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# Exploring the subjective well-being of elderly Orang Seletar indigenous people in Johor, Malaysia

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## CITATION

Rosnon MR, Abdul Razak MA, Jalaludin ML, et al. (2024). Exploring the subjective well-being of elderly Orang Seletar indigenous people in Johor, Malaysia. *Journal of Infrastructure, Policy and Development*. 8(8): 2606. <https://doi.org/10.24294/jipd.v8i8.2606>

## ARTICLE INFO

Received: 15 August 2023

Accepted: 11 May 2024

Available online: 20 August 2024

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**Abstract:** The subjective well-being (SWB) concept specific to the elderly Orang Asli is still vague, with limited research. Understanding SWB can give a holistic picture of elderly Orang Asli's well-being status because SWB considers individual evaluations and perspectives based on life experiences in various dimensions relevant to the elderly Orang Asli's culture, language, belief system, and lifestyle. Therefore, this paper aims to explore the concept of SWB of elderly Orang Seletar. An exploratory case study research design is implemented in this qualitative study. 15 informants who participated in an in-depth interview session in Kampung Bakar Batu Perling, Johor Bahru, and aged 50 years old and above. Based on the findings of the study, there were seven major themes in discussing the concept of SWB which are (i) sufficiency; (ii) comfort; (iii) satisfaction; (iv) preference/favorite; (v) happiness; (vi) tranquillity and (vii) awareness. The finding of the study shows that there were eight domains of SWB of elderly Orang Asli Seletar which are (i) physical health; (ii) mental health; (iii) family and community; (iv) sea and nature; (v) culture preservation; (vi) basic needs; (vii) education; and (viii) spiritual. In conclusion, SWB should be the core element to determine the development of elderly Orang Seletar to ensure their thrive. From mainstream society's eye, elderly Orang Seletar's lives may be seen as inadequate and modest. However, it is different from what is felt by them.

**Keywords:** subjective well-being; Orang Seletar; elderly; Orang Asli; indigenous people

## 1. Introduction

Indigenous people in Malaysia known as Orang Asli are considered the most vulnerable group in the country. There are 209,575 Orang Asli in the country, and an estimated 15% are elderly (Jabatan Kemajuan Orang Asli, 2016). Poverty, marginalization from mainstream development, and lack of recognition of their land's rights are the main issues experienced by them today that affect their well-being (Rosnon et al., 2019). The Malaysian government has implemented several initiatives to enhance the well-being of the Orang Asli community. The government has implemented various programs for the development of the Orang Asli community, especially youths. These initiatives aim to ensure that the Orang Asli can enjoy the country's progress alongside the rest of Malaysia. The focus areas include economic empowerment, social well-being, health, and education (Mohd Noora, 2012). The government allocates funds for land survey work to demarcate borders in Orang Asli villages. Furthermore, the Native Customary Rights program in Sabah and Sarawak receives financial support. For instance, Jabatan Kemajuan Orang Asli (JAKOA) is

the government agency responsible for overseeing Orang Asli's affairs since 1954. There is no doubt that numerous efforts of transformational and development programs initiated by the government to improve the well-being of Orang Asli and ensure they can benefit development just like the mainstream community. Based on economic measurements, this shows that the Orang Asli community still lags compared to the mainstream community (Mohd Rosnon and Asnarulkhadi, 2018). In other words, they do not benefit from the developments given to them and have a low quality of life compared to the mainstream community.

Johor is one of the states in Malaysia that rapidly developing. The development takes place around the coastal region of Johor due to its proximity to Singapore. The development aims to improve the standard of living of surrounding communities like Orang Seletar. Orang Seletar is the only tribe of the Orang Asli community that lives on the coast of the Johor Straits. However, they are still caught in hardcore poverty problems and continue their traditional activity which collects seafood on a small scale around the Johor Straits (Hasan, 2000). Besides, the development had encroached into the Orang Seletar settlement and the surrounding sea (Ahmad et al., 2012). It destroys their source of income and negates their identity and culture. The concept of the well-being of Orang Asli needs to be identified and understood to improve their standard of living.

Preparation to be an aging nation by 2023 is a crucial issue that needs to be dealt with by the Malaysian government as a response to the third Sustainable Development Goals (SDGs) which ensure healthy lives and promote well-being for all at all ages. Elderly Orang Seletar had the right to have a prosperous life although they were the only minority in the country. This can be achieved by identifying their well-being concept. Elderly indigenous people's worldview on well-being differs from mainstream communities (Butler et al., 2019; Quigley et al., 2022). JAKOA's effort to transform the Orang Asli community shows some changes in all aspects of the community life, including economic, educational, health, social, and cultural activities but there are no specific measurement tools or instruments to evaluate the well-being of elderly Orang Asli (Zulkipli et al., 2021). It is crucial to prioritize indigenous people's values and worldview in developing well-being instruments (Yap and Yu, 2016).

Measuring Indigenous people's well-being should be within Indigenous people's ways of knowing, being, and doing (Butler et al., 2019). Developing that instrument will ensure meaningful and culturally relevant measurement of Indigenous well-being (Butler et al., 2019). Besides, measuring well-being is important because it helps the government evaluate the benefits of policies (Alwi et al., 2020). Developing a measurement of Orang Asli's well-being is important because it can guide the government in planning and implementing development for the Orang Asli. The concept of SWB can provide a basic overview of the meaning of a prosperous life from their glasses. Therefore, this study aims to explore the concept and domain of SWB for the elderly Orang Seletar.

### **The study context**

The Orang Asli community in Malaysia has 18 tribes and is divided into three

groups which are Senoi, Negrito and Proto Malay. Orang Seletar is one of the tribes in the Proto-Malay group. In Singapore, Orang Seletar is considered part of the Malay community (Khalil et al., 2023). Orang Seletar known as Orang Laut or maritime people and the only Orang Asli community in Malaysia who lives by the sea (Ahmad et al., 2012). They are also known as Sea Gypsies by Western researchers (Hasan, 2000). Currently, there are 1837 Orang Seletar in Malaysia (Jabatan Kemajuan Orang Asli, 2022). Traditionally, they live in a pau Kajang boat made from *meranti* or *seraya* trees and have thatched roofs made of *mengkuang* leaves (Thompson, 1847). They slept, cooked, played, and traveled using the boat (Hasan et al., 2009). They live nomadically in mangrove forests and rivers along the Straits of Johor, separating Peninsular Malaysia and Singapore. They also roamed freely from one shore to another shore before the existence of a border between Singapore and Malaysia (Ali et al., 2021). They depend on the environment for their survival. They catch fish, crabs, shrimp, and mussels as food sources (Hasan et al., 2009). They also have rich knowledge about wild animals and plants in the mangrove forest and riverine zones. They hunted wild pigs and collected tubers and yams (Katrinnada, 2022).

Orang Seletar could no longer travel freely on their pau Kajang across Johor Strait after the separation of Singapore from Malaysia (Ali, 2002). Singapore's government applies a strict rule for them to cross the state border as the potential for smuggling. They felt scared of being arrested and decided to move to Johor. They freely cross the Johor Straits without going through the immigration checkpoint due to their long-standing patron-client relationship with the Sultan of Johor. They also have the right to collect forest and mangrove products in Johor without permission (Katrinnada, 2020). Nowadays, they no longer live in the boat as they practiced before. They lived on land and settled on the coast of the Johor Straits under the Program Penempatan Semula (RPS) initiated by the Malaysian Government (Hasan et al., 2009). The majority of them can only be found in eight villages in Johor: Kampung Simpang Arang, Kampung Bakar Batu Perling, Kampung Sungai Temon, Kampung Teluk Jawa, Kampung Pasir Putih, Kampung Kuala Masai, Kampung Teluk Kabung and Kampung Pasir Salam (Ahmad et al., 2012). Changes in socio-economic have changed the way of life of Orang Seletar. They have already started using modern equipment to collect seafood and some even work in the industrial sector. In terms of the belief system, they have chosen to profess Islam, Christian and some of them continue with their traditional belief-animism (Jabatan Kemajuan Orang Asli, 2022). The understanding of SWB among elderly Orang Asli remains unclear due to limited research. However, delving into SWB provides a comprehensive view of their overall well-being. This approach considers individual assessments and perspectives, drawing from life experiences across dimensions relevant to Orang Asli culture, language, belief systems, and lifestyle.

## **2. Review of literature**

### **Subjective well-being**

Traditionally, the concept of well-being has been regarded as a common and unifying objective for all people (Das et al., 2020). Social concerns about human well-being have gone beyond philosophical and academic fields in recent decades,

integrating into the political agenda of many countries (Helliwell, 2020). Amidst rapid environmental shifts, where most political choices are heavily influenced by economic expansion, it becomes imperative to reconsider our societal and political focus. We should prioritize fostering a form of human well-being that is both socially equitable and ecologically sustainable (Anghim et al., 2020).

There are various interpretations to understand the concept of well-being. The well-being can be seen objectively and subjectively (Das et al., 2020). Objective well-being looks at quantitative calculations such as income and ownership. In contrast, SWB measures the individual's perception of his or her life experience through the individual's psychological assessment of sufficiency, satisfaction, and preference in dimensions of life such as health, society, and environment (Diener et al., 2018).

Indigenous individuals possess distinct cultural identities tied to their ancestral heritage, traditional beliefs, historical trauma, experiences of colonization, and varying degrees of acculturation (Smith et al., 2018)—such understanding of its social-cognitive processes as well as the design of happiness-promoting interventions in this under-researched population. Comprehending the social-cognitive processes and developing interventions to enhance happiness within this less-studied population is essential. The SWB of the Orang Asli People differs from that of other populations. As an example, Beckstein et al. (2022) discovered that Native American culture emphasizes a holistic approach to life, where mental, physical, and spiritual well-being are interconnected and harmonized with everything in the world. Indigenous viewpoints on SWB highlight its integration into individuals' thought processes and their interactions with others and the world. Consequently, this prompts inquiries about the specific social-cognitive mechanisms underlying SWB within this understudied population. Notably, research on SWB in other cultures has recognized the significance of interdependent and independent self-construals—how an individual's actions, emotions, and self-perception are defined either about others or independently of others (Markus and Kitayama, 2003).

Measurement and evaluation of the well-being of Orang Asli should be seen subjectively. It needs to consider aspects of their worldviews and culture. This is because the well-being of individuals or groups of individuals is influenced by their places' socioeconomic, cultural, thinking, and sociopolitical conditions (Yassin et al., 2015). Orang Asli has a unique custom, culture, belief systems, and connection with nature that they still practice today (Gill and Rosnon, 2018). Those subjective aspects need to be considered in measuring their well-being. Butler et al. (2019) stated that instruments used to measure the well-being of Indigenous People should contain dimensions relevant to Indigenous People and be informed by their value and preferences. Thus, SWB should be the core element to determine the state of development of elderly Orang Asli.

### **3. Methodology**

This study was conducted qualitatively using an exploratory case study as a research design to understand the SWB of the elderly Orang Seletar in Peninsular Malaysia. This study was conducted at Kampung Bakar Batu Perling, Johor. The location was chosen due to the large number of elderly Orang Seletar and suggested

by JAKOA.

### **3.1. Participants**

The informants of this study were individuals from the Orang Seletar tribe aged 50 years old and above, able to speak, sane, and not deaf. Generally, the elderly were those aged 60 years old and above. However, the number of elderly Orang Seletar aged 60 and above is limited. Therefore, researchers expand the scope of informants from 60 years old to 50 years old and above. The number of informants involved is based on the data saturation point. Therefore, there were 15 informants involved in this study.

### **3.2. Data collection**

The data collection technique used is an in-depth interview and non-participating observations. This flexible interview method lets the informants say what is relevant to the researcher's questions. This interview was conducted based on interview guidelines prepared by the researchers. The questions asked were also in the order of storytelling of the informant. Discussions and meetings with informants were conducted more than once until they reached data saturation.

### **3.3. Sampling**

The sampling technique used in this study was a snowball. This sampling technique uses the first informant to obtain the second informant. Then, the researcher used the second informant to get the next informant. This process continued until the data reached saturation point. Next, researchers used thematic analysis to answer the objectives of the studies. Themes are formed based on transcribing interviews with informants.

### **3.4. Ethics considerations**

In the beginning, the purpose and research method were explained to the interviewees, and their written consent was obtained. Each participant was informed about the rights and principles of protection of human subjects. They were assured that their information would be kept confidential, and measures were taken in this regard, including the use of aliases for recording information.

### **3.5. Data analysis**

The data analysis in this study followed two main procedures, as outlined by Grbich (2010). The first phase, preliminary data analysis, occurred during data collection after each interview. This involved repeated readings of transcribed interviews to explore potential themes. This ongoing analysis helped enhance data quality and refine questions for identifying interviewees' lived experiences. The second phase, thematic analysis, took place post-data collection. It involved reducing data into manageable categories, themes, and sub-themes. Using the constant comparative method (Merriam, 1998), researchers analyzed responses to the same questions, identifying similarities and differences in interviewees' responses.

### 3.6. Rigor

The trustworthiness of the findings was ensured through several techniques. First, detailed transcriptions and field notes were provided, and biases were checked by presenting codes, themes, and findings to entrepreneurship research lecturers (Adler, 2022). Data collection methods were further strengthened by triangulation, involving members checking with participants for content validity confirmation and peer reviewing with a group of researchers to avoid bias (Creswell and Creswell, 2017). The results and emerging themes from data analysis are detailed in the following sections and discussed in the conclusion.

## 4. Findings

The study’s findings on the concept of SWB of elderly Orang Seletar have been summarized in two tables. **Table 1** presents the demographic profile of the interviewees. Meanwhile, the interviews revealed seven themes that emerged during discussions on SWB: tranquility, awareness, comfort, sufficiency, satisfaction, happiness, and preference/favorite.

**Table 1.** Demographic profile of respondents.

<b>Profile</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Gender</b>		
Male	8	53.3
Female	7	46.7
<b>Religion</b>		
Islam	5	33.3
Animism/Traditional Religion	10	66.7
<b>Marriage status</b>		
Married	8	53.3
Single/Death of Spouse	7	46.7
<b>Level of education</b>		
Does not go to school	14	93.3
Primary school	1	6.7
<b>Work status</b>		
Working	4	26.7
Not working	11	73.3
<b>Income</b>		
<600.00 MYR	10	66.7
601.00 MYR–1200.00 MYR	3	20
>1201.00 MYR	2	13.3

### 4.1. Emerged themes

#### 4.1.1. Tranquility

Tranquility is a SWB concept that is described by study participants. When asked about the concept of SWB, the majority of research participants stated that it refers to

a peaceful life. The depicted serenity refers to various aspects of life that not only include peace of mind but also the environment. This is particularly true for the Orang Asli community, especially the elderly who still live in peripheral and inland areas and have a strong bond with their environment. Their dependence on the environment is an important element in depicting tranquility. Here are the words of the informant on this matter: “a sense of calm, a sense of comfort without interruption ... well-being is calm, just think of God I’m old and I don’t want to think about anything” (Informant 3).

In addition, other interviewees stated that: “Peace is peace, the soul is calm, the forest is not destroyed, it’s ok...” (Informant 6).

#### **4.1.2. Awareness**

The concept of SWB for elderly Orang Asli Seletar is closely tied to the idea of awareness. When study informants were asked about SWB, they stated that it refers to being aware of various dimensions of life, including mental, emotional, and spiritual aspects. The Orang Asli community places a strong emphasis on spiritual relationships, which are closely intertwined with their awareness. This is in line with their condition as they get older, therefore the majority of informants felt they needed to increase their spiritual activities. Thus, a sense of awareness of the spiritual and mental contributes to the SWB of the Seletar Aboriginal elderly. The following are Informant’s words on this matter:

“It’s good when you remember God ... when you’re old, you have to be aware of why get close to each other’s god and then you will feel at peace...” (Informant 7)

In addition, Informant 15 said:

“It’s good if you have thoughts and are aware that times have changed and it’s good to dare to face the challenge ... because now we know all kinds of things changes happen...”

#### **4.1.3. Comfort**

Comfort is a concept of SWB described by study informants. Research informants when asked about the concept of well-being subjective life, the majority stated that it refers to the comfort of life. The well-being of life is related to a prosperous life, good, comfortable life with all its necessities obtained and it is related to the psychological perspective and sociology. The comfort described by the study informant refers to various dimensions of a life that include not only the physical and the environment but also their basic needs in living their lives. Although the majority of People Asli Seletar in the study area earn a low income, however, based on research findings, one of the concepts of SWB is related to comfort to provide basic needs. Comfort provides basic needs related to basic kitchen food items. Here are the informant’s words about this:

“I feel at peace when I’m comfortable, the important thing is to have rice, side dishes ... I’m happy tell me what’s in the kitchen, if you can eat it, then your heart will be at peace...” (Informant 5).

For instance, Informant 9 stated:

“I feel at ease when I’m comfortable. I can walk like I’m going to the store. I can do things that we usually do is to think about peace ... no disturbance, no noise ...

nothing intruders ... just feel comfortable”.

#### **4.1.4. Sufficiency**

According to the interviews, the average informant has a household income that falls below the poverty line, but it is enough to cover their basic needs. Although some of them have to work extra to support their families, the majority of informants do not consider it a burden on their lives. From the researcher’s perspective, it may seem like they lack necessities, but it only becomes a problem if it makes them feel uneasy. Despite their financial struggles, most of the informants are content with their lives and consider their situation to be normal. Thus, this feeling of sufficiency is always present in life but it becomes a habit in their lives. Here are the informant’s words on this matter:

“It’s good, aunt feels enough to buy things and household necessities it’s ok ... it’s ok, I’m happy ... enough to wear and eat it’s ok ... that’s it normal like this...” (Informant 4).

“Prosperity in life means enough for kitchen needs, use ... sometimes it’s not enough, there’s no dizziness, it’s just ok and just happy ... that it’s normal like this ... basic items have to be bought first” (Informant 13).

#### **4.1.5. Satisfaction**

There is no doubt that the Orang Asli community is very dependent on the environment as their source of income. Butler et al. (2019) stated a relationship with the environment is a sense of belonging, tranquility, satisfaction with identity, and as a guardian of nature. The Orang Asli elderly Seletar experience a sense of SWB when they feel satisfied with their environment. According to the research informants, satisfaction is a crucial aspect of SWB. When asked about their understanding of SWB, most of them mentioned that it refers to their life satisfaction. Specifically, they associate satisfaction with the environment around them, such as the sea and the forest. These natural elements are not only a source of income for them but also contribute to their sense of identity and inner dignity. Here are the words of the informant on this matter:

“I feel satisfied when I can do activities at sea like fishing, I feel satisfied when you can do that ... that’s peace...” (Informant 5).

“If the sea is not polluted and the land is not invaded, the heart feels satisfied and prosperous very...” (Informant 12).

#### **4.1.6. Happiness**

Based on the interviews, well-being life as something fun, joyful, and meaningful to oneself. Happiness is a subjective concept that is connected to different aspects of human life. The results of the analysis show that happiness is an integral part of the well-being of elderly Orang Asli Seletar. When asked about the concept of SWB, most research participants associated it with the joy and pleasure they experience in different areas of their lives, such as family, community relationships, and their inner selves. This is consistent with their situation as senior citizens, where their focus on well-being is more directed towards their families and society. As the Indigenous community has a strong collective nature, it is not surprising that the well-being of Orang Asli Seletar is closely linked to the joy of community bonding. The following



are the words of the informant about this:

“It’s good, Aunty, I feel happy ... Kite makes our hearts happy like that See you guys...” (Informant 2).

“My heart is happy ... well-being is happy ... I can see my uncle’s friends if there is a getong royong activity, a party, a gathering like this, he is happy and it’s fun...” (Informant 10).

#### **4.1.7. Preference/favorite**

When asked about the concept of SWB and its connection to one’s personal life, the majority of research informants stated that it refers to doing things that they enjoy. Personal preferences are individual perceptions about their own life experiences in different aspects of life, which ultimately manifest as SWB. The elderly people of Orang Asli Seletar are closely related to the sea and the environment. The sea is part of their lives. Their settlement is also close to the sea and the area of mangrove swamps make their source of income is catching seafood is their source of income. Therefore, it is not surprising that the sea goes wrong with an activity they like and enriches them. Dependency on marine and environmental activities becomes an important element in describing their likes. Here are the words of the informant about this matter:

“I live happily when I can see the sea ... I like to see the sea because just looking at the sea makes my heart feel peaceful...” (Informant 7).

“Good luck if you can learn skills like weaving, making baskets, I like it like that and I feel at peace ... We like to learn things like that...” (Informant 1).

## **5. Discussion**

The goal of the present study was to explore the SWB of elderly Orang Asli Seletar in Johor, Malaysia. Based on the findings, the tranquility also involves cultural and spiritual that reflect their well-being. SWB and its connection with tranquility is much debated by scholars of Chan et al. (2023), who associate tranquility with well-being through mental and spiritual tranquility someone. Boo (2018) explains that peace or well-being is more valuable compared to having wealth in life. More peace and happiness are more important than having a lot of money. Compared to their economic situation, the elderly Orang Asli Seletar prioritizes peace of mind, cultural preservation, and happiness. Based on the findings of this study, clearly shows that calm is the meaning of the SWB of the elderly Orang Asli Seletar.

It clearly shows that the concept of SWB is happiness or pleasure experienced by those involving family ties and community ties and their souls. Happiness is a concept of well-being that often occurs in describing the well-being of life. For example, Deutsche Bank Research (2008) uses happiness as an indicator measurement of the well-being of life. If observed the statements from Contemporary researchers show how happiness is deeply connected with well-being. Keyes (2006) and Yusoff et al. (2021) stated that joy is a spontaneous reflection or effect on time pleasant or unpleasant. The matter is based on life experience passed at that time, while life satisfaction is a long-term assessment of life. Ruggeri et al. (2020) explain that happiness is a definition of SWB and the level of well-being different from one individual to another. Therefore, based on the findings, clearly shows that happiness is meaningful to the SWB of the elderly Orang Asli Seletar.

This feeling of having enough to eat and wear is a manifestation of inner sufficiency and SWB. Even if the researcher sees them as poor the sufficiency in their lives meets their daily needs already sufficient. Based on the informant's words it also shows that simplicity in life is important. Sufficient purchase of goods is a manifestation of their SWB. Research findings also show that informants buy necessities such as food according to their needs. The informant did not look at the food brand but focused more on having enough food to meet the needs of their lives. They are prosperous if the food served is enough for them their families are not expensive eaters. Sufficiency in well-being life is related to the provision of simple basic needs which focus on the adequacy of basic survival needs (Vermote et al., 2021). Therefore, based on the findings of the study this, clearly shows that sufficiency is the meaning of well-being in the subjective life of the elderly Orang Asli Seletar.

Based on the words of the informant comfort also involves physical health and the environment that reflects their well-being. The well-being of life also needs to refer to the comfort of the environment and a person's health (Rohde et al., 2020). Comfort that involves health will always change from time to time according to the passage of time and age (Haryati and Sharifah Meryam, 2010). Also, the informants involved in this study stated they feel comfortable with their health condition which is important to still be able to move and not be sick lying down. In addition, the environment will also determine the level of well-being based on the comfort of the community. Therefore, interviewees feel comfortable or prosperous. Therefore, based on the findings of this study, clearly show that comfort is meaningful to the SWB of the elderly Orang Asli Seletar.

Based on the findings, liking also involves learning cultural skills such as weaving and learning knowledge skills indigenous Elderly Orang Asli Seletar feel like doing activities that involve learning and related indigenous knowledge with their worldview. In addition, they also like to do activities that are closely related to nature. Touching on the worldview in the circle of the Orang Asli community, they have beliefs, customs, culture, and ways lives that are very unique and distinctive in their interaction with the environment (Haliza, 2018). The Orang Asli Seletar community values good relationships with three important elements in their lives: supernatural beings, humans, and the environment. As a result, this study found that happiness for elderly members of the Orang Asli Seletar community is defined as contentment and satisfaction with their lives.

According to the research, SWB refers to an individual's perception of their overall level of happiness and life satisfaction. In the context of the study, it was found that SWB is strongly linked to one's spiritual beliefs and practices. Those who maintained strong spiritual relationships through religious teachings, prayer, traditional dances, and ceremonies were found to be more likely to experience a higher level of well-being in their lives (Graham and Martin, 2016; Hatala et al., 2019). In addition, informants admit that they need to be positive about the challenges they will face. Having a relationship with good spirituality is not only a form of identity but also provides guidance and protection for them to face challenges in life (Rawson, 2016). Therefore, based on the findings of this study, it is clear shows that awareness is the meaning of SWB for the elderly Orang Asli Seletar.

The concept of SWB is satisfaction with the environment, which is evaluated as

a long-term assessment of an individual's life (Keyes, 2006). This is supported by Stone and Mackie (2018) who explained that life satisfaction is used to evaluate SWB experienced over a long period. According to Mad et al. (2021), life satisfaction is influenced by achievement. According to informants, it's crucial to maintain a positive outlook towards life's challenges. They believe that having a strong spiritual connection not only helps with personal identity but also offers guidance and protection when navigating difficult situations. Failing to achieve goals can negatively impact satisfaction and overall well-being. The majority of Orang Asli seniors from Seletar expressed that they would be content if they could live near the sea and their land wasn't encroached upon. Being displaced from their original settlement and habitat, such as the sea and environment, would cause the community to experience suffering, pain, and. The settlements of the elderly Orang Asli Seletar people are located near the sea. This has resulted in a sense of satisfaction and well-being for them, as they continue to reside in their area. Hence, the study findings indicate that satisfaction is the main component of SWB among the elderly Orang Asli Seletar people.

## **6. Conclusion**

In conclusion, the findings of this study provide a basic overview of the SWB of the elderly Orang Seletar. Although the measurement of well-being objectively shows that the Orang Asli elderly Orang Seletar lives in poverty and lags behind compared to the mainstream society, however subjectively their well-being is good, and there is change. Based on the findings of the study, the concept of SWB for the elderly Orang Seletar is tranquillity, awareness, comfort, sufficiency, satisfaction, happiness, and preference/favorite while their well-being domain is physical health, mental health, family, and community, sea and nature, culture preservation, basic need, education and spiritual. All well-being domains are about the identity of Orang Seletar. The poor living conditions from mainstream glasses do not reflect the elderly Orang Seletar feel. Measurement of the well-being of elderly Orang Seletar should contain dimensions relevant to Indigenous People and be informed by their value and preferences. By having an accurate measurement well-being of the elderly Orang Seletar can guide the government in planning and implementing development to improve the standard of living of the community. Therefore, this concept can provide a holistic picture of the well-being of the Orang Seletar and thus serve as a guide for further research to improve the quality of life of elderly Orang Seletar.

## **7. Limitations**

The current study had certain limitations. To begin, because the data mostly represent the experiences of Malaysian Elderly Orang Asli individuals, it is critical to investigate the experiences of survivors from other settings and cultures to further understand and validate the findings. Another major drawback is the participants' intrinsic biases, sometimes known as key informant bias. As a result, the authors cannot claim that the opinions of the research participants are uniformly typical of persons with SWB experiences. Finally, because of the limited sample size, the results may not be typical of the total population and may not be generalizable to all

Malaysian indigenous with SWB experiences.

**Author contributions:** Conceptualization, MRR and MAAR; methodology, MRR, MAAR and MLJ; validation, MRR, MNDA and ART; formal analysis, MRR, MAAR and MNDA; investigation, MRR, MAAR, SA and MLJ; resources, MRR and MAAR; data curation, MRR, MNDA, SA and ART; writing—original draft preparation, MRR and MAAR; writing—review and editing, MRR, MAAR and MNDA; supervision, MRR; project administration, MRR; funding acquisition, MRR and MAAR. All authors have read and agreed to the published version of the manuscript.

**Funding:** The authors are thankful to the Ministry of Higher Education Malaysia for the award of the Fundamental Research Grant Scheme—FRGS/1/2019/SS06/UPM/02/4 for the financial support.

**Acknowledgments:** Some of the data and contents in this paper were excerpted from the research of Pembentukan Pengukuran dan Kerangka Model Bersepadu bagi Kesejahteraan Warga Emas Orang Asli di Semenanjung Malaysia (Development of Measurement and Integrated Model Framework for the Well-Being of Orang Asli Elderly in Peninsular Malaysia), and to those who were involved in this research.

**Conflict of interest:** The authors declare no conflict of interest.

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