scholar argued that role models may enhance the desire to become an entrepreneur by providing legitimization and encouragement for turning entrepreneurial ambitions into reality (Arenius & De Clercq, 2005; Koellinger, Minniti & Schade, 2007; Mueller, 2006). They may provide new entrepreneurs with practical support and advice as a mentor to a mentee, i.e., *learning by support* (Nauta & Kokaly, 2001). In fact, many entrepreneurs find information on markets, industries, administrative regulations

and potential pitfalls through their social network with their role models (Ozgen & Baron, 2007; Schutjens & Stam, 2003). Gibson (2004) summarizes the various functions that role models may fulfill and argued that the importance of role models lies in three interrelated functions that are to provide learning, to provide motivation and inspiration and help individuals to define their self-concept. Building on the theories of role identification and social learning, Gibson (2004) and Nauta & Kokaly (2001) argued that entrepreneurial role models may perform four interrelated functions: (i), inspiration and motivation (i.e., the role model creates awareness and motivates people to get started), (ii) increasing self-efficacy (i.e., the role model makes people confident that they too can achieve a certain goal), (iii) learning by example (i.e., the role model provides guidelines for action), and (iv) learning by support (i.e., the role model provides hands-on support or advice).

Intention into Mainstream Businesses

A contention to support the argument that intentions should predict subsequent behaviors is put forward by some theoretical researchers (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1975; McGuire, 1969; Oskamp, 1977). Ajzen & Fishbein's (1980) assertion that the choices of intention are relatively accurate predictors of behaviour is affirmed by Fishbein & Manfredo (1992) who contended that when properly measured, corresponding intentions were indeed, precise predictors of the most social behaviors. Customarily, the intention is conceived as a position of an individual who deliberates about of doing something or likelihood to engage in certain behaviour (Berkman & Gilson, 1986) and the context of this study, it relates to the intention of Orang Asli entrepreneurs toward moving into mainstream tourism industry related businesses.

Auxiliary with what has been mentioned, intention into mainstream businesses is associated with the expansion which means expanding the markets, reaching a pool of potential market, customers and increased the sales. Expansion and reaching into the mainstream market can place the company in the forefront of many customers' minds (Ram & Hillin, 1994). Business and entrepreneur's expansion may present the owner with the opportunity to relocate the business, whether it be across town or state or international lines. Expansion and reaching the mainstream market also enhanced access to suppliers and logistics suppliers can also be an essential factor for business survival. From these statements, despite a daunting journey but owing to a clear-cut advantage many of the small businessmen and indigenous entrepreneurs are striving hard to reach the mainstream market. In fact, the intention of expanding and reaching the mainstream business is aspiring by almost all of the regardless size of the business, including the small entrepreneurs (Westhead, Wright, & Ucbasaran, 2001). Krueger et al. (2000) accentuated that entrepreneurial intention to go farther is subjected to perceive feasibility, perceive desirability and the propensity to act.

Methodology

Sampling and Instrument

A quantitative approach to a causal type of investigation, cross-sectional study with a self-reported and self-administered survey questionnaire is applied for information gathering. The population, unit of analysis and the sample was among the individual Orang Asli entrepreneurs who are involved in small tourism-related

businesses. These peoples are believed to be knowledgeable and well experienced thus able to provide relevant information on a particular subject. Based on the information gathered from the main office of the Malaysia Department of Orang Asli (JAKOA), around 500 Orang Asli entrepreneurs are identified directly involved in the tourism-related businesses in the nine out of eleven states in the Peninsular Malaysia (JAKOA, 2014).

Research Instrument

In this study, the independent variable is a socio-cultural which consisted three underlying dimensions namely attitude, culture, value and the role model whereas the intention of making way into the mainstream tourism industry-related businesses is the dependent variable. With that, the survey instrument is consisting three sections with Section A solicit the information about the respondent demographic profile. Section B is designed to measure the Orang Asli entrepreneur's perception on the element of attitude, culture, value and the role model while Section C is created to examine their intention of making way into the mainstream businesses. Respondents are required to translate their view on a seven -type Likert scale ranging from 1 with "strongly disagree" to 7 "strongly agree. Most items were adapted from the previous related studies with minor modifications made on the wording to address the specific needs of the current research or suit to the objectives of the study (Douglas & Fitzsimmons, 2013; Dana, 2015; Hechavarria & Reynolds, 2009; Ozgen & Baron, 2007; Auken, Fry, & Stephens, 2006; Auken, Stephens, Fry & Silva, 2006; Abdul Jamak, Mohd Dali, Ahmad & Yusuf, 2003 and Stephan & Uhlaner, 2010). Owing to the different educational level among the Orang Asli entrepreneurs, Bahasa Malaysia version of questionnaire survey is used after translating made from the English version by the language expert. Before reaching into a final version, a pilot study was conducted to verify and confirm the reliability and validity of the items used.

Procedure for Data Collection

Before carrying out the data collection process, the Department of Orang Asli Development (JAKOA) in every nine states was contacted to obtain the list of Orang Asli Entrepreneurs, seeking permission to undertake the survey and request the administrative support. At the same time, the introduction and the consent letter to conduct research was mailed to the respective states JAKOA director. Based on the list and addresses obtained, phone calls to all respective Orang Asli Entrepreneurs was made to acquire their willingness to be a sample in the research study. Letter of permission to the Tok Batin or the head of the Orang Asli resettlement was also sent. A few problems arose regarding agreement from some of the Orang Asli entrepreneurs as some of them were unable to be surveyed face to face as they were too busy with business matters and therefore were barely available to take part in the research thus required the questionnaire to be sent via mail. Although a bit messy dealing with Orang Asli Entrepreneurs in different states with the help of a few assistants among the Orang Asli friends, the Tok Batin and other individuals, a total of two hundred eighty-five (285) completed questionnaires were successfully collected with two hundred fifty (250) responses from self-administered and thirty-five (35) responses via mail. The data were then categorized and coded. The name each Orang Asli entrepreneur, however, was not revealed to preserve confidentiality and anonymity.

Analysis And Results

Respondents Profile

Based on frequency test, the highest proportion of Orang Asli entrepreneur were between 30 to 39 years of age which made up 33.6 percent (n =84) followed by 25 to 29 years' old which represented around 23.2 percent (n=58), 40 to 49 years old around 20.8 percent (n=52) and 50 to 59 years old around 14.4 percent (n=36) and 8.0 percent (n=20) were among the 60 years old and above. 78.0 percent (n =195) were married compared to 16.0 percent (n = 40) who were single and 6.0 percent (n=15) were among the others. 54.8 percent (n=137). 25.2 percent (n=63) completed the tertiary education and 20.0 percent (n=50) with primary education. 41.6 percent (n =104) were in the business between 3-5 years, 37.2 percent (n=93) between 6 - 10 years, 12.4 percent (n= 31) between 11-15 years and 8.8 percent (n=22) were in the business for more than 15 years. The majority of Orang Asli entrepreneur is an independent and sole proprietorship which represents around 65.2 percent (n=163) followed by partnership around 24.0 percent (n=60), and 10.8 percent (n=27) were among the association either the government or the non-governmental organization (NGO). 55.6 percent (n=139) dealing with traditional cultural products (handicrafts, crafts, and ethnic products) which accounted around 55.6 percent (n=139) followed by other related tourism businesses which represent around 44.4 percent (n= 111). Most of the sample or 42.0 (n=105) have an average income from RM2001- RM3000 monthly, 28.0 percent (n=71) around RM1000- RM2000, 18.4 percent (n=46) around RM3001- RM4000, 7.2 percent (n=18) around RM4001- RM5000 and only 4.0 percent (n=10) is having a monthly income above RM5000 a month.

Structural Equation Modeling

Measurement Model

Before undertaking the path analysis, the data preparation process which includes the screening steps of checking for problems that might affect the legitimacy of the hypothesis testing through Structural Equation Modelling (SEM) with AMOS software was applied. It specifically examines the quality, validity, and reliability of the measurements of the study construct through the assessment of the model fit. The measures generated is validated by performing confirmatory factor analysis (CFA) in particular by using a two-step model approaches. The result of the measurement model for socio-cultural construct was statistically significant with a p-value of less than 0.001. The entire critical ratios associated with each item in the scale significantly greater than ± 1.96 at 0.05 levels or 0.01 levels respectively. The standardized factor loadings are greater than 0.6 or to be exact from .67 to .99 and the average variances extracted were greater than 0.5 which is a good rule of thumb, thus suggesting an adequate convergence (Hair et al. 2006). The Cronbach's α is more than 0.70, and therefore, they are convincingly above the stipulated threshold level of acceptance reliability in compliance with Nunnally (1978). In the four socio-cultural dimensions, the AVE value was higher than .50 (Culture=.732; Attitudes=.731; Role Model= .687 and Values =.693). This is in line with Fornell & Larcker (1981) which stated that the value of AVE for each construct should be at least 0.50 to establish discriminant validity of the measurement model.

A similar process was undertaken on the measurement model for intention into

the mainstream business. The result shows that the measurement model is showing statistically significant with a p-value of less than 0.001. The critical ratios of the measurement model which also indicate the unidimensionality of the construct is greater than 1.96 at 0.01 levels. Both factor loading and critical ratio evaluated to support the unidimensionality of the scale. Thus it can be said that the convergent validity is obtained (Hair et al., 2010; Janssen, 2010). The composite reliability of 0.905 and AVE of 0.660 which was calculated manually are satisfactorily high, hence further validating that the existence of convergent validity (Hair et al., 2010). In sum, the values of the ten Goodness-of-Fit Indices for both measurement models suggest that the fit of the data to the measurement models are adequate. This indicates that the measurement model for socio-cultural construct and intention into the mainstream business exhibited strong evidence of unidimensionality, convergent validity, and reliability. Therefore, it has adequate measurement properties, thus qualified to be used in the second stage of the analytical process which is the path analysis.

Path Analysis

To assess all the hypothesized which looking at direct relationships between independents and the dependent variable, path analysis using SEM was carried out. To estimate the path coefficients, a standardized parameter with maximum likelihood estimation was used. Maximum likelihood has been the leading estimation method used since the creation of contemporary structural equation methodologies in the middle of the 1960s (Anderson & Gerbing, 1988). The results illustrated in Table 1, indicated that three out of four path analysis were found to be significant.

Table 1 : Summarized path analysis results

Path Analysis		Standardized Estimates	Critical Ratio (t-value)	Results
H1	Attitude > Intention of making way into mainstream businesses	0.040	3.269	Significant
H2	Role model > Intention of making way into mainstream businesses	0.043	3.323	Significant
H3	Values > Intention of making way into mainstream businesses	0.044	3.917	Significant
H4	Culture > Intention of making way into mainstream businesses	0.037	0.189	Not Significant

Note: *Significant at $p < 0.05$

The finding indicates that social-cultural attributes namely attitudes, values and role model strongly influence the Orang Asli entrepreneur's intention of making way into the mainstream businesses. This in line with Hayton et al.'s (2002), Lumpkin, & Dess's (1996) empirical evidence that socio-cultural characteristics relate to individual behaviors, in particular, have a strong relationship with business intention. This finding also supports the assertions made by Thornton, Ribeiro-Soriano & Urbano (2011), Peters (2002), Akpor-Robaro, & Mamuzo (2012) that the indigenous socio-cultural not only contributes to entrepreneurial ability but influence them in making waves toward mainstream businesses. Previous literature

found that attitudes and values are closely associated with intention, and besides others, both are the most important elements that take individual toward achieving their greatest potential in business. Attitude and values, in fact, have a strong relationship with the work performance and having a positive attitude a person is in control, confident and will perform at their best when they are entering into a businessperson or entrepreneurship (McGrath & Macmillan 1992; Ajzen's, 1991).

The result also showed that there is a significant relationship between role models and intention of making way to mainstream business. In other words, despite dealing with small businesses the intention of going farther among the Orang Asli entrepreneur's undeniably lying on the role models or those who are already successful in the business realm. This supports Gibson (2004) and Nauta & Kokaly (2001) that entrepreneurial role models instill the inspiration and motivation, increasing self-efficacy, support and example for the newcomers. Despite this, it is interesting to note that although the relationship between culture and the intention of making way into mainstream business statistically insignificant, the positive beta value denoted that culture is giving a very weak influence toward Orang Asli entrepreneur's intention of making way into the mainstream business. This scenario could hold true as Orang Asli seem to uphold their traditional culture from becoming extinct and lost in time. In another word of saying and not harsh to say that their culture still not becoming as a pushing factor for their entrepreneurs to move forward in business matters (Wee, Mohd, Zainal, & Siti, 2012).

Practical Implications /Conclusions

Despite require further clarification, some clear and valuable insights emerged in this empirical study that Orang Asli entrepreneurs believe that their socio-cultural somewhat given a significant impact in their intention of venturing into the mainstream tourism industry related businesses. It was apparent that attitudes, values and role model as socio-cultural elements not only giving advantages to the Orang Asli entrepreneurs in starting small-scale tourism businesses but gradually becoming a pushing factor or catalyst their mindset to enhance and advance or go further in the more challenge tourism business realm. These positive and promising indicators from the practical aspects convey varying consequences and implications.

From the general Orang Asli perspective, although integral to this indigenous minority group to continually combat the poverty level through education and socio-economic development, the contribution from the tourism entrepreneurial aspects should not belittle. It is evidence that the indigenous tourism entrepreneurial as part of business mechanism despite risk-taking activities manifestly uplifting the self - economy, financial stability and improving the community socio-economy. With that, the aspirations to become a tourism entrepreneur, whether large or small are occurring in some of the Orang Asli individuals. Thus, revealing the antecedents of intention of making way into the mainstream businesses will directly help Orang Asli as a whole to have better understood the elements that are needed to venture into business besides the basic financial capital, hard work, enthusiasm, and motivation. These elements, in fact, are associated or lying on their ethnic socio-cultural attributes (attitude, values and role models) in addition to other attributes. These might not be the best for the potential Orang Asli entrepreneurs, but the information may be acting as a driver to support

their intention and take positive steps to develop and materialize their entrepreneurial capabilities.

For individuals Orang Asli entrepreneurs' who are currently engaged with small business activities, the finding of this study obviously witnessed that most of them strongly believed that socio-culture which represent the attitudes, values and role models compared to their ethnic culture itself to be the utmost attributes not only influence but increase their intention of moving ahead in tourism industry related businesses. They, therefore, should not ignore these insights but look seriously at their attitudes, values and role models as collective elements and use these attributes as valuable resources to move forward in addition to the financial capital.

As previously mentioned, culture element slightly weak in supporting or influence the Orang Asli entrepreneurs of moving further in tourism industry related businesses. This is in a way is a good indication as most of the Orang Asli tribes at present is having an enormous transformation of mind shifting in many aspects resulted from the displacement program which positively improving their socio-culture, economy, knowledge, and understanding through education. Also, the displacement also promotes healthy and giving more organized lifestyle and proper religious practices to this indigenous group. Thus, this promising development gradually eases some of the superstitious beliefs in their cultures and only maintained those who are beneficial for their generation. In this sense, those who are currently engaged in small tourism-related business operations probably having more exposure and knowledge thus gradually more open in their line of thought. Last but not least it would be a great loss and detrimental to the Orang Asli entrepreneurs and the responsible government agencies particularly the Department of Orang Asli Development (JAKOA) if there would be no reciprocal relationship between all parties as direct involvements of both parties not only a fundamental in creating harmonious entrepreneurship prosperous but promoting the future indigenous tourism development.

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