



**THE METHODOLOGY OF DA<sup>C</sup>WAH AMONG ORANG ASLI: CASE  
STUDY IN POST HANDROP, GUA MUSANG, KELANTAN.**

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**BACHELOR OF DAKWAH AND ISLAMIC MANAGEMENT**

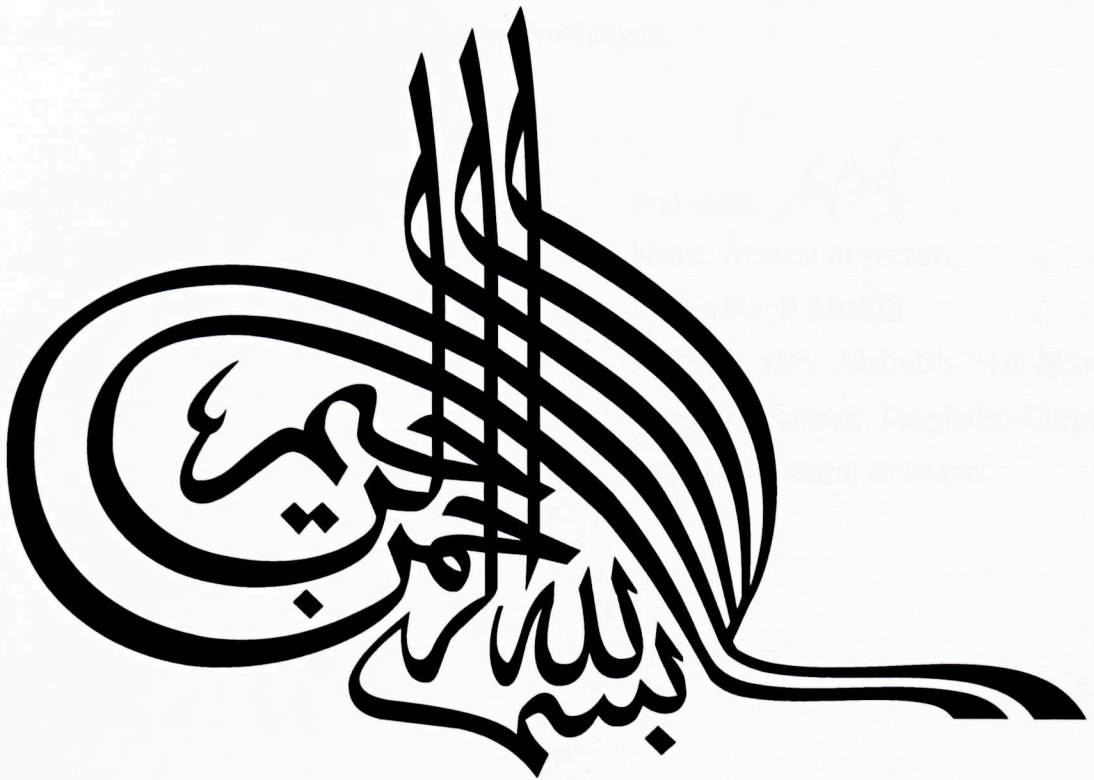
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## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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### *Grateful to Allah and His Messenger Muhammad SAW*

With compliment to Allah, who governed the entire world and nature, regarding and greeting over Prophet Muhammad SAW. His family and friends with blessing of Allah.

First of all, the researcher would like to wish grateful to the Almighty, who had given a chance and courageous to the researcher to complete an academic project with the title **“THE METHODOLOGY OF DAKWAH AMONG ORANG ASLI: CASE STUDY IN POST HANDROP, GUA MUSANG, KELANTAN”**. Event though the researcher gad faced many difficulties and challenges, yet with benefit of courageous and calmness, the researcher can produce an interesting and complete academic project.

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## ABTRAK

Projek Ilmiah ini adalah satu kajian tentang Masyarakat Orang Asli di Pos Handrop, Gua Musang, Kelantan. Tempat kajian ini merupakan pilihan penulis kerana di kawasan ini terdapat Masyarakat Orang Asli yang telah memeluk agama Islam walaupun bukan secara keseluruhan tetapi hanya sebilangan sahaja yang bukan beragama Islam. Dalam kajian ini penulis memfokuskan tentang metod yang digunakan untuk menarik minat Masyarakat Orang Asli terhadap ajaran Islam kerana terdapat pihak lain yang berusaha menarik minat mereka seperti agama Kristian. Metodologi yang digunakan dalam Projek Ilmiah ini berbentuk “Kajian Lapangan” iaitu melalui kaedah temubual, pemerhatian dan pencarian maklumat melalui internet dan juga melalui “Kalian Perpustakaan” yang mana sumber maklumat diambil dari buku, majalah, jurnal, dan buku dari Jabatan hal Ehwal Orang Asli sendiri. Melalui kajian ini penulis mendapati bahawa masih terdapat sebilangan masyarakat Orang Asli yang masih menganuti Agama Anamisme. Didapati juga cabaran dari agama lain seperti agama Kristian yang mana mereka telah berusaha untuk menarik minat orang Asli untuk memeluk agama mereka. Kajian ini diharap dapat memberi pengetahuan kepada masyarakat sekeliling tentang kewujudan masyarakat Orang Asli yang masih memerlukan bimbingan tentang agama.

## ABSTRACT

This research is a study about the Orang Asli in the Post Handrop, Gua Musang, Kelantan. The writers choose the area as there is Orang Asli Muslim staying there. The writer focused on the method used to attract them to Islam as there are certain groups that also want to attract them such the Christian Missionaries. The methodology used in research are the fields research like the interview, observation, and information gathering via internet and library research where the references come from books, magazines, and journals. Though this research the writer conclude that some of them are still believe in animism and there are challenges from other religious movement like Christianity. The writer hope that this research will provide good knowledge to our community about the Orang Asli who still need the guidance in religious belief.

## ملخص البحث

هذا البحث يتناول دراسة علمية عن السكان الأصليين في منطقة بوس حندروب في ولاية كلنتان. وقد اختارت الباحثة هذا المكان للدراسة لأن بعض سكانها تحول إلى الإسلام وبعضهم الآخر لم يعتنق بعد الدين الإسلامى. فهم في حاجة إلى دراسة كيفية تبليغهم دعوة الإسلام لاسيما أن الحركة التنصيرية بدأت تنشط في هذه المنطقة لتنصير سكانها. والمنهج المعتمد في هذا البحث هو منهج البحث الميداني مثل المقابلة الشخصية والملاحظة بالمعلومات وكذلك الإستعانة بالمكتبة والمجلات العلمية والمراكز الإجتماعية. وقد لاحظت الباحثة في هذه الدراسة أن بعض السكان الأصليين يستعملون دينهم القديم لأحياء بعض الشعائر. وخلاصة القول أن هذا البحث سيفيد في التعريف على السكان الأصليين عن قرب ومحاولة تبليغهم الدين الإسلامى الحنيف ودمجهم في المجتمع ليكونوا عناصر بناءة.

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## GLOSSARY

<u>Arabic</u>	<u>transliteration</u>
Christian	the followers of the Prophet Isa (Jesus) the Christ or Masih (Messiah)
Da <sup>o</sup> wah	A call, invocation, a term used to express system of invocation which is held to be lawful by orthodox Muhammad.
Halal	That which is untied or loose/ allowed
Haram	harem, prohibited
Iblis	devil/ is derived from verb ‘ablasa’ he despaired
Istiqamah	standing erect
Islam	resignation to the will of God
Istilah	a phrase, a term, idiom
Jews/Judaism	the Jews are mentioned in the Qur’an and tradition under the names of Yahudi
Nisyan	forgetfulness
Orang Asli	nature/ aborigine
Qur’an	it is written in the Arabic language
Syari’ah	the law including both the teaching of the Qur’an and of the traditional saying of Muhammad
Walimah	the nuptial feast
Wajib/ Fard	Compulsory

**TRANSLITERATION TABLE**  
**ARABIC WORDS TRANSLITERATION SYSTEM**

**1. ALPHABET**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa`r
ب	B	برد	burd
ت	T	تَلّ	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	طازخ	Tālib
ظ	Z	ظالم	Zālim
ع	C	عقل	°aql
غ	Gh	غلام	Ghulām
ف	F	فيل	fil
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	يم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	A	كتب	kataba
_____	I	علم	°alima
_____	U	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا، ي	Ā	عالم، فتى	°ālim, 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	nawn

ي	Ay	ليل	layl
يَ	Iyy	شافعي	shāfi'iy (ending)
وَ	Uww	علو	'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 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 “ 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 transliterasi: al maktabah al-ahliyyah  
 قلعة qal'ah  
 دار وهبة dār wahbah

## ABBREVIATION

Def.	Definition
Ed.	Editor
Hj	Hajj
JHEOA	Jabatan Hal Ehwal Orang Asli
JAKIM	Jabatan Kemajuan Islam Malaysia
MAIK	Majlis Agama Islam Dan Adat Istiadat Melayu Kelantan
Np	No place
Nd	No date
P	page
Pp.	Pages
PERKIM	Malaysian Islamic Welfare Organization
Trans	translation/ translation by
S.A.W	salla Allāh <sup>°</sup> alayh wa sallam
S.W.T	subhānahu wa ta <sup>°</sup> ālā
Vers	version
Vol.	Volume
Writ.	Written by

# CHAPTER ONE

## CHAPTER I

### INTRODUCTION

#### 1.1 BACKGROUND OF RESEARCH

This research discussing about “ The methodology of da<sup>‘</sup>wah among Orang Asli: Study case in Pos Handrop, Gua Musang, Kelantan. Whereas its talk about the methods of da<sup>‘</sup>wah to Orang Asli.

This research also discussed about the meaning of da<sup>‘</sup>wah in the Islamic. The word of dakwah (plural da’awat) is a noun derived from the verb da’a. Its infinitive noun to verbal noun (masdar) is du’a and da’wa, literally meaning, desire foe god (raghbah ila Allah).

According to the Encyclopedia of Islam the word “da<sup>‘</sup>wah” in the politico-religious sense means invitation to adopt the cause of some individual or family claiming the right to leadership over the Muslims. It entails the aim of founding or restoring an ideal theocratic state based on monotheism.

From the definition of Islamic Da<sup>‘</sup>wah that the word “invitation” is including admission, inviting, request and call to come to Islam as faith and as a way a life, as al-din. This is an invitation to all human beings and the invitation becomes more pressing for those who respond to this call, for they have to engage themselves in an ceasing struggle to transform their own lives, individual and social, in accordance with this code of guidance (shari’ah).

The most reliable figures available for the Peninsular Orang Asli from the JHEOA website as of December 2000. Unfortunately, to date is given, but that figures related 1996. The JHEOA ignores the linguistic division used here, preferring instead to employ its own versions of “kuih lapis” categories: Negrito, Senoi, and Proto Malay.

The Orang Asli have become the target of institutionalised Islamic Missionary activity (da<sup>o</sup>wah), particularly after 1980 when a seminar on this topic was organized by the Malaysian Islamic Welfare Organization (PERKIM). The recommendations were largely implemented as strategies to achieve the two-prong objective of the Islamisation of the whole Orang Asli community and the integration assimilation of the Orang Asli with the Malays.

## **1.2 PROBLEM STATEMENT**

In the work of dakwah, it should have effective methods as an attraction to the non-Muslim and especially to the Muslim too, about the current Islamic Development. If there are ineffective methods in dakwah, it will cause difficulty and will give the effect to misunderstanding and also their acceptance about Islamic vision.

There are also the irrelevant method such as speech, and motivation to be practiced in this period. These methods are irrelevant based on the current situation. As a result, it gives some difficulty to the preacher in the work of da<sup>o</sup>wah at this time, because of the rapid and development. The way or method of da<sup>o</sup>wah must suitable with the current situation.

However, da<sup>ʿ</sup>wah needs more effective alternatives to convey the Islamic Teaching to the non-Muslim, so that they become enthusiastic with the new Islamic approach and exposure. Thus, the non-Muslim will be attracted with the Islamic da<sup>ʿ</sup>wah.

### **1.3 SIGNIFICANT OF RESEARCH**

The reason of the research to the writer is to look on the method of da<sup>ʿ</sup>wah, whereas it has being used by the Prophet Muhammad at the former period. This method is being used to give an attraction and enthusiasm to the Orang Asli by the real teaching.

Beside that, it looks to the importance of the role of methodology in work of da<sup>ʿ</sup>wah. The using of this method should give a description about the effectiveness of methodology approaching.

Methodology also is information to the preacher in this field, whereas it can give a full concentration and attention to the Islamic dakwah, in this case conveyance to Orang Asli. This method of da<sup>ʿ</sup>wah hopefully can attract Orang Asli to the Islamic Da<sup>ʿ</sup>wah because it used a thinking knowledge.

### **1.4 OBJECTIVE OF RESEARCH**

The objective of research is:

1. Look of the role of methodology in the work of dakwah.
2. Studying the method in dakwah.
3. Look on the using of methodology in dakwah.
4. Discuss about the effectiveness of methodology in the role of Islamic dakwah.
5. How the methodology can improve the dakwah.

## **1.5. SCOPE OF RESEARCH**

The writer will discuss about the meaning of dakwah and methodology. It also discusses the role of the methodology to the Orang Asli by using the methodology in Islamic perspective.

# CHAPTER TWO

## **CHAPTER II**

### **METHODOLOGY OF RESEARCH**

#### **2.1 Study design**

Methodology is an important part of every research. Data had been collected in interview, survey, and data types are primary source and secondary source.

##### **2.1.1 Primary Source**

A primary source likes interview, survey, and observation. The writer had collected data the primary source around Gua Musang, Kelantan, and the place of this research. The writer had interview with several individual about Orang Asli today. This activity was held on the early stage of the research. The interview was held informally with individuals who have useful information about the topic of research especially JAKIM, JHEOA, and another organization.

Observation and survey on the sample and the target places had been held a few times to recognize the sample, time required to gather information and studying atmosphere of the place of research. The writer starts the observation step by step. The writer chooses the topic, the method, data gathering, and the last step is to write down a report.

## **2.1.2 Secondary Source**

The writer also gathered the information via books, magazines, newspapers, and web site. The references had helped the writer a lot of in completing their research about dakwah to Orang Asli.

### **2.1.2.1 Population**

The location of the research at Post Handrop, Gua Musang, Kelantan. The population comes from settlements area around Post Handrop. There are more than 500 families in this location as men, women and children.

The writer choose this place, because today's in Post Handrop have more of Orang Asli convert to Islam. But, they have challenge from another religion such as Christian. After that, some of them believed animism. We as a Muslim must have responsibility to help them to know what is true and what is false.

### **2.1.2.2 Data collection method**

In other to gather information from respondent to the interviews is distributed but face to face not via electronic derives like e-mail, fax, and act.

Madam Meryam told the writer about Orang Asli in Post Handrop in their activity, social, economic, and their religion. In their place also have facilities such as clinic, mosque, and nursery school or kindergarten and secondary school, but foe primary school just in Post kuala Betis. (Madam Meryam BT wan Ali, 22 January 2004).

The second respondent said they have "Penggerak" such as teacher to teach Orang Asli about Islamic religion. How to pray, fasting, 'shahadah', and all about Islam. This

“Penggerak” under JAKIM and join venture with MAIK. (Ust. Abd Aziz B Abd Ghani, 20 January 2002).

There method are know as primary sources while the information from books, magazines, and newspapers, and web site are known as secondary sources. The secondary sources are very important, as it will provide the writer with information that is not available with the primary sources.

CHAPTER

THREE

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## CHAPTER III

### INTRODUCTION OF ORANG ASLI

#### INTRODUCTION

#### 3.1 Definition of Orang Asli

The Orang Asli in the dictionary has more definitions. There is:

- 1- A group people of the same race and with the same culture, language, religion acts. Living in the particular area and often led by a chief. Ashonrnby, (Oxford advanced learner's dictionary, 2000: 356).
- 2- Referring to the country, race, or social class of their parent or ancestors. (Harper Collin, (Collin co build English Dictionary, 2000: 219).
- 3- A group of people united by language and customs, living as a community under one or more chief. A S Hornby, (The Oxford Dictionary of Current English For Malaysian students, 1999: 672).

Orang Asli or aborigines community is the first people live in this country. They are usually a minorities races who been left behind in the development and modernization. The Orang Asli is a native races, is small number and usually living or outskirts of the forest.

According to national senses in 1970 and 1980 Orang Asli are densities as a Malay group not as native. However, Sabahians were densities as native while Sarawakians were derided to certain ethnic such as Malay's, Melanau's, Iban's, and Bidayuh. In the constitution, the native or 'Bumiputera' were known as a Malay's who's also a Muslim and practicing Malay culture. However, most of the Orang Asli is a non-beehive, who doesn't believe in religion. (Manuel Teixeira, 1961: 29)

Orang Asli is been introducing after Malaysian reached its independent in 1957 to replace the English term, aborigines. This is because Orang Asli terms bring native meaning, which is poor, undeveloped, and primitive, therefore, the Malaysia change the term to Orang Asli. This term used as before this they were called Orang Sakai, Orang Darat, Orang Bukit, and etc. This is to avoid sense of offended for the people's.

JHEOA were formed in 1954 in order to manage the needs for development of Orang Asli in all aspect such as social, economy, and others. State such as Pahang, Perak, and Kelantan were Orang Asli mostly could be found in Peninsular Malaysia. (Amran Kasimin, 1993: 29)

Majorities of the Negrito reside at foothill along Side Mountain that forms the peninsular. They represent the minorities of native group and were under development and most primitive Among Orang Asli in Malaysia. A part of them still moving around. However their background is still unclear. Some of the scholars assumed in Tanah Melayu from South East Asia.

The Negrito term were only recently those referred to Orang East in Philippine, Orang Peninsular Malaysian and Southern Thailand, and native in Andaman Island. The Negrito term is replacing the Semang term, which is referred to role in Perak and

Pahang. However as it originally mean as dept and burdened, and referred to while life in the forest. (Carey, Iskandar, 1976 : 18).

The word Negrito that means “little Negrito” is giving an accurate description on their physical appearing. They are shorter compared to other Orang Asli. Most of them got Mongoloid characteristic, usually didn’t depend on agriculture or farming they usually depend to the forest to provide them food such as root, fruits and fish, although sometimes they plan few vegetables to supported them while hunting for food. They usually built house from tree element, so it make it easy for the to move when needed.

There is an opinion that “Orang Senoi” is come from Moh-Khmer race. This statement made according to similarities in language or dialect used by them, which are widely used by most clan’s or clumps.

In Peninsular Malaysia, Orang Senoi is somehow a lot taller then the Negrito. Their hair is straight and having a longer face or head compared to the Negritos who has roughed or medium size head. Senoi usually had yellow skin, more bright compared to Malays. In the food aspect they usually depends on agriculture where they plant paddy, Sekoi, potatoes, and the likes. They usually used traps and arrows to hunt animal, these were made by bamboo stickle.

Generally, Negritos usually reside in secluded are in North Perak and Kelantan. Some of them still move from one place to another depends on situation such as fruits season, death and others. The Senoi is mostly residing in the valleys of mountains Titiwangsa, which is the secluded, are of Perak, Kelantan and Pahang. While the Malay-Proto live neighboring the Malays in Selangor, Negeri Sembilan, Malacca, and Johor. They were identified to ensure they had law’s protection, an act known as Orang Asli Act 1953 (134 act).

According to history theory, the Orang Asli in this country is the first human to stay in this country. The Negritos is said arrived in Malaysia back on 25,000 years ago. While Senoi came 6000-8000 years ago. These make as an Orang Asli for Peninsular Malaysia after Semai clumps.

Most of the Orang Asli community now a day still living in the secluded area, which secluded them from other races in Malaysia. Therefore, they were left behind in development aspect. The government has taken action to ensure the Orang Asli can participate in the development. Among steps were taken by JHEOA is to increase the social, economy level by gather the Orang Asli in one place full with public amenities such as school, clinic, shop, and others. Until 1974 only 40 % from 45895 Orang Asli live in villages near Malay or Chinese village can be reached. (Akta Orang Asli 1954, 1974: 16).

### **3.2 BACKGROUND**

The Temiar clumps is a part of Senoi group who stay in hills valley, forest outskirts and near the Malay village. Their main incomes came from agriculture, rubber tapping, and gather forest product to gave them lives.

Physically, they are a lot taller compare to Negritos, with straight hair and long head with a bright yellow skin. They usually ate cereal base like paddy and Sekoi, potatoes and others. They usually use inoculate and trumps to hunt animals. For the females they usually like beauty stuff.

### FRACTION GROUP RACE IN KELANTAN

RACE	CLUSTER	KIR	SOCIETY
<b>SENOI</b>	<b>TEMIAR</b>	<b>2,984</b>	<b>8,504</b>
	SEMOQBERI	148	640
NEGRITOS	MENDRIQ	30	84
	JAHAI	137	146
	BATEQ	290	735
	<b>TOTAL</b>	<b>3,589</b>	<b>10,112</b>

Source: Jabatan Hal Ehwal Orang Asli, 13 march 2003

## PART OF ORANG ASLI IN KELANTAN

NO	POS	VILLAGE	KIR	SOCIETY	RACE
1	RPS BETIS	18	367	1532	TEMIAR
2	BLAU	4	93	212	TEMIAR
3	BIHAI	12	188	523	TEMIAR
4	RPS BALAR	11	290	568	TEMIAR
5	BELATIM	6	121	284	TEMIAR
6	TOHOI	4	133	210	TEMIAR
7	SIMPOR	6	167	299	TEMIAR
8	RPS PASIK	4	316	656	TEMIAR
9	GOB	10	82	407	TEMIAR
10	GEMALAH	3	18	97	TEMIAR
11	WOK	3	35	161	TEMIAR
12	PULAT	1	156	289	TEMIAR
13	KUALA LAH	1	30	84	MENDRIQ
14	BROOKE	20	569	1366	TEMIAR
<b>15</b>	<b>HANDROP</b>	<b>15</b>	<b>307</b>	<b>588</b>	<b>TEMIAR</b>
16	HAU	11	145	371	TEMIAR
17	LEBIR	4	215	413	BATEQ
<b>TOTAL</b>		<b>134</b>	<b>3,229</b>	<b>9,001</b>	

Source: Jabatan Hal Ehwal Orang Asli, 12, march 2003.

### **3.2.1 SOCIAL**

The base social unit is a family, who is consisting a father, mother, and children. Sometimes there is a grandfather or grandmother who is already olds. Each of the family life in a different house, with help from PPRT and some of them still lives in one house, usually this a big house that have many rooms.

These forms of families were one economy unit that were favored and see as benefitary to them without having sanction from other family. This also gave them chance to gather heath that they were capable of and planned the right expenses. As a free unit, family member had right to think about the future and finding way to solve the problems.

This social unit (family) were lead by a husband who usually the eldest in the family. The head family is responsible towards his family members and must find food and others daily needs such as food, cloth and others. In this matter, the wife help her husband willingly despite looking for food, husband is responsible to protect the family members.

There is little family who term a bigger social unit name clan. There is opinion on clan, which described it as “ members who live together in the camp or village at the time”. From this public perspective, the important element in a clan is there is plenty house and family who live at one place and under the lead of a leader. (Ibid : 7)

### **3.2.2 RELIGION**

Most of Orang Asli in Post Handrop is already a Muslim but still several of them still holding to animism that were invent from their grandparent since ages ago. This

however has change when JHEOA play important roles to develop these races. Thereafter make this race is comparable with other.

The responsible party that convert Orang Asli in this area to Muslim is JAKIM, MAIK, has convert the Orang Asli by stages and helping them in aspect to adjusting to Muslim life. From the initiatives JHEOA, JAKIM, and MAIK, the Orang Asli in this area mostly has convent to Islam and practicing Islamic. (Ramli Abdullah, 1993: 45).

### **RELIGION OF ORANG ASLI IN KELANTAN 2003**

<b>SOCEITY</b>	<b>TOTAL</b>
ISLAM	10,112
CHRISTIAN	1,141
ANAMISM	4551
OTHER	-

Source: Jabatan Hal Ehwal Orang Asli, 13 march 2003

### **3.2.3 LANGUAGE**

The Orang Asli who has been research having their own language, but most of them can speak in Malay language. Their community leader (Batin/ Penghulu) can speak in modern Malay language fluently. This based on several factor, the first factor is the long exist contract between Malays and Orang Asli. This not a usual contract but there is a gift exchanges between Orang Asli with Malays. Therefore, it's a necessity to speak in Malays from this relationship. There's plant Malay term in Temiar language.

Second from community exposure to electronic media such as radio, and television. The used of radios is a general thing among Temiar community. The third is from school most of part of the Temiar young generation has followed the formal education in school. In this communities there is school who were handle by JHEOA staff. The language barrier is in Malay, even though, it's not a must they mingle with Malays, the relationship with them and Malay with happen among all of them. (Steward Sutherland, 1988: 8).

This situation Malaysia language is becomes a second language for the area community of their own language. Only small part of them can't speak Malay fluently, which most of them are the elders who didn't have any contact at all with Malay. This is only those who stay in secluded area. (Ibid: 7).

Example language of Temiar's Orang Asli:

<u>Word</u>	<u>Mean</u>
Tatak	Sir
Malok	where
Elok gah	how are you
Gah mej	fine
Selamat yeh yah	morning
Selamat la ak	evening
Cak canak	eat rice
Ong	drink
Hak	you
Yek	me
Chip	go
Babok	female

### 3.2.4 Economy

#### ➤ **Find 'Rotan'**

Works to find 'rotan' still jobs that are favorite and usually done by big part of the resident. These activities were done before they convert to Islam. They go to find 'rotan' deep in the forest and go in the group of three and four. This can be done to get much more rotan and to be divided fairly.

'Rotan' the were sold to buyer in Gua Musang town. They usually get around RM 80.00 per person. Each of the income will be spend in all, with having a caring. They will use every single money they had.

#### ➤ **Farmer**

Plantation activities are the main jobs for the Orang Asli in this area. Main crops are potatoes, corn, bananas, and nuts. They also receive from department of agriculture, which were channel by JHEOA such as coconuts, rambutans, jackfruits, and durians. However, the original resident already have trees that produce fruit in every fruit season.

#### ➤ **Hunting activities**

The hunting activities among the resident is decreased as a direct affect from development activities like lumbering, new farming cause many animals extinct or run to other area. This situation make they not interested to go on hunting.

➤ **Social institution**

Orang Asli institution in Post Handrop divided to four part which is leader 'Batin, halak or bomoh, consul of Elders, and membership which is those who been leader'.

- 'PENGHULU' is leaders who were elected by the government base on resident agreement; in Kelantan there is 95 'PENGHULU'. Their task as a connection between department and Orang Asli communities, 'PENGHULU' also a model who responsible to create a harmonies relation. In the line with tradition institution in Temiar community. 'PENGHULU' also act judge in solving the village problem like fight lost and punishment in form of money.
- 'Halak/ bomoh' is important in Orang Asli communities, they are the first person the resident meet to get treatment when they sick. They said were capable to handle soul and the after life. This shown the Orang Asli still trust their grandparent believes in mystic power.
- Consul of Elders is a group of elders is influence in these communities. They are capable to speak and charismatic. This member of consul were elected by the leader, their roles is to spoke and making decision on culture, and laws and rules in their life.

When a cases happen a consul will trail the case in a place where told by the leader with the both suspect and accused. Usually the case were trail in the night between 9.00 pm to 3.00 am and ends on for tree or four days. The leader announced the punishments by the consul and fine will be imposed to the guilty party in form of many or thing like clothe, sword and precious stuff.

- Follower is the villages resident of the area. (Geoffrey Benjamin, Cynthia Chow: 78).

### 3.2.5 Politic

The Orang Asli have not developed in isolation but rather in contact with the feudal, agriculturalist and modernizing stages of Malaysian history. Far from being stable or static societies, they have continually changed and adapted themselves-and their social organization-to those they came in contact with, either on their own accord or as a result of circumstances foisted on them. Increasingly, the lives of the Orang Asli are becoming inseparable from their relations with external systems of expansion and domination.

Fundamentally, the history of Orang Asli development and their involvement in the nation state is invariable a history of justifications of the different state systems in each epoch. For example, they could be sought for their labor in one epoch: in another period, for their skill in sourcing various forest resources and at other times, as compatriots in the political arena. (Ibid: 7).

*CHAPTER*  
*FOUR*

## CHAPTER IV

### METHODOLOGY OF DA<sup>ḥ</sup>WAH TO ORANG ASLI

#### 4.1. Definition of Da<sup>ḥ</sup>wah

The word of da<sup>ḥ</sup>wah (plural da<sup>ḥ</sup>wat) is a noun derived from the verb da'a. Its infinitive noun or verbal noun (masdar) is du'a and da'wa, literally meaning, desire for god (raghbah ila Allah), the Quran says: and if may servants ask you, O prophet, concerning Me tell them that I am quite near to them. I hear and answer the prayer of the suppliant, when he calls Me (idha da'a ani).

It can mean an appeal for aid or call for help (istighathah), the Quran says: And you may call (wad'u) to your assistance whomsoever (of your duties) you can except Allah, if you were right. It can also mean an appeal to god or prayer, the Qur'an says: And when a wave (in the sea) covers that like the mountains, they appeal to Allah making their faith pure to him alone. Lastly, the word can also be applied to mean an invitation to a meal (walimah). (Dr Abdullah Muhammad Zain, 1998. p.2).

According to the encyclopedia of Islam the word "da<sup>ḥ</sup>wah" in the politico-religious sense means invitation to adopt the cause of some individual or family claiming the right to leadership over the Muslims.

It entails the aim the founding or restoring an ideal theocratic state based on monotheism. The organization responsible for a attracting the greatest possible number of people to this idea and forgiving power to their representatives, as well as

propaganda for this purpose is thus called da<sup>ḥ</sup>wah that can often be translated as mission or propaganda.

Thus, from the above facts, the word da<sup>ḥ</sup>wah can also mean propaganda, regardless of the exact intention the propagandists. However present day Muslim authors use the word da<sup>ḥ</sup>wah mean by “calling or invitation to Islam only”.

By the natural extension of an application of the word da<sup>ḥ</sup>wah among cotemporary Muslims, is denoted also the content of this appeal, the religion of Islam (din al-Islam), the message of Islam (risalah Al-Islam), and the Islamic law (shari’ah). So the word da<sup>ḥ</sup>wah din al-Islam, risalah al-Islam and syari’ah are often used interchangeably.

His soul belongs to the spiritual order partaking as it were, of the Divine spirit. Allah says: When I have fashioned him (in due proportion) and breathed into him of my. (Dr. Hj. Amin Abd. Rahim, 2001: 27).

## **4.2. METHODOLOGY OF DA<sup>ḥ</sup>WAH**

According to English dictionaries, method means a particular way of doing something. Term “method” to mean a technique or process of or for doing something. Further on the author distinguishes between “method” and “way”: “method indicates the way of shaping the operation, or the way of usage and application of and action.

But method may fail when if is used to perform an action, it may charge and it needs a creative mind to use it. As a result, thinking of method is far loftier than thinking of a way, because a way may be derived by a creative mind, and yet may be used by and ordinary mind. But to construct a method a mind of genius is needed, although it’s

application may be carried out by an ordinary mind”. Likewise, he adds, “thinking of means is similar to thinking of methods. The mans consists of the material devices and instruments which are used to perform an action. All methods fail if the wrong means are used.

Although this tells us how to distinguish method, way, and means, the methodology in this context is in wider meaning including method, means, plans and anything connected with the systematic propagation of the da<sup>‘</sup>wah. (Ibid: 18)

The fundamental concepts should be enough to help us formulate most of the general principles of methodology applying in any situation and condition. These fundamental concepts are as follows.

### 4.3 Methodology of da<sup>‘</sup>wah to Orang Asli.

For Muslims, da<sup>‘</sup>wah or sermons is a holy duty there is not for pious man, preachers or Islamic public figures only. Da<sup>‘</sup>wah is a religious life nowadays, moreover in the time to come. There are no limits to convey a da<sup>‘</sup>wah as long as human still alive in this world. However, this pure effort may not give us excellence and effective result if there is no good planning and no effective way to implement it.

The obligatory of da<sup>‘</sup>wah have been ruled in the Holy Qur’an.

﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ

رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿ 16:125 ﴾

Mean: *Invite (all) to the way of their lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious for they lord knoweth best, who have strayed from his path, and who receive guidance. (Al-Qur'an. An-Nahl 16: 125).* (All Quranic translation in this writing are based on Abdullah Yusuf Ali. 2000. *The Holy Qur'an, Text, Translation and Commentary*. Maryland: Amana Corporation. Translation from other sources will be cited according).

Islamic bound started that to convey da<sup>ʿ</sup>wah is obligatory. Ignoring this duty will commit sin (haram). Everything that is obligatory according to shariah bound is haram to be ignorant without shariah exception, but to implement it will reward you. However, Islamic scholars concluded that there are different opinions about the obligatory to convey da<sup>ʿ</sup>wah according to different situation.

Since century, Muslim people have been ignoring a big obligatory for them, out side sermon. Outside sermon actually is strength for Muslim to spread there in this world. Other religious in movements especially Christianity takes this opportunity to convey their religion in area that supposes to be under.

Muslim conquers like Africa, India and South East Asia. In Malaysia, Christian movement had succeeded to attract much non-Malay to commit with their religion. Their big goal is to convert most of them into their religion. This is not impossible to achieve because the rules of Malaysia cannot stop this activity. Compare to Islamic dakwah movement for non-Muslim, the Christianity shows the progression. (Ideris Endot, 1988: 5).

In this country, three main ethnics Malay, Chinese, and Indian have their own religions, Islam, Buddhism, and Hinduism. This three religion always defined as the identity of the three ethnics. For example, something stands for Malay will be pictured as a form of Islam.

If these three main ethnics have their own religions, how about ethnics that still do not have their own religions such as Orang Asli people in Peninsular Malaysia or in Sabah and Sarawak. The three religions above of course will be struggling to increase the number of their followers by doing anything that could attract the non-religious to commit with their religion by the several cause. There are several aspects that should be imposed such as their culture, the way they think, their hereditary and the suitability of the religion for them. In any situations, know the way to implement is a very important aspect.

The methods of da'wah of Orang Asli people are different compare to the method of da'wah to other races. There is because the way they live, the way they think, the surrounding, and the culture are totally different. (Ibid: 17).

For Orang Asli people, believe in God is something new, especially for those who are staying out from the lucky ones that already have been exposed about believe in God. Even many of Malay of Muslim always come to visit them for such business, they still confused about the Islamic teaching. Their communication with other races is reserved they never talked about religious matter because it is expected as an individual right. This condition cause animisms means unbeliever condition of God.

The believe in God is a concept that already exist in human nature, every races and every generation. Either they are Muslim, Jewish or Christian or they are followers from the religion created by man such as Hinduism, Buddhism, and so on or they are not believe in any religion like communism, they actually still have a nature of slave for a God.

Al-Qur'an stated:

{ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ ﴿٣١:٢٥﴾

Mean: *If you ask them, who it is that, created the heavens and the earth. They will certainly say "God" Say: " Praise be to god". But most of them understand not. (Al-Qur'an Luqman: 25).*

There several methods and ethnics that should be use in order to attract Orang Asli people to Islam founded by writer while doing this study:

#### **4.3.1 Create harmony situation**

The first step is to create the harmony surrounding with the Orang Asli man. It means that they should use the method of communication, visiting home by home, provide a ceremony for them and so on. It will fail if the rarely communication happen, the communication should be always in progress. The preacher should always keep on moving in every steps of conservation with the Orang Asli man.

In this step, it is no need to tell them about our religion, it is better to choose other issue, so that they may be able to join you in any way of communication. They may be able to not be together in any conversation related with religious issues because of there lacking information about the issue. Preacher should choose suitable issue related with their surrounding, so that the situation of lacking information from their side can be avoided.