Is There a Future for Indigenous People? The Application of the Ethnography Future Research to Assess the Indigenous People Sustainability

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ABSTRACT: This study explored possible scenarios for the future of the Indigenous Peoples' sustainability linked to the SDGs goal elements by applying the Ethnography Future Research (EFR) synergized with Indigenous methodologies. The study applied interview techniques, storytelling, and sharing-talking circles to collect data, and involved 31 selected informants representing social segments of the Serawai, an Indigenous People in Bengkulu Province, Indonesia. The study employed domain, taxonomy, componential, and cultural themes analysis. The research findings showed that the EFR combined with the indigenous research approach can identify and comprehend the sustainability indicators of Indigenous People. The indicators were obtained through scenarios formulated by research participants including optimistic, pessimistic, and most likely scenarios. The ERF synergized with indigenous research methods facilitated Indigenous Peoples to determine their future based on Indigenous perspectives and allowed researchers to involve Indigenous Peoples in the entire research process. The research findings had been a significant source of data and information in the process of drafting the Regional Regulation on Indigenous Peoples in Bengkulu province.

KEYWORDS: ethnography research future, Indigenous Peoples, Indigenous research method, sustainable developments goals, sustainability indicators

I. INTRODUCTION

Indigenous Peoples play a unique and valuable role in promoting sustainable socio-cultural and environmental resource management. Indigenous Peoples' territories, for example, are home to 80 percent of the world's biodiversity [1]. Similarly, Indigenous Peoples' food chain network system leads to a sustainable livelihood system that ensures food sovereignty and welfare. As a result of discrimination, historical injustice, and the inability or lack of political will to protect their rights to lands and territories, Indigenous Peoples are most likely to be left behind, as evidenced by approximately 370 million people living in poverty worldwide [2].

The knowledge, culture, natural resource management practices, food sovereignty, and Indigenous Peoples innovations have contributed to sustainable development [3]–[5]. These aspects link to the main elements of the 2030 Agenda as invaluable in contributing to the SDGs' achievement. Indigenous Peoples' specific roles and challenges are at the heart of critical issues across the SDGs. Indigenous Peoples, for example, play a crucial role in ensuring global food and nutrition security. In terms of sustainability, indigenous-managed ecosystems outperform non-indigenous ecosystems. Indigenous Peoples and climate action have an inextricably linked relationship. Finally, Indigenous Peoples link to an essential component in promoting peaceful and inclusive societies [6].

The Sustainable Development Goals (SDGs) are 17 goals and 169 targets to track global progress toward long-term, sustainable, and inclusive development [7]. The SDGs, ratified by 193 countries in September 2015, aims to balance economic, social, and environmental sustainability while emphasizing inclusivity, shared prosperity, and shared responsibility [8]. The SDGs are regarded as universal, as they apply to both high- and low-income countries. Regional and civil society organizations made significant contributions to the goals, influencing the final configuration of the goals and targets [9].

Indigenous communities have reason to believe that the Post-2015 Agenda will be a catalyst for change. For starters, an unprecedented process of extensive engagement and negotiation with stakeholders from all sectors develops and approves goals. This process should include Indigenous Peoples. Second, the SDGs are based on human rights to ensure that no one, especially the most vulnerable, is left behind, ushering in a new era of engagement for all. Third, the SDGs stress the importance of striking a balance between people and the environment [10]. The 2030 Agenda are all relevant to Indigenous Peoples.

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Many researchers from various perspectives have evaluated the SDGs' goal attainment. In business and construction industries, for example [11], [12], cities and carbon emissions [13], marine resources [14], energy projects [15], health [16], [17], food system [18]. Allen et al. [19], [20] investigate the level of assessment and methodology used in an independent, evidence-based evaluation of Australia's progress toward the SDGs. Using quantitative reviews, Huan et al. [21] proposed a new methodological framework for SDG assessment and analysis in Central Asian countries. By calculating the SDG Index, Benedek [22] measured the progress toward achieving the SDG at Romania's local and regional levels. However, these studies have not explicitly focused on assessing the achievement of SDGs at the local and specific level that mainstreams Indigenous People.

Indigenous scholars, in particular, have expressed concern that the goals do not take Indigenous world views or priorities into account [10], [23]. Indigenous perspectives are still largely missing from the agenda. For example, the plan mentioned Indigenous Peoples only six times and did not mention culture as a development dimension in the SDGs [10]. Culture is not mentioned in the SDGs and is only mentioned five times in the set of targets and indicators. Culture (and, for that matter, the survival of indigenous cultures) is valued solely as a means of achieving sustainable development goals [10]. As a result, "we must go beyond the UN's global targets to identify partnership goals that will foster our ability to achieve the SDGs for Indigenous Peoples 2030" [24]. Building on this, Smith and Spencer [25] argue that partnerships to achieve the SDGs will be relevant to Indigenous Peoples only if there is a collective acknowledgment of the past and an understanding of what Indigenous People seek to achieve.

The concerns expressed by indigenous scholars [10], [23], [25] have inspired the researcher to raise another problem: Is there a future for Indigenous Peoples concerning the SDGs goal attainment 2030? This study aimed to explore possible scenarios for the future of Indigenous Peoples' sustainability linked to the SDGs goal elements by applying the Ethnography Future Research (EFR) synergized with Indigenous methodologies.

From 2003 to 2005, the researcher worked with Indigenous Peoples living close to the protected forest and national park in Bengkulu province, Indonesia, to create a framework for conflict resolution between the government and Indigenous Peoples regarding conservation forests. In 2019, the author conducted a research project in the area to investigate community sustainability in preparation for the Bengkulu's Provincial Regulation on Indigenous Peoples. When the researcher first met a traditional leader, he said, "What are you searching for from the Serawai Indigenous People?" The village elder's question implied that the study is not as beneficial to them as previous studies. The researcher understood the question well and attempted to persuade the elder that the study would be beneficial to the local community in the future. In these circumstances, the author must establish trust with the locals by sharing and storytelling about Indigenous Peoples' grand strategy to ensure their socio-cultural, economic, and ecological sustainability. The author spent almost three months only looking at how Indigenous People view themselves and their environments. After obtaining the initial information and discussing it with the research assistant, the author returned to campus while analyzing practically all study methodologies considered appropriate for Indigenous People's needs.

The researcher is not a part of the Serawai culture but comes from a more advanced cosmopolitan Indigenous People. As a scholar, the author must delve deeply into Indigenous Peoples and collaborate to achieve a shared future perspective. In other words, future decisions should be based on the preferences and needs of the locals, not on the research findings. Indigenous Peoples must make decisions about their sustainability based on their past and present experiences. They must make space for a better future. To some extent, this way of thinking differs from traditional research methods, which rely on researchers' data to develop conclusions and suggestions [26]. After evaluating several research methodologies from both a Western and traditional research standpoint, the research discussed the Ethnographic Future Research (EFR) approach, synergized with indigenous research. While the author plays the role of a learner, integrating local people in the entire research process is essential to the success of Indigenous People's inquiry.

Because the author will use the research findings in the preparation of Provincial Regulations on Indigenous People documents as an academic text, the research must adequately reflect the wishes and needs of Indigenous People in the long run. These regulations must ensure Indigenous Peoples' socio-cultural, economic, and ecological sustainability. As a result, the policy must consider Indigenous Peoples' future space, which represents their long-term sustainability.

II. LITERATURE REVIEW

The ethnographic futures research (EFR) method was developed in 1976. Future researchers will use a socio-cultural approach to collect perceptions and preferences about alternative possible futures for their society and culture from a sample of interviewees. The method is a transformation of the spirit and methodologies of cultural anthropology and ethnography to meet the needs and challenges of future research [27]. The EFR technique is a long-term research method that benefits scholars and society. This strategy allows researchers to collect valuable and potentially actionable data. The EFR will enable participants in the study to learn more about how people think about and meet their future aspirations and needs. As a result, the strategy promotes collaboration between researchers and the general public to design future knowledge [28].

The EFR approach developed a research and learning tool to help people actively increase their anticipating arts skills [27]. The method used interviews where the interviewee and the researcher worked together to create a series of scenarios. Typically, researchers asked interviewees to provide three scenarios: optimistic, pessimistic, and most likely. According to Textor [27], a

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scenario is a story, an imagined future history related to specific events that might or are likely to occur. Forecasts and projections are not the same as scenarios. Textor [27] provides another technique used in the EFR method. He believes that researchers should structure every interview to some extent. For example, when conducting an interview, the researcher must establish the interview's focus so that the interviewee is aware that the researcher is not interested in other topics. As a result, the discussion can lessen the danger of bias, which should be the interview's purpose.

As the interviewer, researchers try to provide enough structure to cover all of the essential subject areas that interest researchers. The interviewee must be in charge of the entire interview process, while the researcher acts as an active, sensitive, sympathetic listener, non-directive stimulator, and cautious writer [27]–[29]. Researchers can use a tape recorder, but they must first obtain permission from the interviewee, whether or not they want to record. The researcher should show interest in the interview, offer encouragement, and ask questions as needed, both substance and style[27]. Furthermore, the researcher's questions should be non-directing, non-judgmental, and non-manipulative [29]. These suggestions aim to achieve reasonable clarity, completeness, contextualization, and coherence. The EFR interview is a multi-session, open-ended discussion that can last as long as the interviewee wishes. A typical EFR project, according to Textor[27], entails interviewing a group of 10 to 30 people.

The EFR demonstrates how people can use self-determination to their benefit as an approach that promotes research whose findings society can use [30], [31]. Participating in research initiatives, collaborating with researchers, and making their own decisions can help local communities learn self-determination [32]. As a result, EFR researchers must prioritize and comprehend Indigenous knowledge and values to promote self-determination as an underlying goal of research initiatives [30], [33]. Participants in the EFR study speak about the future as if it were already here. The method allows for the discussion of the future with society. Even though the EFR technique differentiates between optimistic, pessimistic, and most likely scenarios, a scenario is essentially a story[27]. As a result, this technique has the potential to tell future stories because storytelling is a component of indigenous cultures that still practice oral traditions [34], [35], the EFR helps plan for community sustainability and resilience because it incorporates storytelling into future scenarios [36], [37]. Overall, the EFR is a valuable tool for culturally appropriate future planning for Indigenous People. This method encourages the expression of future stories without forecasting. It benefits research participants data-driven and includes people in determining a nuanced, optimistic future.esearchers have a long history of exploiting Indigenous People. The knowledge system oppresses and discredits Indigenous Peoples through colonization and, eventually, unethical research activities [35], [38]. Traditional societies are frequently denied access to information and harassed by researchers [39]. When Indigenous Peoples agree to participate in research, they are subjected to 'helicopter research,' in which researchers arrive, collect data, and then leave the Indigenous Peoples with the data, leaving the community with nothing [26], [40], [41]. Researchers must understand Indigenous Peoples' sovereignty regarding ethical and intellectual property rights as holders of knowledge and data sovereignty [42]. Researchers can avoid ethical violations if they are willing to respect Indigenous Peoples' knowledge and sovereignty, create community-benefiting initiatives, and devote all resources to resolving their problems [43].

The research used the EFR methodology to work with Indigenous Peoples using a relational theoretical framework to build trust and conduct mutually beneficial research [44][28]. Similarly, the researcher must proactively recognize Indigenous Peoples' sovereignty and self-determination through various efforts. It includes developing strong relationships with local people, being transparent and open about the activities carried out, treating community members equally and fairly, demonstrating manners and ethics following local culture through honesty and reciprocity, and acting ethically under local culture [28]. Because it is participatory, action-based, reflective, and allows space to create trust, integrating the EFR as a participatory research technique with indigenous research methodology [44], [45] is an effective and ethical method for working with Indigenous Peoples.

By combining the ERF and indigenous research approaches, Indigenous Peoples can express their future desires and needs. Collaborative research empowers communities by fostering the development of capacities in community development [46]. Involving community members in the research process improves their well-being by making them feel empowered and in control of a process that addresses issues they face in their daily lives [47]. This collaborative strategy gives study participants familiar with storytelling models more power through unstructured, in-depth interviews that are not time-limited and allow them to narrate and tell stories [34]. The information gathered from the project's questions concerning a sustainable future forms the framework for Indigenous Peoples' strategic goals. This research project expects to generate a road map to develop strategic plans for Indigenous Peoples' sustainability

III. METHODS
3.1. Research approach

The research used the Ethnographic Futures Research (EFR) method in conjunction with Indigenous research methods to explore possible scenarios for Indigenous People's future sustainability. The EFR consists of explicit methodological data collection strategies designed to generate new possible or probable futures for a specific culture or population [48]. The researcher hopes to gain insight and identify warning signs of situations that could lead to unfavorable futures,   identify the current and potential future

state of existing knowledge, and discover likely consequences of specific events or conditions within a particular population or culture. Using a 2040 horizon date, the findings of this study produced alternative futures for Indigenous Peoples.

The EFR is based on traditional ethnography and anthropology in that it describes human social life. The distinction between conventional ethnography and EFR is that the former is concerned with past or present cultural patterns. In contrast, the latter is concerned with possible, probable, or projected future cultural practices[48]. This study aimed to provide research participants with a horizon into possible alternative futures, which would then serve as a strategic outline for reference during change planning phases.

However, the researcher believes that in-depth interviews, such as those used in the ERF procedure, must be combined with indigenous data collection techniques such as conversational methods such as storytelling and sharing-talking circles[35]. The primary goal of the storytelling and sharing-talking circles is to discuss three possible future scenarios for the Serawai Indigenous People who live near protected forest areas: the optimistic, pessimistic, and most likely future scenarios based on what emerged from the previous two scenarios.

The researcher interviewed participants for 60–90 minutes to achieve alternative futures. The taped interviews included three scenarios based on the previous two scenarios: an optimistic, a pessimistic, and a most likely future scenario. Interview questions focused on three cultural domains to elicit contributions from previously agreed-upon driving forces of change: socio-cultural, economic, and ecological sustainability, all relevant to the SDGs goals. The importance of role-playing in the success of this methodology cannot be overstated. The researcher had to achieve a high level of circumstances, which necessitated a strong trust relationship with each interviewee throughout the process. Following each session, the researcher transcribed the interview and then coded and analyzed the data, yielding three overall themes that corresponded to the cultural domains.

3.2. Collecting and analyzing data process

The study employed three stages in data collection and analysis processes. The researcher conducted individual in-depth interviews with 31 informants to determine socio-cultural, economic, and ecological sustainability in the first stage. The researcher then transcribed the interview results, described them in a matrix, and coded them to determine the sub-themes of Indigenous Peoples' sustainability and resilience, from most expected to least expected. To obtain a general and comprehensive picture of the research object or the social situation of Indigenous Peoples, the researcher used a domain analysis technique [49]. As a result, the study discovered various domains or categories of community sustainability. This matrix produces a series of sub-themes that must be clarified again in the second phase of the data collection process.

The researcher's ultimate goal was to answer the following questions: (1) How do research participants perceive the future of the Serawai community, especially in terms of socio-cultural, economic, and ecological sustainability? And (2) What key factors identified by the participants seem likely to produce the most desirable outcome for the Serawai sustainability in the next twenty years?
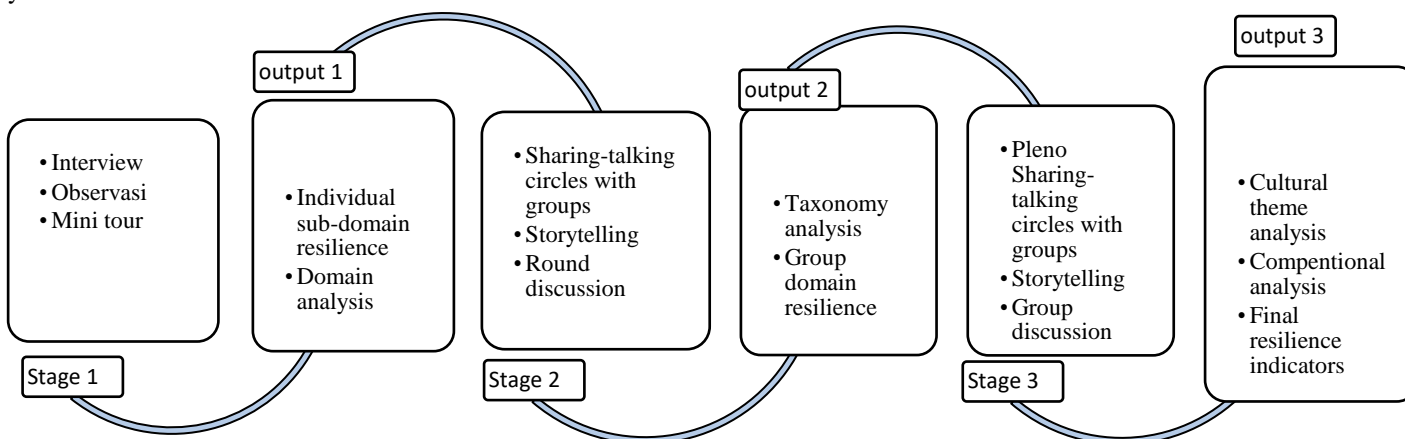

Figure 1. Collecting and analyzing data process

To engage the participants in their first future scenario, optimistic, the researcher set the first stage as follows:
Researcher: "Amir Syah? (Alias). Is that you? It is Udin (Alias)". I haven't seen you in ten years, oh my god. You are more successful and mature now. I used to stay at your house in 2002, just before I started my doctoral studies. It is my first visit to your village in ten years. How are your kids doing? According to what I've heard, your two children are already in college. Congratulations on your accomplishment. So far, I've heard a lot about the situation of your village; there is already a road leading to the garden location, and the road leading to your village is also quite passable by motorcycle. As I understand it, you are now the village leader. According to what I've heard, you've successfully promoted this village compared to ten years ago. How do you manage to be so successful? What advice do you give to rural communities to encourage them to progress?" The discussion lasted about 60 minutes. The researcher brought up several probes during casual conversations to cover three predetermined cultural domains: socio-cultural,

economic, and ecological sustainability. The researcher extended the discussion with the informants to include the Serawai Indigenous People's prospects in the three future domains. The researcher asked the informants to express their views on the future of Tanah Hitam village based on past experiences and current potential for the next 20 years. Personal stories and experiences about Tanah Hitam village supplement the interview.

After finishing the optimistic future scenario, the researcher moves on to the pessimistic future scenario:

Researcher: "Amir Syah? (Alias) Is that you? It is Udin (Alias). I haven't seen you in, oh my goodness, ten years? How is life in your village? Are you still in charge of the village? I've heard that your village is still lagging behind neighboring villages. The village road has yet to construct, and the road to the garden is still impassable by motorcycle. I believe your village was better ten years ago than it is now. I've heard that your children will be unable to attend college. I also heard that many villagers migrated to the city searching for work, abandoning their farms. "What happened to your village?" And the discussion continues for approximately 45 minutes. The pessimistic scenario discussion tended to be shorter than the optimistic scenario due to the nature of the content, which lends itself to emotions of grief, sadness, and depression; Textor [48] suggests it is unhealthy to linger in visions that reflect disappointment and hopelessness about the future.

Following the optimistic and pessimistic scenarios, the researcher brings the participants back to the present day and time. The researcher asked the participants to consider what they believe is the most likely outcome for the village community and what events from the two scenarios may or may not lead to that most likely future. The researcher aims to develop a road map for the locals to achieve the most desirable community future possible and to identify warning signs in time to avoid a disastrous outcome. The following is how the researcher set the stage:

Researcher: "Amir syah (Alias), Is that you?" It's Udin" (Alias). I had just finished walking around the village, looking at its potential and catching up with some old friends. It's incredible your village people. What would Tanah Hitam village look like in the future if the villagers here realized their full potential, in your opinion? What can make the villagers behave the way you want and require? However, you can see that there are still many critical issues in your village. What do you believe the villagers can do to prevent the current problems from becoming a part of your children's and grandchildren's lives?"

The researcher used data collection methods such as sharing and talking circles, discussions, brainstorming, and storytelling in the second stage. Participants sat in a circle in an intimate and relaxed setting, with snacks and drinks to supplement the discussion. During this session, the researcher encourages research participants to share their stories about their experiences as shifting cultivators and their hopes for the future. The author conducted sharing and talking circles with different participants at various times and locations. Each group then discusses the sub-themes identified in the first stage to go deeper. Village elders such as traditional leaders, village formal and informal leaders, and community leaders attended the discussion. Shifting cultivators from the first and second generations make up the second group. The third group consisted of young people and women from the village. The information gleaned from this group's sharing-talking circles is then analyzed using taxonomy techniques [49] to determine the internal structure of the community's sustainability and resilience domain.

In the last stage, the researcher conducted a plenary session that combined representatives from the three groups to discuss the results of the discussions of each group in the second stage. At this last stage, these elements receive responses by adding or subtracting indicators for optimistic, pessimistic, and most likely scenarios. In each sharing-talking circle session, researchers act as listeners and learners while recording the course of the discussion, either through audio-visual or audio recordings. At this stage, the researcher employed componential analysis to analyze the data collected [49] to look for specific characteristics in each internal structure by contrasting elements of community sustainability.

After a plenary session of sharing-talking circles, finally, the researcher analyzed data using the cultural theme approach [49]. The technique aimed to look for relationships between domains related to community sustainability themes mutually agreed upon by the participants. The end product of the whole data collection and analysis process are themes and sustainability indicators sourced and decided upon by the Indigenous Peoples. These themes become the primary material for formulating a Provincial strategic regulation on Indigenous People to protect their customary right.

3.3. Research participants

This approach emphasizes the importance of participants identifying community sustainability in future scenarios that align with the research objectives. The data collection methods used, such as depth interviews, storytelling, sharing, and talking circles, are best suited to the study's objectives. The researcher interviewed 31 people, 21 men and ten of whom were women, to learn about their worldviews and community sustainability. Customary leaders, village heads with three village office staff, informal village leaders, religious figures, influential village figures, village youth leaders, village youth organization leaders, village women activists, and the rest shifting cultivators from the first and second generations are among the informants. Two participants came from two forestry service officers and one Kerinci Seblat National Park officer.

In addition, the study employed a group approach in collecting data and information. The researcher divided the research participants into three groups, consisting of 10-15 participants per group. First, the shifting cultivator group consists of the heads of

farming families who have been farming for more than five years. Second, the village elders group consists of traditional leaders, informal leaders, formal village leaders, and participants representing the first and second generations. Third, youth groups and village women's groups.

3.4. Situating the Research site and Participants

The author researched in the Tanah Hitam village. This village is administratively included in Padang Jaya district, North Bengkulu Regency, Bengkulu province, Indonesia. The village has an area of 5,262 hectares, nearly two-thirds of the site is devoted to cultivation and settlement, and more than 35 percent of the village site is protected forest. The village has an undulating topography with a slope of 35-40 degrees, usually for cultivation purposes. The residential and rain-fed rice fields purpose of occupying flat areas. Two rivers border Tanah Hitam village: Lais river on the left and Padang river on the right. In the 1970s, Serawai People opened the hamlet as shifting cultivators. According to the locals' stories, initially, three families pioneered the opening of a farming area in this hamlet. They have considered the first generation to pioneer the establishment of the Tanah Hitam village settlement.
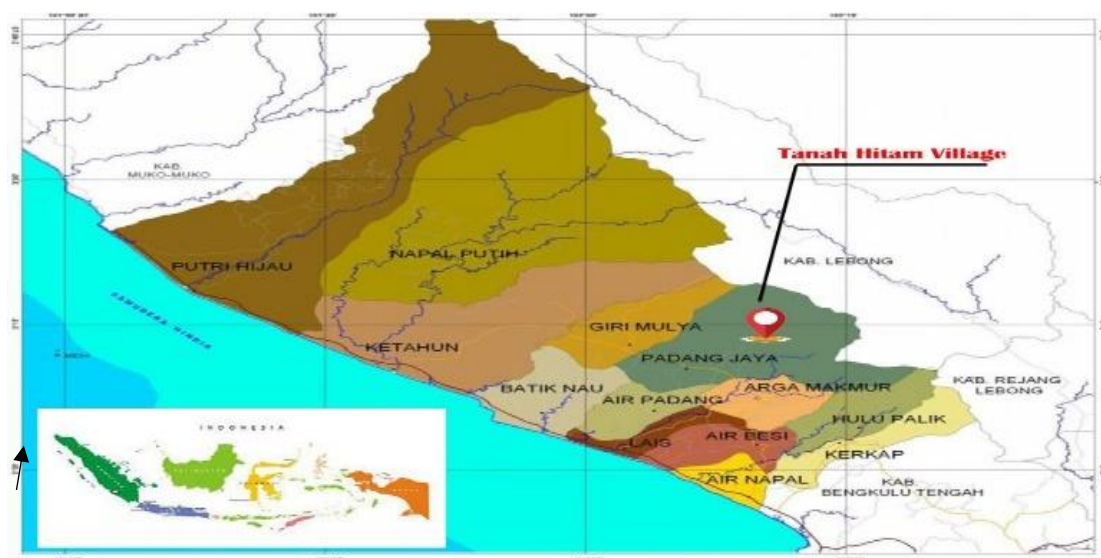

Figure 2. Research site

The Serawai Indigenous People are one of the dominant Indigenous Peoples in Bengkulu, Indonesia. Historically, the public knew that the Serawai were shifting cultivators who lived around the forest. The majority of the Serawai live in the Seluma district. However, they spread to various regencies and even across provinces on the island of Sumatra. The Serawai Indigenous People are well-known for their stereotype of extensive cultivators and are land-hungry due to their shifting cultivation system. Therefore, the public often stigmatizes the Serawai Indigenous People as forest encroachers responsible for deforestation in Bengkulu Province and other provinces on Sumatra Island. In some regions, local people rejected and socially alienated the Serawai people.

The author worked with the Serawai from 2003 to 2005 on a research project to formulate a model for developing forest conflict based on local wisdom. At that time, the researcher discovered that the Serawai Indigenous People had developed a shifting cultivation value and norm system that contained the principles of ecological values oriented towards the sustainability of their environment for hundreds of years. In 2018, the author returned to the life of the Serawai Indigenous People to conduct a study in preparation for the drafting of the Provincial Regulation on Indigenous Peoples. Therefore, the study of the Serawai Indigenous People, in this case, becomes strategic because it will affect their future. Given the characteristics of the Serawai Indigenous People who practice the shifting cultivation system, many Serawai clusters live around protected forests and national parks.

The Serawai Indigenous People in Tanah Hitam Village began to form in the 1970s when a cultivator family cleared a forest grove for agricultural purposes. As the culture of the Serawai People, when their family succeeds overseas, their relatives will automatically follow in the footsteps of their predecessors. Therefore, residents in Tanah Hitam Village always have family relations. At the beginning of the settlement, the Serawai People generally open a village consisting of several huts in the middle of the forest. Therefore, it is not uncommon for Serawai tribal villages to be in the middle of the forest, which is difficult to reach due to limited road access. It took several hours on foot to get to their village.

Concerning the research, the selection of the Serawai Peoples is a pilot project to prepare a Provincial Regulation on Indigenous Peoples. This Regional Regulation guarantees the protection and respect for the existence of Indigenous Peoples for their sustainability. These customary regulations reflect the recognition of the fundamental rights of Indigenous Peoples that must be recognized, respected, and protected by the state.

IV.   RESULTS AND DISCUSSIONS

Textor [48] designed the EFR in 1976 and has cultural anthropology and ethnographic components. This method is non-directive and open-ended, with several probes from the interview protocol to guide participants to various aspects of their community such as economics, environmental management, and others[28] in a future scenario. The participants developed the future scenarios through talking and storytelling as if it had already happened, and they also looked back over the years to see how they got to where they are now [27]. This scenario may be essential when working with Indigenous Peoples who are sometimes uncomfortable making future projections[28].

There are three scenarios: optimistic, pessimistic, and most likely. These three scenarios are the main aspects of implementing EFR through interviews[28], storytelling, or sharing-talking circles. According to Textor [48], the scenario is a story that participants tell about the future. It is somewhat contrary to traditional research, which makes future projections of the participants being studied based on previous data collection and analysis results. Participants explained what the future will look like and the change process that occurs between now and then to arrive at that future [28].

Scenarios were primarily qualitative and possible futures that the participants saw as something that could happen. The objectives of the interview are fourfold, to achieve: (1) clarity by asking participants to explain themselves fully; (2) completeness by making participants expand their thinking and provide details; (3) contextualization by asking participants to add socio-cultural context to the future they are describing; and (4) coherence by asking participants to explain what caused the different future changes[28]. Each scenario should provide a complete picture of the indigenous community.

The author's procedures with the Serawai Indigenous People in Tanah Hitam village consisted of contacting the alumni from the village when the researcher started designing the research proposal and inviting him to work on the research as a research assistant. He was the only Serawai in the village to have graduated from university. He was willing to be involved, and at the same time, the author made him a liaison with the community. The author made a preliminary research visit in April 2018. After more than ten years since the author left the village, it was the second visit.

The researcher first visited a village elder, a traditional local leader who is 90 years old but still looks healthy. The first question that arises is, "what else will be studied this time?" he said. There was desperation that accompanied the question. The author explained the idea of studying possible scenarios that determine the future of the Serawai Indigenous People in Tanah Hitam village and told the purpose of this research and its relationship with the people in Tanah Hitam Village. The author emphasized that this research serves as material for formulating a regional regulation on Indigenous Peoples that has not occurred for more than four decades. He was intrigued by the idea and then instructed villagers to serve as research informants. Even at that time, he called several people he recommended to gather, told stories, and shared experiences.

The researcher stayed at the traditional leader's house and used the time to tell stories and share more profound experiences. The author spent some time in Tanah Hitam Village for preliminary studies and explored various aspects of the research, starting with the framework for selecting prospective research participants, the focus of research, and the data collected. The author returned to campus to complete the research design, assisted by several of the students from the Serawai Indigenous People.

The research used the Textor's handbook[48] to develop an interview format. The author conducted the EFR scenario by interviewing more than 31 community members between 18 and 90 years old. The EFR recommends that between 10-30 participants interview [27]. The research used unstructured interviews but focused on aspects of the research formulated from the start, although it required adjustments to field conditions in practice. The author used a tape recorder kept in the pocket to not interfere with the informant in providing the required information. When the interview process terminated, the research assistant and the author made a transcript of the interview and provided coding for the variety of information obtained. The first phase of the interview resulted in various data and information on community sustainability and resilience. The author grouped into three major themes covering socio-cultural, economic, and ecological themes and confirmed with informants in the second data collection stage. The author thought that the data was an excellent result to compile a category or sub-category for community sustainability and resilience.

The orientation of the EFR is to develop a survival scenario for the Serawai Indigenous People based on current and past conditions. In the second stage of data collection, the research adopted conversational methods such as storytelling and sharing-talking circles, slightly different from Textor's method[27], which applied a personal interview process. In the first group, the researcher used this method to village elders, traditional leaders, village formal and informal leaders, and other influential people, as many as 15 participants. The author invited participants in storytelling and sharing-talking circles to reminisce on when the Serawai People first opened Tanah Hitam village around the 1970s. The traditional leader, who happened to be the first generation, told his experience when he opened a farming area when the Tanah Hutan village was still a wilderness. The leader described the Tanah Hitam village clearly so that other participants could already imagine the condition of the Tanah Hitam at that time. Likewise, the shifting cultivation system practices were still flexible due to sufficient land. The pressure began to be felt by the people of Tanah Hitam village around the 1980s when the New Order regime launched oppression against cultivators. This condition continued until 2015 when there was a policy for land redistribution for Indigenous Peoples. Then the discussion participants were asked to describe the situation of Tanah Hitam Village in 2040 based on past and present conditions.

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When discussing future scenarios, the author made a scale from 1 - 100. On a scale of 90, it is a promising future and not wishful thinking. The author asked them to describe the 2040 socio-cultural, economic, and ecological sustainability based on their sustainability themes. The examples of the three aspects accompanied the explanation that will enable the locals to understand the village's sustainability in 2040. These futures usually take from 100 to 120 minutes. The sharing-talking circles resulted in a complete picture of their future as desired, needed, and even dreamed.

After this optimistic future, participants discussed the pessimistic future. It is a bleak future for their sustainability as an ethnic entity and a hopeless lot. It is a future they do not want and do not need. It is the future symbolizing ten on a scale of 1-100. The participants' discussion did not take long to conclude because it involved things that were negatively related to the community sustainability that they needed to avoid.

The following future is the future that is most likely to occur in a certain period. The author did not use a scale of 1-100 but explored their thoughts about their future in the next 20 years. The participants can connect between an optimistic and pessimistic future and orient themselves to the future that may occur. To make it easy, the author drew two problem trees: an optimistic future and a pessimistic future tree, and asked the participants to make a hope tree for the future that most likely will happen in the next 20 years.

In the last session of the sharing-talking circles, the researcher asked participants to answer the questions "how to avoid a pessimistic future, go beyond the most likely future, and explain how to make an optimistic future a reality. By identifying the pessimistic and most likely futures, participants can compare the difference between a pessimistic future and a possible 20 year future with an optimistic future and how they achieved it. They can explain the characteristics of a sustainable society and describe how to achieve it. In this session, there was a debate about strategies to achieve community sustainability between the village elders and the youth and village women groups due to different interests. Also, these sessions are not easy because they often do not think about how to achieve an optimistic future by avoiding a pessimistic future, or at least the possible future. The researchers asked participants to describe their role in achieving an optimistic future by looking at indicators of a pessimistic future or a possible future.

4.1. Future indigenous sustainability indicators

When assessing the future sustainability indicators (see Table 1), the researcher questioned the discussion participants, "what are the components that make your village sustainability for the next 20 years?" The participants believed that they could survive for an extended period. According to participants, the picture of community sustainability represents three significant components: socio-cultural, economic, and ecological themes. One participant described sustainability as "a condition where my children can go to school, maintain health, have access to land and forests. Future generations must be better off, if necessary not to be cultivators but to be respected people". The village elders translated the community sustainability as "the situation is that my children and grandchildren can go to school, and get good jobs in the city. Also they hold on to traditional customs, be religious, and protect the ancestral land". In the same line, the head of Tanah Hitam village added that community sustainability is marked by "a healthy and educated community, sufficient job opportunities. People can cultivate land well without pressure, being able to protect the forest environment and water resources, and being cherished society".

From the various comments and opinions of the discussion participants, generally, they hoped that the next generation would be better. They are currently preparing their children and grandchildren to become a more fortunate and affluent generation in clothing, shelter, and food. One participant explained that a sustainable and resilient community must support residents to find good jobs, provide families to stay in the village without moving or being forced to move to meet their needs, and feel proud to be Serawai People.

Table 1.Identified Indicators of Sustainability the Serawai

Socio-cultural indicators	Economic indicators	Ecological indicators
1. Preservation of tradition in the farming system	1. Stability of family income	1. Access to clean water
2. Access to education services	2. Access to land tenure	2. Preserve Protected Forests and National Parks
3. Access to health services	3. Employment opportunities outside the agricultural sector	3. Reducing deforestation and forest burning
4. There is the protection of customary rights	4. Price stability of farm products	4. Implementing an intensive farming system
5. Preservation of indigenous culture	5. Village infrastructure	5. Eco-friendly farming system
6. Maintaining social solidarity and harmony	6. Affordable basic family needs	6. Availability of sufficient agricultural land
7. Protection from disease outbreaks	7. Decent housing	7. Conservation of biodiversity
	8. Food security	8. Organic farming system
	9. Adequacy of clothing	
	10. Access to small business financial capital	

8. Availability of vocational education for the younger generation 9. Access to information 10. Access to women's empowerment 11. Recognition of customary lands and forests 12. Recognition of customary territories	11. Improve access to forest by-products 12. reduce the number of low-income families	9. Preserving the indigenous farming system 10. Developing an intercropping system 11. Livestock cultivation

Source: Sharing-talking circles of the Serawai

The author then expanded the general picture of Indigenous People's sustainability into three aspects: economic, socio-cultural, and ecological sustainability. In economic sustainability, the participants identified sustainability indicators such as food security, access to land ownership, job opportunities outside agriculture, village infrastructure, stability of agricultural commodity prices, decreasing number of low-income families, opening a small business, access to financial capital, declining unemployment, stability of prices for basic family needs, increasing people's income, and development of agricultural product processing technology. Most of the indicators seem to sustain indigenous People's prosperity.

Meanwhile, the locals identified socio-cultural sustainability indicators including maintaining agricultural traditions system, education and health services, protection of indigenous rights to land and territory, preservation and appreciation of indigenous cultures, social solidarity and

Harmony, protection from diseases, access to vocational and informal education, and access to information.

the national level provide an excellent opportunity for the Serawai People to obtain guaranteed protection from the government The Serawai Indigenous People characterized ecological sustainability indicators: accessing clean water, preserving the forest and national park, decreasing deforestation, intensifying farming systems, applying friendly agricultural technology, maintaining indigenous farming practices, and availability of customary land and forest biodiversity protection, and organic farming systems.

The definition of sustainability provided by the participants is in line with the literature on sustainability which includes socio-cultural, economic, and ecological aspects[50]. Indigenous Peoples broadened the definitions of sustainability to transmit traditional environmental knowledge, relationships with land, culture, and livelihoods [51]. When researchers provided insight into the importance of a comprehensive concept of sustainability, various responses emerged. The author asked a discussion participant to summarize on a flipchart and showed it to all participants.

4.1.1. Optimistic scenario

In their optimistic future descriptions (see Table 2), the participants believed they would achieve the community's economic sustainability in the next two decades if they fulfilled the indicators. These indicators are both hope and challenge for local communities considering past experiences. The optimism for economic sustainability has been regarded as the village's potential. Many participants were surprised by the economic indicators they designed themselves for the future. They never thought that these indicators could promote their quality of life in the future. They believed that they would achieve these indicators with optimism within the next 20 years. They imagined that the condition of the Tanah Hitam village would not be as it is now, which was left behind compared to other areas. Based on an optimistic scenario, the local community and the author made a roadmap to start achieving the economic sustainability of the local community in the future.

Table 2. Optimistic Scenario Summary

Economic Indicators	Social and Cultural Indicators	Ecological Indicators
1. The increased income per capita 2. Improved access to land tenure 3. Availability of job opportunities outside the agricultural sector 4. Increased prices of farm products 5. Improvement of village infrastructure 6. Affordable basic family needs 7. Availability of decent housing 8. Maintaining food security 9. Adequacy of clothing	1. Preservation of traditions in the agricultural system 2. Improved access and quality of education services 3. Increased access and quality of health services 4. There is the protection of customary rights 5. Preservation of indigenous culture 6. Solidarity and social harmony are maintained	1. Improved access to clean water 2. Conservation of protected forests and national parks 3. Reducing deforestation and forest burning 4. Implementing an intensive farming system 5. Eco-friendly farming system 6. Availability of sufficient agricultural land 7. Conservation of biodiversity

10. Improved access to small business financial capital 11. Improved access to forest by-products 12. No low-income families	7. Protection from disease outbreaks 8. Availability of vocational education 9. Improved access to information 10. Improvement of women's empowerment programs 11. Recognition of customary lands and forests Recognition of traditional territories by the government and the public	8. Development of organic farming systems 9. Preserving indigenous farming systems 10. Develop an intercropping system 11. Development of livestock farming

Source: Sharing-talking circles of the Serawai

The optimistic scenario on the socio-cultural aspects of the local community reflected their belief in socio-cultural sustainability in a broad sense. They were optimistic that essential services such as education and health would be much better than today.

"……basic services in education and health are essential for us. In our experience, it is limited access to these basic services because we live in an isolated area. However, there have been changes in the last few years, and we are optimistic that the future will be even better", explained one participant.
Recognition of the fundamental rights of Indigenous Peoples was an optimistic hope for the Serawai People.
"... since the 1970s, we have not had the status of territorial ownership. There were often evictions and confiscation of plantation products because the public considered the Serawai as forest encroachers; access to land was still limited", said the customary leader. Changes in Indigenous Peoples' policies at the national level provide an excellent opportunity for the Serawai People to obtain guaranteed protection from the government.
The participants believed that their village would be better in the future.
".....Twenty years from now, we are sure it will not be like this. Our village will be more advanced even though it may be the last turn compared to other areas. Seeing the circumstances, we believe there will be a policy change from the district government towards isolated villages, including Tanah Hitam Village", said the village youth leader.

In terms of ecological aspects, the people in Tanah Hitam Village were very concerned with access to clean water and the existence of forests. They are optimistic that the forest is getting better, deforestation will decrease, and the clean water supply to the village will be stable. The decline in deforestation rates, according to them, is due to an intensive agricultural system with the adoption of new farm technologies.

"Deforested areas will return to the secondary forest in about 20-25 years. We are optimistic that access to clean water sources will get better," said the head of the Tanah Hitam village.The territory of the Tanah Hitam Village is primarily covered in forest and adjoins a protected forest area. Therefore, the village community is very optimistic about environmentally-friendly agricultural technology. Forest fires are also decreasing due to increasing public awareness. They are optimistic that they will adopt superior seeds to be more efficient and increase yields. Public awareness will increase the application of environmentally friendly agriculture in organic farming systems.

Nevertheless, they hope that access to agricultural land will not be restricted even though it must still be on customary and formal government laws considerations. In the optimistic scenario, the Serawai Indigenous People dreamed their village and community become an advanced society in the next 20 years. It seems to be a utopia society, but the locals can achieve it based on their past and present experiences.The territory of the Tanah Hitam Village is primarily covered in forest and adjoins a protected forest area. Therefore, the village community is very optimistic about environmentally-friendly agricultural technology. Forest fires are also decreasing due to increasing public awareness. They are optimistic that they will adopt superior seeds to be more efficient and increase yields. Public awareness will increase the application of environmentally friendly agriculture in organic farming systems.

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4.1.2. Pessimistic scenario

When research participants were allowed to consider the pessimistic scenario of community sustainability, they thought in reverse from the optimistic scenario (see Table 4). The scenario aims to assume that the future was not always hopeful deliberately. Some things are the exact opposite, considering the past and present conditions. The author asked the participants to imagine the community condition as in the pessimistic scenario in a certain period. "My god... if our society is like this, how unfortunate it will be for our next generation. However, will the condition be negative like this all? The Serawai People are terrible then", a young man replied to this pessimistic scenario.

This pessimistic scenario method aimed to inspire Indigenous Peoples that future sustainability and resilience can lead to unfavorable conditions. Probably, they had never thought of such a condition happening to them.

"……We never think about this situation and always have a forward mind, and there is improvement in all areas of our lives. Could it be the existence of our children and grandchildren could disappear if this is the condition?" the village elder asked. "What can we get from the depiction of this pessimistic scenario?" The author asked the discussion participants. They were silent for a moment, and the village head asked, "What should we do, sir?"

When a question "what should we do?" surfaced, I think this scenario model has raised the collective awareness of the village community to take action so that this pessimistic scenario does not occur. It is the essence of the formulation of two contradictory scenarios. They have the right to be an optimistic society for a certain period in the future. However, they also have to be realistic that there is a pessimistic scenario with the worst possible scenario. The researcher explained to the discussion participants,..."The village community could face these two scenarios, but there are still many ways for the optimistic scenario to realize while we eliminate or at least minimize the pessimistic scenario that occurs in the Serawai People. On other occasions, we focus on jointly formulating actions so that we can realize the optimistic scenario, and we will avoid or minimize the pessimistic scenario."

Table 3. Pessimistic Scenario Summary

Economic Indicators	Social and Cultural Indicators	Ecological Indicators
1. The decline in the level of income per capita	1. Loss of tradition in farming systems	1. Limited access to clean water
2. Limited access to land tenure	2. Limited access and quality of education services	2. Encroachment of protected forests and national parks
3. There are no jobs outside the agricultural sector	3. Limited access and quality of health services	3. Increased deforestation and forest burning
4. Lower prices for farm products	4. No protection of customary rights	4. Implementing an extensive farming system
5. Undeveloped village infrastructure	5. No preservation of indigenous culture	5. Unfriendly agricultural system to ecosystem
6. Unaffordable basic family needs	6. The decline in solidarity and social harmony	6. Limited agricultural land
7. Unaffordable housing	7. Lack of protection from disease outbreaks	7. Hunting for biodiversity
8. Food crisis due to famine	8. Unavailability of vocational education	8. Undeveloped organic farming system
9. Unaffordable clothes	9. Limited access to information	9. There are no indigenous farming systems
10. Limited or no access to small business financial capital	10. There is no women's empowerment program	10. No development of the intercropping system
11. Little or no access to forest by-products	11. No recognition of customary lands and forests	11. No development of livestock
12. Increasing low-income families	12. No mention of the traditional territory	

Source: Sharing-talking circles of the Serawai

4.1.3. Most likely scenario

The author provided an overview of the most likely, optimistic, and pessimistic scenarios at the last stage. Again, the researcher invited the discussion participants to look at the two scenarios, which indicators could materialize in the direction of the optimistic scenario, and which indicators might occur in the order of the pessimistic scenario. The most likely scenario aimed to enlighten participants that everything can happen according to or not according to their scenario. The researcher asked the public to compare

the two scenarios to develop the third scenario. The author put two flipcharts in front of them and discussed the indicators one by one.

When the formulation of the most likely scenario finished, the author then asked the participants about their responses to the scenario. "...from optimistic and pessimistic scenarios, and it turns out that we realize everything. We first focus on realizing the optimistic scenario, then anticipate the possibility of a pessimistic scenario", suggested the village head. The researcher saw the participants' enthusiasm to think of a way out of their problems in realizing community resilience. Closing the sharing-talking and discussion session, the author gave a message, "Ladies and gentlemen and young people, we have compiled this document together to give enlightenment to all of us. The participants will get this document to study, ponder, and reflect on and then serve as a guide in preparing future action plans. Then the researcher closed the whole series of activities. The author purposely gave homework to them to determine their destiny about their sustainability in the future. However, the author promised to work with them again to develop an action plan for an action research project in 2022.

The perceptions and preferences of the discussion participants varied relatively, especially between the village elders group and the youth group because of differences in interests. The researcher considered this reasonable considering the future that this youth group is optimistic about or predicts. However, there was agreement or consensus among the participants on community sustainability indicators that might occur in the next 20 years (see Table 4).

Table 4. Most Likely Scenario

Economic Indicators	Social and cultural Indicators	Ecological Indicators
1. The unstable income per capita can go up or down.	1. The locals will preserve traditions in the agricultural system	1. Security of access to clean water
2. Limited access to land tenure unless there is a change in government policy.	2. Access to and quality of education services will improve, but the costs will increase	2. Encroachment of protected forests
3. Job opportunities outside the agricultural sector will gradually open up	3. Access to and quality of health services will improve, but the costs will increase	3. Decrease deforestation and forest burning
4. The price of farm products is unstable; it can go up or down	4. Protection of customary rights can be realized if there is a government policy	4. Implement intensive farming system due to limited land
5. Undeveloped village infrastructure	5. The locals will preserve indigenous culture	5. The locals will implement ecosystem friendly farming systems
6. Basic family needs can still be affordable as long as there is a government subsidy.	6. The locals will maintain social harmony	6. Little agricultural land, unless there is a change in government policy
7. Housing can be affordable, as long as there is a government subsidy	7. Unpredictable disease outbreaks	7. Conservation of biodiversity
8. The food crisis can be controlled through food diversification	8. Lack of vocational education for young people	8. The organic farming system will develop
9. Access to small business financial capital by government policy	9. Improved access to information	9. Preserving the indigenous farming system
10. Limited or no access to forest by-products	10. Women's empowerment programs depend on government policies	10. Development of intercropping systems
11. Low-income families will slowly increase	11. No recognition of customary lands and forests unless there is a change in government policy	11. Livestock development due to government policies and subsidies
12. Unemployment will increase	12. There is no recognition of indigenous territories unless there is a change in government policy	

Source: Sharing-talking circle and group discussion research participants

4.2. Discussions

Before coming to the issue of the Indigenous Peoples' sustainability, the researcher first understands the worldview of Indigenous Peoples about themselves and their environment. The worldview is a mental lens through which they experience the world. In other words, they have a metaphysical worldview that is cohesive, egalitarian, adaptive, and interdependent. Supernatural worldview reflects interconnected environmental, physical, emotional, and spiritual aspects of their history and culture [35], [38], [52]–[54]. Indigenous People take for granted this worldview as correct [54].

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By adopting the EFR method[48][27] synergized with indigenous research methods in the form of conversational methods such as storytelling, sharing-talking circles, and discussions [35], [55], [56], the research started an exploration of the dreams of Indigenous People. When the author asked about their goals for the next 20 years, they clearly explained what they wanted and needed. Through the EFR method, the research invited them to develop optimistic, pessimistic, and most likely future scenarios.

The EFR method gives participants the flexibility to express their perceptions and preferences about what they want and need for the survival of their community. When the author asked participants to formulate optimistic scenarios, they felt more involved in determining the future of their community. They want to take immediate actions to achieve this optimistic scenario. Experience working with Indigenous Peoples confirms that scenario-based action demonstrates how communities and individuals can practice self-determination for their benefit [33] and determine actions oriented towards improving the quality of life.

The research had identified Indigenous Peoples' sustainability indicators (see Table 2). The indicators are a way to comprehensively understand how participants describe sustainability through EFR scenarios to characterize community goals and aspirations. The indicators also provide a means to monitor progress and facilitate the implementation of sustainability levels in the community [31]. These indicators are not just sustainability but include adaptation and innovation as necessary to achieve a sustainable optimistic future in 2040 [57]. The indicators are specific to the community based on local knowledge [58]. These indicators were obtained through a bottom-up approach involving local communities in implementation and development [30].

Table 2 illustrates the indicators identified through the interviews, observations, storytelling, and sharing-talking circles methods for the Serawai Indigenous people. These indicators come from optimism, pessimism, and probable scenarios. Some indicators came from being optimistic about the future when they want and need it. Another indicator coming out of the future is pessimistic about the things that want to avoid not happening. Then these indicators are also sourced from scenarios that are likely to occur. The indicators identified by local communities are the most effective tools to facilitate community sustainability, resilience, and development [58] and formulate government policies [59].

The research findings may seem like an endless story, but that is the reality on the ground that other researchers sometimes neglected. The author involved local communities in representing Indigenous Peoples' wants and needs throughout the research process. However, the main point in thinking about the future is changing it and making it better than without deliberate choice and action [27]. To a certain extent, the author can probably say that the research was the work of Indigenous Peoples who investigated themselves for their future. The study allowed them the freedom to identify what they want and need for their future. The author did not predict what they should do based on the research findings. The author does not want to be a conventional researcher whose job is to collect, analyze, and interpret data and make recommendations based on subjective interpretations [26].

The adoption of the EFR method synergized with indigenous research methods has resulted in the Indigenous Peoples' perspectives on the sustainability scenarios. They talked about an optimistic future and imagined their society's condition for decades to come. They could think based on past and present experiences to create the possibility of community sustainability in the future. When it comes to a pessimistic lot, they realize what will happen if they do not take precautions and take actions to reduce the risk to future generations.

Sometimes they do not think about the pessimistic scenario because generally, they hope for something better from now on. The locals' consciousness grows when they know that the worst could happen to their future. The researcher deliberately did not intervene too much to determine their future. Raising their awareness is far more critical than just a pile of research documents that have no meaning for Indigenous Peoples. The author gave Indigenous Peoples confidence that they could shape their future without depending on others. They must make their own choices about what they can do to create community sustainability in the future.

Working with the Serawai People provided valuable experiences about how Indigenous Peoples perceived the world around them, built their future, and formulated actions to realize what they wanted and needed. Smith [31] compares mainstream "top-down" ethics with what he calls "community-up" ethics, where research is conducted based on respect, listening, variety, reflection, respect for dignity, and not showing off knowledge in front of Indigenous Peoples. The aim is to have a consensual and trusting relationship between researchers and Indigenous Peoples [60], [61]. In this connection, George et al. [62] make a pretty good point that if Indigenous Peoples do not feel safe or the research will not neglect their voices, they are unlikely to pass on their knowledge to researchers. For this reason, they suggest that a research ethic that respects the Indigenous allows the transmission of ideas from communities silenced by colonialism but which have a fundamental and valuable contribution to our understanding of all areas of their existence.

V. CONCLUSIONS

Future indigenous sustainability research should consider Indigenous Peoples' distinct characteristics, as these will influence their perception of the future. They identify as Indigenous Peoples with historical ties to the lands and territories they have traditionally owned, occupied, or used. Similarly, Indigenous Peoples strongly connect to their surroundings and natural resources. They maintain a social, economic, and political system distinct from the rest of society. Indigenous Peoples have their languages, cultures, beliefs, and knowledge systems.

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The main goal of the EFR method is to involve the community to think about the future and change it. Synergizing this method with indigenous research methods will allow Indigenous Peoples to identify what they need to change to achieve a resilient society. The integration of these two types of techniques has resulted in indicators of the sustainability of Indigenous Peoples based on their worldview and preferences.

However, it is not easy to identify community sustainability indicators without adopting innovative methods that allow them to express their perceptions and preferences freely. In these circumstances, the EFR allows the participants to perceive a future scenario in an optimistic, pessimistic, and most likely orientation. In the optimistic scenario, indigenous communities identify what they want and need in the future and achieve it. The participants can think about various possibilities that can grow, develop, and maintain their existence in a certain period.

When the researcher invited indigenous communities to discuss a pessimistic future, they had the problem of what to do so that it would not become a reality. Indigenous communities are given alternative actions and make choices to improve the situation. The author explained that a pessimistic future would become a reality if people do not take action and options to prevent it. This scenario aimed to teach indigenous communities to think critically and reflectively about their situation, and their awareness aspect is the main point in this regard.

Meanwhile, discussing the most likely future emphasizes where the community will go without intervention. In this scenario, society may move in a positive direction (optimistic scenario) or vice versa in a negative direction (pessimistic scenario). The ERF provides space to reflect that the most likely scenario causes indigenous communities to believe that they can shape their future by making specific choices as a form of self-determination. The critical point of the most likely scenario is to make the indigenous community more mature to see and determine their future without intervention from other parties.

By applying future scenarios for indigenous communities, they have succeeded in formulating sustainability indicators in a well-defined and specific manner. Indigenous Peoples have their views and preferences about the sustainability and resilience of their communities adjusted their worldview, which may be different from other communities. With the inclusion of Indigenous Peoples in the three future scenarios, participants have shown what an optimistic future has that a pessimistic and most likely future does not have. Indigenous Peoples can formulate important indicators for their survival in a particular space and time through a reflective process. This research project activity provides a model for other communities to adopt ways to develop indicators of their community's sustainability. The sustainability indicators of the Serawai are input for preparing the Provincial Regulation on Indigenous People, which guarantees and protects customary rights by the Indonesian government.

The sustainability indicators that Indigenous Peoples have identified are essentially operational at the local level and are in line with the Sustainable Development Goals (SDGs). These indicators represent the actualization of Indigenous Peoples' thoughts who face the problem of their future scenarios, whether optimistic, pessimistic or most likely. To involve Indigenous people in the implementation of the Sustainable Development Goals (SDGs), the study recommends among others:

1. Ensure the involvement of representatives of Indigenous Peoples in the design, implementation, monitoring, and review of strategies to realize the SDGs, including indicators relevant to Indigenous Peoples.
2. Consult with Indigenous Peoples and integrate their knowledge, skills, needs, and aspirations into developing national and provincial action plans for the SDGs and involve indigenous communities in implementing such projects.
3. In terms of future research, the ERF method is appropriate to facilitate Indigenous Peoples to determine their future. This method integrated with indigenous research methods allows researchers to place Indigenous Peoples involved in the entire research process and identify their future sustainability based on Indigenous perspectives.
4. The results of this study can be used as considerations in preparing the Provincial Regulation on Indigenous People in Bengkulu province and other provinces in Indonesia.

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