

**THE ROLE OF *JABATAN AGAMA ISLAM PAHANG (JAIP)* IN
DA'WAH ACTIVITIES WITH REFERENCE TO *ORANG ASLI* OF
*JERANTUT, LIPIS AND JENGA***

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

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Kuala Lumpur

March 2004

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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ACKNOWLEDGEMENTS

Alhamdulillah, I am thankful to Allah with His *Taufiq* and *hidayah* and *Inayah* and *rahmat*, I am able to finish this academic project. As we all know, this academic project is one of the condition to fulfill the Bachelor Degree with Honours.

All my credit to Al-Fadhil Dr. Muhammad Yusuf Khalid as my supervisor who has given a lot of guidance all through the time for me to complete this academic project. Only Allah can return your good deeds.

Not forgetting, especially both my parents, Mohamed Idris b. Hj. Abd. Talip and Rohani bt. Hj. Hashim, who has given a lot of encouragement and advice as an injection to my spirit. Especially also for my siblings, thank you for everything.

Much credit goes to the Dean of the Faculty of Leadership and Management, all the Faculty's lecturers and staffs. Not forgetting all my friends who has given words and advice and encouragement.

Last but not least, hopefully this academic project can give benefit to all.

ABSTRAK

Kajian ini mengkaji tentang peranan Jabatan Agama Islam Pahang dalam mendakwah dan mendidik Orang Asli di dalam negeri Pahang. Kajian ini bertujuan untuk mengenalpasti program yang disusun dan dirancang oleh Jabatan Agama Islam Pahang khusus kepada Orang Asli untuk menarik minat Orang Asli terhadap Islam. Kajian yang dijalankan merupakan kajian ke atas Orang Asli di dalam daerah Jerantut, Lipis dan Jengka. Dalam menyiapkan projek ilmiah ini, penulis telah menggunakan kaedah lapangan (field research) memandangkan kajian ini lebih memerlukan kaedah tersebut. Bagaimanapun dalam usaha untuk melengkapkan kajian, kaedah-kaedah lain juga turut digunakan antaranya method temuramah dan method perpustakaan. Hasil kajian menunjukkan bahawa program yang telah disusun oleh Jabatan Agama Islam Pahang berjaya mengislamkan lebih ramai Orang Asli. Oleh itu, para pendakwah dari Jabatan Agama Islam Pahang perlu menggiatkan lagi usaha untuk menarik lebih ramai Orang Asli memeluk agama Islam. Di samping itu, masyarakat juga bertanggungjawab untuk membantu dan memastikan segala program yang dijalankan ke atas Orang Asli berjalan dengan lancar.

ABSTRACT

This research was done to study the role of *Jabatan Agama Islam Pahang (JAIP)* in *da'wah* and educating *Orang Asli* in the state of *Pahang*. The objective of this research was to identify the programs that had been organised and planned by *JAIP* in order to attract *Orang Asli* towards Islam. The research subjects were *Orang Asli* from district of *Jerantut, Kuala Lipis* and *Jengka*. This research is a field research. In gathering the data and information needed to complete this research, many methods had been used including interviews and library research. From this research, it was found that all the programs that provided and organised by *JAIP* had been successfully implemented. As a result, many of *Orang Asli* had converted to Islam. Therefore, the *Dā'īs* from *JAIP* must increase their effort by carry out the task more aggressive and efficient to attract more *Orang Asli* to convert to Islam. Besides that, the public has an obligation to help *JAIP* in every program because their participation in the programs will help to increase the chance of attracting *Orang Asli* to convert to Islam and also it also the pinpoint of the success of the programs.

ملخص البحث

هذا البحث يبحث فيه عن دور إدارة الشؤون الدينية الإسلامية باهنج في الدعوة وتربية السكان الأصليين بولاية باهنج . أن من أهداف البحث معرفة البرنامج الذي قد رتبت وخططت إدارة الشؤون الدينية الإسلامية باهنج خصوصا إلى السكان الأصليين لدعوتهم إلى دين الإسلام . أن البحث يتناول السكان الأصليين في منطقة جرنوت ، ليفيس وجفكا . قد استخدمت الكاتبة بالدراسة الميدانية لأن هذا البحث يحتاج إلى هذا المنهج . ولكن السعي في استكمال هذا البحث استعملت الكاتبة أيضا بالقواعد الأخرى منها منهج المقابلة والدراسة المكتبية . والنتيجة تشير أن هذا البرنامج الذي قد نجحت في الدعوة إلى السكان الأصليين . وبذلك ، يجب على الدعاة فيها السعي إلى جلب السكان الأصليين إلى الدخول في الإسلام . وكذلك المجتمع المجاور هم المسئولون في مساعدة وتحقيق هذا البرنامج بالنجاح والفلاح .

CONTENTS	PAGE
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
TRANSLITERATION	viii
ABBREVIATION	xi
CHAPTER 1: INTRODUCTION	
1.1 Introduction	1
1.2 The Objectives Of <i>JAIP</i>	2
1.3 Function	3
1.4 Motto	3
1.5 Mission	3
1.6 Vision	4
CHAPTER 2: RESEARCH METHODOLOGY	
2.1 Research Methodology	5
2.1.1 Interviews	5
2.1.2 Library Research Method	5
2.1.3 Research Sample / Population	5
2.1.4 Research Scope / Place of Research	5
CHAPTER 3: PROGRAMMES OF JAIP	
3.1 <i>JAIP</i> As A <i>Da'wah</i> Organization	6
3.2 The Department Of <i>Da'wah JAIP</i>	6
3.2.1 Mission	6
3.2.2 Objectives	6
3.2.3 Functions	7
3.3 <i>Da'wah</i> Amongst <i>Orang Asli</i>	8
3.4 <i>Da'wah</i> Programmes To <i>Orang Asli</i>	9
3.4.1 <i>Dakwah Perdana Darul Makmur (DPDM)</i>	9
3.4.2 Philosophy	10
3.4.3 Objectives	10
3.4.4 Concepts	10
3.5 Explanation Of Concepts	11
3.6 Policy Methods	14
3.7 Core	15
3.8 Methodology	17
3.9 <i>Da'wah</i> Method And Techniques	17

CHAPTER 4: PROBLEMS AND SUGGESTIONS

4.1	Problems In Spreading <i>Da'wah</i> To The <i>Orang Asli</i>	23
4.2	Problems / Issue	25
4.3	Suggestions	26

CHAPTER 5: CONCLUSION

5.1	Conclusion	28
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	BIBLIOGRAPHY	30
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	APPENDICES	31
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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	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`b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	°aqI
غ	gh	غلام	ghulām

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يّم	yamm

2. Short Vowel

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

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا، ي	ā	عالم، فتى	°alīm, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يِّ	iiy	شافعي	shāfi ^ˆ iiy (ending)
وَّ	uww	علوَّ	^ˆ uluww (ending)

5. Exemptions

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

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 “t”

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^ˆah
 دار وهبة dār wahbah

ABBREVIATIONS

ABIM	Angkatan Belia Islam Malaysia
DPDM	Dakwah Perdana Darul Makmur
JAIP	Jabatan Agama Islam Pahang
JAKIM	Jabatan Kemajuan Islam Malaysia
JHEOA	Jabatan Hal Ehwal Orang Asli
n.a	no author/no artist
PERKIM	Pertubuhan Kebajikan Islam Malaysia
PETAMA	Pembangunan Tamadun Masyarakat Orang Asli
SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa taʿālā

CHAPTER 1

INTRODUCTION

THE ROLE OF *JABATAN AGAMA ISLAM PAHANG (JAIP)* IN *DA^CWAH* ACTIVITIES WITH REFERENCE TO *ORANG ASLI OF JERANTUT, LIPIS AND JENGA*

1.1 Introduction

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 thirty departments or state agencies in *Pahang*, with the head office situated in *Pekan*. *JAIP* was found 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*. This late 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 Royal Highness Sultan's office 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 location now on 25th May 1973.

JAIP's early operation only consists of the administration of marriage and divorce matters and *Syar'ah* Courts matters. It only consists of a Head of Department, a *Mufti* and four clerks.

In 1965, the Islamic Members Council Law 1956 was amended and re-arranged into the Islamic Administration Law 1965. Simultaneously, 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 departments:

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

1.2 The Objectives Of *JAIP*

The main objective for the establishment of *JAIP* is to produce a society that makes Islam as the way of life and understands Islamic teachings according to Al-Qur'an and *As-Sunnah*. *JAIP* also tries to implement justice according to the Islamic laws and jurisdiction. Other than that, *JAIP* aims to protect the chastity of Islamic religion, its believers and its institutions from threats and intruders. *JAIP* also aims to increase the quality of knowledge, deftness and Islamic comprehension systematically, effectively and impressively. *JAIP* also encourage the physical, mental and spiritual development in order to produce dynamic and pro-active individuals, family and *Ummah* through activities organized.

1.3 Function

The main function of *JAIP* is to perform the basis that has been decided by *Majlis Agama Islam dan Adat Istiadat Melayu Pahang* and the government according to the rules and regulations in the Act and Enactments of the state of *Pahang* in relation to Islamic religion. In order do to this, *JAIP* must plan with consistency, the physical development and human resources. A systematic and quality management can only be produced when there is strategic planning.

Another function of *JAIP* is to enforce Islamic Law effectively by following the rule of '*amar ma'ruf nahi mungkar*'. Intellectual and spiritual programmes for the society are planned and organized by this body. *JAIP* also plans and administer the District Islamic Researches institution in its aim to build a better society and perfect mankind.

JAIP also plans programmes for the development of family institutions. Programmes introduced are inline with *Syari'ah* Laws and *Pahang* Islamic Family Law, for example, the pre-marital course was introduced to ensure that the future bride and bridegroom is given enough preparation to build a family.

Besides that, *JAIP* also collect and analyzes data and information to increase productivity and effectiveness in its management.

1.4 Motto

JAIP as the instructor to Islamic lifestyle

1.5 Mission

JAIP's mission is to produce efficient management as well as an intelligent, pious, advanced, dynamic and excellent society, whether intellectuality or spiritually, according

to Al-Qur'an and *As-Sunnah*. This society can contribute to the country as well as the State's development.

1.6 Vision

To upheld Islam as *Ad-Dīn* from an efficient, integrated, innovative, qualified and committed management for the peace of *Ummah*.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Research Methodology

Research methodology means the methodology or way used by a researcher in his effort to finish his study of a certain matter. The writer uses fieldwork method because this study needs this kind of methodology to be used. However, other methodology also will be use in order to complete that research.

2.1.1 Interviews

An interview is a method in which the subject and researcher are present in the process of getting information. The information is directly received by the researcher from the subject. Interviews is used to get information or data in relation to facts, believe, feelings, methods and others that is needed to achieve the objective of the research.

2.1.2 Library research method

Information and data received from library of *Tun Seri Lanang*, public library of *Bandar Jengka* and library of Islamic University College of Malaysia.

2.1.3 Research sample / population

Sample or population in this study is *Jabatan Agama Islam Pahang (JAIP)*.

2.1.4 Research scope / place of research

This research scope or place is *Jerantut*, *Lipis* and *Jengka*. Information and data received are related to the programs organized by the *JAIP* to the *Orang Asli*.

CHAPTER 3

PROGRAMMES OF *JAIP*

3.1 *JAIP* As A *Da'wah* Organization

As we know, invigorating and propagating Islam in our country involves many party; be it individuals, associations and specific bodies. Each and every one of these parties has their own technique and method in propagating Islam, but the aim are all the same. For example, *Pertubuhan Kebajikan Islam Malaysia (PERKIM)* has its own technique, *Tabligh* have theirs as also *ABIM* and many others. All these bodies and associations are active in propagating and increasing Islamic knowledge and awareness in Malaysia.

3.2 The Department Of *Da'wah JAIP*

3.2.1 Mission

The Department of *Da'wah's* mission is to produce and form a visionary Muslim society. This society must be excellent in many aspects, without differentiating race, nation and skin colour and must have the strength to face challenges, with the aim of gaining Allah's blessings and for the betterment of *Ummah*.

3.2.2 Objectives

The Department of *Da'wah's* main objective is to give understanding and to produce a Muslim *Mu'min* society that follows Islamic values and adheres to the ways and teachings of the Sunni school.

Besides that this department is responsible to give societal services, Islamic *da'wah* and welfare plus, carrying out secretarial duties in organizing Islamic programmes including Islamic celebrations and state's customary occasions.

In its attempt to ensure propagation of *da'wah* this department is divided into some units or subdivisions. These units are:

1. *Da'wah* and Dissemination Unit
2. Course and Training Unit
3. *Ukhuwwah* Unit
4. Management and Secretarial Unit
5. Publishing and Multimedia Unit

3.2.3 Functions

1. *Da'wah* and Dissemination Unit

This unit is responsible to give instructions, teachings and invigorating target groups with Islamic knowledge by organizing religious lectures, sermons, courses, seminars and workshops in order to uphold Islam in *Pahang*. The programmes are specific, public or serial. Besides that, this unit is also involved in arranging programme to increase the level of understanding and awareness of target groups and to conduct lectures and forums to various agencies involved.

2. Course and Training Unit

The function of this unit is to conduct training of department's *dā'īs*. They will make sure which kind of courses, seminars or *muzākharah* are suitable for the target group as well as managing the modules and its implementation to the *dā'īs*.

3. *Ukhuwwah* Unit

This unit manages the registration of converts and *da'wah* programmes to the Non Muslim so that the registration process run smoothly. They are the ones who plan specific programmes especially suited for the converts.

4. Management and Secretarial Unit

This unit manages matters relating to official religious ceremonies, Al-Qur'an recital ceremonies and the state customary occasions. This unit will manage and supervise the execution of Islamic Cultural and arts programmes and become the Secretariat for Islamic *Da'wah* Committee's meetings. This unit also handles the management and financial matters of the Department of *Da'wah*.

5. Publishing and Multimedia Unit

The function of this unit is to handle matters relating to publishing public or serial materials, magazines and department's home page.

3.3 *Da'wah* Amongst *Orang Asli*

Orang Asli are natives and their amount is quite big in Malaysia. If once upon a time before, some of them live in the forests, nowadays, many have already moved and live in the boundaries of those forests, nearby villages, town and cities. They have also received the effect of development. Furthermore, most of them are already civilized, go to schools and universities and even become important person with high posts as doctors, lecturers, professors, and policeman and research officers. They are also influenced by the environment around them such as the way of clothing, eating and others. For those who went to universities or higher institutions, they have formed the *Orang Asli* Graduates Club.

3.4 *Da'wah* Programmes To *Orang Asli*

3.4.1 *Dakwah Perdana Darul Makmur (DPDM)*

JAIP has organized a programme called the *Dakwah Perdana Darul Makmur (DPDM)*. This programme has been planned under the Five Years Strategic Plan of *JAIP*. This programme starts from the year 2001 until 2005. This programme is regarded as a new age movement and there has been a restructuring of all the *da'wah* activities in *Pahang*. This programme uses *Da'wah Bil Hāl* as its main method. This programme is not only targeted to the *Orang Asli* but also some of the activities are conducted in traditional villages and remote areas. (Us. Yahya B. Ijak, 2003)

This programme involves combination of energies and knowledge of all levels in the society, from the highest to the lowest level, in this state. The main content of the *DPDM* activities includes activities in relation to main messages, society-friendly, giving information on the state development Islamic policy and leader's speeches.

Allah SWT. stressed in Al-Qur'an:

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

(Al-Qur'an. Āli-Imrān 3:104)¹

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.

¹ All Quranic translations in this writing are based on 'Abdullah Yusuf Ali. *The Holy Qur'an, Text And Translation*. Kuala Lumpur: Islamic book Trust. Translations from other sources will be cited accordingly.

The *DPDM* Programme is built on the hope of generating effort to achieve the government's aims in the religions and *Ummah* development aspect.

3.4.2 Philosophy

The philosophy of *DPDM* programme is human's development in terms of *īmān* and *taqwā*, suitable with his nature as a creation, created as a perfect being by its Creator and obligatory towards Him, and in between the creatures itself, to take care and protect the natural resources. In order for the realization of the *DPDM's* philosophy, it will involve human engineering which includes the development of personality, society and knowledge culture, be it knowledge of the world today or the Hereafter, for the interest and benefit of man, by using *da'wah bil-lisān* and integrated *da'wah bil hāl* approach with a *da'wah* movement rearranged towards a similar aim which is *īmān* and *taqwā*. (www.pahang.gov/jaip.my)

3.4.3 Objectives

Dakwah Perdana Darul Makmur (DPDM) is conducted to achieve objectives such as to build close and hospitable relationship between the *Orang Asli* and the *da'wah* leaders or crews, using *da'wah bil hāl* to introduce Islam. Besides that, it is hoped that this programme could introduce Islam effectively and attract *Orang Asli* to convert to Islam. This is also to form the existence of Muslim *Orang Asli* village. Most importantly, to defend from threat and instigation that can hinder unity in the *Orang Asli's* society, as an example, the Christianity movement towards *Orang Asli*.

3.4.4 Concepts

This programme is developed based on three concepts, which includes society-friendly, societal services and dissemination of information. All these three concepts are created to give a picture of the beauty of Islam in the society. Besides that, this concept is explained briefly in each of the matter.

3.5 Explanation of Concepts

3.5.1 Society-Friendly

Human relation is a basic right and it is also one of human nature in order to achieve happiness in this world created by Allah. Islamic education from the beginning has stressed on the relationship among creatures that must be respected without comparing ranks, status or race and religion. A relationship based on *īmān* and *taqwā* indirectly shape towards *da'wah bil hāl* among the society, especially those who are interested in Islam.

The Holy Qur'an has arranged the relationship between Muslims with the appliance of the concept of respecting one another, besides avoiding the act of humiliating and insulting one another in life.

Allah Most High stressed in *Surah Al-Hujurāt*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ الْفُسُوقُ بَعْدَ
الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(Al-Qur'an. Al-Hujurāt 49:11)

O ye who believe! Let not some men among you laugh at others: 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.

And in *Surah Hūd*:

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ

(Al-Qur'an. Al-Hūd 11:85)

"And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

The Prophet Muhammad SAW. states:

‘*Mu'min* must attend to and be attended with gentleness, there is no mercy for those who does not practice gentleness.’

The prophet himself is the best example in building good relationship as a leader. The Prophet has done his duties with full responsibility, trust, sincerity and dedication, even towards the Non-Muslims.

3.5.2 Societal Services

Islam takes good care various problems among Muslims, especially and mankind, generally. In the explanation above, Islam calls upon man to build relationship and helping each other.

In *Surah Al-Mā'idah*, Allah SWT. states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمِ

أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Al-Qur'an. Al-Mā'idah 5:2)

O ye who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim grab, ye may hunt, and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.

To produce this situation, the attitude of selfishness must be eliminated from one's life. The Prophet SAW. states: "One who sleeps in full stomach although he knew that his neighbor is in hunger, he is without *īmān*." (*Al-Bazaar*)

3.5.3 Dissemination of Information

Dissemination of information is unlimited only to the development of infrastructure but also the development of the spirit for the enhancement of character, society and knowledge. The Islamic development information conducted by all parties has to be disseminated to the society to the society so that effort in strengthening Islam can be done.

In *Surah Saba'*, Allah Most High state:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(Al-Qur'an. Saba' 34:28)

We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.

3.5.4 Policy

The basic *da'wah* management and implementation policy is very much needed in providing the image of Islam as the *syumūl* religion or Ad-din. Islam is *syumūl* can be seen from an integrated and simple policy. This policy can realize the approach of *da'wah bil hāl* besides *da'wah bil lisān*. Therefore, policy has to give proper explanation of the beauty of Islam itself.

In *Surah Al-Nahl*, Allah SWT. state:

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

(Al-Qur'an. Al-Nahl 16:125)

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

3.6 Policy Methods

3.6.1 Integrated

Every human being is responsible in efforts of building and developing life based on rights and human nature as community member, based on the principles as the duty of Allah's servant. This makes each individuals competing to build Islam based on one's ability and affordability. If we look into the responsibility aspect and the implementation of *da'wah*, it is also an integrated obligation collectively. This is an undebatable reality.

3.6.2 Simple

Islam has explained that it is a simple religion. It is clear that it wants to stress the fact to the society that Islam does not put its followers in difficulty. In this context, there cannot be any discrepancies by anybody. The Holy Qur'an has also stressed on this matter in *Surah Al-Hajj*:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَيْكُمْ
 إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ
 عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

(Al-Qur'an. Al-Hajj 22:78)

And strive in His cause as ye ought to strive (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector, the best to protect and the Best to help!

This fact shows that in implementing *da'wah* efforts and activities, it is not something difficult in life, be it theoretically or practically.

3.7 Core

As a whole, *DPDM* can be divided into only two cores that are the Main Core and the Message.

3.7.1 Main Core

The main core of *da'wah* is *īmān* and *taqwā*, which are most important basis to all Muslims. A strong *īmān* will lead each individual towards unshaken faith towards all the revelations and obligations in Islam such as *īmān* to Allah, His Prophet and Messengers, Angels, the Holy Al-Qur'an, the Judgement Day and *Qadā'* and *Qadr*. *Taqwā* is the product of *īmān* and strong obedience towards Allah's order and the readiness to avoid oneself from all his prohibitions. This is the main core that shapes a Muslim's character.

3.7.2 Message

An integrated programme or activity should state its vision and mission that it wanted to achieve. The message that has to be disseminated is called the 3P's, which are *Pembangunan Personaliti* (Personality Development), *Pembangunan Masyarakat* (Society Development) and *Pembangunan Ilmu* (Knowledge Development).

The development of basic personality towards all developmental designs is it physically or materially. Personality development in the *DPDM's* context is aim to produce human with strong main core in his life and to build ethical and good values in life.

Society development aims to produce Muslim society that gives importance to unity and brotherhood. This effort can be realized by giving clear understanding that shows the beauty of Islam in living together with each other. This can give birth to a caring society and what is called the "*Ukhwatul Islāmiyyah*". As stated in the Malay proverbs – "*Cubit peha kanan, peha kiri pun terasa*" and "*Seperti aur dengan tebing*" which means to support one another.

Knowledge development in society stressed on giving balance to education, be it education of the present world or the Hereafter, formally or informally. In *DPDM's* context, religious education should become a necessity to be used in the society to love knowledge.

3.8 Methodology

Syeikh Ali Mahfuz, in his text, *Hidāyat al-Murshidīn*, explained that *da'wah* means to call, preach, teach and invite others towards an aim which is to have faith in Allah and believe in Islamic teachings. Based on this meaning, it can be explained that *da'wah Islāmiyyah* is a call that invites mankind that is already a Muslim to understand, practice and deepen their Islamic knowledge in life. The Holy Qur'an and the *Hadīth* are the main source of references for *da'wah*. Both of these sources relates many *da'wah* methodology that can be suited to he target group. Therefore many programmes or *da'wah* activities based on *DPDM* use the methodology of *da'wah bil lisān* and *da'wah bil hāl* or *da'wah bil hikmah*.

3.9 *Da'wah* Method And Techniques

One who wants to *Da'wah* must know the way, technique or method (*uslūb*) of *da'wah*. Without it, the society that becomes the *da'wah* target will either reject or accept negatively. (Ghazali Darusalam, 1996)

The Holy Qur'an is the main source of reference for *da'wah*. The Holy Qur'an states a lot on *da'wah* methodologies to be guidance for the *dā'īs*.

3.9.1 *Da'wah Bil Hikmah* (*Da'wah Bil Hāl* – actions speaks louder than words)

'*Hikmah*' in Arabic language means wisdom, intelligence, just, gentle, prophet hood, something that prevents *jahl* (bad) and damage, a correct and confirmed matter, academic and forgiver.

Da'wah have importance and suitability with human nature (*fiṭrah*) which aims to differentiate between the right (*hak*) and wrong (*batil*), between the good and bad, between the truth and lie and the benefits of nowadays (*duniāwī*) and the Hereafter (*ukhrāwī*). Thus, in order to give guidance on this matter, *da'wah* can be done indirectly,

especially from the effect of good behavior or *akhlāk*. This kind of *da'wah* uses little or do not use at all the oral and it is called *da'wah bil hāl*. Examples of *da'wah bil hāl* or *bil hikmah* includes deepening the knowledge, *īmān* and practice (*ʿamal*), building closer relationship (*akhlāk*), involving in welfare activities, writings, and *amar ma'ruf* and *nahi mungkar* programmes.

The format of *da'wah bil hāl* or *bil hikmah* activities in *DPDM* chose to focus on activities in two phrases. Phase one includes giving oral messages activities and society-friendly while phase two includes activities that relates to being warm and friendly, caring and taking care of the welfare including giving gifts and presents to children, orphanage, the poor, local sports and other fun events. These activities also involve the dissemination of Islamic art and culture such as *nasyid*, *salawat*, poetry and many more.

In other words, *da'wah bil hāl* or *bil hikmah* is Islamic *da'wah* conveyed by using action and *ʿamal* (practice) of Islam.

- a) Interaction, building a relationship and icebreaking
 - Highlights the brotherhood and humanity to break the gap and further build a close relationship and trust.
 - The focus of interaction is influential people of the society such as *Tok Batin* or *Tok Bomoh*.
 - Examples: Icebreaking sessions, visitation activities, competitions, sports.
- b) Giving Islamic motivational inputs
 - Show that Islamic teachings give priority to goodness, respect, cooperation and building man's development.
 - Examples: Talking to one another, *gotong-royong*, cooking, health inspections, model from among the *Orang Asli* themselves.
- c) Give respect and acknowledgement
 - To build the feeling of sameness, not neglected and no double-standard
 - Examples: Giving away contributions, eating and cooking together, cultural presentations. (Us. Yahya B. Ijak, 2003)

d) Advice

- Means giving good advice or reminders, words, speech or good advise. *Tafsīr* Scholars explained that a good advice is to change someone from a bad native to good. To give advice is the same as to *da'wah* another person. Advice also can make someone closer to the public until they know and aware of their bad behavior.

3.9.2 *Da'wah Bil Lisān*

The propagation of Islamic teachings to the non-Muslims and *da'wah* to Muslims is by using the method of giving reminders and advice by speech, words or in other words, is *da'wah bil lisān*. Examples of *da'wah bil lisān* includes lectures, oration / speech, sermon, forum, discussion, dialogue, *muzākharah*, *kuliyah*, courses and others.

The activity of *da'wah bil lisān*'s format includes talk or speech of leaders, *muhādharah 'ilmiah*, seminars, dialogues, forums and many other oral practices. This programme also focuses on the aspect of image and personality development through specific courses sessions, conducted whether in district or state level.

The Basis Of Programme Planning

This programme is arranged to settle these issues:

1. *Da'wah* programme to *Orang Asli* are not being conducted properly and there is no special programme that become a basis to Islamize the *Orang Asli*. Thus, this hinder the *da'wah* activities to the *Orang Asli* and contribute to the failure of the programme.
2. Other attempts of converting the *Orang Asli* into other religion especially Christian. This can be seen according to 2001 statistic, which shows that 2500 *Orang Asli* become Christians.

2. *Da'wah Bil Hāl* Special Programme For *Orang Asli*

A module has been made to become a basic guideline in conducting the *DPDM* programme for *da'wah bil hāl* activities for *Orang Asli* from Non Muslim society. This includes Opening and Launching Ceremonies, hospitable activities, motivational programmes, mind-growing activities, 'gotong-royong' projects, Islamization activities.

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3. Special *Dā'īs* Team – *Gemilang* and *Cahaya* Group programme.
4. *Orang Asli* Missionary Helper Attachment Programme.
5. *JAKIM* Society-Mover Attachment Programme.
6. The Conversion of 1000 *Orang Asli*: 2002 Plan Programme.
7. Integrated *Da'wah* Movement Programme under state Government of *Pahang*, *Da'wah Islāmiyyah* Committee.
8. *Orang Asli* Society Civilization Development (*PETAMA*) Programme under *Pahang's* Foundation.
9. Al-Quran and *Fardhu 'Ain* Educational Programme.
10. Muslim *Orang Asli* Society Annual *Ijtima'*.
11. Al-Quran Recital Ceremony (*Orang Asli* level) for the State of *Pahang*.

List of *Orang Asli's* villages:

Orang Asli's villages in the district of *Jerantut* are as follows:

1. *Sungai Berjuang* Village
2. *Sungai Bangkong* Village
3. *Sungai Kuching* Village
4. *Sungai Kiol* Village
5. *Sungai Kol* Village (Us. Yahya B. Ijak, 2003)

The amount of people in *Sungai Berjuang* Village in 2001 is 111 people and all of them are Muslims. Whereas for *Sungai Bangkong* Village, the number is 84 people that live in that area and they are all Muslims. The amount of *Sungai Kuching* people are 119 people and they are also Muslims. *Sungai Kiol* Village shows that the most numbers of *Orang*

Asli, which is 556 people but only 21 are Muslims. The people in *Sungai Kol* Village are 110 but only 19 people are Muslims.

Whereas the list of the names of *Orang Asli* villages in the *Lipis* district are:

1. *PPK Lanai*
2. *PPK Senderut*
3. *Sungai Padi*
4. *Telok Gunung* Village
5. *Sungai Tementong* Village
6. *RPS Betau*
7. *Pos Koyan*

In 2001, the number of *Orang Asli* in *PPK Lanai* in *Lipis* district is 514 people in which 332 of them are Muslims. In *PPK Senderut*, 2804 people live in that area and only 216 are Muslims. Whereas, *Orang Asli* in *Sungai Padi* are 203 people and 121 people and all of them are Muslims. *Sungai Tementong* village have 157 people who are all Muslims. *RPS Betau* shows that the amount of 2624 people but only 48 are Muslims while in *Pos Koyan*, 25 people live there and all of them are Muslims.

Previously, there are also *Orang Asli* in the *Jengka* district but they are only people who migrated from other areas to *Jengka*. Looking at the role played by the government towards the activities of propagation of *da'wah*, it cannot be denied that the role played by *JAIP* is very big and important, especially in the state of *Pahang*. Its effort to spread and control *da'wah* movement, in which it is a body established especially for that purpose. (Us. Abdul Latif Yusof, 2003)

CHAPTER 4

PROBLEMS AND SUGGESTIONS

4.1 Problems In Spreading *Da'wah* To The *Orang Asli*

Spreading Islam to the whole mankind is an obligation for all *Muslimin* because they are the best *Ummah* chosen to call and invite others to goodness and to prevent from evil. This duty is a duty especially to the Muslims who can do the ob perfectly and understand the responsibilities faced. (Ghazali Darusalam, 1996)

In the effort of conveying *da'wah* to the *Orang Asli* society, some problems and challenges that can be found includes:

1. Problem causes by the *Orang Asli* themselves – most of them are illiterate and have low level of thinking. This situation causes them to be difficult in understanding what is it that the *da'i* is trying to say. Therefore, only approaches that are suitable with their way of thinking should be used.
2. Christian missionary movement influences – the influences of the Christian missionary movement is a tough competition towards the development of *da'wah* among the *Orang Asli*.
3. Less attention given by Malays who are neighbors towards *da'wah* to *Orang Asli* – Malays in general, are not so active in *da'wah* activities, especially to the *Orang Asli* and generally, to the non-Muslim Society. Malays are more interested to *da'wah* inside the Muslim society only and thus, *da'wah* to the outsides are neglected.
4. Misconception of *Orang Asli* towards the Malays and Islam – generally, the *Orang Asli* have negative conception towards the Malays. This is related with *JHEOA* and other government department that have many Malay officers.

Their problems in relation to land, for example, cannot be resolved according to their needs because they say that the officers and staffs in the government departments, who are Malays, do not want to help solve their problems. (Abd. Ghafar Don, 2002)

There are also some problems that usually arise and cause negative effect on the implementation of this programme. Some of the findings are such as:

- a) The small number of staffs that have the interest, dedication, knowledge and ability to execute the activities of developing and spreading Islam among the *Orang Asli*.
- b) The location of the *Orang Asli*'s villages is in the rural areas and hard to contact.
- c) Less follow-up actions that are effective and efficient to the *Orang Asli* who has converted to Islam. The situation and practices of the new faith (Islam) and their life status which does not differ much with what it is before can lessen their spirit or interest and will become a criticism of other *Orang Asli*.
- d) *Orang Asli*'s faith system which are still strong (especially among the elders). This raise misconceptions and resistance from the elders of the *Orang Asli* on the reason of spreading Islam among them.
- e) The attitude and prejudices of other society or Malays towards *Orang Asli* in general. There are still negative opinions towards *Orang Asli* by other society who rarely relate or communicate with them. There are also negative views on *Orang Asli* by those who communicate and neighbors with the *Orang Asli*, and even among the officers and government servants that have close relation with them.
- f) The attitude and acceptance of the Muslims (Malay) towards *Orang Asli* converts.
- g) Resistance from a few *Orang Asli* officers.
- h) Stress on the negative aspect of Islam.
- i) The behavior and example of practices by the Muslims (Malays).

Dā'īs also have weaknesses and disabilities in conveying *da'wah*. Some of the problems raised among the *dā'īs* include:

1. Less preparation of oneself with basic skills in leadership and communication.
2. Strong understanding of knowledge in *da'wah* content is not enough.
3. Unsuccessful in becoming a good example.
4. Not using a clear methodology.
5. Less knowledge on the background of the target.
6. Not interested in studying the real situation in a matter related to *da'wah*.
7. No *da'wah* planning.
8. Less effort. (Abd. Aziz Mohd. Zin, 2001)

With this, as a conclusion to the problems that arise from the difficulties faced, it can be said that there are still weaknesses and have an effect in the faith and believe of the *Orang Asli* towards the efforts made including sincerity, trustworthiness and the willingness of those parties in achieving the objectives stated.

4.2 Problem / Issues On Why *Orang Asli* Have Difficulties In Accepting Islam

- 1) Most of *Orang Asli* has already understood Islam according to their own interpretation based on their observation of Malays that come in contact with them. They perceive Islam as a religion that cannot give them development, a hard and difficult religion, a religion that can isolate them, that have many don'ts than do's. This is their perception of Islam.
- 2) Follow up programmes after conversion has taken place could not help change their way of life.