



Voices from the Forest

Indigenous Perspectives on Conservation and Cultural Identity in Southeast Asia

Ahmad Jamaludin Jambunanda¹, Muhammad Amin Musa², Karimuddin³,
Lamin Jassey⁴, and Dalilatul Muparikhah⁵

¹ Universitas Padjadjaran, Indonesia, ahmad19008@mail.unpad.ac.id

² University of Agder, Norway

³ Aligarh Muslim University, India

⁴ Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

⁵ Sekolah Tinggi Agama Islam Nurul Hidayah, Banten, Indonesia

Abstract

This article examines the critical role of Indigenous Peoples in Southeast Asia in both nature conservation and cultural preservation. Employing a qualitative methodological approach, this study incorporates case studies from Indonesia, Malaysia, and Vietnam. Data collection was conducted through literature reviews of reputable sources and interviews with indigenous community members. The findings highlight the unique knowledge and traditions Indigenous Peoples uphold in sustaining cultural and environmental heritage. However, they encounter a range of challenges, including land disputes, the adverse effects of climate change, and systemic discrimination against unrecognised indigenous rights. This article seeks to articulate the key arguments and contributions of research in advocating for the legal protection and recognition of Indigenous Peoples' rights, while also examining the role of mass media in fostering public awareness of their struggles. It is anticipated that the findings of this study will serve as a foundation for formulating policies that more effectively support the sustainability of both indigenous communities and their environment.

Keywords: Indigenous People of Southeast Asia, nature conservation, cultural preservation, indigenous rights



This work is licensed under the [Attribution-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/).

Introduction

This study focuses on the voices and perspectives of Indigenous Peoples in Southeast Asia in the context of environmental conservation and cultural preservation. Although many studies have recognized the important role of Indigenous Peoples as guardians of nature, there is a significant gap in understanding who is meant by 'Indigenous Peoples' and how these identities are formed in the context of colonial and post-colonial history (Huang & Ge, 2024, p. 2). The concept of Indigenous Peoples is often associated with traditional knowledge and a harmonious relationship with nature, but it is worth digging deeper into how these terms are defined and used, as well as their implications for their rights.

These land conflicts often have major implications for natural and cultural sustainability, directly threatening the existence of Indigenous Peoples (Toumbourou & Dressler, 2024, p. 93). In addition, climate change is also a major threat to Indigenous Peoples in Southeast Asia. Extreme temperature changes, sea level rise, and changing weather patterns are significantly destroying the ecosystems that are the source of livelihoods and cultural identity of Indigenous Peoples in the region.

Several scholars, including Tsing (2007) and Geiger (2010), point out that the narrative of Indigenous Peoples as guardians of nature is not an automatic fact, but rather a social construct influenced by a broader political and social context. Therefore, it is important to question and analyze how societies such as Hmong, Dayak, and Orang Asli can be included in the same category. Are they just culturally different, or are there deeper marginalizing dimensions to consider? By exploring the history of indigenous terms and relating them to issues such as sovereignty, land rights, and self-determination, this study aims to provide a richer and nuanced understanding of the dynamics of Indigenous Peoples in Indonesia, Malaysia, and Vietnam.

Indigenous Peoples in Southeast Asia are invaluable guardians of nature. Indigenous Peoples use traditional knowledge and wisdom to care for ecosystems, maintain water quality, and maintain biodiversity. Sustainable living and wise management of natural resources have been carried out by Indigenous Peoples for generations. Through these practices, it has made a major contribution in preserving nature for future generations. Indigenous Peoples in Southeast Asia are faced with various challenges that threaten the sustainability of life. One of the main challenges that must be faced is land and natural resource conflicts with large capital owners, who come from the mining, plantation, and other industrial sectors. Not only that, Indigenous Peoples also have to deal with the negative impacts of climate change which increasingly affect livelihoods that are highly dependent on nature and the surrounding environment (Zain et al., 2021).

Indigenous Peoples also often face discrimination and lack of legal recognition of Indigenous Peoples' rights (Aditya & Al-Fatih, 2023). Often overlooked and perceived as unimportant, key rights are often not properly recognized and protected. All these challenges have a serious impact on the cultural existence and sustainability of Indigenous Peoples in Southeast Asia, because Indigenous Peoples are not only threatened with losing traditional

rights, but also threatened to lose cultural identities that have been maintained and passed down for generations. Therefore, it is important to give attention and support to Indigenous Peoples in Southeast Asia.

Indigenous Peoples need strong legal protections to ensure cultural sustainability and existence (Aditya & Al-Fatih, 2023). In addition, efforts need to be made to reduce land and natural resource conflicts with large capital owners through fair dialogue and negotiation. All parties, including governments, companies, and Indigenous Peoples need to work together to find sustainable and mutually beneficial solutions. Education and broader understanding are also important in raising public awareness of the importance of preserving indigenous culture and sustainability. By understanding the cultural values and local wisdom possessed by Indigenous Peoples, people can better appreciate and respect the existence of Indigenous Peoples. All parties must unite in ensuring a better future for Indigenous Peoples in Southeast Asia, where Indigenous Peoples can live without fear of losing their identity and cultural sustainability.

Previous literature reviews and research conducted by reputable journals have played a very important role in increasing understanding of Indigenous Peoples in the Southeast Asian region. Through this study, it can expand knowledge about the background, history, culture, and challenges faced by Indigenous Peoples more deeply and comprehensively. It is important to remember that this research involves a very broad and complex range of aspects, so it is very relevant to examine the role of Indigenous Peoples in the increasing nature conservation efforts. Legal protection for Indigenous Peoples is also very important, because it is often still inadequate. In addition, this study also reveals various conflicts and challenges faced by Indigenous Peoples, which need serious attention from all parties. In addition, it must not forget the role of the media in promoting the voices of Indigenous Peoples who are sometimes overlooked by the general public (Sze et al., 2024).

The media plays a significant role in influencing society at large, so it is important to increase understanding and knowledge about Indigenous Peoples through appropriate media platforms. Cultural and environmental sustainability is also a very important aspect in this study. Must strive to be actively involved in preserving the culture and environment of Indigenous Peoples for future generations. Through case studies conducted in the Southeast Asia region, this research provides invaluable insights and provides a strong foundation for better development and protection efforts for Indigenous Peoples in the future. By understanding more deeply the issues faced by Indigenous Peoples, we can create effective and sustainable measures to promote justice, strengthen Indigenous Peoples' rights, and safeguard Southeast Asia's priceless cultural heritage. All of this aims to achieve a better future for Indigenous Peoples, ensure cultural sustainability, and protect the beautiful natural environment of the region (Zain et al., 2021).

The existing literature suggests that the relationship between indigenous knowledge and conservation behaviour is not always linear (Rots & Rots, 2024; Peluso, 2021). Let us consider, for example, the context in which Indigenous Peoples engage in extractive activities and how this affects their perception of environmental conservation (Sajise and

Dove, 2011). By engaging in a broader discourse on Indigenous Peoples' rights, cultural preservation, and environmental issues, this article aims to contribute significantly to a larger discussion of social and ecological justice. With this approach, we hope to bridge the gaps that existed in previous research by providing a more in-depth and contextual analysis of the relationships between Indigenous Peoples, environmental preservation, and their cultural identity. This approach will also allow this article to serve as a more valuable source of information for academics, policymakers, and the wider community interested in indigenous issues in Southeast Asia.

History and Culture of Indigenous Peoples in Southeast Asia

Indigenous Peoples in Southeast Asia have existed since prehistoric times, with diverse origins and each ethnic group having its own culture and language. Over time, Indigenous Peoples developed and spread to different regions of Southeast Asia, living in a traditional way that is deeply tied to nature and the surrounding environment. Their existence reflects their rich and diverse cultural roots, where they inherited traditions and knowledge gained from their ancestors over the centuries. The development of Indigenous Peoples is greatly influenced by geographical factors, migration history, and local culture, which contribute to the formation of a unique cultural identity in Southeast Asia (Rahman et al., 2023).

The beliefs and traditions of Indigenous Peoples in Southeast Asia are very diverse, influenced by animistic beliefs, dynamism, and belief in ancestral spirits. Indigenous Peoples believe that nature has spiritual power that must be respected and balanced. These traditions include a variety of traditional ceremonies, dances, music, and sacred rituals that are passed down from generation to generation, forming an integral part of their daily lives.

The artworks and artistic expressions of Indigenous Peoples in Southeast Asia are unique and distinctive cultural manifestations. Their creativity is seen in the form of sculptures, carvings, crafts, and paintings that depict the beauty of nature, daily life, and traditional myths. Indigenous arts also include dance, music, and theater that are closely related to the beliefs and rituals of the people. These are all important means of preserving cultural heritage and maintaining Indigenous Peoples' identities (Sze et al., 2024).

However, in the modern context, the challenges faced by Indigenous Peoples are increasingly complex. Although they have a rich tradition, the pressures of social change and modernization can threaten the sustainability of their culture. Therefore, it is important to explore how Indigenous Peoples not only maintain traditions, but also adapt to existing changes, creating new forms of cultural heritage that remain relevant to the times. This process reflects the dynamics of Indigenous Peoples' lives that are not static, but always evolve according to the context of their environment.

In addition, the level of diversity in Indigenous Peoples' practices and beliefs suggests that each group has a unique way of interacting with the environment, which can often provide solutions to the environmental challenges facing today. In the face of modernization and the negative impacts of development, such as the loss of land and natural re-

sources, it is important to recognize and appreciate the traditional knowledge and wisdom possessed by Indigenous Peoples. This not only helps in preserving cultural heritage but also in contributing to the sustainability of the wider environment.

By integrating the voices and experiences of individuals from Indigenous Peoples, this research aims to strengthen understanding of their lives, while stimulating discussions about their role in environmental conservation and indigenous rights in the modern era. This approach is expected to enrich the existing narrative, creating a more comprehensive and balanced picture of Indigenous Peoples in Southeast Asia.

Legal Protection for Indigenous Peoples

The legal framework for protecting the rights of Indigenous Peoples in Southeast Asia is critically important as it outlines the roles and responsibilities of various stakeholders in maintaining their rights. Legal protections, embedded in national laws, recognize and regulate the rights of Indigenous Peoples, contributing to their cultural sustainability and environmental stewardship. Despite the existence of these laws, implementation remains a significant challenge, often hampered by inadequate policy frameworks, lack of awareness, and competing interests (Aditya & Al-Fatih, 2023, Huntley et al., 2023).

Several Southeast Asian countries have enacted specific laws aimed at safeguarding Indigenous Peoples. For instance, Indonesia's Law Number 5 of 1999 addresses the prohibition of violence and the rights concerning the collection of natural resources owned by indigenous communities. This law serves not only to protect indigenous rights but also to ensure fair enforcement of these rights, thereby promoting cultural and environmental sustainability ([Sze et al., 2024]). Local regulations, including customary village policies, further strengthen the ties between Indigenous Peoples and their environments, ensuring the sustainability of both cultural practices and natural resources.

Indigenous Peoples' rights, including land and resource rights, are paramount as they are integral to cultural identity and social sustainability. These rights allow for the management and utilization of broader natural resources, which are essential for their livelihoods. This reliance on healthy ecosystems makes the environmental protection rights of indigenous groups especially crucial (Sze et al., 2024, Toumbourou & Dressler, 2024). Moreover, Indigenous Peoples possess the right to defend their cultural heritage and customs, which constitute invaluable legacies.

Despite these statutory protections, Indigenous Peoples continue to face numerous challenges, including inadequate legal recognition, conflicts with industrial interests, and climate change impacts (Zain et al., 2021). Implementing the legal protections that exist for indigenous communities is often complicated by a lack of understanding of their rights, external pressures from corporations, and limited resources for advocacy and enforcement. Collaborative efforts among governments, non-governmental organizations, and civil society are essential for the effective realization of these rights. Increased awareness and education on the significance of respecting and safeguarding Indigenous Peoples' rights can

enhance societal support for these communities (Toumbourou & Dressler, 2024, Sze et al., 2024).

In conclusion, the legal protections for Indigenous Peoples in Southeast Asia are comprehensive yet require robust implementation strategies and cooperative frameworks among all stakeholders to ensure that these communities can thrive and preserve their unique cultural identities. Empowering indigenous voices in policy-making and development processes is essential for fostering sustainable and equitable societies in the region, paving the way for the safeguarding of their cultural and environmental heritage (Dewan et al., 2023, Huang & Ge, 2024).

Conflicts and Challenges Faced by Indigenous Peoples

Indigenous Peoples in Southeast Asia play a crucial role in safeguarding their traditional territories and rights, yet they often face significant conflicts and challenges. A primary concern is the struggle over land and natural resources. Many indigenous communities find themselves defending their customary lands against expropriation by outsiders, particularly large corporations eager to exploit these resources for economic gain. This prevalence of conflicts is exacerbated by infrastructure development and economic projects that frequently overlook the rights and needs of Indigenous Peoples, thereby threatening cultural and environmental sustainability (Metzger et al., 2019).

Complex tensions arise from competing interests regarding land and resource tenure. Indigenous groups persistently advocate for the recognition and protection of their customary land rights, which are not only economically essential but also deeply interwoven with their spiritual and cultural identities (de Ruyter et al., 2023). The actions of large corporations often aim to seize these lands purely for profit, leading to environmental degradation and jeopardizing the traditional livelihoods upon which indigenous communities depend.

The ramifications of these conflicts are severe and should not be underestimated. Environmental destruction linked to land expropriation adversely impacts Indigenous Peoples, who traditionally maintain a harmonious relationship with nature and strive to uphold ecosystem balance. The threats they face are significant and longstanding, prompting the need for greater attention and support from relevant parties and local governments to uphold indigenous rights and promote environmental sustainability. With increased awareness and coordinated efforts, Indigenous Peoples can continue to advocate for their ancestral heritage with dignity and respect, safeguarding the lands that are vital to their identity (Khoo & Idrus, 2024).

Moreover, infrastructure projects—such as toll roads, large dams, and oil palm plantations—frequently disrupt Indigenous Peoples' lives. These developments not only result in the loss of crucial livelihood resources but also fracture essential cultural and social ties. The erosion of these relationships undermines cultural sustainability and threatens the identities that have been carefully nurtured over generations (Kingsbury et al., 2022).

Economic and social pressures intensify due to these projects, leaving indigenous communities vulnerable. Often, lost land is not compensated adequately, leading to difficult conditions that can diminish the overall well-being of these populations (Whitney et al., 2016). Therefore, it is vital to adopt measures that protect indigenous rights and ensure that economic development in Southeast Asia aligns with the cultural sustainability and welfare of these communities. Collaborative efforts among governments, international institutions, and civil society are essential to promote a development approach that respects the needs and interests of Indigenous Peoples.

Additionally, climate change poses significant challenges, introducing variables such as severe droughts, widespread flooding, and environmental destruction that impact traditional livelihoods reliant on natural ecosystems. These changes threaten food security and overall well-being in indigenous communities. Despite these challenges, Indigenous Peoples possess invaluable ancestral knowledge in managing their environments, particularly in adapting to climate fluctuations (Haridison, 2024).

Recognizing this expertise is crucial for building resilient strategies that honor their rights and ensure their voices are integral to discussions about sustainable practices in the face of climate change. By leveraging their traditional wisdom, Indigenous Peoples can contribute valuable insights toward maintaining ecological balance and fostering a sustainable future.

The Role of Media in Promoting Indigenous Peoples' Voices

The media plays an important role in promoting the voices of Indigenous Peoples in Southeast Asia. In this context, the mass media has a significant role in reporting on issues related to Indigenous Peoples. Through intensive and accurate reporting, mass media can raise public awareness of the problems faced by Indigenous Peoples and increase support for Indigenous Peoples' rights. In addition, the influence of social media is also a key factor in supporting Indigenous Peoples. Social media allows Indigenous Peoples to share Indigenous Peoples' stories, experiences and aspirations quickly and widely, thus reinforcing their views. Collaboration between the media and Indigenous Peoples is also important in supporting the promotion of indigenous voices. This collaboration can create stronger and more complex narratives, and create more inclusive and impactful forms of reporting. Through this media role, Indigenous Peoples' voices can be better heard and supported by the wider community in Southeast Asia (Aditya & Al-Fatih, 2023).

The mass media has an important role in reporting on issues related to Indigenous Peoples in Southeast Asia. Through consistent and accurate reporting, mass media can raise public awareness of the problems faced by Indigenous Peoples. Indigenous Peoples can describe the challenges and conflicts faced by Indigenous Peoples, and campaign for the protection of Indigenous Peoples' rights. In addition, mass media can also promote the cultural and environmental sustainability of Indigenous Peoples by promoting traditions and practices related to nature conservation. In this way, the mass media can act as advo-

cates who help increase people's understanding of Indigenous Peoples and build support for Indigenous Peoples' rights (Sze et al., 2024).

The influence of social media in supporting Indigenous Peoples in Southeast Asia is enormous. Through social media, Indigenous People can voice their aspirations directly and without barriers. Indigenous Peoples can share stories, images, videos, and articles related to the issues faced. Social media also allows activists and advocates who care about Indigenous Peoples to help amplify and spread voices and issues. In addition, social media is also an important tool in building networks and solidarity between Indigenous Peoples in various countries. Platforms like Facebook, Twitter, and Instagram make it possible to interact, share experiences, and learn from each other. With its wide and rapid influence, social media has significantly increased the visibility and power of indigenous voices in Southeast Asia (Buenavista & Purnobasuki, 2023).

Collaboration between the media and Indigenous Peoples plays an important role in promoting the voices of Indigenous Peoples in Southeast Asia. Through this collaboration, Indigenous Peoples' voices can be conveyed more powerfully and effectively. The media can work with Indigenous Peoples to create a more comprehensive and inclusive narrative about the issues at hand. Indigenous Peoples can share local knowledge and experiences with the media, making reporting more accurate and in-depth. In addition, this collaboration can also create a gateway for Indigenous Peoples to have wider access to media and strengthen the visibility of Indigenous Peoples. Through close cooperation, the media and Indigenous Peoples can support each other and strengthen efforts to promote the rights and interests of Indigenous Peoples in Southeast Asia (de Ruyter et al., 2023).

Indigenous Peoples in the Achievement of SDGs (Sustainable Development Goals)

The media plays a crucial role in amplifying the voices of Indigenous Peoples in Southeast Asia, providing a platform to address the unique challenges they face. Mass media, in particular, is instrumental in reporting on issues pertinent to indigenous communities. Through diligent and accurate journalism, mass media can enhance public awareness regarding the struggles and rights of Indigenous Peoples, thereby fostering greater support for their advocacy efforts (Aditya & Al-Fatih, 2023). Furthermore, the powerful influence of social media serves as a vital resource for Indigenous Peoples, enabling them to share their stories, experiences, and aspirations swiftly and broadly. This digital space allows for direct communication without barriers, reinforcing their perspectives in contemporary discourse.

Collaboration between the media and indigenous communities is essential for effectively promoting indigenous voices. Such partnerships can produce richer and more nuanced narratives, leading to more inclusive and impactful forms of reporting. By working together, the media and Indigenous Peoples can ensure that representation is accurate, contextually relevant, and reflective of the communities' lived experiences. This synergistic relationship not only enhances public understanding but also builds robust support for indigenous rights and cultural sustainability (Sze et al., 2024).

The mass media, through consistent and thoughtful reporting, not only sheds light on

the challenges that Indigenous Peoples encounter but also advocates for their rights. By highlighting the efforts to protect these communities and their environments, mass media can serve as a powerful ally in promoting cultural and environmental sustainability. This advocacy is crucial for fostering appreciation and respect for indigenous traditions and practices related to nature conservation.

In an era where social media continues to reshape information dissemination, its impact on the visibility of Indigenous Peoples is profound. Platforms such as Facebook, Twitter, and Instagram empower indigenous activists and advocates to amplify their messages, share vital narratives, and mobilize support across geographic barriers. The use of these platforms fosters community building and solidarity, allowing Indigenous Peoples from various countries to interact, share experiences, and learn from one another (Buenavista & Purnobasuki, 2023).

Overall, collaboration between the media and Indigenous Peoples is vital for the effective promotion and protection of indigenous voices in Southeast Asia. This partnership enables the creation of comprehensive narratives that reflect the realities and aspirations of indigenous communities. By empowering Indigenous Peoples to share their local knowledge and experiences with the media, reporting becomes more accurate and insightful. This collaboration not only enhances the visibility of indigenous issues but also strengthens the collective efforts to advocate for their rights and interests within a broader societal context (de Ruyter et al., 2023).

Case Studies of Indigenous Peoples in Southeast Asia

Through case studies of Indigenous Peoples in Southeast Asia, the research will learn about the diversity of cultures and traditions that exist in these communities. This case study provides a deeper understanding of the history, beliefs, and challenges faced by Indigenous Peoples in the region. Some of the case studies presented in this study summarize from several countries, including:

Indigenous Dayak people in Kalimantan, Indonesia.

The Dayak Indigenous Peoples of Kalimantan are one of the prominent indigenous groups in Southeast Asia, characterized by their unique cultural practices and traditions, which include longhouses, traditional dances, and the use of indigenous languages. However, these communities face significant challenges, particularly related to land and natural resource conflicts that threaten their survival and cultural continuity (de Ruyter et al., 2023). The Dayak community boasts a rich cultural heritage, having existed for centuries with a deep-rooted traditional lifestyle. Historically, they have lived in harmony with their natural surroundings, exhibiting a social system that is well-adapted to their environment. Nonetheless, ongoing social changes and modernization pose various challenges to their traditional ways of life.

The presence of the Dayak peoples in Kalimantan dates back to prehistoric times (Gandasari et al., 2024, p. 3). They are descendants of indigenous tribes known to inhabit the area for thousands of years. The narratives surrounding the Dayak's history encompass tales of their ancestors, their ongoing struggle to preserve their culture and traditions, and their interactions with neighboring tribes within Kalimantan. The Dayak possess a complex and rich culture, which, while evolving with the passage of time, continues to maintain crucial values and a strong identity.

Kalimantan, one of Indonesia's major islands, is divided into four provinces: West Kalimantan, Central Kalimantan, South Kalimantan, and East Kalimantan. It is geographically situated north of Java Island, bordered by the ocean on three sides and Malaysia to the north. The island's natural beauty is highlighted by its expansive tropical rainforests and swift-flowing rivers, representing the traditional habitat of the Dayak peoples where their customs have thrived over the centuries. Their way of life is intrinsically related to indigenous activities and values that are passed down through generations, reinforcing community ties and cultural identity.

Dayak traditional houses, known for their distinct architecture, are integral to their cultural identity. These homes, constructed from natural materials such as wood, bamboo, and rumbia leaves, feature unique designs with curved roofs and intricate carvings. The ornamental decorations on these houses often hold symbolic meaning, reflecting the community's cultural beliefs. Traditional Dayak clothing, characterized by various motifs derived from nature—including animal and plant designs—plays a crucial role in their cultural expressions. Men typically wear baju kurung with unique headdresses and accessories such as necklaces and bracelets, while women adorn themselves in long skirts paired with sarongs (Gandasari et al., 2024, p. 7).

Art and culture among the Dayak are vital components of their community life, depicted through traditional dances, music, and craftsmanship. Their dances tell stories and convey the myths that contribute to their cultural legacy. Traditional music is performed using instruments like gongs, tifas, and flutes, while wooden sculptures and carvings proudly display their artistic skills. Cultural practices are also manifested in various ceremonies that mark significant life events.

The Dayak Indigenous Peoples have a well-structured social system rooted in customary leadership. Chiefs and village heads are essential to the governance and organization of community life. The chief holds a significant leadership position with responsibilities for critical decision-making that affects the community's welfare (Bößner et al., 2023, p. 12). The village head oversees daily activities and ensures the smooth functioning of community dynamics. Together, these leaders play a crucial role in maintaining social order and fostering a harmonious community environment.

In short, the Dayak Indigenous Peoples of Kalimantan illustrate a rich cultural tapestry that has endured amidst modern challenges. Their efforts to preserve their identity, culture, and traditional practices are invaluable not only to their community but also to the broader cultural heritage of Southeast Asia. Collaborations and awareness from wider

society can contribute significantly to the sustainability of their rich cultural identity and natural environment.

Indigenous Peoples of Indigenous People in Malaysia

Orang Asli Indigenous Peoples in Malaysia are among the key indigenous communities in Southeast Asia. These groups possess traditional knowledge and expertise in sustainably utilizing natural resources. However, they face significant challenges in preserving their unique culture and safeguarding their rights to customary lands in the face of Malaysia's rapid industrialization and urbanization (Kevin-Tey et al., 2023). The origins of the Orang Asli remain partially understood by experts, though many studies suggest that they have distinct genetic roots compared to other ethnic groups in Malaysia. Various theories relate the Orang Asli to early human migrations from the Southeast Asian region and show potential links with indigenous tribes in the Papua region and Australia. The history and origins of the Orang Asli continue to be a subject of keen interest among scientists and anthropologists.

Orang Asli people are dispersed throughout Malaysia, particularly in the inland areas and tropical forests, with significant populations found in states such as Perak, Pahang, Johor, and Kelantan (Husaini & Zaini, 2024). Each group has a designated customary territory that they respect and depend on for livelihood. They often lead lives remote from modern developments, maintaining their traditional practices and lifestyles. The culture of the Orang Asli is characterized by its uniqueness, boasting a rich tapestry of languages and oral traditions, including songs and folklore transmitted through generations. Their expertise in handicrafts, notably in weaving and crafting traditional weapons, reflects their rich cultural heritage. Furthermore, their belief system emphasizes a close relationship with nature and the spirits of their ancestors, marking Orang Asli culture as a vital part of Malaysia's heritage that requires preservation and appreciation.

The traditional lifestyle of the Indigenous Peoples in Malaysia is distinctive, preserving customs and cultural heritage from their ancestors. They inhabit settlements composed of wooden stilt houses, constructed to coexist harmoniously with their natural environment. This architectural choice helps them mitigate risks from wild animals and floods while allowing them to utilize natural surroundings. The Orang Asli communities often consist of multiple families living in close proximity, fostering strong ties among neighbors (Munusamy et al., 2024).

The livelihoods of the Orang Asli are diverse, encompassing a variety of activities linked to nature. They engage in hunting, fishing, gathering, and farming, utilizing traditional knowledge and skills to procure food like fruits, roots, fish, and game. Additionally, they possess adeptness in crafting tools and weapons from natural resources such as wood and bamboo. This reliance on traditional practices not only fulfills their daily needs but also plays a crucial role in maintaining their cultural identity.

Gender roles significantly shape Indigenous life within these communities, with men and women sharing responsibilities in food gathering, child-rearing, and participation in

cultural activities. Generally, men undertake hunting and fishing, whereas women gather fruits and roots. Importantly, women also partake in communal decision-making and care for children, illustrating a complementary relationship between genders that reflects the harmony and balance inherent in Orang Asli society (Khoo & Idrus, 2024).

The Orang Asli possess a profound connection to their natural surroundings, which is integral to their way of life. They live in harmony with nature and possess extensive traditional knowledge regarding flora, fauna, and environmental interactions. This knowledge encompasses an understanding of ecological cycles and wise usage of natural resources (Kevin-Tey et al., 2023). The Orang Asli's traditional knowledge of nature is extensive, featuring insights into various plant and animal species, their benefits, uses, and medicinal properties drawn from natural resources, which has been preserved through generations.

Indigenous Hmong Peoples in Vietnam

The Indigenous Hmong Peoples of Vietnam are among the most culturally rich indigenous groups, known for their distinctive traditions and beliefs. The Hmong community maintains a unique language, traditional clothing, and vibrant musical heritage, with daily life deeply connected to agriculture, particularly terrace farming. However, they face considerable challenges in preserving their cultural identity amidst ongoing social changes and modernisation in Vietnam. Historically, the Hmong trace their origins to southern China, migrating from the mountainous regions to Vietnam in the 19th century. This migration has contributed to the formation of a distinct linguistic and cultural identity that differentiates them from other ethnic groups (Buenavista & Purnobasuki, 2023).

The relationship between the Hmong Indigenous Peoples and the Vietnamese government has been complex and dynamic, often marked by tensions related to land rights and policy regulations. Despite these challenges, the Hmong community has maintained cooperative engagement with the government, particularly in areas concerning education and cultural preservation. A crucial aspect of Hmong culture is their language and script. The Hmong language, part of the Hmong-Mien language family, employs a Latin-based alphabet adapted to the unique linguistic features of the community (Tan et al., 2021). Additionally, the Hmong have a distinctive script known as Pahawh Hmong or Pahawh Yang, primarily used for ritual and religious purposes. Traditions and customs remain deeply embedded in Hmong society, with various ceremonies marking significant life events, including marriages, births, and funerals. The Hmong are also renowned for their intricate embroidery and handicrafts, crafted from natural materials such as wood and bamboo (Whitney et al., 2016).

The Hmong language encompasses multiple dialects, with the most commonly spoken being the Hmong Keb dialect. Despite the limited formal education available in the language, the Hmong people continue to use their traditional language and script in everyday life, demonstrating their commitment to cultural preservation.

Deeply rooted in diverse traditions and customs, Hmong culture places great importance on ceremonies that commemorate major life events. Special customs govern social

interactions, including etiquette when entering homes and participating in traditional gatherings. These customs form an integral part of the Hmong identity and are actively preserved and passed down through generations (Tan et al., 2021).

Arts and crafts are central to Hmong cultural heritage. The Indigenous Hmong people exhibit exceptional skill in embroidery, weaving, and various handicrafts. These artistic traditions produce a range of items, including traditional clothing, bags, bedding, and home décor. Renowned for their fine embroidery, Hmong artisans create intricate designs using self-spun yarn and sharp needles, producing vibrant patterns. Weaving is also a highly esteemed skill, with traditional looms used to craft textiles featuring diverse patterns and colours. Additionally, weaving extends to basketry, where artisans produce bags and storage containers from wicker, reflecting both creativity and cultural identity (Tan et al., 2021).

The social structure within the Hmong community is anchored in family ties and a hierarchical system. Family relationships are notably strong, with extended families often residing together under one household. The community is also structured by a social hierarchy, traditionally divided into four primary castes: the leadership caste, the servant caste, the landowner caste, and the peasant caste. This caste system plays a crucial role in defining social relationships and the roles of individuals within the Indigenous Hmong community (Buenavista & Purnobasuki, 2023).

Key Insights and Future Research Directions

This research presents several distinctive elements that differentiate it from existing studies. In addition to offering a comprehensive examination, it specifically highlights the voices of the forest, emphasising the preservation of traditional cultural heritage and presenting the perspectives of Indigenous Peoples in Southeast Asia (Aditya & Al-Fatih, 2023). The study provides an in-depth exploration of indigenous life, culture, and the challenges faced by these communities while underscoring their critical role in environmental protection and conservation.

The significance of this research lies in its thorough analysis of multiple dimensions, including legal protection, conflict resolution, and the pivotal role of mass media. Additionally, it formulates strategic approaches to cultural sustainability and conducts detailed case studies of Indigenous Peoples across various Southeast Asian countries. Collectively, these elements contribute to a deeper understanding of the unique lives of indigenous communities, allowing for a more comprehensive depiction of their cultural richness and the adversities they face.

Furthermore, this study serves as an essential informational resource for governments, non-governmental organisations, academics, and the wider public seeking to gain deeper insights into the complexities and dynamics of indigenous communities in Southeast Asia (Toumbourou & Dressler, 2024). Through this research, both scholars and readers are expected to develop a more nuanced understanding of the diverse cultures and ways of life of indigenous populations in the region.

Consequently, this study provides a vital foundation for the formulation and implementation of targeted policies that benefit both indigenous communities and environmental sustainability. It is hoped that the findings will inspire and motivate stakeholders to actively support the preservation and appreciation of indigenous cultural diversity, which remains an invaluable aspect of Southeast Asia's heritage. By fostering collaborative efforts, it is possible to create a more inclusive, equitable, and sustainable environment for indigenous populations while simultaneously recognising their integral contributions to the region's cultural identity and ecological stewardship.

To deepen the understanding of the complex challenges faced by Indigenous Peoples in Southeast Asia, future research should prioritise a comprehensive and in-depth analysis of the economic, social, and environmental impacts of development projects in the region, particularly in countries such as Indonesia, Malaysia, and Vietnam. This follow-up research should incorporate case studies that examine major development initiatives, including power plants, mineral extraction, industrial agriculture, oil palm plantations, and transportation infrastructure. By conducting detailed analyses, researchers can better assess how these projects impact the traditional livelihoods of indigenous communities, encompassing activities such as hunting, fishing, and small-scale agriculture.

Furthermore, it would be valuable to explore the broader implications of development on the social and cultural fabric of indigenous communities. This could involve examining shifts in social structures, value systems, migration trends, settlement patterns, and cultural identities, all of which are critical factors influencing the long-term sustainability of indigenous cultures. Additionally, research should investigate potential solutions and policy recommendations aimed at mitigating conflicts and strengthening the protection and legal recognition of indigenous rights. This may include an assessment of the effectiveness of existing laws and regulations, as well as an analysis of successful indigenous protection strategies implemented in other regions.

Recommended research methodologies should include in-depth interviews with individuals directly affected by development projects, such as indigenous community members, traditional leaders, policymakers, representatives from non-governmental organisations, and key industry stakeholders. Additionally, data collection methods should encompass surveys, field observations, and rigorous analysis of relevant documentation. By integrating multiple perspectives and diverse research methodologies, future studies are expected to yield a more comprehensive and nuanced understanding of the intricate impacts of development on indigenous communities in Southeast Asia. Ultimately, the insights gained from such research will contribute to the formulation of more effective policies and strategies that promote the well-being and cultural sustainability of indigenous peoples in the region.

Conclusion

Indigenous peoples in Southeast Asia play a vital role in nature conservation and cul-

tural preservation across the region. Despite facing significant challenges, including land conflicts, the adverse effects of development, and the escalating impacts of climate change, indigenous communities remain steadfast in their commitment to protecting their rights and safeguarding the environment. Moreover, they make invaluable contributions to cultural preservation, ensuring that the rich heritage of indigenous cultures in Southeast Asia is not lost to extinction. Their efforts in environmental and cultural conservation are instrumental in sustaining both biodiversity and traditional knowledge systems that have been preserved for generations.

Through case studies in Kalimantan, Malaysia, and Vietnam, the diversity of indigenous cultures and ways of life in Southeast Asia becomes evident. The challenges they face are equally complex, ranging from prolonged land disputes to the increasing threats of climate change on their livelihoods. Therefore, continued support and recognition of the indispensable role of Indigenous Peoples in conservation efforts and their struggle for rights are essential.

Ensuring the sustainability of nature and indigenous communities requires collaboration among governments, civil society, and NGOs to uphold indigenous rights and dignity. While legal protections exist, their enforcement remains weak, necessitating more inclusive policies that secure land rights and indigenous participation in resource management. Media also plays a crucial role in amplifying indigenous voices, increasing visibility, and fostering public support. Strengthening these efforts will empower indigenous communities to continue their vital role in environmental conservation and cultural preservation, contributing to a more just and sustainable Southeast Asia.

Acknowledgments

The research for this article would not have been possible without the assistance of many parties. First and foremost, we would like to express our deepest gratitude to the indigenous communities in Southeast Asia who have shared their stories, knowledge, and perspectives with us. Your openness and generosity are deeply appreciated. We would also like to thank the experts and academics who have provided their insights and expertise, as well as their guidance, which has been invaluable in shaping this research. We are indebted to the editors of the journal Indigenous Southeast Asian and Ethnic Studies for their invaluable editorial guidance and advice throughout the writing process. Finally, we would like to thank our fellow researchers for their hard work, dedication, and invaluable collaboration.

Declaration of Interest Statement

We declare that all data collected for this paper comply with ethical research standards and were obtained with informed consent. We take full responsibility for the analysis and content, with no institutional, financial, or personal conflicts of interest. This research

aims to contribute to academic knowledge, not influence public perceptions. As researchers committed to indigenous issues and environmental conservation, we recognise the significance of indigenous knowledge, their underrepresentation, and opportunities for further study. Our interest in Voices from the Forest is solely to learn from indigenous perspectives in Southeast Asia, ensuring their voices are acknowledged and respected.

Funding Details

This research did not receive any funding from institutions or affiliated organisations. It was conducted solely based on the researchers' commitment to exploring the chosen theme.

References

Aditya, Z. F., & Al-Fatih, S. (2023). The legal protection system of indigenous peoples in Southeast Asia. *Legality: Jurnal Ilmiah Hukum*, 31(2), 285–309. <https://doi.org/10.22219/ljih.v31i2.27619>

Angit, S., & Jarvis, A. (2024). An Indigenous view of social justice leadership in the Malaysian education system. *AlterNative*. <https://doi.org/10.1177/11771801241235422>

Arifin, M. B., Arafah, B., & Kuncara, S. D. (2022). Dayak's sociocultural situation through locality in Lumholtz's *Through Central Borneo* travel writing. *Theory and Practice in Language Studies*, 12(12), 2695–2703. <https://doi.org/10.17507/tpls.1212.28>

Bößner, S., Xylia, M., Bilbao, B., Indriani, S. N., Laub, M., Rahn, E., Virla, L. D., & Johnson, F. X. (2023). Capacity gaps in land-based mitigation technologies and practices: A first stock take. *Land Use Policy*, 134, 106888. <https://doi.org/10.1016/j.landusepol.2023.106888>

Buenavista, D., & Purnobasuki, H. (2023). People and mangroves: Biocultural utilization of mangrove forest ecosystem in Southeast Asia. *Journal of Marine and Island Cultures*, 12(2), 95–115. <https://doi.org/10.21463/jmic.2023.12.2.07>

de Ruyter, M., Wesley, D., van Duivenvoorde, W., Lewis, D., & Johnston, I. (2023). Moluccan fighting craft on Australian shores: Contact rock art from Awunbarna, Arnhem Land. *Historical Archaeology*, 57(1), 14–31. <https://doi.org/10.1007/s41636-023-00390-7>

Dewan, M. F., Ahiduzzaman, M., Islam, M. N., & Shozib, H. B. (2023). Potential benefits of bioactive compounds of traditional rice grown in South and Southeast Asia: A review. *Rice Science*, 30(6), 537–551. <https://doi.org/10.1016/j.rsci.2023.07.002>

Duy Phuong, N. N., Luan, L. T., Van Dong, V., & Le Nhat Khanh, N. (2020). Examining customers' continuance intentions towards e-wallet usage: The emergence of mobile payment acceptance in Vietnam. *Journal of Asian Finance, Economics and Business*, 7(9), 505–516. <https://doi.org/10.13106/JAFEB.2020.VOL7.NO9.505>

Gandasari, A., Supiandi, M. I., Aristo, T. J. V., Oktaviani, U. D., Wahyudin, D., Hernawan, A. H., Selvi, A., Fiony, & Mawardi. (2024). Indigenous knowledge dataset of Dayak, Malay and Chi-

nese communities in Sintang Regency, West Kalimantan, Indonesia. *Data in Brief*, 53, 110147. <https://doi.org/10.1016/j.dib.2024.110147>

Gilbert, D. E. (2023). Shutting down the machines of destruction: Possibilities for agrarian life on the protest blockade. *Antipode*, 55(5), 1433–1453. <https://doi.org/10.1111/anti.12910>

Hamidah, N., Rijanta, R., Setiawan, B., & Marfai, M. A. (2016). Kampung sebagai model permukiman berkelanjutan di Indonesia. *INERSIA Informasi Dan Eksposisi Hasil Riset Teknik Sipil Dan Arsitektur*, 12(2), 114–124. <https://doi.org/10.21831/INERSIA.V12I2.12586>

Haridison, A. (2024). Why did the common objective be biased in the execution collaborative governance program? The case from Dayak Indonesia. *Land Use Policy*, 140, 107050. <https://doi.org/10.1016/j.landusepol.2024.107050>

Huang, N., & Ge, L. (2024). Mining and indigenous communities in Southeast Asia: Examining the social impact of mineral development. *The Extractive Industries and Society*, 17, 101363. <https://doi.org/10.1016/J.EXIS.2023.101363>

Huntley, J., Taçon, P. S. C., Jalandoni, A., Petchey, F., Dotte-Sarout, E., & William, M. S. S. (2023). Rock art and frontier conflict in Southeast Asia: Insights from direct radiocarbon ages for the large human figures of Gua Sireh, Sarawak. *PLoS ONE*, 18(8), e0288902. <https://doi.org/10.1371/journal.pone.0288902>

Husaini, M. H., & Zaini, S. H. (2024). The use of ICT in mastering Jawi among Orang Asli students. *AIP Conference Proceedings*, 2750(1), 040007. <https://doi.org/10.1063/5.0149253>

Kevin-Tey, W. F., Wen, W. X., Bee, P. C., Eng, H. S., Ho, K. W., Tan, S. M., Anuar, N. A., Pung, Y. F., & Zain, S. M. (2023). KIR genotype and haplotype frequencies in the multi-ethnic population of Malaysia. *Human Immunology*, 84(3), 172–185. <https://doi.org/10.1016/j.humimm.2022.11.006>

Khoo, G. C., & Idrus, R. (2024). Countering durian plantationocene visuality and the erasure of natureculture histories in Malaysia. *Continuum*, 1–15. <https://doi.org/10.1080/10304312.2024.2321305>

Kingsbury, A. J., Ho, N. S., Ha, H. T., & Kieu, H. T. T. (2022). African swine fever and the adaptive capacity of ethnic minority smaller-scale producers of pork in the Northern Mountainous Region of Vietnam. *International Journal of Sociology of Agriculture and Food*, 28(2), 23–39. <https://doi.org/10.48416/ijasaf.v28i2.481>

Leo, S., Supriatna, J., Mizuno, K., & Margules, C. (2022). Indigenous Dayak Iban customary perspective on sustainable forest management, West Kalimantan, Indonesia. *Biodiversitas*, 23(1), 424–435. <https://doi.org/10.13057/biodiv/d230144>

Metzger, J. P., Bustamante, M. M. C., Ferreira, J., Fernandes, G. W., Librán-Embid, F., Pillar, V. D., Prist, P. R., Rodrigues, R. R., Vieira, I. C. G., & Overbeck, G. E. (2019). Why Brazil needs its Legal Reserves. *Perspectives in Ecology and Conservation*, 17(3), 91–103. <https://doi.org/10.1016/J.PECON.2019.07.002>

Munusamy, S., Sandran, L., & Ramli, F. Z. A. (2024). Indigenous traditional healthcare practices and acceptance of mainstream healthcare services: A case study in Gombak Orang Asli Village, Malaysia. In *Reviving and Re-Writing Ethics in Social Research For Commoning the Community*

(pp. 227–247). <https://doi.org/10.4018/978-1-6684-8526-2.ch015>

Pradt, S. (2023). “No such thing as away”: Urban immersion in the Upper Midwest—and around the world. In *Putting the Local in Global Education: Models for Transformative Learning Through Domestic Off-Campus Programs* (pp. 264–273). Taylor and Francis. <https://doi.org/10.4324/9781003446606-25>

Rahman, M. F., Ladd, C. J. T., Large, A., Banerjee, S., Vovides, A. G., Henderson, A. C. G., Renaud, F. G., Balke, T., Wood, L., Le, H., & Huq, S. (2023). Locally led adaptation is key to ending deforestation. *One Earth*, 6(2), 81–85. <https://doi.org/10.1016/j.oneear.2023.01.011>

Sze, J. S., Childs, D. Z., Carrasco, L. R., Fernández-Llamazares, Á., Garnett, S. T., & Edwards, D. P. (2024). Indigenous Peoples’ Lands are critical for safeguarding vertebrate diversity across the tropics. *Global Change Biology*, 30(1), e16981. <https://doi.org/10.1111/gcb.16981>

Tan, H., Wang, R., & Wang, C. C. (2021). Fine-scale genetic profile and admixture history of two Hmong-Mien-speaking Miao tribes from Southwest China inferred from genome-wide data. *Human Biology*, 93(3), 179–199. <https://doi.org/10.1353/hub.2021.0010>

Toumbourou, T. D., & Dressler, W. H. (2024). The politics of misalignment: NGO livelihood interventions and exclusionary land claims in an Indonesian oil palm enclave. *Critical Asian Studies*, 56(1), 89–114. <https://doi.org/10.1080/14672715.2023.2272736>

Whitney, C. W., Min, V. S., Giang, L. H., Can, V. Van, Barber, K., & Lanh, T. T. (2016). Learning with elders: Human ecology and ethnobotany explorations in Northern and Central Vietnam. *Human Organization*, 75(1), 71–86. <https://doi.org/10.17730/0018-7259-75.1.71>

Yang, C., & Masron, T. A. (2022). Impact of digital finance on energy efficiency in the context of green sustainable development. *Sustainability (Switzerland)*, 14(18). <https://doi.org/10.3390/SU141811250>

Zain, Z., Nurhamsyah, M., & Kalsum, E. (2021). Traditional concepts of Dayaks in the longhouse of Nek Bindang Village of West Kalimantan. *A/Z ITU Journal of the Faculty of Architecture*, 18(3), 521–535. <https://doi.org/10.5505/itujfa.2021.26576>