

THE ROLE OF *JABATAN AGAMA ISLAM PAHANG (JAIP)*  
IN *DACWAH* ACTIVITIES WITH REFERENCE TO *ORANG*  
*ASLI* OF *ROMPIN, PEKAN* AND *KUANTAN*

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**THE ROLE OF *JABATAN AGAMA ISLAM PAHANG (JAIP)* IN  
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*ROMPIN, PEKAN AND KUANTAN***

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Academic project submitted in fulfillment for the degree of  
BACHELOR OF *DA'WAH* AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



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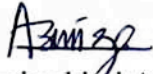
March 2004

## 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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## ACKNOWLEDGEMENTS

In the name of Allah SWT.the Compassionate, the Merciful, Praise be to Allah SWT. Lord of the Universe, and Peace and Prayers be upon His Final Prophet and Messenger.

First of all, I would like to express my greatest gratitude to Almighty Allah SWT. Because of His mercy and Permission, I had successful in completing this research in order to perform the requirements to fulfill this course. I hope that this research will produce benefits to all student and people.

I also take this opportunity to give my highest thanks and appreciation to Al-fadhil Ustaz Dr. Muhammad Yusuf Khalid, the advisor and co-coordinator of this research project for his continuous support and guidance during this research.

Special thanks to the persons involved in finishing this research directly or indirectly, especially to my beloved parents Abd. Razak bin Ali and Asmah binti Ngah who gave me the confidence and moral support. Thanks for their cooperation.

And then, I would like to thanks to the Dean of Faculty Leadership and Management, staffs and all lecturers. And Lastly, I also want to thank my siblings and all my friends.

Lastly, to the name mentioned above, thanks for all the support that you have given, may Allah SWT.pay it with good reward and God Bless for the completion of this research, hopefully my research will help others and all towards the showing of greatness of Allah SWT.

Wassalam

## ABSTRAK

Kajian ini mengkaji tentang peranan Jabatan Agama Islam Pahang (JAIP) didalam mendakwah Orang Asli terutamanya dikalangan Orang Asli di Negeri Pahang. Kajian ini merupakan 'Kajian Lapangan' adalah untuk mengenalpasti sejauhmana keberkesanan JAIP dalam aktiviti yang dijalankan. Pelbagai program telah disediakan oleh JAIP untuk menarik perhatian Orang Asli terhadap Islam. Selain Daripada itu, Jabatan Agama Islam Pahang khususnya dibahagian Dakwah perlu menyediakan modul mengenai Islam khusus untuk golongan Asli Islam dan bukan Islam. Berikutan dengan program yang dilaksanakan ramai daripada masyarakat orang asli yang memeluk agama Islam. Al-Quran juga dijadikan sebagai panduan kepada para pendakwah dalam merealisasikan misi dan visi dakwah yang mereka bawa. Oleh yang demikian, pelbagai metodologi digunakan seperti pemerhatian, temubual dan rujukan perpustakaan yang berkaitan. Secara kesimpulannya para pendakwah perlu menitikberatkan unsur-unsur yang baik dalam melaksanakan kerja dakwah mereka dengan hati yang ikhlas kepada Allah SWT.

## ABSTRACT

The study reveal that the approaches of *JAIP* in the propagation of Islam with the *Orang Asli* at *Pahang*. This studies based on a 'Field Research' to study the progress and achievements of *JAIP*. Various programmes have been planned by *JAIP* in order to attract the attention of the *Orang Asli* to Islam. Besides, the *Dāwah* Unit of *JAIP* has to prepare a module about Islam especially for both the *Orang Asli* Muslim and Non Muslim. Through the implementation of the programmes, the number of *orang asli* Muslim has increased. Al-Qur'an is used as a reference for the *dā'ī* in preaching the mission and vision to the *Orang Asli*. In this programmes, some methodologies are used, namely observations, interviews and library references. As a conclusion, the *dā'ī* have to devout and maintain the good manner in implementing their propagation to Non-Muslim.

## ملخص البحث

لقد كان الهدف من كتابة هذا البحث معرفة الدور الذي تقوم به إدارة الشؤون الدينية بولاية بهانج في إبلاغ الدعوة الإسلامية إلى السكان الأصليين بتلك الولاية، واتبع البحث المنهج الميداني في معرفة الآثار الإدارية للأنشطة المنفذة من الإدارة، وخصوصا على المناهج التي تعدها وحدة الدعوة لترغيب السكان الأصليين في الدين الإسلامي، وقد استعملت الباحثة فيها نظريا في جمع المعلومات ونقدها، ووجدت الباحثة أن القرآن مرجع دعاة ولاية بهانج في دعوتهم. وفي الآخر على الدعاة أن يهتموا بالأعمال الدعوية اهتماما بالغا، وأن يؤديها بنوايا خالصة حتى تؤتي ثمارها في الدنيا والآخرة.

<b>CONTENTS</b>	<b>Page</b>
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT OF PAGE	vi
TRANSLITERATION	viii
ABBREVIATION	xi
<b>CHAPTER I: BACKGROUND OF THE <i>JAIP</i></b>	
1.1 Introduction	1
1.2 The history of <i>JAIP</i>	1
1.3 The objective of <i>JAIP</i>	2
1.4 The vision of <i>JAIP</i>	3
1.5 The mission of <i>JAIP</i>	3
1.6 The motto of <i>JAIP</i>	3
1.7 The Function of <i>JAIP</i>	3
1.8 <i>JAIP</i> main function	4
1.9 The objectives of the <i>da'wah</i> unit	6
1.10 The Function of the <i>da'wah</i> unit	6
1.11 The research unit	7
1.12 The mosque unit	8
1.13 The education unit	9
1.14 The enforcement of the <i>syarī'ah</i> law unit	13
1.15 The administration and the <i>syarī'ah</i> law unit	14
<b>CHAPTER II: RESEARCH METHODOLOGY</b>	
2.1 Research methodology	16
2.2 Study method	16
2.3 Reference at the library	16
2.4 Field research	17
2.5 The observation method	17
2.6 The place of study	17
2.7 Sample of study	17
<b>CHAPTER III: THE ROLE OF <i>JAIP</i></b>	
3.1 Programmes organized by <i>JAIP</i>	18
3.2 The <i>Dakwah Perdana Darul Makmur</i> Programme	18
3.3 The objectives of <i>Dakwah Perdana Darul Makmur</i> programme	20
3.4 The basic for the establishment of <i>DPDM</i>	21
3.5 <i>Da'wah</i> activities	21
3.6 The approach through celebration of <i>Hari Raya</i> Programme	22
3.7 The <i>Bil-Al-Hāl</i> special Programme	23

3.8	The Islamization Programme	25
3.9	The approach through <i>PETAMA</i>	26
3.10	The approach through programme of <i>Pasukan Petugas Khas</i>	29
3.11	List Of <i>Orang Asli</i> 's villages	30
CHAPTER IV: METHODOLOGY OF <i>DA<sup>W</sup>AH</i> TO <i>ORANG ASLI</i> SOCIETY		
4.1	Problem faces in doing <i>da<sup>W</sup>wah</i> to <i>Orang Asli</i>	31
4.2	The methodology of <i>da<sup>W</sup>wah</i> to <i>Orang Asli</i> society	33
4.3	New converts of <i>Pahang</i> 's learning curriculum prepared by <i>JAIP</i>	36
4.4	<i>Fiqh</i> objectives	40
4.5	The objectives of <i>Akhlāk</i>	42
CHAPTER V: CONCLUSIONS AND SUGGESTIONS		
5.1	Conclusion	45
5.2	Suggestion	46
BIBLIOGRAPHY		49
APPENDICES		51

## ARABIC WORDS TRANSLITERATION SYSTEM

### TRANSLITERATION TABLE

#### 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تل	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 <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zālim
ع	c	عقل	<sup>c</sup> aql

غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	ذهب	dzahaba
_____	i	كتب	kutiba
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى , ا	ā	كاتب , فتى	kātib , fatā
ي	ī	عليم , داعي	‘alīm, dā‘ī
و	ū	علوم , أدعو	u‘lūm, Ad‘ū

#### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi°iyy
و	uww	علو	°uluww

#### 5. Exemption

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “ a “ and not to ’.

Example: أكبر transliterated to akbar (not ’ akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ a ”.

Example: مكتبة الإمام transliterated to: maktabat al-imām

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة

qal°ah

دار وهبة

dār wahbah

## ABBREVIATIONS

AQFA	Al-Quran Fardhu Ain
AS	‘alayh al-salām
DPDM	Dakwah Perdana Darul Makmur
ed.	editor/ edition/ edition by
H	Hijrah
JAIP	Jabatan Agama Islam Pahang
JAKIM	Jabatan Kemajuan Islam Malaysia
JHEOA	Jabatan Hal Ehwal Orang Asli
JPNP	Jabatan Pendidikan Negeri Pahang
KAFA	Kelas Al-Quran Dan Fardhu Ain
MASISUPA	Majlis Sukan Ilmiah Sek. Agama Pahang.
MUIP	Majlis Ugama Islam Pahang
n.a.	no author/ no year
n.d.	no date/ no year
n.pb.	no publisher
n.pl.	no place
PAID	Pejabat Agama Islam Daerah
PERKIM	Pertubuhan Kebajikan Islam Malaysia
PETAMA	Pembangunan Tamadun Orang Asli
p.	page
pp.	pages
SAW	Salla Allāh ‘alayh wa sallam
SPM	Sijil Pelajaran Malaysia
SWT	Subhānahu wa ta‘ālā
vol.	volume

## CHAPTER I

### THE BACKGROUND OF THE *JABATAN AGAMA ISLAM PAHANG*

#### 1.1 Introduction

*Jabatan Agama Islam Pahang* is main organization in propagating Islamic religious in *Pahang*. It is well known and respected organization and has carried out numerous activities to the Muslims and non-Muslim. In 2001, *JAIP* has introduced a major programme dealing with religious propagation activities in *Pahang* and it runs until the year of 2005. The programme is called *Dakwah Perdana Darul Makmur (DPDM)* and one of the objectives to centralize all the religious activities concerned. It is based on three approaches: people of friendly, community services and dissemination of information.

#### 1.2 The history of *JAIP*

*Pahang* is the largest state in Peninsular Malaysia. Every state has a special body or organization to carry out matters relating to Islamic religion. In *Pahang*, the organization responsible to perform this duty is *Jabatan Agama Islam Pahang (JAIP)*.

*Jabatan Agama Islam Pahang*, in short *JAIP*, is one of the state agencies in *Pahang*, with the head office situated in *Pekan*. *JAIP* was founded in 1926, formerly known as the Islamic Members Council. This Council was put under the supervision of the former *Tengku Besar Pahang, Yang Amat Mulia Tengku Besar Sulaiman bin Almarhum Sultan Ahmad*. The Royal Highness was appointed as the first Director of the Council. This Council started its operation in a small wooden building near the late Royal Highness's palace. Then, the office was transferred to the office of the Royal Highness until the end of 1951. Later, it was moved again to *Balai Hinggap* near a river in *Pekan Lama, Pekan*. *JAIP* was finally situated at its present location on 25<sup>th</sup> May 1973. *JAIP's* early operation

only deal with the administration of marriage and divorce and *syarī'ah* Courts matters. It only comprises of a Head of Department, a *Muftī* and four clerks.

In 1965, the Islamic Members Council Law 1956 was amended and re-arranged into the Islamic Administration Law 1965. Simultaneously, the District *Qādhī* Offices was built in *Rompin, Pekan, Kuantan, Chenor, Temerloh, Maran, Jengka, Bentong, Raub* and *Cameron Highlands*.

In the year 1960's onwards, *JAIP* experienced a rapid development in its function. New divisions and units were introduced, as there is an increasement of manpower. The Islamic Schools and District Mosques were put under the management and supervision of *JAIP*. Until today, fourteen executives have been appointed as the Director of *JAIP*.

Basically, *JAIP* can be divided into seven units:

1. Unit of Management
2. Unit of *Da'wah*
3. Unit of Research
4. Unit of Education
5. Unit of Enforcement Effectiveness and Prosecution
6. Unit of *Syarī'ah* law
7. Unit of Mosque Management

### **1.3 The objective of *JAIP***

- 1.3.1 To create a knowledgeable society that follows the Islamic perfect way of life as stated in *Al-Qur'an and Al-Sunnah*.
- 1.3.2 To uphold justice according to Islamic principles and the jurisdiction as in the law.
- 1.3.3 To protect Islam, the Muslims and all the related religious institutions from any threat, deviation or betrayal.
- 1.3.4 To upgrade the quality of knowledge, skill and the concentration to Islam in systematically and effectively.

- 1.3.5 To develop the aspects of physical and spiritual in order to create an individual or a family or an *ummah* that is aggressive and proactive.

#### **1.4 The vision of JAIP**

The vision of *JAIP* is to achieve an effective management and to create a knowledgeable, progressive, dynamic and excellent society in the aspects of intellectual and spiritual according to *Al-Qur'an and Al-Sunnah*. So then, contribute to the development of the country.

#### **1.5 The mission of JAIP**

To uphold Islam as *ad-dīn* via the efficient, integrated, innovative, quality, proactive and committed management for the harmonious *ummah*

#### **1.6 The motto of JAIP**

“*JAIP* GUIDES TOWARDS FAITHFUL LIFE”

#### **1.7 The function of JAIP**

- 1.7.1 Implementing the policy of *Majlis Agama Islam* and the *Pahang* Malay Customs and the government, according to the rules in enactments related to Islam in the State of *Pahang*.
- 1.7.2 Planning, coordinating, and implementing the physical development and human resources with systematic, effective and quality management.
- 1.7.3 Planning and implementing the *ummah* development programmes in the aspects of intellectual and spiritual in the State of *Pahang*.
- 1.7.4 The enforcement of the Islamic principles in effectively in implementing *amar ma'ruf nahi mungkar*.

- 1.7.5 Planning, coordinating and administrating the Islamic Education Institution in *Pahang* to create *Insān Kāmil*.
- 1.7.6 Planning the development programmes for the happy family institutions according to *Syara's* Principles and the Family Enactment of *Pahang* related to the *‘aqīdah*, *syarī‘ah*, moral, social, foods, and publishing material and so on.
- 1.7.7 To collect and analyze data and information for the effectiveness of management productivity.

## 1.8 *JAIP* main functions.

In accomplishing the task and function of every department, *JAIP* has seven units and District Islamic Offices that give the direct service to the people. Below are the 7 units (the quality procedure document - MK-*JAIP* MS ISO 9002:1994):

### 1.8.1 The Service Management Unit

There are three important parts in this unit:

- i. Administrative and Services
  - To plan for the employment and human resources.
  - To organize matters on government servants' services.
  - To organize courses in service, service's examination and training.
  - As secretariat to the Board of Discipline and the Board of Raising Promotion to the public officers at the department level.
  - To manage matters related to the department administrative.
  
- ii. Financial Planning
  - To prepare the annual budget for the Department.
  - To deal with the collection of management and provision.
  - The payment of salary and allowances.

- iii Planning and Development
- To plan new projects for the Islamic growth.
  - To control the implementation of the development project.
  - To be in charge with the Islamic religion buildings.

### 1.8.2 The *Da'wah* Unit

There are 6 main units:

- i. Clarification and Special Tasks
- To clarify and to instill the understanding of the religion to Muslims.
- ii. Training and Propagating
- To organize courses and training to all levels of societies
  - To get an understanding between the propagators, officers and staff of *JAIP*.
- iii. Management and Secretariat
- To co-ordinate the Islamic activities and programmes together with other agencies.
- iv. To Propagate *Mu'allaf*
- To give guidance and to look after the welfare of the *Mu'allaf*.
  - To give support, courage and welfare to the unfortunate.
- v. Publication and Multimedia
- To publish books and magazines about Islam.
  - To co-operate in planning programmes on radio.

vi. District Services

- Responsible to implement matters related to the administration of *JAIP* and to control the activities implemented.

### 1.9 The Objectives of the *Da'wah* Unit

- i. To give the knowledge and to create good Muslims that give total commitment to the values of Islam according to *Ahli Sunnah Wal Jamā'ah*.
- ii. To increase the quality of Muslims in practicing the Islamic principles.
- iii. To deal with the secretariat work on the special days celebrated in *Pahang*

### 1.10 The Function of the *Da'wah* Unit

- i. To continue and to up date the programmes of *Dakwah Perdana Darul Makmur*.
- ii. To run and harmonize the activities of *Dakwah Khas* and *Umum* at *Pahang*.
- iii. To harmonize the religious activities and as the secretariat of religious ceremonies and affairs.
- iv. To deal with the registration of *Mu'allaf* and to be responsible about the welfare of new converts.
- v. To deal with courses, seminars, training and giving information about Islam to the people in *Pahang*.
- vi. To handle the *Hādaj'* affairs.
- vii. To co-ordinate with the activities handle by the *da'wah's* body in *Pahang*.
- viii. To publish the *Al-Wehdah* magazine and other religious brochures.
- ix. To organize aid for the victim of disasters and the Islamic services the hospitals.

## 1.11 The Research Unit

The Research Unit is divided into 3 main functions:

### i) *Syarī'ah*

- To implement the research on the development of the practice in *Syarī'ah* including the Law system and Jurisdiction.
- The research on the practices of *‘akīdah* including the threat to the *‘akīdah*.
- Preparation of research paper to be read in the *Fatwā* Meeting of *Pahang*.
- Research on the growth of the *tasawwuf* knowledge and the practice of *tarīkat*.
- Supervision on the non-*halāl* foods, drinks and other goods.
- To process the certificate of *Halāl's* Logo and to monitor supervise the slaughtering process.
- To prepare reports, working papers and other related matters from the research and presenting findings to *JAIP* and State Government.

### ii) Economy and Social

- Research on Muslim's economic problems.
- Research on the *Zakāt*, *Baitul Māl*, *Wakaf* and Tax Institution and their functions.
- Research on social problems and *akhlāk*.
- Research on the development of education, *da‘wah* activities, *mu'allaf*, *murtad* and the growth of other religions.
- To prepare reports, working papers and other related matter from the research to be presented to *JAIP*.

iii) Censorship

- Involved books, holy books, newspapers, magazines, etc.
- Posters containing Al-Qur'an verses.
- To censor films.
- To prepare reports for every censorship done.

### 1.12 The Mosque Management Unit

This unit is divided into 3 sub-units as follows:

i) The Mosque Management and Administrative Unit

- Dealing with the monitoring of renovation of mosques.
- To manage the collection of donation to the mosques.
- To deal with qualified officers for every mosques in *Pahang*
- Dealing with the service of mosque officers of state, districts and *mukāms*.
- To upgrade the *mukāms* mosques to become as district mosques.
- To deal with the allowance to the volunteered mosques officers.
- To prepare an annual budget for the mosque management.
- To manage Muslims graveyards.

ii) The Training Unit for Officers and Staff Unit

- To organize professional courses for the mosque officers.
- To organize courses for *khutbah*.
- To organize courses of duty and etiquette to the mosque officers.
- To organize courses to upgrade the working quality of the mosque officers.
- To organize mosque committee courses.

iii) The Spiritual Activities Unit

- To organize *fardhu 'ain* and Al-Qur'an classes in the mosques at all *qariah*.
- To organize class of *fardhu kifayah* in the mosques at all *qariah*.
- To organize *tafaqquh* class in mosques at all *qariah*.
- To organize recitation classes after the *Maghrib* prayer in mosques at all *qariah*.
- To organize speeches, forums and seminars at all levels in mosques.

### 1.13 The Education Unit

The Education Unit is divided into 7 main sub-units:

i. Curriculum Unit

- To ensure the implementation of school curriculum with at least 3 times of observation per year.
- To control the implementation of curriculum in schools.
- Play as members and secretariat to the curriculum panel.
- To revise the implementation of curriculum and its effect and also to suggest suitable advice or changes to the curriculum panel.
- To prepare paper work for courses related to development of the Islamic education.

ii. Student Affairs and Curriculum Unit

- To organize the admission of new students to study in *Sekolah Menengah Agama* in the State of *Pahang*.
- To deal with the admission of Form 4 students.
- To deal and process the students register in and out of *Pahang*.
- To control students discipline.
- To process application of visit among students and teachers to overseas.

- To deal with student affairs and scholarship.
- To plan and organize co-curriculum activity at the state level and to organize the annual sport (*MASISUPA*).
- To hold counseling courses and motivation courses to the student affairs.

iii Secondary School Administration Unit

- To plan and organize the take over of *Sekolah Menengah Agama Rakyat* and the establishment of the new *Sekolah Menengah Agama Rakyat*.
- To supervise and to guide school in the aspect of administration.
- To plan, implement and spread the education technology's projects in aiding teaching and learning.
- Responsible in preparing budget for the school development.
- To co-operate with the development unit of the department to preparing reports regarding the school's development.
- To plan schools and hostels development and the learning facilities in the *Sekolah Menengah Agama Negeri Pahang*.
- To prepare paper work related to the unit's responsible and duties
- Responsible to deal with the development of *Sekolah Menengah Agama Negeri*.
- To prepare plans for the Islamic education from time to time.
- To set co-operation from other education agencies such as *Jabatan Pendidikan Negeri* and *Yayasan Pahang* in the field of developing the Islamic studies in *Pahang*.
- To implement programme/department policies and State Government.

iv. Personnel Unit

- To plan and manage the appointment of teachers and staff in all *Sekolah Menengah Agama Negeri Pahang*.
- Responsible in managing and monitoring all staff services in the education organization from time to time.
- To plan and hold courses/seminars/workshops or others related to education and upgrading programmes and to update with the latest knowledge in the development of services field.
- To upgrade the discipline quality of teachers, staff and students.
- To create an effective monitoring system.
- To maximize and effective usage of sources.
- To manage, supervise and monitoring the teachers and staff services at *Sekolah Menengah Agama Negeri Pahang*
- To survey and monitor the staff discipline level at *Sekolah Menengah Agama Negeri Pahang*.
- To monitor all aspect regarding personnel, management and administration in school.
- To plan and manage the appointment of teachers and staff.
- To plan and to manage the courses relating to services, professionalism upgrading for the staff in *Sekolah Menengah Agama Negeri Pahang*.

v. Examination Unit

- To handle the examination in Islamic education to measure the student's knowledge and skill according to the curriculum given.
- To handle the examination in Islamic education to measure the student's ability in order to further their studies.
- The manage and ad writer administration examination.
- The process and the production of examination results.
- Research in the examination policies.

vi. *KAFA* Administration Unit

- To plan and to manage the appointment of all *KAFA*'s teacher in *Pahang*.
- Responsible in managing and monitoring teachers services from time to time.
- To plan and to hold courses/seminars/workshops related to the education and upgrading teachers' professionalism.
- To co-operate with *Jabatan Pendidikan Pahang/JAKIM* in order to get an up-to-date information on education's development.
- To manage, supervise and monitor the services of *KAFA*'s teacher appointed in *Pahang*.
- To observe all aspect on personnel, management and administration in school.
- To plan and to manage the appointment of *KAFA*'s teachers/supervisors.

vii. *Sekolah Rakyat* Administration Unit

- Act as the Registrar for schools.
- To supervise and to guide the secondary schools in the aspect of management and administration.
- To plan and to implement the education's technology projects in helping the education and studies programme.
- To plan and to help in preparing the development budget for secondary schools.
- To co-operated with *Majlis Ugama Islam Pahang* and *Jabatan Pendidikan Negeri Pahang* regarding the implementation of school's development.
- To plan the development of schools and hostels including the learning facilities in secondary schools.

- To seek help and to co-operate with other education agencies namely *Jabatan Pendidikan Negeri Pahang* and *Yayasan Pahang* in the field of Islamic education in the State of *Pahang*.
- To implement the programmes and department/government's policy.
- To guide and advise teachers in their teaching.

#### **1.14 The Enforcement of the *Syari'ah*'s Law Unit**

This unit is divided into 2 parts:

##### **i) The Enforcement**

- To organize movement to prevent from the wrongdoing and to enforce the wrongdoing in *Syari'ah* Crime according to the provision of the law and the said jurisdiction.
- To investigate further on complaints and arrestment.
- To involve and run operations on targeted areas of the wrongdoing or *maksiat* in all districts.
- To accept complaint and information from the public to investigate the said scene.
- To prepare a report and investigation to bring to the justice officer.
- To determine the case to the witnesses.
- To record cases go that prevention can be carried out.

##### **ii) The Claim**

- To accept paper reports of the arrestment and investigation papers from the Enforcement Unit.
- To revise and examine the above papers and hand them over to the Enforcement Unit if the investigation still not completed to the immediate request.

## CHAPTER II

### RESEARCH METHODOLOGY

#### 2.1 Research Methodology

The research methodology is referred as a systematic or way used by a researcher in his effort to finish his study of a certain matter.

#### 2.2 Study Method

In the effort to studying, compiling and finishing this academic research, the writer concentrates more on the field research. This kind of research need the writer herself to obtain the data needed through interview, observation, reference at the library, field research and using the compiling data method.

#### 2.3 Reference at the Library

To study at the Library of *Kolej Universiti Islam Malaysia* and the Library of *Tun Seri Lanang, Universiti Kebangsaan Malaysia* through paper works, seminar paper, books, pamphlets and magazines. The writer also went to do the research at the *Jabatan Agama Islam Pahang, Jabatan Hal Ehwal Orang Asli Pahang* and *Pembangunan Tamadun Masyarakat Orang Asli (PETAMA)*.

## 2.4 Field Research

In this kind of research, the writer will interview the related agencies to compile data.

### 2.4.1 Interview

Through this method, writer to interview the respondent individually especially with the *JAIP* officer, the officer of *Ibu Pejabat Jabatan Hal Ehwal Orang Asli Pahang*, its staff and academic staff at the *Pembangunan Tamadun Masyarakat Asli (PETAMA)* who are involved with the programmes related to *Orang Asli*.

### 2.4.2 Compiling data

The compilation method is used to compile all data obtain and to compile in order to make the analysis and conclusion.

## 2.5 The Observation Method

This method used is a technique to compile the related data through the rough observation on *Orang Asli* in the Districts of *Kuantan, Pekan and Rompin*.

## 2.6 The Place of Study

The place of study or the scope is the *Jabatan Agama Islam Pahang (JAIP)*. This is because; this department is the best source to get the data about this research. The information gathered is totally on the roles played by *JAIP* in order to preach the *Orang Asli*, on how they manage to do that though its *da'wah* programmes.

## 2.7 Sample of the Study

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## CHAPTER III

### THE ROLE OF *JABATAN AGAMA ISLAM PAHANG*

#### 3.1 Programmes organized by *JAIP*

The role of *da'wah* used by each organization is different from one another. This is also true for this organization, in which *JAIP* organized a lot of programmes to inculcate interest the *Orang Asli* to embrace Islam. Under the *Dakwah Perdana Darul Makmur (DPDM)*, various programmes have been conducted to the *Orang Asli*. Programmes organized by *JAIP* and other *da'wah* agencies have produced a positive impact towards the *Orang Asli* themselves.

#### 3.2 The *Dakwah Perdana Darul Makmur (DPDM)* Programmes For *Orang Asli* Society In Pahang For The Year 2001-2005

In 2001, *JAIP* introduced a mother programme for all the *da'wah* activities in *Pahang*. This programme is also planned under the five year planning of *JAIP*. This programme starts from 2001-2005. This programme is called the *Dakwah Perdana Darul Makmur (DPDM)* in which this programme is regarded as a new age movement and rearrangement to all the *da'wah* activities in *Pahang*. The main aim of this programme is to unite all the *da'wah* activities in the state with the hope that energy can be combined and generated to the societal changes for the development of *Pahang's ummah* (*Dakwah Perdana darul Makmur*, 2003).

This programme is based on three concepts, namely the concept of society – friendly, societal services and dissemination of information. First, the society –friendly concept is a human relation and the human nature in getting happiness in life. Islam stressed on the relationship between the creatures that have to be respected without taking into consideration the status, rank and race. A relationship based on *īmān* and *taqwā* indirectly

will shape towards *da'wah bil-hāl* among the society especially those who are interested in Islam (Laporan Dakwah Perdana Darul Makmur, 2003). Allah Most High States:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٍ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللَّأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(Al-Qur'an. Al-Hujurat: 49:11) <sup>1</sup>

“ O ye who believe! Let not some men among you laugh at other: it may be that (the latter), are better than (the former): nor let some women laugh at others: it may be that the latter are better than (the former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong.”

The second concept, which is societal services, is related to the Islamic view that Islam is very concern with the various problems or issues among the Muslim and the mankind, generally. Islam always invites to the establishesment a good relationship and helping each other (Dakwah Perdana Darul Makmur, 2003) Allah Most High States:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Al-Qu'ran. Al-Māidah: 5:2)

“Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear God: for God is strict in punishment.

<sup>1</sup> All Quranic translations in this writing are based on ‘ Abdullah Yusuf Ali.1994. *The Holy Quran, Text And Translation*. Kuala Lumpur: Islamic Book Trust. Translations from other sources will be cited accordingly.

The third concept is dissemination of information, is not only limited to the development of infrastructure but development of the spirit also has to be stressed upon, which relates to the increasement of one's character, society and knowledge. The information of the development of Islam conducted by all parties should be disseminated to the society so that effort in upholding Islam will exist. In line with the *Dakwah Perdana Darul Makmur (DPDM)*, various activities and programmes in relation to the *Orang Asli* society is also arranged. (Dakwah Perdana Darul Makmur, 2003 )

### **3.3 The objectives of *Dakwah Perdana Darul Makmur (DPDM)*.**

**The *Dakwah Perdana Darul Makmur (DPDM)* for the *Orang Asli* society is conducted to reach these objectives:**

- 3.3.1 To build a good relationship between the *Orang Asli* and *da'wah* leaders or worker by introducing Islamic teachings based on *da'wah bil-hāl*.
- 3.3.2 To introduce Islamic teaching that is more properly arranged and effective in order to call upon the *Orang Asli* to convert to Islam.
- 3.3.3 To establish an *Orang Asli* village that are in general are Muslims.
- 3.3.4 To prevent from misunderstandings and instigations that can destroy the *Orang Asli* unity such as the Christian movement of converting the *Orang Asli* to Christians.

### **3.4 The basics for the establishment of *Dakwah Perdana Darul Makmur (DPDM)* Programme is to try solve these problem:**

- 3.4.1 *Da'wah* programmes for the *Orang Asli* has not been conducted properly and there is no specific programme that can become a main base for the conversion of *Orang Asli*, thus making *da'wah* activities towards the *Orang Asli* unsuccessful.
- 3.4.2 There are efforts from other religions especially the Christians that try hard until the number of *Orang Asli* converting to Christians increased to 2500 people in year 2003

### **3.5 *Da'wah* activities among the *Orang Asli* society in *Pahang*.**

*Da'wah* activities among the *Orang Asli* society in *Pahang* have started from the year 1973. Active implementation started in 1980. There are many places, which have become the main target such as *Orang Asli* village in the rural areas. Most of the *Orang Asli* in that area is still holding on to the old and traditional beliefs, only small amounts are Muslims.

There are very few *dā'ī* who wants to preach this society. Therefore, in order to solve this problem, *JAIP* organized special courses besides placing the *Orang Asli* children into government religious schools. This is one step to prepare the children to become *dā'ī* for their own society. There are various ways used to inculcate among interest the *Orang Asli* to Islam. Some includes having meetings and visits to their villages.

*JAIP* also conducted courses such as Islamic understanding courses and teaching classes for *Orang Asli* that have converted to Islam. The main objective for these classes is to reach basic knowledge such as *aqidah* (faith) and *syarī'ah* (law). In organizing *da'wah* activities to the *Orang Asli*, *JAIP* receives help and co-operation from the state's *JHEOA*, *PERKIM*, individuals and other Voluntary bodies.

Besides that, *JAIP* also conducted specific events such as the *Hari Raya* Celebration and others. *JAIP* also prepare the transportation services especially when their officers went to preach.

### 3.6 The Approach Through Celebration of *Hari Raya* Programme

According to Ustaz Hamdan Yusi bin Yusuf(2003), the approach through Celebration of *Hari Raya* Programme is divided into four (4) zones. The first zone involved the district of *Pekan, Rompin* and *Muadzam Shah*. The second zone covered *Kuantan, Maran* and *Chenor*. The third zone is *Temerloh, Jerantut* and *Bentong*. And the last zone covered *Raub, Kuala Lipis* and *Cameron Highlands*. This programme will be held in every zone by choosing the village with Muslims majority.

The agenda of this programme usually is visiting the villagers from house to house. The officer of *JAIP* will preach them to become a *mu'allaf*. This visiting concept with its friendliness and respecting the *Orang Asli* cultural is very important. The activities included in this programme are Opening Ceremony, *Hari Raya* buffet, a small talk about Islam and *nasyid* presentation by *PETAMA (Pembangunan Tamadun Orang Asli)*, telematch, sports and medical check-up. The *Orang Asli* loves some sort entertainment, so that kind of activities suit them (Saleh bin Talib, 2003).

The purpose of this program is to build good relationship between the *dā'ī* and the villagers in order to expose them to Islam. The activities that are programmed to strengthen up this relationship are:

1. Visit from house to house to analyse the *Orang Asli* abilities, to observe their way of life and their perception on Islam
2. To organize suitable activities for a group of mothers, youth, students and children. Example, to arrange sports activities, telematch, to build vocational skill, motivation, to arrange for free medical check-up and to exchange souvenir.

3. To arrange telematch between the organizer and the villagers.
4. To form a dynamic group to stimulate the effectiveness of the activities

### **3.7 The *Bi-Al-Hāl* special programme to *Orang Asli* (The *Bi-Al-Hāl* 1<sup>st</sup> Phase module planned for the *Orang Asli* in the state of *Pahang Darul Makmur*)**

This module is prepared as a basic rule in preaching Islam to Non-Muslims. This module is divided into some phases as follows:

#### 3.7.1 Opening Ceremony

The agenda of this ceremony are, welcoming speech from the organizer and the Head of villagers followed by the official speech by the leader. The other agenda is the presentation of *nasyid* or any suitable entertainment, which will involve the majority of the villagers. The villagers will receive some door gift or souvenir from the organizer. The *dā'ī* are advised to be friendly, open-minded and always give attention to the villagers so they will feel pleasure about Islam.

#### 3.7.2 Islamic Motivation Activities

The point of doing this activity is to share the Islamic principles that always focus in kindness, helpful to each other and to improve the development of one society. The motivation is focused on students, youth and parents. This activity used the technique of stimulating the way of thinking, to change their mind and to introduce positive way of thinking.

### 3.7.3 The Thinking Burgeon Activity

This kind of activity will be introduced to the group of male and female including their parents. The purpose is to explore the problem facing by the *Orang Asli*, their religious believe and their education level. This burgeon thinking have to be explored to mark and to identify their perception about Islam. By doing so, we can clear up their wrong perception about Islam.

### 3.7.4 Welfare Project.

This activity is planned to build the infrastructure and basic facilities for the *Orang Asli* such as to construct bridge, to build the rest and relax place and to repair the houses of the poor. The purpose of this project is to impress the villagers about the kindness of Islam. Besides, the entire infrastructure built, will leave a good impression to them. This activity could be concluded as a symbol of relationship between the *dā'ī* and the villagers.

### 3.7.5 Welfare Activities

The activities planned are medical check-up, exhibition by Fire Department and Rescue Department and also to give aid to the poor villagers.

### 3.7.6 Islamization Activity

The activity of Islamization is the last and the most important part of the programme. In doing this, the *dā'ī* is advised not force them but preach patiently as stated below:

- To give an approach souvenir.
- To tell the intention to inviting them to become *Mu'allaf*.
- To explain about the brotherhood relationship practice in Islam

- To tell about the favorable circumstances about Islam
- To tell about the easiness principles of Islam
- To pursue them with earnestly to follow Islam
- To teach them to recite the *kalimah syahādah* and its meaning
- To explain the advantages of the *kalimah syahādah*

### **3.8 The Islamization Programme of 1,000 *Orang Asli*: 2003 Plan (Paper Work to Perform the Islamization Programme to *Orang Asli* Society of Pahang)**

To carry out this program, a committee was formed under the State *Islāmiyyah Da'wah* Committee. This committee is responsible to coordinate and to upgrade the *da'wah* effectiveness among the society of *Orang Asli* through its comprehensive *da'wah* program, which involve all the government agencies and non-government organizations in the State of *Pahang*.

This committee is also joining all agencies involved in performance *da'wah* among the society of *Orang Asli*. Example, *Jabatan Agama Islam Pahang (JAIP)*, *Jabatan Penerangan*, *Jabatan Penyiaran*, *Pejabat Agama Islam Daerah*, *Jabatan Hal Ehwal Orang Asli*, *Majlis Agama Islam Pahang (MUIP)*, the Welfare Organization of *PERKIM*, Foundation of *Pahang* and not forgotten the Public Institution of Higher Learning Student's Committee. The president of this committee is the Chairman of *Da'wah Islamiah*, information and special task.

The Responsibility of *Da'wah* Special Committee of the Society of *Orang Asli*

This committee is responsible to the follows:

- i. To conduct the activities of *da'wah* and spreading the religion of Islam effectively.
- ii. To make sure the welfare and the safety of *Orang Asli* especially who are already Muslims to ensure becomes Islam to ensure from any threat.