
SUSTAINABLE DEVELOPMENT CHALLENGES: ETHICAL VALUES OF LOCALITY, ENVIRONMENT AND TECHNOLOGY ON INDIGENOUS RESILIENCE IN PAHANG MALAYSIA

Nur Rahmawati Syamsiyah

Architecture Department
Faculty of Engineering
Universitas Muhammadiyah Surakarta
nur_rahmawati@ums.ac.id

Mohammad Afiq Rosali

PhD in Architecture
Institute Strategic Science and Technology
Universiti Muhammadiyah Malaysia
P6240057@student.umam.edu.my

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ABSTRACT

To know more deeply the traditional knowledge and practices of the indigenous people, such as Malaysia's *Orang Asli*, is vital for environmental conservation and sustainable development. However, challenges like displacement, cultural erosion, and exclusion from decision-making, worsened by climate change and economic growth-focused policies—threaten their resilience. This paper examines these issues and highlights barriers such as poor legal protections, environmental degradation, and cultural marginalization. The method used is a literature study and field observation in the indigenous people's village of Pahang, Malaysia. The results of the study, despite these obstacles, the *Orang Asli* Pahang display resilience through their heritage and selective integration of modern technologies. The study calls for rights-based, participatory approaches to create inclusive policies that protect cultural heritage and leverage indigenous wisdom for sustainable development.

KEYWORDS: ethical, indigenous, orang asli, resilience, sustainable development

Mengetahui lebih dalam pengetahuan dan praktik tradisional penduduk asli, seperti Orang Asli Malaysia, sangat penting bagi pelestarian lingkungan dan pembangunan berkelanjutan. Namun, tantangan seperti penggusuran, erosi budaya, dan pengucilan dari pengambilan keputusan, yang diperburuk oleh perubahan iklim dan kebijakan yang berfokus pada pertumbuhan ekonomi—mengancam ketahanan mereka. Makalah ini mengkaji isu-isu ini dan menyoroti hambatan seperti perlindungan hukum yang buruk, degradasi lingkungan, dan marginalisasi budaya. Metode yang digunakan adalah studi literatur dan observasi lapangan di desa masyarakat adat Pahang, Malaysia. Hasil penelitian ini, terlepas dari hambatan-hambatan ini, Orang Asli Pahang menunjukkan ketahanan melalui warisan mereka dan integrasi teknologi modern secara selektif. Penelitian ini menyerukan pendekatan partisipatif berbasis hak untuk menciptakan kebijakan inklusif yang melindungi warisan budaya dan memanfaatkan kearifan adat untuk pembangunan berkelanjutan.

KATA KUNCI: etika, pribumi, orang asli, ketahanan, pembangunan berkelanjutan;

INTRODUCTION

According to Nakashima et al (2012) and Berkes (2012), indigenous communities are essential to sustainable resource management and environmental conservation, offering adaptive strategies that complement modern technologies. However, he also stated that they face challenges, including displacement, cultural erosion, and exclusion from decision-making processes. Development projects often prioritize economic growth, violating indigenous rights and neglecting their knowledge systems. The example of their knowledge is traditional medicine, which is also well-known and used by modern society, but unfortunately is sometimes neglected. Climate change worsens these impacts by disrupting livelihoods that rely on natural resources (Nakashima, et al, 2012).

The lack of indigenous perspectives in sustainable development perpetuates inequities and overlooks their valuable knowledge (Berkes, 2012). Addressing this requires ethical, inclusive development practices that respect their rights and integrate their resilience and expertise. Indigenous communities offer adaptive strategies for climate challenges, biodiversity conservation, and environmental stewardship, providing innovative, localized solutions that complement modern technologies (Herrejon, et al., 2022).

This study explores how integrating Indigenous perspectives can lead to ethical and inclusive development practices. It emphasizes the need for transformative pathways that honour cultural diversity, address environmental crises, and ensure equitable development.

This study aims to analyse the challenges Indigenous communities in Malaysia face within the context of sustainable development. This includes examining critical issues such as marginalization, land rights disputes, cultural erosion, and vulnerability to climate change. Understanding these challenges is vital to ensuring that sustainable development efforts are inclusive and equitable. Additionally, the research aims to explore the ethical considerations involved in sustainable development projects that directly impact indigenous peoples. It focuses on evaluating how such projects affect Indigenous rights, the processes of obtaining their consent, and their overall well-being. By addressing these objectives, the study seeks to contribute to developing ethical and sustainable practices that respect and empower Indigenous communities while promoting environmental and social sustainability.

Sustainable Development

The Sustainable Development Goals (SDGs), adopted by the United Nations in 2015 as part of the 2030 Agenda for Sustainable Development, are a universal framework addressing global challenges such as poverty, inequality, climate change, and environmental degradation (Herrejon, et al., 2022). These 17 goals aim to promote prosperity and protect the planet, ensuring inclusive and sustainable development for current and future generations.

The SDGs evolved from earlier initiatives, including the 1992 Earth Summit in Rio de Janeiro, which introduced sustainable development through Agenda 21. This action plan addressed environmental, social, and economic issues globally. In 2000, the Millennium Development Goals (MDGs) were launched with eight targets to reduce poverty and improve living standards by 2015 (Wiktor-Mach, 2018). While the MDGs achieved progress, they were criticized for being narrow in scope and neglecting inclusivity and environmental concerns.

Building on lessons from the MDGs, the SDGs were created through a global consultation process involving governments, civil society, and stakeholders. Officially adopted in 2015, they integrated economic, social, and environmental dimensions, emphasizing inclusivity and sustainability (United Nations, 2015; Elder & Olsen, 2019).

Sustainable development, originating from the 1987 Brundtland Commission Report, balances economic growth, environmental protection, and social equity. It seeks to meet present needs without compromising future generations. As a global framework, the SDGs highlight priorities like no poverty (SDGs-1), gender equality (SDGs-5), decent work and economic growth (SDGs-8) and climate action (SDGs-13).

A key aspect of sustainable development is recognizing the interdependence between human well-being and natural systems. Integrated strategies are essential to simultaneously address environmental degradation, economic disparities, and social inequalities (Dukic & Ilic, 2020). However, implementation remains challenging, particularly for marginalized groups like indigenous communities.

Indigenous peoples contribute unique knowledge systems and sustainable practices, yet face disproportionate impacts from climate change and development projects that overlook their rights. Active participation of indigenous communities in decision-making is crucial to fostering inclusive, ethical development pathways. This study examines principles and challenges of sustainable development to explore inclusive solutions that respect the rights and cultures of all stakeholders while advancing global sustainability

Defining Indigenous Communities: Characteristics and Global Distribution

According to Berkes, Indigenous communities are distinct groups of people who historically inhabited a particular region, often long before establishing modern state boundaries (Berkes, 2012). These communities are characterized by their deep connection to ancestral lands, unique cultural traditions, and distinct social, economic, and political systems shaped by their environment and heritage (Nakashima, et al, 2012). Indigenous peoples often identify themselves as custodians of their territories, preserving their cultural knowledge, languages, and practices passed down through generations (Berkes, 2012).

Globally, the United Nations reported that indigenous communities are diverse and dynamic, numbering over 476 million people across 90 countries (United Nations, 2015). They represent approximately 6% of the world’s population but encompass an extraordinary range of cultural and linguistic diversity. Key characteristics of Indigenous communities are shown in Table 1 below:

Table 1. Key Characteristics of Indigenous Communities	
Key point Characteristic	Description
Strong cultural identity	Indigenous peoples maintain traditional practices, spiritual beliefs, and rituals closely tied to their lands and ecosystems.
Collective rights to land and resources	Their livelihoods and worldviews are deeply linked to their ancestral territories, which they often protect as stewards of biodiversity.
Marginalized status	Despite their contributions, indigenous peoples frequently face social,

Key point Characteristic	Description
	economic, and political marginalization, compounded by historical injustices such as colonization and land dispossession.

Geographically, indigenous populations are found on every continent, with significant concentrations in regions such as the Amazon Basin, Arctic Circle, the Pacific Islands, and sub-Saharan Africa. Indigenous groups include the Sámi of Northern Europe, the First Nations of Canada, the Adivasis of India, the Maori of New Zealand, and many others. Despite their diverse locations and traditions, they share common struggles, such as threats to their lands, cultural erosion, and exclusion from decision-making processes (Lam, et al., 2020; Li, et al., 2019).

Recognizing and respecting indigenous communities is essential for achieving equitable and sustainable development globally. Kampung Naga in Tasikmalaya and the Baduy Community in Banten, West Java, can survive with natural conditions and their potential, but are not left behind by technology. They maintain culture, reject modern culture that will enter, and they maintain architecture. They can survive with the potential they have without disturbing the interests of the government. So there is a mutually beneficial interaction, and they are now an educational tourism destination. Figures 1 and 2 show the condition of settlements in Kampung Naga and Baduy community settlements.



Figure 1. The condition of settlements in Kampung Naga
(Source: <https://shorturl.asia/cKPda>, 2024)



Figure 2. The condition of the Baduy Community settlements
(Source: <https://shorturl.asia/bcT2n>, 2024)

The Kampung Naga community and the Baduy tribe strongly hold on to the culture of preserving nature, but still pay attention to the progress of the times. Efforts to preserve include rules in managing water flow, cultivating or changing the shape of the land, the use of chemicals, raising four-legged

livestock, farming, and dress codes. Regarding land use practices, they are very unique, rooted in traditional wisdom, by balancing ecological sustainability and community needs (Sekartaji, et al., 2021; Ghaaniy, 2019).

The Role of Indigenous Knowledge in Sustainability

Indigenous knowledge, often traditional or local, represents a vast body of wisdom, practices, and beliefs developed by Indigenous peoples over generations through their close interaction with natural environments (Nakashima, et al., 2012). This knowledge spans diverse domains, including ecosystems, biodiversity, resource management, agriculture, health, and climate patterns (Berkes, 2012). It plays a vital role in sustainability, offering time-tested strategies for living in harmony with nature while ensuring the long-term viability of resources. Indigenous knowledge systems are deeply intertwined with cultural traditions and spiritual beliefs, emphasizing the interconnectedness of humans and the natural world. As such, they provide invaluable tools for addressing global environmental challenges (McMaster, et al., 2024).

One of the most significant contributions of indigenous knowledge lies in environmental stewardship. Indigenous communities are custodians of many of the world’s most biodiverse regions, such as the Amazon rainforest, Southeast Asian jungles, and Arctic tundra. Based on a UNESCO report in 2017, their deep understanding of ecosystems allows them to manage resources sustainably, maintaining ecological balance while protecting biodiversity (UNESCO, 2025). Practices such as rotational farming, water conservation, and forest management demonstrate their ability to adapt to environmental challenges and ensure the sustainable use of natural resources. For example, rotational farming minimizes soil depletion, while traditional irrigation techniques optimize water usage, promoting agricultural productivity in challenging climates.

Indigenous knowledge also plays a critical role in climate change adaptation and mitigation. Traditional weather forecasting methods, such as observing animal behaviour, plant growth, or seasonal patterns, offer insights into climate variability and help communities prepare for environmental shifts (Nakashima, et al., 2012). Many indigenous practices, such as agroforestry, soil conservation, and ecosystem restoration, also serve as effective climate change mitigation strategies. Their knowledge is often more accurate than weather forecasts with technology, because natural events or phenomena will be detected with something that is also natural. Agroforestry, for instance, combines trees and crops to enhance carbon sequestration, reduce deforestation, and support biodiversity (UNESCO, 2025). Similarly, soil

conservation techniques, like terracing and organic fertilization, maintain soil health and prevent erosion, ensuring agricultural resilience in the face of climate extremes

METHODS

This study uses a literature review method. Literature review refers to the analysis of academic articles, policy documents, and reports from international organizations to comprehensively understand sustainable development and its implications for indigenous peoples. The literature review will be included in the discussion, which will be described in a different sub-chapter. Some of the literature used are journals of previous research results, such as results by Lambin, Wahab, Mustapha, Choo Goh, & Abdullah (2019), Soh & Omar (2017), Noor, Kadir, & Muhamad (2020) Ismail, Markom, & Abd Ghafar (2024). The review will focus on existing research that addresses marginalization, land rights, cultural preservation, and ethical considerations in development projects.

Additionally, the study will examine documented case studies of sustainable development projects that directly impact indigenous peoples in Pahang, Malaysia. Case studies are taken from previous research that has been published and used as references, both cases in Malaysia (the indigenous people of Pahang) and outside Malaysia, such as in Australia (the Māori tribe in New Zealand) and in Indonesia (the Baduy tribe and the indigenous people in Kampung Naga). A comparative analysis of these cases will identify patterns, challenges, and best practices. This approach will highlight commonalities, such as recurring barriers to indigenous peoples' participation in development initiatives and differences across cultural, legal, and geographical contexts. This study began with field observations of indigenous peoples in Pahang, Malaysia. Observations serve as an initial reference for further improving studies on their existence through the literature.

RESULTS AND DISCUSSION

Challenges in Sustainable Development for Indigenous Communities (*Orang Asli* Malaysia)

The *Orang Asli*, Malaysia's Indigenous peoples, face many challenges that hinder their ability to engage in and benefit from sustainable development initiatives. These challenges span legal, environmental, cultural, and ethical dimensions, reflecting the complexity of their marginalized status in a rapidly developing nation. Addressing these barriers is crucial to fostering an inclusive approach to sustainable development that respects their rights, values, and knowledge systems. Challenges are addressed by maintaining indigenous communities in the natural environment.

Traditionally, the *Orang Asli* community of Pahang relies on hunting, gathering, fishing, and small-scale agriculture, practices that allow them to live harmoniously within the Malaysian rainforest. Their way of life is integrated with the forest ecosystem, including understanding how to make plant medicines, understanding wildlife behavior, and understanding seasonal patterns, which are passed down orally from generation to generation (Nicholas, 2000). The natives utilize plants such as 'Tongkat Ali' and 'Kacip Fatimah' not only for food but also for their medicinal benefits, and the knowledge has been scientifically recognized for its health applications by modern people. The indigenous knowledge of the *Orang Asli* is highly naturalistic and environmentally conscious, effectively applied to reduce human impact on the environment and demonstrate their commitment to sustainable practices. This knowledge includes sustainable forest management and conservation techniques, which are central to their way of life (Gomes, 2006).

Some of the pictures below show the village of the indigenous people of Pahang, Malaysia. There are indigenous houses (aboriginal descendants), elevated houses, as a form of security from wild animals in the forest, and houses that have progressed with better materials and shapes. The houses of indigenous people in the interior are still very simple, but those who live closer to the main road, the houses will be better.

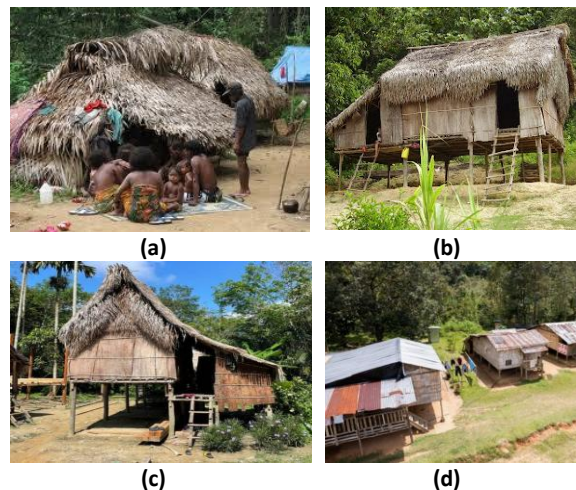


Figure 3. (a) indigenous houses (aboriginal descendants); (b) more advanced indigenous houses for protection; (c) indigenous villages with natural building materials; (d) indigenous villages with modern materials (such as roof coverings using zinc)

(Source: Author's Document, 2024)

The indigenous knowledge and forest conservation management methods maintained by the indigenous people of Malaysia are indeed good practices. When integrated with the needs of modern humans, it will encourage partnerships, and as a form of respect for the rights and contributions of

indigenous people to environmental management (Abraham, et al., 2021).

a) Locality (Legal Barrier and Cultural Impact)

One of the most significant obstacles for the *Orang Asli* is the lack of robust legal protections for their land rights (Hassan, et al., 2023). Under the Aboriginal Peoples Act 1954 (APA), their territories are designated as reserves rather than inalienable ancestral lands. According to Milne, this distinction leaves their lands vulnerable to encroachment, logging, and development projects, often undertaken without their consent (Noor, et al., 2020) (Ismail, et al., 2024). Furthermore, the fragmented governance structure between federal and state authorities leads to inconsistencies in implementing policies meant to protect Indigenous rights. This fragmentation allows exploitation to persist, further marginalizing the *Orang Asli*. Additionally, the judicial system poses another hurdle; many *Orang Asli* communities lack the financial resources, legal literacy, and support needed to navigate the courts effectively (Ismail, et al., 2024). Without meaningful reforms to recognize and enforce land rights, the *Orang Asli* remain at risk of displacement and resource loss.

b) Environmental Degradation

The *Orang Asli's* environmental challenges are severe and directly impact their traditional livelihoods and cultural practices. Deforestation, driven by logging, plantation agriculture, and infrastructure development, destroys the biodiversity-rich forests that the *Orang Asli* have historically conserved (Ismail, et al., 2024). These environmental changes disrupt access to food, medicinal plants, and other natural resources, threatening their survival and cultural identity. Additionally, climate change exacerbates these issues. Irregular rainfall patterns, rising temperatures, and extreme weather events undermine their agricultural practices, making it increasingly difficult to maintain food security. Industrial activities and agricultural runoff further pollute rivers and streams, essential for drinking water and fishing. These challenges erode the *Orang Asli's* capacity to sustain their way of life despite their profound knowledge of ecological management and conservation.

Resilience Strategies of the *Orang Asli*

Despite their significant challenges, the *Orang Asli* of Malaysia demonstrate remarkable resilience, grounded in their cultural heritage, deep environmental knowledge, and strategic adoption of modern technologies. Their ability to adapt and thrive in the face of displacement, environmental degradation, and social marginalization highlights the importance of a multi-dimensional approach to resilience. By preserving their cultural identity, utilizing

localized practices, and selectively integrating modern tools, the *Orang Asli* offer valuable lessons for sustainable development. Table 2 shows resilience strategies for *Orang Asli* communities.

Table 2. Resilience Strategies for *Orang Asli* Communities

Issues	Resilience Strategies
Locality	
Cultural Identity	A cornerstone of resilience, providing a sense of community and purpose.
Traditions	Storytelling, rituals, and traditional medicine strengthen ecological ties and moral lessons.
Knowledge Transmission	Storytelling teaches sustainable resource use; traditional medicine reinforces cultural and spiritual land connections.
Social Cohesion:	Rituals related to planting, harvesting, and healing foster belonging and resilience.
Cultural Preservation	Teaching younger generations traditional crafts, music, and ecological knowledge ensures cultural continuity.
Environment	
Sustainable Farming	Rotational farming minimizes soil depletion and promotes biodiversity.
Water Management	Natural filtration systems and rainwater conservation.
Resource Scarcity Strategies	Adaptive measures like intercropping, selective harvesting, and reliance on wild plants.
Ecosystem Understanding	Localized knowledge of weather patterns, soil health, and ecosystems aids sustainability.
Biodiversity Conservation	Practices include protecting sacred groves, maintaining seed banks, and sustainable harvesting.
Technology	
Advocacy Tools	Smartphones and social media amplify awareness of land rights and environmental threats.
Mapping Technology	GPS and drones strengthen ancestral land claims in legal disputes.
Modern Agriculture	Improved irrigation and organic farming sustain livelihoods. Aligned with cultural
Renewable Energy	The adoption of solar power enhances living standards while maintaining sustainability.
Selective Innovation	Prioritizing technologies aligns with cultural values and specific needs.

a) **Blending Cultural, Local, and Technological Perspectives**

The strength of the *Orang Asli's* resilience lies in their ability to blend cultural preservation (Lambin, et al., 2019) (Soh & Omar, 2017), environmental adaptability (Mensah, et al., 2024), and technological innovation (Ignat, et al., 2024). By integrating these dimensions, they create a holistic approach to resilience that enables them to adapt to modern challenges while staying true to their heritage. For instance, eco-tourism initiatives led by *Orang Asli* communities combine traditional practices and environmental stewardship with modern marketing tools to attract visitors and generate income (Aliah, et al., 2020; Wanie, et al., 2022). These initiatives demonstrate how cultural pride, local expertise, and technological advancements can work together to create sustainable development pathways. The conservation approach through living heritage has proven that the *Orang Asli* of Malaysia have resilience. The living heritage approach is the answer to the conservation of heritage sites and people. Living heritage can be a conservation approach that bridges the gap between past originality and future sustainability (Safitri & Ikaputra, 2024).

This interplay is evident in their education efforts, where traditional ecological wisdom is taught alongside digital tools. By embracing this dual approach, the *Orang Asli* prepare future generations to navigate the complexities of a rapidly changing world, and their women play significant roles in protecting their culture (Abd Karim, et al., 2023). Their ability to harmonize tradition with innovation provides a powerful model for other communities seeking to build resilience in the face of global challenges.

Ethical Values of *Orang Asli* in Sustainability Resilience

Ethical values are vital in fostering sustainability and resilience, offering significant insights into sustainable living practices. The ethical framework of the *Orang Asli* in sustainability resilience can be categorized into the following themes (Table 3).

Table 3. Ethical Values of *Orang Asli* Sustainability Resilience

Ethical value	
Respect for Nature	The <i>Orang Asli</i> profoundly respect the environment, viewing themselves as custodians of the land rather than its owners. This belief manifests in their sustainable practices, such as selective hunting, rotational farming (<i>swidden agriculture</i>), and forest conservation. They rely on natural resources without depleting them, ensuring ecological balance and resource regeneration.

Ethical value	
Interdependence and Community Cohesion	The <i>Orang Asli</i> emphasizes collective well-being over individual gain. Their ethical approach to sustainability is grounded in cooperation and sharing resources equitably. This sense of community resilience allows them to withstand environmental challenges and maintain sustainable practices through collective action and decision-making.
Knowledge Transmission	Traditional ecological knowledge (TEK) is a cornerstone of the <i>Orang Asli's</i> sustainability practices. Elders play a crucial role in passing down ethical guidelines, such as sustainable harvesting techniques, water conservation methods, and biodiversity preservation, ensuring that the younger generation upholds these values.
Minimalism and Resource Efficiency	The <i>Orang Asli</i> adopts a minimalist approach to living, using only what is necessary and avoiding waste. Their dwellings, tools, and daily practices reflect a deep understanding of resource efficiency, minimizing environmental impact while maximizing functionality.
Resilience Through Adaptation	<i>Orang Asli</i> faces environmental and socio-economic challenges; the <i>Orang Asli</i> exhibit resilience by adapting traditional practices to changing conditions. This adaptive capacity, underpinned by ethical principles, allows them to sustain their way of life while navigating modern pressures such as deforestation and resettlement.
Spiritual Connection to the Environment	The <i>Orang Asli</i> often perceive nature as sacred, intertwined with their spiritual beliefs. This worldview fosters an ethical obligation to protect the environment, reinforcing their commitment to sustainability and resilience as part of their cultural identity.

The ethical values of the *Orang Asli* offer valuable lessons for modern sustainability efforts. Their practices demonstrate that resilience and sustainability are not merely technical challenges but also ethical imperatives requiring respect for nature, community solidarity, and intergenerational equity.

In summary, the ethical values of the *Orang Asli* contribute to their remarkable sustainability resilience. By aligning their lifestyle with ecological principles and fostering a strong sense of community and stewardship, the *Orang Asli* provide a model of sustainable living that balances cultural heritage with

environmental preservation. To support the *Orang Asli* and other Indigenous communities, the following measures are crucial:

Table 4 Key Points for Future Action

Key point	Conclusion from Findings
Rights-Based Frameworks	Recognize and protect land rights through stronger legal protections and adherence to FPIC principles.
Participatory Governance	Ensure Indigenous voices are integral to policy-making and development planning.
Culturally Sensitive Approaches	Prioritize cultural preservation and align development models with traditional values.
Ethical Development Practices	Promote fair benefit-sharing and respect for intellectual property.
Technology Integration	Provide access to appropriate technologies that complement traditional practices

CONCLUSION

The sustainable development of *Orang Asli* communities in Malaysia is a complex and multifaceted challenge, encompassing cultural, environmental, legal, ethical, and technological dimensions. As stewards of biodiversity and custodians of rich cultural traditions, the *Orang Asli* are integral to Malaysia's ecological and cultural heritage. However, significant barriers threaten their well-being, identity, and rights. Challenges related to land rights, environmental degradation, ethical violations, and cultural erosion often marginalize these indigenous communities and hinder their participation in shaping their future.

Environmental challenges, such as deforestation, biodiversity loss, and climate change, disrupt the *Orang Asli's* traditional livelihoods and deep connection to nature. Similarly, cultural and locality-based challenges arise from displacement, modernization, and the imposition of development models that disregard their values and way of life. Ethical issues, including the lack of Free, Prior, and Informed Consent (FPIC), exploitation of traditional knowledge, and exclusion from decision-making, exacerbate their marginalization and undermine efforts toward equitable development.

Despite these obstacles, the resilience of the *Orang Asli* shines through their cultural heritage, ecological wisdom, and adaptability. Their knowledge systems offer sustainable approaches to resource management and climate adaptation. Additionally, selective integration of modern technology enhances their ability to navigate contemporary challenges while preserving their identity. By blending cultural, local, and technological perspectives, the *Orang Asli*

demonstrate their capacity to balance tradition and innovation, fostering a sustainable and inclusive future.

For meaningful progress, there is a pressing need for rights-based and participatory approaches to sustainable development. Policies must recognize and protect *Orang Asli* land rights, incorporate their voices in governance, and adopt culturally sensitive development models that align with their values. Legal reforms should bridge land and resource management gaps, while ethical frameworks must ensure fairness, equity, and respect for Indigenous autonomy. Moreover, leveraging their traditional knowledge and integrating appropriate technologies can empower *Orang Asli* communities to overcome challenges and thrive in a rapidly changing world.

Sustainable development for the *Orang Asli* requires a holistic approach to address legal, environmental, cultural, and ethical dimensions. Malaysia can foster a more equitable and sustainable future by respecting its rights, preserving its cultural heritage, and empowering them to lead development pathways. Integrating Indigenous wisdom and selective technology use highlights a balanced approach to progress that benefits all stakeholders.

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