

DAKWAH AMONG ABORIGINES / ORANG ASLI
AT GUA MUSANG

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**DAKWAH AMONG ABORIGINES / ORANG ASLI
AT GUA MUSANG**

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Orang asli merupakan penduduk asal di sesebuah negeri. Berdasarkan kajian yang telah dilakukan, kebanyakan daripada penduduk orang asli agak susah untuk menerima Islam kerana mereka fikir, jika memeluk agama Islam, bererti mereka terpaksa mengikut segala peraturan yang berlandaskan agama Islam. Pada tanggapan mereka, agama Islam adalah agama yang susah untuk dilaksanakan kerana banyak peraturan yang terpaksa mereka patuhi menyebabkan mereka terpaksa meninggalkan amalan yang sudah sebatu dalam jiwa mereka. Mereka juga berfikir jika mereka memeluk Islam bererti mereka 'masuk' Melayu. Kajian ini telah dijalankan oleh penulis di beberapa pos atau perkampungan Orang Asli iaitu di Pos Pasik, Pos Simpor, Pos Blau, Pos Kuala Wok dan Kg. Redid.

ABSTRACT

An aborigine is original people who are lived in one state. Based on the research, most of the aborigines are so difficult to accept Islam as their religion because they think if they convert to Islam means that they must follow all Islamic regulation. On their capture, Islam is difficult religion to accomplish because it is so many regulations that will follow by them. As a result, they must leave their daily practice. They also think that they will be Malaysian if they convert to Islam. Therefore, to get true knowledge about this problem, research was done at Pos Pasik, Pos Simpor, Pos Blau, Pos Kuala Wok and Kg. Redid.

ملخص البحث

الأصليون هم أصل شعب في احدى ولاية أو مكان . في البحث العلمي , بعض من الأصليين أصعب ليقبلين الإسلام لأنكم يقولون إذا بعض منهم يسلمون في الإسلام معناه يجوز لهم يتبعون كل أحكام وعبادة في الإسلام . في رأيهم الدين الإسلام هو دين أصعب ليعملوا لأنكم يجوز لهم ليطوعوا كل أحكام وهذا يؤدي إليهم ليعدون كل أعمالهم . وهم يفكرون أيضا إذ هم يسلمون في الإسلام معناه هم يسلمون الملايوى . وهذا تبحث الباحثة عن الأصليين في كل فوس أو قرية مثل , فوس فاسيك , فوس سيمفور , فوس بلاو , فوس كوالا وء وقرية رديد .

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GLOSSARY

- Animism*- the belief among many primitive people that all in animate objects as well as nature in general have a kind of living soul or spirit dwelling in them and animating them as it were.
- Magis*- extraordinary and have occult believe
- Roman* - story
- Fantasy* - 1) a story or situation that story creates from their imagination and that is not based on reality
2) a pleasant situation or event that you think about and that you want to happen esp one that is likely to happen.
- Mitos*- a ridiculous story about someone or somebody or something or Imaginary story
- Exploitation* - to use or treat somebody or something in an unfair and selfish manner for one's own advantage or profit.
- Nomad* - 1) a member of tribe, which has no permanent, home, but moves contently in search of water and grassy land to its animal.
2) A person without a permanent home.
- Penunggu* - ghosts
- Bahai* - religions that exist since 600 year ago in Sabah and Sarawak
- Dakwah* - calls or invite human to Islam it all way that possible and encourage to practice it.
- Doctrine* - a belief or set of beliefs held and taught by a church, a political party, a group of scientists.
- Propaganda*- ideas or statements that are intended as publicity for a particular cause, esp a political one, and are often exaggerated or false.
- Taghut* - was an idol of the Quraish, whom certain renegade Jews honored in order to please the tribe.
- Ethnic* - connected with or relating to different racial or cultural groups of people.

Descriptive- 1) giving a picture in words; describing something esp without expressing feeling or judging;
2) describing how language is actually used, without giving rules for how it ought to be used.

Respondent- a person who answers questions especially in survey or questionnaire.

TRANSLITERATION TABLE
ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

Arabic	Latin	Example	Transliteration
ء	'	فأر	fa`r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	^c aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām

ل	l	لَبَّ	lubb
م	m	مَال	māl
ن	n	نَجْم	najm
ه	h	هَوَل	hawl
و	w	وَرَق	waraq
ي	y	يَم	yamm

2. Short Vowel Arabic

Arabic	Latin	Example	Transliteration
_____	a	كَتَبَ	kataba
_____	i	عَلِمَ	°alima
_____	u	غَلِبَ	ghuliba

3. Long Vowel

Arabic	Latin	Example	Transliteration
أ, إ, ي	ā	عَالِم, فَتَى	°ālim, fatā
ي	ī	عَلِيم, دَاعِي	°alīm, dācī
و	ū	عُلُوم, أَدْعُو	°ulūm, Ad°ū

4. Diphthong

Arabic	Latin	Example	Transliteration
و	aw	نوم	nawm
ي	ay	ليل	layl
يَّ	iyy	شافعي	shāfī°iyy (ending)
وَّ	uww	علو	°uluww (ending)

ABBREVIATION

n.a	no author
n.d	no date/ no year
n.pl	no place
n.pb	no publisher
n.p	no pages
p	page
pp	pages
s.w.t	subhanahu wa taala
esp	especially
&	and
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
MAIK	Majlis Agama Islam & adat Istiadat negeri Kelantan
JAKIM	Jabatan Kemajuan Islam Malaysia
JHEOA	Jabatan Hal Ehwal Orang Asli
JHEAIK	Jabatan Hal Ehwal Agama Islam Kelantan

CHAPTER 1

CHAPTER 1

INTRODUCTION

1.1 Background of the research

An aborigine is the first race or resident originally from that state. Their life still not fully civilized, as most of them stay in the forest, far from Malay village and township. They also were practicing their old lifestyle, move from one place to another, or better known as a nomad. They live far hinterland; in forest and occult area, which make effort to trace them, is somehow rather difficult.

Based on “Kamus Dewan” definition of term live mean “stay (live, reside) in an area with certain condition. Live also mean, “still able to move, walk, and working in actual situation.” Lifestyle meant, “a way or a method that has been arranged to do something as a rules or a daily activities which has been practice by certain races.

According to Hood Salleh in “Dewan Budaya” (July 1987), when “orang asli” are mentioned, Malay always pictures they as a magic, characteristic, that had an appearance of unusual human, which is rarely be found in earth. Most of the characteristic that been mentioned depress the relationship of the aborigines with the atter life and animal.

The aborigines have been the targets for games, entertainment, magic, fortuneteller, medic, romance, fantasy, legend, myth, exploitation and others. It’s also been an inspiration relation with mystery.

Dakwah missionary of aborigines groups

In Malaysia, when we mentioned about the aborigines they are usually consist certain races who live in secluded area. In peninsular Malaysia, have three-largest main group that classified as aborigines. There are Senoi, Proto Malays and Semang Negrito. From these three main ethies, there are tribe like Senoi, Temiar, Che Wong, Jahut, Semoq Beri, Mah Mweri, Temuar, Semelai, Jakun, Orang Kuala, Orag Kanaq, Orang Seletar, Jahai, Bateq, Lanoh, Mendriq, Kitag and Kendiu.

As they are staying in a secluded area, they have been separated from development, their lifestyle is so primitive and has been left behind compared to other race like Malay, Chinese, Indian and others. They still believe in animism that has been heritage from they elders. Animist that means in the language of anthropology believer in animism, the belief among many primitive people that all in animate objects as well as nature in general have a kind of living soul or spirit dwelling in them and animating them as it were. To the Malays, this soul or spirit is variously known as “semangat” or “badi” or “ penunggu” according to its characteristics and qualities. Apart from this, they had no religion in the sense that we understand the word ‘religion’ now- a religion system of faith and worship. (Prof. Khoo Kay Kim,1980)

However, since this few decade, there is several of the aborigines that convert to religion such as Islam, Christian and few of them is practicing Bahai, their elder religion. Bahai is religion that exists since 600 year ago in Sabah and Sarawak. This happen after a dakwah done by spreader from the religion to attract the aborigines to convert to their religion. (Othman bin Haji Ibrahim, 1995)

Believe, which came from an Arabic language, aqidah’, and a fraction of word aqd’. Generally, it means bonds or ties. Where usually bonds and ties is always referred to things like a rope. However, this word is used as an agreement. Bond and ties that related to ideology and believe.

In 'Kamus Dewan', believe meant the confident or admit a truth on something. It also means something that can be trusted. Believe also mean something that been a part of man since at the down of man. Believe also mean confidant and trust toward a religious teaching. It can be concluded that believe is a confident and trust toward a religious teaching or a culture that been practiced by one's elders.

1.2 Problem of statement

The writer choose this topic because they are many aborigines who converted to Islam, however there is still few of them haven't practice the Islamic way of life and the responsibilities of Muslim. For example, even though they converted to Islam, they still practicing their old style such as free sex, gambles, drink beer and other things that are against to Islam. The writer also found out that most of the aborigines choose to convert to Christians. The writer is trying to find out the reason why they choose Christian as instead of Islam.

1.3 Aim of research

The main purposed of why the writer doing a research on aborigines because the writer want to find out why the aborigines choose Christian and to understand what method used by the preacher to dakwah the aborigines, to attract them to our religion.

1.4 Objective of research

1. To find out how many aborigines converted to Islam.
2. To find out how deep their understanding of Islam.
3. To find out the method used by the preacher to dakwah the aborigines.
4. To know what challenges and obstacle and problems face by the preacher while conducting dakwah activities among aborigines.

1.5 Question of Research

1. How many aborigines is a Muslim?
2. How far they understood towards Islamic teaching? Is it hard to understand Islam?
3. What is the method used by the preacher while conducting the dakwah?
4. What is the challenges, obstacle and problem face by the preacher to conduct dakwah activities among the natives?

1.6 Definition Concept

DAKWAH:

The meaning of dakwah can be observed from to view language and syara' term.

From language view, word dakwah came from Arabic language; mean 'masdar' for tense "fiil" (دعا) in form of (فعل) advent is دعا- يدعو- دعوة mean to call, invited, serve. (Prof. Mahmud Yunus) technically, this term mean; " calls or invite human to Islam it all way that possible and encourage to practice it."

In "Lisan al-Arab", dakwah is a kalimah shahadah. This definition is made based on the letter send by Prophet Muhammad s.a.w to Haraqila which is the same as to others kafir leader. (Al-Kamus al- Muhit, 1975)

Dakwah is not only for non-Muslim but also for the Muslim. For non-Muslim, dakwah is to invite them to join Islam, where for Muslim, dakwah is to increase their awareness and practicing of Islamic teaching. In an-Nahl verse 125,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



Meaning: “Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best.”

In al-Quran state about 2 ways to dakwah, with wisdom and good advise. This ways is mentioned as *dakwah bi al-qaul*. (Ensiklopedia Islam Untuk Pelajar, 2003).

Word dakwah also mean as Islam community. In age of Fatimiyyah, dakwah mean religious, doctrine, community, mazhab and party to imam (leader). Rashid Rida has established an Islamic organization in Rodah Island (Egypt), which called “*Dar al-Dakwah wa’l irshad*” (Persatuan Da’wah dan Kepimpinan). (Ensiklopedia Malaysiana, 1996).

According to Global Malay Dictionary, word dakwah came from Arab language with means 1) noble effort to change situation before Islam to an Islamic values. 2) Method to spread Islamic teaching to Muslim. 3) Invitation to a party with a good intention. Dakwah also mean, activities to call, inviting and guide as well convincing with a good intention in effort to realize people to practiced and aware what religious teaching is all about, a spread of a religious teaching. (Ordinary means of Islamic religious)

In term of syara, dakwah is to gather all human and calls for kindness and drive them of the benefit and hardship for everything by invited them to make a good deed and

stop them from making mistakes and criminal. (Dr. Mohammad al- Sayyid al-Wakil. Op. cit)

Suitable with Allah said in al-Quran; al-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Mean: “ Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.”

However, fake prophet as their agenda used dakwah term. (M.Canard, Encyclopedia of Islam) Dr Yusuf Qaradawi has defined dakwah as an effort in order to invite other people to joined Islam, and to follow the religious rules, and practiced it, focusing on all formed of self improvement, request and loyal to Allah. To free they from any barrier with not originate from Allah (Taghut) that had to obey, giving the right to these who been choose by Allah, and denied the right of those denied by Allah, called for kindness and fighting injustices and fighting in the name of Allah. (Al-Islam, 1997)

ABORIGINES

The aborigines are the original inhabitants in Malaysia. Term ‘Orang Asli’ was used and being accepted by public after independency of Malaysia in 1957, to replaced English term aborigines used by English colonial.

Aborigine is a native who is a bit primitive in term of socio economy. The changing course of history created this problem. Therefore, effort to fulfill the country independent want be complete the aborigines were not given a chance and protection for development which had been apart of philosophy “Masyarakat Adil” (Osman S. Cassim, 1978)

To identified who is the aborigines, is from two ways, that's:

- 1) Aborigines People Act in the National Constitution.
- 2) The Act can overcome several problems arise from Malay community thinking. Term ‘Orang Asli’ according to 1954 act is;
 - i) The parent is or was a part of aborigine’s ethnic tribe, spoken in one at aborigine’s language and usually lives according to way and culture of the aborigines
 - One of any races which adopted by ‘Orang Asli’ and grew as ‘Orang Asli’ and speak the language of Orang Asli practice the lifestyle of Orang Asli, their customs and belief and being a member of ‘Orang Asli’ community.
 - A child who one of his parent is ‘Orang Asli’ as long as the child speak in aborigines language, usually lifestyle, culture and aborigines believe and stay as a part of aborigines community.
 - ii) Any aborigines that change his/her religion because of something, no longer holding to believe, lifestyle and language still classified as aborigines even his already changes his religion.
 - iii) Either someone is an aborigine or not a minister can determine it (Aborigines Act, 1954)

Aborigines is a formerly the name given by Greek and Roman writers to a tribe who occupied, with their allies, the Persagi. The district of Latium. The word is now used to denote the original inhabitants of any country and more particularly the natives found in a country colonised by Europeans. In some countries today the aboriginal populations, are well protected by law from over exploitation, but in other countries, notably in Latin America, the Aborigines have been dispossessed of their land and even massacred. (New Age Encyclopedia,1983)

Aborigines a plural noun: the original inhabitants of a country. Aborigines also the original inhabitants of Australia. (The Mini Oxford School Dictionary, 1994)

1.7 The Important Of Research

The writer choose this topic because many parties can shared its benefit especially the preachers and parties or certain department according *dakwah* activities towards Aborigines. This survey were also done to smooth runner the preaching activities towards Aborigines especially for JHEOA and JHEAIK and also to MAIK and to handle the problem about Aborigines who convert to Christians. The writer hopes these studies can give a high benefit for preaching activities in the future.

CHAPTER

2

CHAPTER 2

LITERATURE REVIEW

Refer to Ahmad Tajuddin bin Abdul Hamid (1998) that today Islamic propagation was facing many kinds of big challenges especially near the new century (21st Century) and new millennium "The Third Millennium". Today Islamic propagation must be facing with the challenges from the inside and outside elements. Other than, the Islamic propagation also face many wrong and errant doctrine that run down the peoples who need to add and enlarge the effort of Islamic propagation. Cause of that, every Muslim and every person who involve with the Islamic propagation efforts must be ready with their selves especially when face the new century and new millennium in the future. The Islamic propagation is not the season effort or season act, but it must be performing earnestly and continuously either it is easy or difficult to perform.

The same thing also mentioned by Abdul Aziz bin Mohd Zain (2001). Many problems that face by propagation in this moment either the problem is from propagator or from the propagation target to Muslim. The conclusion is the main problem is the propagator, propagation target to Muslim and non-Muslim. Between the peculiar efforts that performing to the Aborigines is like a call the influential person like Tok Batin, build the friendly linkage like give the present and community service, not do the thing that they assume as abstention, with obtrusive the belief issues in Islam and the compare or the different with other religions, include with their own belief and obtrusive that Islam is easy and comfortable.

Amran Kasimin (1985) also assured that many problems are facing by the connected groups that cannot inform because have determined causes or inform but with the agreement that the problems are not for announcement to the public. There have two types of a big problem that happened in effort to disseminate the propagation which it is the problems that face by the groups that involve with handle new relation and also the problems that face by new relation especially when they have convert to Islam.

This thing also mentioned by Abdul Aziz bin Mohd Zain (2001) in *Usuluddin* journal which the expose among the group that have done their function impressively to carry the effort of propagation, it was a corporate members. From the discussion we can see how close the connection of propagation and the corporate members and suddenly answer the question why the effort of propagation at the moment is not enough effective. Defer to him to develop with swiftly and effective, the propagation must be carry by the influential person in community like what was happened years ago. The attention also must be giving to the target or objective of propagation, so that the propagation can be more attractive and effective.

Refer to Shaharudin bin Abdullah (2003) *Jabatan Hal Ehwal Orang Asli "Orang Asli Affairs Department"* (JHEOA) is develop about 1953/1954 in the beginning the motive is to help the government in effort to eradicate the communist terrorism in thick forest since the emergency has being declare in 1948. JHEOA also give the depression seriously about the economic development among the Aborigines community with produce the place and industry area for their handicraft and traditional herb like Pulau Carey and Gombak in Selangor, Jerantut in Pahang and relax area at Sungai Perak and others. JHEOA also are responsibility to make sure that the Aborigines community same like other communities.

Ibrahim Che Noh (1993) explain that the feebleness of Muslim economic at this moment will effectuate the Islamic propagation movement feeble. In Malaysia, the propagation movement is perform by the determine groups like Al-Arqam, Tabligh, ABIM, PERKIM and YADIM. The unlucky about all of this propagation association is they are not cooperating in effort to impart the propagation; more exhausting is they impart the propagation with their own manner and objective. Other than that, the Christian missionary also impetuous perform their propaganda broaden to the entire world. The total of the Christian embracers from day to days are more increasing. Many types of manners can be performing to barricade their movement. The most important thing is the awareness from the Muslims about the danger of that movement. For example, the community that can perform the Islamic teaching with completely and able to attractive non-Muslim attention it is encourage.

Refer to Maziah Mohd Yusof, Rohani Kamis and Siti Rosilawati Rosman (2000), the effort that suggested improving the Islamic propagation among Aborigines is with organize and harmonize the spiritual programs, involving and cooperation from local community in propagation movement and the availability of propagators and the community movers that perform a duty to Aborigines village.

2.1 Preachers In Preaching To Aborigines Had Used The Methodology

According to Mekanisme Dakwah – Pendekatan Kepada Masyarakat di Pedalaman book written by Othman bin Haji Ibrahim (1995), before the preacher conducts the dakwah, they must learn and understand the technique how to preache or dakwah. In dakwah context to the aborigine, have technique and approach used is different using the approach used to other races. This is the environment; way of thinking, way of life and culture is different.

To get this seeds of iman that once burned in the darkness so the aborigines is not lost anymore several technique were used to attract them.

First stage

The early step taken by the preacher before conducting any dakwah activities is to create and friendly environment between them. This meant that the preacher must get to know the aborigines first by doing a visit, dinner function and others. This can't be done by just once or twice visit but must be done more attend to show the interest.

At the level then not touch religious aspects yet, but having normal conversation to get to know them. If the religious aspects were touch, most of them don't know how to respond and joined the conversation, as they don't know anything about it. In the end, they will left the event to avoid this from happening, preachers have to know how to choose the conversation topic that related to their daily life.

Second Stage

Firstly the preacher needs to survey and know the target groups, individually to get to know either they had feeling towards religion or not. This task need to be done in conversation indirectly and when they still resting. The preacher must make a right approaching, as it want disturb their feeling. This conversation can be started with “what is your opinion if this world didn’t have a sun?”

Third stage

The preachers tried to attract the conversation about religious issue with introduce the truth of Islam. The preachers must know a birth’s history of another religious and a history of prophets.

After that, the preacher should be compare between Islam and another religious especially about theology of God. Try to plant their mind that illogically when a human worship the freeze’s thing like idol or something like tree, fire or the others.

Here, the preachers should be clever to make a compare, for example; what will happen when there are many Gods in the world. The simple comparative are; what will happen when many kings in one country. If they receive the argument, the preachers should ask them about Islam.

Beside that, the preachers need to coherent that Islam for all races, not just for one race like a Jew just for Israel because it is impossible when we say a religious just for one race. This argument must be erased the bad impression that Islam just for Malays. They must believe that Islam are not erasing their Identity and cultural when they are convert to Islam. Their culture and identity will be maintained.

About practices to principals of a religious, they must tell to aborigines that Islam is a simple religious and Islam command their converter to do something goods and the bad things are prohibit. General perception on Islamic teaching much be touched so they can get the information that Islam not against any norm of human.

One of more important thing that need to stress out is practicing and conducting the teaching of Islam is like must pray, fasting and others. Here the preacher can tell them that they can learn it step by step at a time, they can do as what they capable at first as God didn't want to burden his subject.

Fourth stage

After third phase is completed, preacher must give time for the target group to think and to their own analysis about religions. Usual this take three day or a week depends to their interest. Then in next meeting, preacher can execute the fourth phase that is to survey to aborigines on things that have been discussed and what are their comment about it.

If their answer is positive, it is shared that the door to invite them to Islam is opened. For that, the preacher must visit them more often to ensure their interest is rising.

Fifth stage

After the target group has interest to know Islam deeper or there is sign that they want to convert to Islam, preacher can inform this who is responsible like Majelis Agama Islam to do the visit and conduct a special explanation to the target group. Before that, agreement from them must be taken to ensure the attendant of the related party. Usually, target group accepting Islam from main roles played by those who is closed to them.

The continue programmer

After the target group is have been Muslim, it's a responsibility to educate, teach and adept the main based on Islamic teaching phase by phase. This task is more challenging and heavy compare to ask them to be Muslim.

In an effort to abundance to the target group that is a new Muslim, a preacher must played part as and education or guidance must be aware with life environment, mind

set, thinking level and taste. At the early stage, the culture and believe that used to be practiced even it contain the negative that against Islam. This is to avoid sense of negative feeling arise from them that before being a Muslim holding to the belief. However for culture and belief the clearly against Islam like marriage and burial serves must be avoiding and they must explain that in Islam has it rules that must be followed by the followers. It must be explained clearly to be accepted by them with open heart.

Beside that question of '*khatan*', kosher and *halal* food, dogs, must not be a top of conversation just yet what important is the preacher must explain about the importance of the thing and what good its may bring and asked the aborigines it seeking for the truth.

In the teaching of religious at base level, main subject that need to be touched is;

- (a) Rukun Iman
- (b) Rukun Islam
- (c) How to clean (mengangkat hadas besar dan kecil)
- (d) How to pray (bacaan yang mustahak dihafal ialah fatihah dan tahiyat)
- (e) Much about fasting
- (f) Much about hajj (sepintas lalu)

This education must be done repeatedly so that new Muslim from the aborigines can understand and can be practiced little by little. It is need to be taken care by teaching too much at one time it's will burden them and at soon it will forget about the teaching. This usually happen among adults and teens that didn't for know how to read and write. Several practices that are '*sunat*' is better to be teach only after they understand the main thing first.

According to Hasyim Yaacob (2004), this problem must be faced by preacher is attitude, giving up, depress and others. To face this preacher must know how to treat them and acting as a counselor and solving the problem here, patient, strong heart and hard work must be has in preacher, when dealing the group target. The preacher must know how to act as a good leader that has open minded.

The shyness feeling to learn about religious, and resist to do certain fardhu practice and to follow on religious programmer is a negative element that showed. They have those interests. As this is dangerous, the preacher must gave and install awareness and new spirit. Among the way to overcame the problems is by handling such programmer that is:

Welfare programme

This programme involve by the locals among the programme is a 'gotong-royong' to clean the villages like cleaning the burial ground, mosque, agriculture area. This step indirectly to reinstall their spirit back by the work force for their own interest. With these activities the local can discuss about their problem and some of them to solve their problems. If they can't solve they can always asked the preacher. This is the best way to solve the problem.

Involved them to social's activities

Beside the above programme, those who having a problem must be participated social activities, such as appoint to become certain member in an organization. With this they will feel needed and respected.

When having a meeting or a conversation, their opinion must be entertained accordingly to kept or serve to the organization and raised their spirit.

Make a council of explaining

Beside that is having an explanation ceremony that must be attend by the local even ceremony motive is for the problems residents only, but by involving other they want assumed the even is for them. Attendances to the other will increased their interest and create new awareness in their souls. It is more effective it the speech will be given in the native slang, on mixing the language with Malay and the native slang. It is impossible to the speaker be well known and well respected by the local.

When conducting the speech, the speaker must know about the aspect that needed to be stress on so the speech is well taken and really reached it target audience. This meant the speech much have an element of counseling, teaching, advise and story that contain and educated event. However, the even mustn't targeting audience and were done in general

Make an individual's meeting

Four eye meeting between the preacher and the local is a necessary for them to tell their story.

They usually rarely live in villages as their work in towns and only came back once in a while. As they way in live better. Than others, so their opinion is presumed better and truth. More dangerous, if they are influencing by other religion who are enemies of Islam. In this situation of course they don't want to see their people became a Muslim as they will saw it as challenging them and they may be afraid lose their influence if the villagers became a Muslim.

To fail this they usual influence their people to not accept Islam by giving unreasonable excuse that will make the aborigines afraid to know Islam and becoming a Muslim. Issue on '*khattan*', sirs, hell or any other rules in Islam that will seem hard for them to follow as they are used to life freely without attached to any rules, in eating's or relationship, will be used as a weapon to create sense at fear among the aborigines on Islam.

To create and to make Islam is a bad religion, they may be used the bad attitude at Malay who like to cheat or steal they belonging, breaking promises, disrespect their races, didn't royal to religion. Didn't pray, fasting and doing other sins such as drinking, sexes, drugs, gamble and all other thing that against Islamic teaching. This is the weapon that usually used by people who is against Islam.

Other than that, religious and belief factor is also a problems face by the preachers in dakwah on the aborigines.

This where the preacher must listening closely to the problem and not answering them in hurry as a spontaneous answer usually not accurate and possibilities will not satisfied them. If the problem that is difficult to answer, they can put it on hold and search for the answer.

By having and educated conversation, the preacher must know their heart deep down and knowing the problems and making a self valuation on good or bad the approach that about to be make.

Send to religious courses

More effective way is to send them religious courses organized by the religious agency or the involved agency. By the participating in the courses that held outside their village usually in town, in can change their point of views.

When in the town, they must be taken to see other Muslim giving in town and village nearest and how they practicing Islamic teaching by Malay and non-Malay that is a Muslim. This will showed them how to practicing Islam in their daily life.

Course that's is no more then ten day Is more than enough as the longer course will bored them. They also can't accept an education and teaching that is serious and stressful. The course must be handle in non-serious manner. Education visit must be done during the course. This can rest their mind by visiting an interesting place they never seen before.

The programmer that was conducted is a part of strategy to avoid new Muslim to go back to their old religion. This can be happening if it not stops before it too late, more over when enemies of Islam always work hard to disturb the dakwah effort to the aborigines at the state. Therefore, beware level must be raised.

2.2 A Preaching's Challenge In Rural Land

According to Ustaz Ahmad Nordin(2004), the sermon movement in hinterland area is challenging and high risk. All of this should be face by Da'i. The challenge divided to two categories. First is the physical aspect and second is the implementation of the duty.

The first challenge is a difficult and dangerous journey to get inside and outside the village of this native people. We supported this opinion. Syukri bin Yusof(2004), who said that all the difficulty of the accommodation and get all things needed far away in the hinterland covered by the rainforest and don't have the good facility. To get the food, there is no way to the preachers except to bring their own food supply from home because there is no shop there. If it is rainy, the roads that have been used by the vehicle will be too slippery and even 'four wheel drive' vehicle could hardly through it. During a dry season, a red mud turn to be a smooth flying dust and affecting our ear, eyes and nose. Especially when we accidentally met the timber lorry.

Beside a winding, billy and hole road, there are also a lot of canyons that happened to be extremely to vehicle to move especially at night or rainy day.

Sometimes, a tragedy like a slide down happened because of rain or tree fall down on the road and hinder people to through it. Moreover when the big branch fall onto a moving car. It could happen on the stormy day.

Sometimes, a temporary bridge builds by the timber entrepreneur collapse because of the water erosion. The bridge is the only way in and out to the native people area. If that happened, the sermonizer (da'i) in that area, there are absolutely no way out at that times the works refining only done by the lumber company only if the area still has lumbers and only done after raining seasons.

If the preacher stuck in the rural area for several days because of bridge fall or transport broke down, while the stock they brought is finished, they had to eat

potatoes plants by Aborigines or any other forest food. Eat what we have are common among preachers and saving must be practiced as when supply were cuts, its quite hard to get the supply immediately even for a salts and onions. However, even thought saving is a necessities, its not as easy as it seems as usually preachers will had guest at their house who always came to their house and need to be serves. Their attendance with their children need to be treated and their foods and drink need to be serves. As if they come when we eating, its maybe showed that they want to taste the food as probably they haven't eat anything but potatoes.

While in the rural area, risked of like malaria is high as the aborigines is exposed to the diseases and some even die from it as there is lack of public amenities. It's important that preacher took prevention as they usually in contract with them.

The second challenge is how to preach. Among the difficulties they face is the preacher never went to the aborigines villages. The preacher will find it hard to preaches as they had to adept to their new surrounding. Those who are afraid of dogs will find a big problem as dogs is pets for most of aborigines' families and homes to protect their house and plant. At night their pets will be staying in the house.

According to Ustaz Ramli (2004), most of aborigines were not given attention on hygiene of their homes. They came into the house without washing their feats even thought it dirty and cause their house that made from bamboo look dirty and dusty. In the middle of living room usually they put a fine place that function as a kitchen and to warm their body at night. Usually dust from burned wood scattered in their house. These make their house dirty. However not at all houses were dirty, some of it were well taken care off in and outside their house.

Other problem is the food serves. For preachers that not usual or used to dirty and dusty environment, they possibly will show a negative reaction to visit aborigines houses; moreover it the house invited them to drink and eat the food serves to celebrates the guest.

The question, do they think what happen if they reject the invitation as most human can easily offended if the guest don't want to eat the food serves, as they will realizes other peoples assume that they are dirty. If this were given some thought, a preacher must at least eat the food serves even its a potatoes or even potato that cooked in a bamboo. A compliment will be a nice thing to hear. This is to please the landlords.

Language barrier is also main causes that harden the preaching to those who live in rural area. Even most of them capable to talk in Malay, but it only involve a simple words in daily conversation especially the orders. Generally, women usually hard to understand the explanation given in Malay. This as they hardly communicate with Malays. It's important for preacher to learn the aborigines' dialect for they can communicate better.

Its custom in aborigines' communities, a decision must be made thought a meeting and discussion. In question of accepting Islam, a husband will discuss with his wife ether she agree or not. If the wife agreed, the husband will say they willingness to convert to Islam. But if the wives states her agreement but she didn't understands what the preacher trying to say, or they didn't came to the information current held. This problem seems to be small but this one of the main failure of preaching in aborigines. This proof how strong women's influent in aborigines' community. (Othman Bin Haji Ibrahim, 1995)

Question, which is related with the visit, is a problem to preachers. They effort cant easily succeed with a visit or two to the villages. They need to know the aborigines communities first before doing any preaching, as most of them wouldn't respond to a stranger. Therefore, preacher must get used to the target group by doing frequent visit to the rural area in order to get to know one and another. This will take few times to succeed but this is the reality they had to face.

According to Ustaz Fahmi Che Omar (2004), one more challenge is the aborigines like to move from a place to another place in other rural as a nomad. Usually they leave certain area when the area has no longer can produce the income source or the

area were intrude by stranger who develop the land illegally or another reason that they felt that disturb their place and those who live there.

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The problems that preacher had is how they can continue their efforts and what will happen if the movement also involved those who had convert to Islam, if the place is far and cant easily be contact? Some may think, its better they convert to Islam didn't had to move with the others as it they go with them, They will go back to what they are before. It's the best but its not how the aborigines thought. To them, if a group moves, all the families and other in the group must move along. They must, as it not they will lose their place in any other communities and would not be accepted in other tribe.

Therefore, Muslim or not, all the group member must stay together and cant be separate cause of different religious. Its their system, where they must obey their leader other way or around. If this happen, there is no other way but to pay a visit to the new visit even it way far from the original villages and even if it took days to walk. This what it takes?

Other than that, according to Encik Ayub, when the villager left the village to celebrate a ceremony at another place or cut to search fruit in the forest or collect fruit in orchards that are far from their village. There will leave the village to safe guard their plant and property of other resident who left home. If this happen when the preacher arrived at the villages as just to arrive to the village taking a lots of efforts and difficulties, there is no choice had to go home or go to other village.

Preaching to aborigines is not as simple as preaching to others races. The aborigines usually find it hard to accept and understand the teaching that is a lots and hard to understand, as most of them find it hard to remember many thing at one times. Things that been teaches this week will soon be forgotten in next. But if the thing is in form of promise, they will remember it till dead. There for the preaching must not make a promise that are hard to fulfilled.

As they thing is considering as weak and poor memory compare to other races so that the preacher should do frequent visit and need to touch the thing times after times even it will be something bored. Giving times thing that are unacceptable by their brain is a useless work and wasting time. Therefore, by teaching little by little is the best way even though it will taken time to achieve it goals.

CHAPTER

3

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

Research methodology is a technique or way used by a researcher in her effort to complete it survey or studies. In this survey explained on survey formed methods, studies place, survey sample, data and information collection and way to analysis data.

3.2 Research term

This survey is done in descriptive ways. According to Oxford dictionary, descriptive has two meaning. First is giving a picture in words; describing something, especially without expressing feelings or judging. Second is ; (technical) describing how language is actually used, without giving rules for how it ought to be used. (Oxford Special Price Edition,1998) According to Uma Sakaran(2000) in his books, descriptive survey is a survey in form of descriptions explanation on the survey conducted. This second by Abd Razak Mohammad (1986), descriptive survey is to explain and pictures the information gathered, collected and analyze it in form of percentage and chart.

The descriptive survey done in this study is to see how far the level of understanding of the Aborigines towards Islam and why they choose Christian compared to Islam as the way of life.

3.3 Place of Research

The writer does the research on several Aborigines villages in Pos Pasik, Pos Simpor, Pos Blau, Pos Kuala Wok and Kg. Redid in Gua Musang. The writer chooses this

place, as there are several churches in that area. This will make the writer can get the information needed easier.

3.4 Sample of research

Sample or population of this survey area is 35 Aborigines and several other preachers. The reason writer choose Aborigines is because to know how far and deep their knowledge of Islam. While preacher were choose to understand how and what their problems in preaching Islam and the method used to preached.

3.5 Data Collection

To collect data from respondents, the writer was distributing questionnaire to respondents. The writer also interview preacher to get information.

Questionnaire

Questionnaire is method used in this survey to gather the information. The questionnaire is given to the Aborigines as respondents.

3.6 Method of analysis data

The data or information obtained will be process using Computer Data Analysis or Statically For The Social Science (SPSS). Using this method will make analysis data will be easier. A descriptive will also be used. Calculation in formed percentage will be used to describe the research.

CHAPTER

4

CHAPTER 4

DATA ANALYSIS

4.1 INTRODUCTION

The researcher was surveyed at a lot of pos or Aborigines village. Among the Aborigines village are Pos Pasik, Pos Simpor, Pos Blau, Pos Kuala Wok and Kg. Redid at Gua Musang, Kelantan. From this surveyed, 35 Aborigines was selected as respondents from any ages.

The researcher was surveyed the comprehension of Aborigines about Islam and the factor why they refuse Islam as their religion.

4.2 PROFILE OF RESPONDENTS

From the surveyed, 35 respondents was selected. From this total, 7 respondents was selected from every villages or pos, it is 19 females and 16 males. 20 respondents were married and 15 still single.

TABLE 1 The percentage of respondents based on sex and status

Statement	Frequency	Percent
Female	19	54%
Male	16	46%
Married	20	57%
Single	15	43%