The support and influence of the family on the career decisions of Young Orang Asli in Selangor

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ABSTRACT

The government's development agenda is applied to all communities, especially indigenous populations, in the fields of education and the economy. In order to achieve and preserve the living well-being of indigenous communities, a development programme is provided that includes the provision of high-quality human resources, such as youths, who can improve their families' standard of living. It encompasses not just economic activities but also elements of family, education, and social development. In addition, this article aims to identify the influence and support of families such as parents in helping young natives make decisions to choose a job that can improve the well-being of the community and their families, especially in economic terms. This study is quantitative and has a survey-style design. A survey instrument that was given to 281 indigenous teens in the state of Selangor at random was used to collect the survey data. Research has shown that the majority of indigenous teens' decisions to work are influenced by and dependent on their families, particularly their parents. A contributing component to the results was the motivation to support their families' economic growth. This study suggests that, despite their poor economic and educational standards, indigenous societies have strong family relationships. Young indigenous use their family bonds as a source of motivation while making decisions about their work.

Contribution/ Originality: Previous studies on ideology among Orang Asli in Malaysia usually relate to issues related to their education, living standard, belief and customs. Meanwhile, this article contributes to the knowledge by identifying and examining the support and influence of the family on the young Orang Asli career decisions.

1. INTRODUCTION

From a linguistic perspective, the words orang and asli are combined to form the phrase Orang Asli, according to Carey (1976). Asli is derived from the Arabic term "Asali," which means "original," "well-born," or "aristocratic," or "someone of good breed and lineage." The word "Orang" has a well-known connotation and is often translated into English as "People." Thus, Orang Asli means the original or first people (Hamid, 2014). The Orang Asli are also called "dwarf people and pygmies" (Hamid, 2014) "pagan races" (Skeat & Blagden, 1906) (Temple, 1907) "Sakai" (Carey, 1976) and "Aborigines" (Endicott, 2016; Peter, 1952). However, the term

"aborigines" has become obsolete because to its negative connotations, which include "primitiveness," "underdevelopment," and "backwardness." The word "sakai," which has a bad connotation of slavery, evokes disdain in the same way. Skeat and Blagden's 1906 book "The Pagan Races of the Malay Peninsula" popularised the phrase "pagan races," which now refers to the Jakun, Sakai, Semang, and Orang Laut nonreligious societies. It is also believed that the terms "pygmies" and "dwarf peoples" have negative connotations, referring to being small and having simple brains, respectively (Hamid, 2014). In the meantime, Subramaniam (2015) asserts that Orang Asli are commonly referred to be indigenous people globally. In the context of their settlement, the Asli people were also referred to as Orang Hutan and Orang Bukit (Omar & Yahaya, 2018) as well as Orang Darat, Orang Dalam, Orang Dusun, Semang (North), Sakai (Central), Jakun (South), and Orang Bukit (Mohd-Nizam, 2001).

The Orang Asli belongs to the largest ethnic group known as bumiputeras, which also includes the Malays, the natives of Sabah and Sarawak, and other people. They are different from other Peninsular Malaysian bumiputera citizens due to their unique characteristics.

When a person self-identifies as indigenous, or names themselves as such, they are complying with the provisions of Malaysian law, which was established in 1954. In particular, the interpretation of Orang Asli under Malaysian law is specified in Article 160(2) of the Malaysian Constitution as being Orang Asli of the Malay Peninsula. In Act 134 (Aboriginal Peoples Act 1954, Revised 1974), Clause 3 (1) specifies who can be recognised as Orang Asli. That interpretation is as follows:

3. (1) In this Act an aborigine is-- (a) any person whose male parent is or was, a member of an aboriginal ethnic group, who speaks an aboriginal language and habitually follows an aboriginal way of life and aboriginal customs and beliefs, and includes a descendant throught males of such persons;

(b) any person of any race adopted when an infant by aborigines who has been brought up as an aborigine, habitually speaks an aboriginal language, habitually follows an aboriginal way of life and aboriginal customs and beliefs and is a member of an aboriginal community; or

(c) the child of any union between an aboriginal female and a male of another race, provided that the child habitually speaks an aboriginal language, habitually follows an aboriginal way of life and aboriginal customs and beliefs and remains a member of an aboriginal community.

1.1. Background of the Study

Malaysia's Department of Estimates said that as of 2018, there were 178,197 indigenous people living in the country, making up around 0.5 percent of the country's overall population. Senoi, Negrito, and Malay Proto are the three indigenous tribes of Malaysia.

Despite being classified as a minority in this nation, the government does not exclude them from the development agenda, not even on a moderate and limited scale because of certain considerations like geographic location (Mazzlida & Ruhizan, 2016). The development programme cuts across racial, geographic, and religious divides. It is integrated into the national economy through its belief in the full settlement of indigenous people, including basic infrastructure and facilities and their participation in the market economy (Choy, Ariffin, & Pereira, 2010).

This is combined with the seriousness of government agencies via the Department of Indigenous People's Development or in Malay Jabatan Kemajuan Orang Asli (JAKOA), which serves to bring the development agenda to indigenous communities in an attempt to lower rates of poverty and income disparities, improve health and education, and create links, like a highway, between impoverished communities and communities outside of their borders. It seeks to make sure that improvements in the social and economic spheres of indigenous people can be made while preserving their culture (Wee, Mohamed, Jamiran, Abidin, & Sam, 2013) and enhancing their general well-being (Yew, Ramlan, & Ahmad, 2019).

2. LITERATURE REVIEW

2.1. A Study on the Influence of Family in Choosing a Career

One aspect of future planning that must be prioritised is the decision-making process about a career (Yunusa, Jaafar, Ismail, & Othman, 2022). The future of people and their families is actually impacted by this crucial time. Furthermore, according to Koçak et al. (2021) a person's profession choice might affect their overall happiness and well-being, among other aspects of their life (Pisker, 2022). Additionally, Pisker (2022) asserts that choosing a career is a dynamic and complex process that is shaped by interactions between people and their surroundings. Choosing a career is therefore crucial for teenagers, as they are going through a period of physical, psychological, and social growth in preparation for the future (Omar, Zaman, & Aziz, 2021). Furthermore, a person's level of confidence in their capacity to participate in and complete tasks related to choosing and committing to a career is a key component of self-efficacy in vocational decision-making. Teenagers who believe they are capable of making wise job decisions are therefore more likely to plan and explore their career options, discover interests related to their careers, put a lot of effort into achieving their goals, and hope to attain exceptional professional outcomes (Xing & Rojewski, 2018). Teenagers, however, sometimes require the opinions of others when making career decisions, particularly those of their family members, including their parents. This is because, in the words of Xing and Rojewski (2018) parents in particular are a major factor in motivating teenagers to consider their professional interests and aspirations. Thus, family influence in this context is defined as the support that family members provide to an individual in making a decision about the type of work they will do (Ab Rahman & Ab Wahab, 2021) regardless of whether that decision is to choose the same line of work as their parents or to choose a different line of work based on their own opinions and the knowledge that their parents have provided (Yean & Chin, 2019). The issue is, even while adolescents are capable of making their own judgements based on the ease with which information can be acquired, particularly in various mediums like social media, why does the family still have a say in the job decisions that they make?

According to a study by Khairul and Salina (2018) teens still require parental guidance while making any kind of decision, including selecting a career. This is a result of the fact that the majority of teens still lack work experience and lack the necessary maturity to make wise career decisions. Conversely, Yunusa et al. (2022) contend that parents are a child's greatest source of guidance when it comes to choosing a vocation. This is a result of some parents believing that their children won't make decisions without their permission. The study of Nadzri, Rosli, Bakar, and Baharudin (2015) also found that families, especially parents, are strong drivers that can influence family members such as children in making decisions about choosing a job. The decision is influenced by two factors: the parent's commitment factor and their background. Education level and total family income are examples of background influences. A child's decision to pursue a professional career is influenced by both material and moral support, which includes parental guidance on the working world and regular conversations with children about the topic of work. In the meantime, Ismail and Mohamed (2021) discovered in their research that parents also have an impact on their children's career decision-making. This is due to the fact that the parental-led family institution is the most important socialisation factor in the development of each family member's cultural inclinations and values. In connection with that, each action and viewpoint of parents or elder siblings contributes to the development of an individual's long-term norms and values.

Koçak et al. (2021) assert that family influence is highly effective in influencing job decisions because families help their children through difficult periods related to their careers and other challenges, impart social values, provide financial support, and transfer knowledge and experience. Families have a big impact on how their kids develop their self-concept, their interests and values, and their positive and negative views on the world of work. In the meantime Mahmud and Adnan (2023) assert that a person's interest and propensity towards issues, particularly those pertaining to their future, are reflected in their parenting style. Children's inclination to form a

human identity and make a job choice is influenced by possessive and caring parents. Social support, parenting style, and the activities parents do to mould their children's lives are all components of parental career behaviour.

According to Pisker (2022) a family culture supporting specific values, beliefs, and practices that are shared and handed on to family members in influencing the way family members interact is a prerequisite for such a parenting style. The religious beliefs that set apart Asian families from Western families have an impact on the values and customs that grow up within the family. This means that when kids respect parental authority, obey their parents, uphold social peace, and understand the value of doing one's part in society, it influences their job decisions. In the meanwhile, Hashim and Abd Latib (2020) examined how parental influence affected the employment decisions of their offspring.

Children who are content with their work and more receptive to different points of view exhibit positive outcomes. According to Yean and Chin (2019) findings, children are more likely to select ideal careers if they observe their parents having a steady career, fulfilment, achievement, prestige, social position, and a comfortable living. Parents serve as exemplary figures for their offspring. However, children prefer to pick their own careers when they witness their parents whining about their employment. The children's lack of dedication to the work results from feeling compelled to complete it, which is a negative consequence. So, when their children are faced with such choices, parents who want to motivate them should offer them spiritual guidance, financial help, moral support, and advise.

2.2. Family Relationships in the Indigenous Community

In the Orang Asli society, social ties between families and tribes are valued highly (Mohamad-Sufaisul, 2019). This is consistent with the extended family structure, which is characterized by ties shaped by culture, particularly social culture, language, parenting styles, and geographic location Benita, Findlay, and Kohen (2017). But according to a study by Sa'adah and Seong (2019) their family structure is similar to the Malay community's family structure in general. They preserve family ties by utilising calls that represent their family structure in spoken language when they address and greet each member of their family according to their status, such as mother, father, siblings, grandfather, grandmother, etc. The importance of the solid and intimate bonds within a family can also be reflected in family calling. This family moniker also helps foster respect amongst family members, regardless of a person's status or way of life. However, the Orang Asli notion of a family is based on the roles of the mother and father, according to Misnaton, Yusof, and Awang (2015). However, in this community, a parent is more than just a mother and father. To bridge the gap left by absent parents, other family members and relatives stepped in. The parents were conceptually replaced by other family members, such as grandparents, siblings, and parents' siblings. The greater degree of learning engagement and the advancement of the education were facilitated by these family members, particularly the older siblings. Additionally, it's important to consider parental engagement in light of the orang asli community's social and cultural capital. Nonetheless, Chua, Kadirvelu, Yasin, and Park (2021a) state that indigenous people define family as a group of people who are not just biological relatives but also community members, people who have a connection to *nyenang* (ancestors in the Semai language), and people who have a shared cultural heritage. Consequently, rather than genetic proximity, family is determined by certain laws governing relationships (Chua, Kadirvelu, Yasin, & Park, 2021b). Accordingly, from the perspective of the Orang Asli, family processes were represented by five interconnected dimensions of functioning: sharing of duties and responsibilities, group decision-making, putting the welfare of the community first, sharing of information and resources, and willingness to cooperate with all. Because well-being is viewed as a collective whole rather than an individual's, family and community interactions are very important to the Orang Asli, which makes this subject significant (Mohd, Siti, Shahrul, & Mohamad, 2017). In actuality, their familial relationships transcend boundaries, as seen by the fact that their departed family members and ancestors are still revered for advice, kindness, and wellbeing (Wahab, Abdullah, Astuti, & Akmal Rohaizad, 2020). Adam, Saper,

Handrianto, and Rasool (2022) note that some indigenous societies, like the *Kensiu* ethnic group, have taboo topics that even family members find offensive and have restrictions on familial connections. For instance, face-to-face meetings between daughters-in-law and vice versa are prohibited. Additionally, the son-in-law is not permitted to speak with or meet in person with the mother-in-law. Siblings who are still single are prohibited from communicating or meeting in person with their brother or sister-in-law. They are not permitted to communicate, nor are they permitted to say their names.

Researchers have looked at a variety of characteristics of family interactions in the indigenous community, including education, language, and culture. The family affects indigenous children's learning, whether in a way that is perceived as beneficial or detrimental (Abdullah, Karim, Alias, Shaban, & Mamat, 2021). According to a research by Yew et al. (2021) family members, such older sisters, helped out financially to maintain the family when their mother was away. An aunt, who was illiterate, took responsibility for making sure her siblings finished their homework. As an additional illustration, elder siblings may send their sibling to kindergarten and make sure he or she was in class securely before they left.

Nonetheless, research indicates that parents in indigenous families, in particular, do not place much value on their children's education (Wahab, Talib, Abdullah, Mottan, & Dawi, 2016). According to Ghazali, Omar, Halim, and Hasni (2017) parenting abilities and a constructive approach towards education are the two key things that Orang Asli community today lack. The present parenting situation necessitates different parenting skills and attitudes because Orang Asli children have been exposed to media development and modernization. In Orang Asli cultures, parents still have lower levels of it. According to the Abdullah et al. (2023) study, some parents who are indigenous are also ignorant of the benefits of education for bettering their own and their children's life. A non-formal schooling background is a contributing factor to this circumstance. While some people go to elementary school, the majority drop out until grade 6 or only attend till grade 3 (Hanafi, Ahmad, & Ali, 2014). Furthermore, a lot of them leave school early to marry young and start working to support their families. Indeed, the majority of Orang Asli parents marry young, which leaves them ignorant of the family (Hanafi et al., 2014). Kids who skip school get no reprimands from their parents. Parents remain silent, however, because their out-of-school children can assist with homework or go with them to the forest to gather food. A parent gives the school complete control over their child's education. Parents of students have the expectation that educators and educational institutions will mould their children's morals and oversee their schooling. It's true that some parents don't give a damn about their kids' health, school-related or not. In fact, some parents look on their kids to contribute to the family's means of subsistence. Parents and the Orang Asli community are among those who still view school as a place to send their kids to play and eat rather than as a place to get an education (Ghazali et al., 2017). Therefore, it can be said that even in the context of social mobility, from the perspective of cultural capital elements, middle-class families give their children social advantages, increasing their chances to rise socially and keep from falling behind. However, in reality, the indigenous community receives little advantage, particularly in the area of education (Farah, Nor, Azizan, & Zarina, 2021).

However, a study conducted in 2013 by Hamidah, Abdul, and Khalip (2013) discovered that children do not experience any difficulties learning when their parents do not assist them in doing their homework or getting ready for school. Nor, Sukimi, Nor, and Pembangunan (2018) stated that parents of indigenous descent have a say in shaping their children's destiny, particularly when it comes to picking a profession. When parents are highly conscious of schooling, situations like these may arise. Furthermore, even if some of them have never attended school, parents and guardians have a good attitude and perception towards their children's education. This circumstance reflects the realisation of Orang Asli children that education can not only help them improve and advance personally, but also influence the destiny of their family and the Orang Asli community at large. As per the findings of Wahab et al. (2016) youngsters exhibit optimism over their reliance on parents who function as

role models and provide guidance to them regarding education and future educational prospects. This demonstrates how essential parental leadership is in influencing children's educational ideas and trajectory.

According to Ezzah and Nurshahirah (2020) native parents offer a conducive learning environment in which they do not expressly forbid their children from using other languages. Parents who care deeply about the heritage language's preservation also want their kids to preserve it, which calls for the parents' involvement in the process of language preservation. However, parents that expose their children to other languages from an early age will actually be better able to keep and preserve their ancestral language. They think their language will always be used, which makes sense. The fact that these parents have such a high opinion of bilingualism may stem from their own experiences of learning a language and from the fact that they consider bilingualism to be a healthy parenting style. According to Intan (2022) Orang Asli children can create their own identity by utilising traditional customs, such as learning their family language from an early age. Moreover, this identity influences their perceptions of the outside world, other people, and themselves. In addition, the indigenous people have comfortable lives in their communities due to cultural influences, ancestors' practices, and local beliefs. This is also one of the elements that fuels the Orang Asli people's hostility, in different forms, to the advancement of education. However, even though Orang Asli children have been exposed to Malay language, Ahmed and Yusop (2020) demonstrates that the influence of mother tongue is still strong in these children. This is a result of the fact that they are interacting with their parents, grandparents, siblings, and other family members. When close relatives communicate in their mother tongue during everyday encounters, the language is passed down to them.

3. RESEARCH METHODOLOGY

This study uses survey research as a research design and is quantitative in nature, examining factors related to a job selection among Orang Asli youths in Selangor. The information was gathered by the use of a questionnaire that was given in person to 281 Orang Asli youths from six districts in Selangor Malaysia, namely, Kuala Langat, Klang, Petaling, Hulu Langat, Gombak, and Hulu Selangor.

Based on the conceptual framework of previous studies on the tendencies of students, undergraduates, and youth in terms of job selection, the questionnaire items were developed. These studies included research by Maziah (2005); Ishak (2015); Kalaiselvi and Lai (2018); Mohamad and Abdullah (2018); Nor et al. (2018); Hashim and Abd Latib (2020) and Yahya and Mahmud (2021) as well as Hasmiza and Er-Ah (2022). 52 elements in all, comprising both extrinsic and intrinsic aspects, were developed. These include things like the impact of peers and family, financial gain or power, the nature of the job and one's knowledge of it, the work environment, the closeness of one's house and public spaces to the place of employment, one's educational background, one's passion and drive, the influence of local leaders, and one's religious and philosophical beliefs. Three academic experts with backgrounds in psychology, new convert management, indigenous community development, and da'wah from higher education institutions verified the item. A simple nominal "Yes and No" scale was employed in this investigation. Descriptive analysis was used to examine the research data in order to address the research questions and achieve the study's objectives.

Table 1. Average education background of respondents.

Education	Frequency	%
Primary school	94	33.5
Secondary school	130	46.3
Collage	14	5.0
University	7	2.5
Don't go to school	36	12.8
Total	281	100

4. RESEARCH FINDINGS

4.1. Demographic Profile of Respondents

4.1.1. Education Background

According to Table 1's data, out of the 281 respondents, 36 (12.8%) were not in school, 94 (33.5%) were in the primary school rank, and 130 (46.3%) were in the secondary school rank. Of the respondents, 7 (2.5%) were in universities, and 14 (5.0%) were in colleges. Out of 281 respondents, 245 had completed their schooling, indicating a yearly rise in the proportion of indigenous youth pursuing higher education.

Table 2. Average academic achievement of respondents.

Academic achievement	Frequency	%
Ujian Pencapaian Sekolah Rendah (UPSR) (Primary school achievement test for English)	76	27.0
Penilaian Tingkatan 3 (PT3) (Lower secondary assessment for English)	42	14.9
Sijil Pelajaran Malaysia (SPM) (The Malaysian certificates of education for English)	65	23.1
Sijil Tinggi Persekolahan Malaysia (STPM) (The Malaysian higher school of certificates for English)	3	1.1
Skills certificates	10	3.6
Diploma	9	3.2
First degree	4	1.4
None	72	25.6
Total	281	100

4.1.2. Academic Achievement

Table 2 data indicates that, on average, 72 respondents did not achieve academic success in school. However, this does not necessarily mean that indigenous teenagers are not motivated to learn. Conversely, out of the 281 respondents who are indigenous teenagers, 209 have achieved success at different educational levels. These include UPSR 76 individuals (27.0%), PT3 42 individuals (14.9%), SPM 65 individuals (23.1%), STPM 3 individuals (11.1%), Certificate of Skill 10 individuals (3.6%), Diploma 9 individuals (32.2%), and Bachelor Degree 4 individuals (1.4%). Based on these statistics, researchers suggest the advancement and growth of facilities offered to the government that support the learning process together with parents of these groups' growing open minds about their future orientation are the factors that can help indigenous education.

Table 3. Influence and family support in job selection among orang Asli youth in Selangor.

No	Item	Yes	%	No	%	Total
1.	I like to work in the place where my father/Mother/Family works.	124	44.1	157	55.9	281(100%)
2.	I love working to add my family's income.	265	94.3	16	5.7	281(100%)
3.	I work because my parents/Family told me to work.	116	41.3	165	58.7	281(100%)
4.	I work because I want to repair my home/My family.	230	81.9	51	18.1	281(100%)
5.	I work because I want to make my parents happy.	251	89.3	30	10.7	281(100%)
6.	I work because I want to help my younger brother/ Elder brother/Sister school.	179	63.7	102	36.3	281(100%)
7.	I work because my father/Mother isn't working.	160	56.9	121	43.1	281(100%)
8.	I work because of the parents who told me about the job.	147	52.3	134	47.7	281(100%)
9.	I love working in places that have become a family tradition.	138	49.1	143	50.9	281(100%)

4.2. Influence and Family Support in Job Selection

Based on Table 3, there are some items that have a percentage score of more than 50% in the "Yes" section, as an indication that the selection of some job done by Orang Asli teenagers has influence and support from families including their mothers and fathers as in items 2, 4, 5, 6, 7 and 8. Research indicates that indigenous youth labour in order to supplement their family's income (item 2: 94.3%). The desire to enhance the family's financial situation

influences the decision to work. This occurs when their families' financial situation is determined to be below the poverty line. Then, research indicates that youngsters of indigenous descent labour because they wish to please their parents (item 5: 89.3%). They want to please their parent, but why? They observe the financial circumstances of impoverished households. Working helps them to provide for their family's necessities, improve the family's finances, and generally make their parents happy. Additionally, native teens report that they work because they wish to relocate or repair their family house (item 4: 81.9%). Their choice to labour is also influenced by the survival of their siblings. That is to say, they worked to raise family members' academic achievement because they understood how important it was for them to have an education (item 6: 63.7%). It also shows how capable they are of seeing how education might improve their family's quality of life. With a score of 56.9%, item 7—"I work because my father/mother is not working"—reveals a result related to item 2. It may also have something to do with young indigenous people choosing to work to support their families' economic lives. The information and knowledge that parents and other family members possess is a factor in the employment of indigenous teens (Item 8: 52.3%). Family members assist them in choosing a job because they have little experience and understanding about certain jobs.

In contrast, as shown by items 1, 3, and 9, three of the questions in Table 3 had percentage scores in the "No" section greater than 50%, suggesting that native youths' choice of employment is not impacted by their family, especially their mothers and fathers. Research demonstrates that native youths' decisions to work are unrelated to the support and influence of their families, when the latter do not request that they work (item 3: 58.7%). They prefer not to work in the same location as their parents, even if they choose to work (item 1: 55.9%). It follows that their dislike of working in an environment that is steeped in family tradition (item 9: 50.9%) is hardly unexpected.

5. DISCUSSION

Overall, the study's conclusions demonstrate that families have an impact on the choices indigenous teens in Selangor make about their employment. Research indicates that, with regard to character, personality, education, and job development, adolescents' professional development is particularly impacted by the quality of their family ties (Yahya & Mahmud, 2021). This result is consistent with a study conducted by Nor et al. (2018) which found that the majority of indigenous parents encourage their children to pursue careers in any sector. Indigenous societies also exhibit optimism, since they consistently anticipate that their children will find fulfilling careers as adults. As a matter of fact, this circumstance can also subtly inspire pride in local communities and families. The situation, according to Mohamad-Sufaisul (2019) demonstrates how important social links between families and tribes are to indigenous people's communities. In terms of finances, the family has the biggest impact on the adolescent's desire to better the family's financial situation. When their families' economic standing is determined to be below the poverty line, this occurs. Ramli (2024) reports that there is still a significant percentage of poverty among indigenous people. The statement aligns with the conclusions of Hassan, Umar, and Razali (2022) and Mohamad, Muhamad, Mohamad, and Jabil (2021) which indicate that there is ample evidence to suggest that indigenous peoples remain fixated on economic and developmental matters, impoverished, and viewed as retreating from contemporary trends dominated by majority societies. Put another way, even with all of the government's initiatives and projects, their economic situation is still unacceptable (Muhammad-Wafi, 2020). According to Muhammad-Wafi (2020) studies regarding the indigenous people of the state of Selangor who reside in outlying settlements and urban areas exposed to modernity currents reveal that, in comparison to prime-current societies, their economic conditions have not improved. Due to the current economic climate, parents and indigenous families now expect their children to assist in securing a living for the families in which they finally chose to work to raise the standard of living for themselves and their families (Yew et al., 2021). Furthermore, as per Hanafi et al. (2014) parents who do not place a high value on their children's education and do not give a damn if their kids show up for class are typically the ones who expect their kids to work to support the family. The study

conducted by Zulkefli, Abdul Ghafar, and Muhammad Yusuf (2023) revealed that the choice of employment among the indigenous youth in Selangor was not significantly linked to their aspirations to progress academically, such as pursuing higher education to enhance their family's financial status. Abdullah et al. (2023) also revealed that some parents of indigenous descent are ignorant of the benefits of education for both themselves and their kids. An educational background without formal education is a contributing factor to this predicament. Even youngsters believe that their reliance on their parents influences and guides them towards education and helps to advance their own educational destiny (Wahab et al., 2016). This demonstrates the significance of parental leadership in influencing the direction and way that children will be educated.

6. CONCLUSION

This research illustrates the perception of young Selangor indigenous regarding their inclination to select a profession. Their perspective on how to progress in their education and how it influences career choices has undergone a more optimistic paradigm shift. Furthermore, there are close family relationships in indigenous societies, particularly amongst parents who have the power to shape their children's professional paths. Family environmental elements have a significant role in it, particularly when considering the goal of enhancing the economic well-being of indigenous peoples. Selecting a career is a crucial aspect of an individual's personal growth, and as such, it must be made with great consideration as decisions made now will affect these choices in the future. Further research is needed to determine whether and how a suitable family-bonding strategy might enhance the standard of living and overall well-being of indigenous people, hence fostering the development of high-caliber human capital that will influence their career decisions.

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