



**THE EFFECTIVENESS OF DA<sup>C</sup>WAH PROGRAMMES BY  
DEPARTMENT OF ABORIGINES AFFAIRS (JHEOA)  
AMONG NATIVE SOCIETY: A CASE STUDY  
IN KG.TANAH RUNTOH, KLUANG,  
JOHOR DARUL TA'ZIM**

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**Praise be to Allah, the Lord of the Universe,  
Blessings and peace be upon our great leader,  
Muhammad, the most noble of Prophets a Messenger,  
On his family and all companions.**

## AUTHOR DECLARATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

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Praise is to God, the Cherisher and Sustainers of the Worlds; Most Gracious, Most Merciful, Master of the Day of Judgment. You do we worship, your aid we seek. Show us the straight way of those on whom you have bestowed your Grace, those whose (portion) is not wrath, who go not astray.

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## ABSTRAK

Pendekatan dakwah merupakan satu kaedah dalam penyampaian dakwah kepada Orang Islam dan bukan Islam. Walaubagaimanapun keberkesanan penyampaian dan perlaksanaannya amatlah penting dalam menyampaikan mesej dakwah itu sendiri. Kajian ini cuba menyelami penggunaan kaedah-kaedah berdakwah dengan berkesan kepada masyarakat Non-Muslim terutama kepada masyarakat Orang Asli dalam penerimaan agama Islam sebagai agama praktikal untuk dianuti. Justeru itu, penulis cuba mendapatkan kaedah-kaedah dakwah yang berkesan terhadap Orang Asli dengan pengukuran penerimaan sesuatu program di samping mengambil kira kajian-kajian terdahulu yang dianggap sebagai metod yang berkesan untuk diperluaskan. Kajian yang dijalankan di perkampungan Orang Asli Tanah Runtoh, Kluang, Johor menunjukkan bukti terhadap sesuatu program dakwah itu berkesan. Ianya amat berguna kepada pendakwah-pendakwah baru untuk menyampaikan dakwah yang berkesan kepada masyarakat ini pada masa-masa akan datang.

## ABSTRACT

The approaches of da'wah it's one of the methods in da'wah propagation towards Muslims and Non-Muslim. However, the effectiveness of performance and propagation is important in the message of da'wah own. Thus, the study will try to explore using the effectiveness of da'wah methodology towards Non-Muslim especially to society of Orang Asli, which reception of the Islamic religion as practical to profess. Therefore, the writer tries to obtain the effective types of da'wah towards Native Society (Orang Asli) with measurement of their reactions. Then, the writer makes calculating the effectiveness of methods da'wah from past researchers and literature review to progress in other situation. The study in Perkampungan Orang Asli Tanah Runtuh, Kluang, Johor showing that is prove towards one of the da'wah programmes. It's most important to newly of da'i to propagate the messages of da'wah towards them in future times.

## ملخص البحث

منهج الدعوة هو قاعدة الدعوة في تبليغ الدعوة إلى المسلم أو غيره من الكفار. ولكن المهم في تبليغ الدعوة هو تأثير هذه الدعوة وتنفيذها. فهذا البحث الميداني، يريد أن يفتش عن القواعد أو المناهج الدعوية المستعملة وتأثيرها إلى غير المسلم خصوصاً للمجتمع الأصلي في تسليمهم للإسلام كالدين للحياة وعلى هذا حاول الباحث لكي يجمع المناهج الدعوية إلى المجتمع الأصلي من حيث البرامج التي أقامت بها. وبجانب ذلك، هناك البحوث المتقدمة التي شُعت أنها من المناهج المؤثرة لأن المنفعة المأخوذة منها ستفنع للدعاة المستجدين لكي نعرف المناهج الصحيحة في تبليغ الدعوة في وقتنا الحاضر.

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## GLOSSARY

<i>akhlaq</i>	:	moral values
<i>Ahl as-Sunnah wa Al-Jama'ah</i>	:	Sunni sect, as distinct from Shiite sect
<i>al-aql</i>	:	intelligence
<i>al-Quran</i>	:	the Holy Book revealed by Allah SWT to Prophet Muhammad SAW
<i>Asas-asas Fardhu Ain:</i>		the principle of individual obligation
<i>asliyun</i>	:	the originally of race
<i>as-Sunnah</i>	:	the tradition of Prophet Muhammad SAW including his deeds, saying and approval
<i>bumiputra</i>	:	citizenship of Malaysia
<i>dalil</i>	:	proof
<i>bil hal</i>	:	state, condition, situation, status, case
<i>Dasar Ekonomi Baru</i>	:	The New Economy Principle
<i>fardhu 'ain</i>	:	individual obligation
<i>fardhu kifayah</i>	:	sufficiently obligation to Muslim
<i>fi sabil lillah</i>	:	the way to Muslim community approaches Allah SWT
<i>hidayah</i>	:	right guidance
<i>hikmah</i>	:	wisdom, prudence
<i>'ibadah</i>	:	devotional matters
<i>Ijtihad</i>	:	to strive, try hard; to be diligent, work hard
<i>iman</i>	:	faith
<i>istighathah</i>	:	call for help, appeal for said
<i>Jabatan Agama Islam Kluang(JAIK)</i>	:	Islamic Religious Department of Kluang
<i>Jabatan Agama Islam Wilayah Persekutuan (JAWI)</i>	:	Islamic Religious Department of Wilayah Persekutuan

<i>Jabatan Hal Ehwal Orang Asli Kluang</i> (JHEOAK)	:	Department of Aborigines Affair, Kluang
<i>Jabatan Kemajuan Islam Malaysia</i> (JAKIM)	:	Department of Islamic Advancement of Malaysia.
<i>jahanam</i>	:	hell, hellfire
<i>jahil</i>	:	ignorant
<i>jamaah</i>	:	to gather, collect, to combine, group, to join, unite, to assemble, bring together, rally
<i>kufir</i>	:	non-Muslim
<i>khutbah</i>	:	address, speech, oration, sermon, Friday sermon
<i>lillahi taala</i>	:	only to Allah SWT
<i>Majlis Agama Islam Johor</i> (the Majlis)	:	Islamic Religious Council of Johor
<i>mad'u</i>	:	those called to Islam
<i>manhaj</i>	:	method, procedure
<i>mualaf</i>	:	newly converted Muslim
<i>nur</i>	:	light, brightness, gleam, glow, illumination
<i>Orang Asli</i>	:	the Native Society
<i>Orang Sakai, Orang Darat, Orang Pangan</i>	:	the collection names about Orang Asli
<i>Rabb</i>	:	God (Allah)
<i>redha</i>	:	contentment
<i>qudwah</i>	:	example, model, lead
<i>Rancangan Malaysia Ke-8</i>	:	The eighthly plan of Malaysia

<i>Ramadhan</i>	:	one of the months in Islamic calendar when Muslims are obliged to fast
SAW	:	Peace Be Upon Him
<i>Shari'ah</i>	:	the collective name for all the laws ordained by Allah SWT for His servants through Prophet Muhammad SAW including the Islamic systems of <i>'aqidah</i> , <i>akhlaq</i> , <i>'ibadah</i> and <i>mua'malah</i>
<i>sirat al-Mustaqeem</i>	:	the right way to Allah
<i>Sunnah</i>	:	rubric, norm; rule; custom, practice, usage, tradition
<i>Yayasan Dakwah Islamiyah Malaysia</i> (YADIM)	:	Islamic Da'wah Institute of Malaysia
<i>wad'u</i>	:	cowries
<i>walimah</i>	:	invitation to meal
<i>wasaa'il</i>	:	way, path, road
<i>ummah</i>	:	Muslim community
<i>uslub</i>	:	style, way, manner

## TRANSLITERATION

### ARABIC WORDS TRANSLITERATION SYSTEM TRANSLITERATION TABLE

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا	a	أصليون	asliyun
ب	b	برد	burd
ت	t	تبليغ	tabligh
ث	th	ثوب	thawb
ج	j	جهاد	jihād
ح	h	حكمة	hikmah
خ	kh	خدمة	khidmat
د	d	دعوة	da <sup>ʿ</sup> wah
ذ	dh	ذهب	dhahab
ر	r	رغبة	raghbah
ز	z	زكاة	zakat
س	s	سنة	sunnah
ش	sh	شريعة	shari <sup>ʿ</sup> ah
ص	s	صلاة	solat
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	c	عقل	aql
غ	gh	غلام	ghulam
ف	f	فرض	fardhu
ق	q	قلب	qalbun
ك	k	كفر	kufr

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ل	l	لَبَّ	lubb
م	m	مَعْرُوف	ma'ruf
ن	n	نَجْم	najm
ه	h	هَدَايَه	hidayah
و	w	وَسَائِل	wasail
ي	y	يَمَّ	yamm

## 2. Short Vowel

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

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
اِي،	a	عالم، فتى	alim, fata
ي	i	عليم، داعي	alim, da'i
و	u	علوم، أَدْعُو	ulum, Adu

#### 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يَ	iyy	شافعي	shafiyy(ending)
وَ	uww	علوَّ	uluww (ending)

#### 5. Exemptions

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

Example: أكبر translated to: akhbar (not ‘akhbar).

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”.

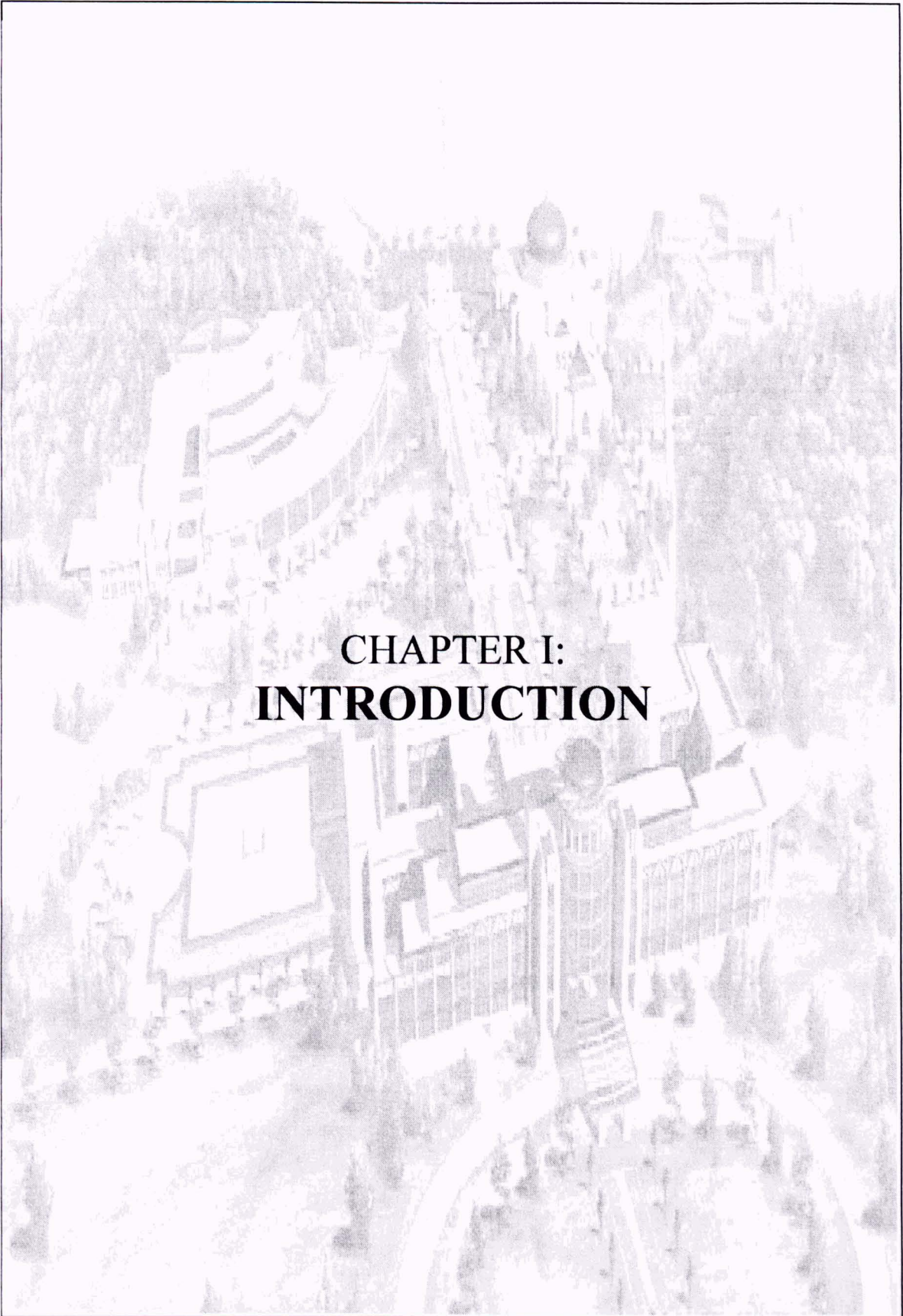
Example: مكتبة الإمام transliterated to: maktabat al-imam

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 dar wahb

## ABBREVIATION

a.s	alayh al-salam
comp.	compiler / compiled
Def.	definition
ed.	Editor/edition//edited by
etc.	Other/ so on.
H	hijriyyah
M	miladiyyah
n.a.	no author/no artist
narr.	narrated by
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
pnyt.	Penyunting
p.	page
pp.	pages
perf.	Performers
trans.	Translator/translated by
RA	radiya Allah anhu/anha/anhum
rev.	review/revision of
SAW	salla Allah alayh wa sallam
SWT	Subhanahu wa taala
ver.	version
vol.	volume
writ.	written by



**CHAPTER I:  
INTRODUCTION**

## CHAPTER I

### INTRODUCTION

#### 1.0 INTRODUCTION

This chapter is going to explain the reader about the study in general. The chapter has divided into eight parts. They are; research background, significant of the study, aim of the study, the objective, and the problem statement, scope of the study, the hypothesis, and the key terms.

#### 1.1 RESEARCH BACKGROUND

Malaysia is a multi racial and multi cultural country. Based on the federal constitution every Malaysian citizen has the freedom in religion. Malay forms the majority of society in Malaysia. Nevertheless, compared to other races especially Chinese economy and education, Muslims left behind. Unfortunately, this scenario commonly happens in Islamic country. Therefore, non-Muslims are not interested to become a Muslim.

The government has created and introduced the “*Dasar Ekonomi Baru*” and “*Rancangan Malaysia Ke-8*” to structure and improve Malays in economy and education.

At the same time, also concerns about the ‘*bumiputra*’ development. Besides, however importance of the economic, educations and other developments, attitude and behaviour should figured. Details, the valuable thing of the human being are the convert’s Native people.

The important of education, politic and economy for developing and enhancing aborigines’ people life are undeniable. Nevertheless good attitude and manner are very important to determine that the government manages to help and approach the aborigines’ people. In addition if the government has an intention to preach them about Islam.

Supported by the author, these programs were very effective. It found that some of aborigines' peoples understood and accept Islam as their religion. This show that the government effort successful. Native's village at Kg. Tanah Runtoh, Kluang Johor was proof this.

## **1.2 SIGNIFICANT OF THE STUDY**

Nowadays, we find that a number of aborigines people do not have the correct idea and information about the meaning and the purpose life.

We know that many Orang Asli converts are ignorant about Islamic teaching even they have professed the religion more than ten years. In addition they still influenced by their old custom and tradition. Thus, they tend to mix it with Islamic teaching.

Apart from that, some of new Orang Asli converts become apostate due to misunderstanding and misconception about Islam. They might probably and feel the Islamic teachings are very difficult to be practise.

In general, we could see the significance of this study that to declare and expose the issues which does a number of Orang Asli Muslims and non-Muslims always misunderstand. In another word, the Orang Asli who converted in Islam must be given more guidance's in right way. Therefore, they could be able to practise Islam in their life.

## **1.3 AIM OF STUDY**

This study wants to know and identify the level of effectiveness of 'da<sup>c</sup>wah' programmed by JHEOA. The writer is going to determine the effectiveness of da<sup>c</sup>wah programmes based on JHEOA according to point of view and perspective/perception of Native Society about Islamic Religious especially in "Kg. Tanah Runtoh, Kluang, Johor.

## **1.4 OBJECTIVE OF THE RESEARCH**

1. To identify the quality of da<sup>c</sup>wah programmes by JHEOA (The Department of Aborigines Affairs).
2. To recognize the da<sup>c</sup>wah programmes by JHEOA and the effectively.

3. To study the perception and receptions of respondent (Orang Asli) towards da'wah programmes by JHEOA.

### **1.5 PROBLEM STATEMENT**

Although they have professed in Islam more than 10 years, but the problem to study is they have lack of knowledge about Islam. Thus, the writer wants to recognize and measure the effectiveness of the da'wah programmes given by JHEOA among Native Society especially "Kg. Tanah Runtoh, Kluang, Johor." Then, the writer also wants to identify what are causes that the respondents converted to Islam.

### **1.6 SCOPE OF THE STUDY**

As quoted before, this study will focus on the topic of the effectiveness of da'wah programmes by JHEOA towards Native Society at Kg. Tanah Runtoh, Kluang, Johor. The main source of this study based on JHEOA information and data collections method such as interviewing, observer, and questionnaire. Apart from that, this study also using library research.

### **1.7 HYPOTHESIS**

The hypotheses of the study are-

1. The JHEOA (The Department Aborigines Affairs) has a power and jurisdiction to preach Islamic teaching convey da'wah propagate Islamic faith to Orang Asli.
2. The JHEOA is a legal body that has an authority to attract the Native Society to Islam.
3. The Orang Asli believes that every approval will be having rightness.

### **1.8 KEY TERMS**

In this study, the writer has recognized five keys word and term to elaborate the meanings clearly. They are; the meanings of effectiveness, meaning of da'wah, meanings of JHEOA, meanings of Native Society / Orang Asli and lastly the location as a meanings of Kg. Tanah Runtoh.

### 1.8.1 The meanings of effectiveness

The effectiveness generally every working and matters has well percents effects or feedback. Every successful thing depends on the well effectiveness, aims, planning and performance in one's job. Everybody needs to be success no matter he has to wait for a long time. If once of successful can produced, so the effectiveness from there targets, planning's and performance are attained. The effectiveness of his planning and performance can only evaluate if he manages to achieve his goal.

Thus, the meanings of effectiveness are; no comparative real rather than what the officially intended or generally believed<sup>1</sup>. In other sources, the effectiveness also a) having a definite or desired effect b) efficient<sup>2</sup>. Therefore, to relate these meanings with the study the writer wants to see the impact of the programmes to the respondents.

Next, the writer will to summarize the effectiveness of da'wah (activities) that has been doing by the Department of Aborigines Affairs between Orang Asli and respondents (Orang Asli) feedback about it. How they conducted and controlled every program that cause the Orang Asli felt attracted to Islam. Either they cooperate with another organizations, because the measures of effectiveness is if the Orang Asli can apply and practices all the matters about Islam what's us learned from JHEOA's programmes or JHEOA and Jabatan Agama Islam, Kluang (JAIK) programmes such as *Asas-asas Fardhu Ain*, educational and so on.

### 1.8.2 The meanings of Da'wah

Da'wah a process to exclaim others people in right way. Da'wah also a process of transferring society process a transfers the society from one's area to others area<sup>3</sup> such as from the *kufir* (non-Muslim) to Islam, from ignorance to *hidayah* (right guidance), from naughtiness to goodness and from negative to positive. Therefore, a

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<sup>1</sup> *Longman Dictionary of Contemporary English*. 1995. Editorial Director by: Adam Gasby, Third Edition. n.pl.: Longman Dictionaries p. 442.

<sup>2</sup> *Illustrated Oxford Dictionary*. n.d. (ed) Robert Hine: Oxford University Press & Dorling Kindersley Limited, p. 513.

<sup>3</sup> Al-Khulie. n.d. *Bahî, Tazkirah al-Du'ah*, Beirut: Dar al-Qur'an al-Karim, p. 52.

comprehensive programmes which covered all types of knowledge to make people understand about life<sup>4</sup>.

Therefore, da'wah conceptual also refers to the activity to attract other people to receive new faith<sup>5</sup>. Literally meaning of da'wah is to obey and follow the Islamic religious completely in area of disposition, communication style of dressing and others.<sup>6</sup>.

To sum up, the writer finds that da'wah as a way to approach, invite, call, and appeal people to right way (sirat al-Mustaqeem).

### 1.8.3 The meanings of JHEOA

JHEOA is The Department of Aborigines Affairs which controlling and governing all matters about Orang Asli. Historically JHEOA established during an Emergency Period in 1954. The government was responsible to manage the Orang Asli in term of development and charity<sup>7</sup>. The States Affair Minister monitors the Department of Aborigines Affairs. JHEOA established due to communist invasion on Orang Asli village.<sup>8</sup>.

JHEOA as a connection among Orang Asli does not only limit on matter of safety. Therefore, generally the Department had efforts to improve Orang Asli in term of health, education, and development. However, a problem that will be face by this Department is the JHEOA in early stage established to protect the Orang Asli from communist during the Emergency and did not intend to bring a development to them. However, administration structure of the Department of Aborigines Affair reshuffled in all states.

Now the headmasters of JHEOA it is Kuala Lumpur and its branches can be found in Kota Bharu, Johor Bharu, Ipoh, Seremban and Kuantan.

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<sup>4</sup> Al- Ghazali, Muhammad. 1976. *Ma'a Allah: Dirasaat Fi Al-Da'wah Wa Al-Du'ah*, Egypt: Dar al-Kutub al-Hadithah p. 17.

<sup>5</sup> *Kamus Dewan*. 2000. Edisi Ketiga. Dewan Bahasa Dan Pustaka. pp. 263-264.

<sup>6</sup> Ibid.

<sup>7</sup> *Section 4, Act 134, Aborigines Act, Laws of Malaysia*. 1974. Kuala Lumpur: The Department of Government Edition. p. 7.

<sup>8</sup> *Statement of Policy Regarding the Administration of the Orang Asli of Peninsular*. 1961. The Department of Aborigines. Kuala Lumpur: Minister of In States Affairs. p. 1.

JHEOA is able to carry out the task to manage Orang Asli due to the Aboriginal People Act that gives JHEOA granted to do so. The Act vests such as the powers of the Minister in charge of Orang Asli Affairs; in practice, it is uncommon for the Director-General of the JHEOA to be entrusting with the exercise of these powers. This broad range of powers include the creation and regulation of Orang Asli settlements, control of entry into Orang Asli abodes, appointment and removal of Orang Asli headmen, prohibition of the planting of any specified plant in Orang Asli settlements, permitting and regulating and regulating the felling of forest within traditional Orang Asli areas, permitting and regulating the taking of forest produce, birds and animals from Orang Asli may be employed (Aboriginal Peoples Act 1954, revised 1974, section 19 (1) (a-k) <sup>9</sup>.

#### 1.8.4 The meanings of Aboriginal Society/ Native Society/ Orang Asli

The Aboriginal Society in Oxford Dictionary means an inhabiting or existing in a land from the earliest times or from before the arrival of colonies.<sup>10</sup> The term of Orang Asli word in Malay language, refer to original people who settled first in this country. The term originally from the Arabic word is أصليون (asliyyun) that means originally. In English said *aborigines*, the Western researcher used the word of ‘aborigines of Malaysia’.<sup>11</sup>

The terms of ‘Orang Asli’ used instead of ‘*orang sakai, orang darat, orang pangan*’. The modifications did having a basis to do not dodge unfeeling to the Aboriginal Society because the negative ethics of others society do not understand about social values especially for Orang Asli owns. The meanings of term Orang Asli also is giving the negatives’ therewith unlike by Aboriginal Society owners.

Aboriginal Society also can define as a member of the group of the people who have lived in Australia from the earliest times<sup>12</sup>. In this case, another two terms are founds similarly with the term ‘Orang Asli’. There are the *Aboriginal Society* or *indigenous*

<sup>9</sup>Colin Nicholas. 2000. *The Orang Asli and the Contest for Resources*. Kuala Lumpur: IWGA Document No.95, Copenhagen. Printed by Vinlin Press Sdn. Bhd. pp. 107-108.

<sup>10</sup> Robert Hine. *Illustrated Oxford Dictionary*. p. 17.

<sup>11</sup>Iskandar Carey. 1971. *Orang Asli The Original Tribes of Peninsular*. New York Melbourne: Oxford University Press London. p. 332.

<sup>12</sup>.*Longman Dictionary of Contemporary English*. 1995. Editorial Director by: Adam Gasby, Third Edition. n.pl.: Longman Dictionaries p 3.

*people* and *Orang Asli*. A statement from Ikram Jamaludin, Director Department of Aborigines Affair said; the term of *Orang Asli* is used in Malaysia only, nevertheless term the words *indigenous people* or *aborigines* is used in other countries like an ethnic Maori at New Zealand, Ainu at Japanese, Sami at Norway or Amerindians at America Latin. (*Berita Harian* 23.5.1997). *Orang Asli* is a part of indigenous people in our country like Malays and indigenous people at Sabah and Sarawak. The term *aborigines* refer to underdeveloped society, withdraw and primitive, therefore the government changed the term to *Orang Asli* because it seems to be more proper to refer to *Orang Asli*, which have a modernism lifestyle and do not touch a negatives view of their society<sup>13</sup>.

In other words the definition of aborigine can be refer at the Aboriginal Peoples Act, 1954 (134)<sup>14</sup> said;

(1) In this Act an aborigine is –

- (a) Any person whose male parent is or was, a member of an aboriginal ethnic group, who speaks an aboriginal language and habitually follows an aboriginal way of life and aboriginal customs and beliefs, and includes a descendant through males of such person .
- (b) Any person of any race adopted when an infant by aborigines who has been brought up as an aborigine, habitually speaks an aboriginal way of life and aboriginal customs and beliefs and is a member of an aboriginal community; or,
- (c) The child of any union between an aboriginal female and a male of another race, provided that the child habitually speaks an aboriginal language, habitually follows an aboriginal custom and beliefs and remains a member of an aboriginal community

(2) Any aborigine who because of conversion to any religion or for any other reason ceases to adhere to aboriginal beliefs but who continues to follow an aboriginal language shall not be deem to have ceased to be an aborigine by reason only of practicing that religion.

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<sup>13</sup> Jasman Ahmad, Rosnah Ramli. 1997. *Masyarakat Orang Asli*. Editor; Aripin Said & Sulaiman Zakaria, (Associated Educational Distributors (M) Sdn. Bhd. Published by; Percetakan LC Marketing, Selangor. pp. 1-3.

<sup>14</sup> *Law of Malaysia, Aboriginal Peoples Act 1954 (Act 134)*. International Law Book Service). Compiled by: Legal Research Board, pg. 4 – 5.

(3) Any question whether any person is or is not the Minister shall decide the Minister shall decide an aboriginal.

Thus in this study the writer will explain the meanings of the Aboriginal Society/ Native Society/ Orang Asli that relate to races and colours, lifestyle, trusty and social alteration. (Refer Literature Review in Chapter 2). Officially, the Native Society in Peninsular of Malaysia classified into three main categories such as Negrito, Senoi, and Aboriginal Malay that have 18 ethnic subgroups respectively.<sup>15</sup>

Generally, the writer used more than the term of Native Society / Orang Asli than Aboriginal Society because it more suitable in country of Malaysia compare to the word of Aborigines because it only used by group in Australians Aborigines.

### **1.8.5 The Kg. Tanah Runtoh<sup>16</sup>**

Kg. Tanah Runtoh is located 15 km from Kluang town and near to Kg. Sembrong. The distance between entrance and this village is 2 km and to arrive in destination take more or less 10 minute. The roads from entrance to village is tar road which under performance agency of KPLB and there are a nearly the town. They are around 23 families living in the village. Most of them are Jakun ethnic and they live in the house provided by JHEOA and the state government.

The status of land Kg. Tanah Runtoh is in border category. Then, the category of status an area of land still not a report but passed. The wide of the village is 111.7 hectare and the oil palm is a plant with the land used 80.97 hectare. The villages facilitated with 24-hour electrical system and telecommunication system.

Based on JHEOA most of the villagers Kg. Tanah Runtoh majority are Muslim convert in Islam except three families are not Islam. The Orang Asli has married to Chinese and devote to Buddha faith. However, they not believe animism such as the worship on grandmother and grandfather who had past away. Most of them converted

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<sup>15</sup> Earlier official categorization of the Orang Asli had 19 ethnic subgroups. It seems that the Temoq people have been conveniently dropped as a separate ethnic subgroup and subsumed under 'Jakun', in part so as to have equally six subgroup under each of three main categories – an administratively near way to present the information graphically.

<sup>16</sup> n.a. 2004. "Maklumat Kedudukan Perkampungan Orang Asli Daerah Kluang". 1996. *Annual Report*. Kluang: The Department of Aborigines Kluang. 9 January. n.p.

to Islam in 5 years ago. They work as peasant and a few of them work as a factory worker or labourer.

Generally, majority of Orang Asli in Johor state experience a lot of development given by the government. For instance, Orang Asli today no longer lives in a cave or on tree. Instead, they live in well-structured house and facilitated with school, electric, and telecommunication system.<sup>17</sup>

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<sup>17</sup> Ibid.



**CHAPTER II:  
LITERATURE REVIEW**

## CHAPTER II

### LITERATURE REVIEW

#### 2.0 INTRODUCTION

In this section, the writer will be determine several topics that relate to the obtain study. The information was collected based on the previous studies. Literature review about the effectiveness of da'wah programmes by past researchers has been supported in this study.

Apart from that, previous study about Orang Asli is including their lifestyle, social, economy, and politic to identifying the Native Society to new generations while now they still stay in rural area but had improvement in some criteria like structure in housing, traditional customs to modernism, education and so on.

Finally, the writer referred to a few material written sources, which discuss and support this study. For example are 1) *Metodologi Dakwah Kepada Masyarakat Orang Asli: Pengalaman di Sungai Berua, Hulu Terengganu*, written by Abdullah Muhammad Zin and Padzal Hj. Mokhtar, 2) *Projek Keluarga Angkat Sebagai Manhaj Dakwah Yang Efektif: Kajian Di Perkampungan Orang Asli Sungai Berjuang, Jerantut, Pahang*, researched by Abdullah Muhammad Zin, 3) *Metodologi Dakwah Terhadap Masyarakat Orang Asli: Pengalaman Pengislaman di Paya Sendayan, Temerloh, Pahang Darul Makmur*, compiled by Abdul Ghafar Hj. Don.<sup>18</sup> Other than, the writer also referred the research, 4) *Dakwah Islamiah di kalangan Orang Asli, Satu kajian kes di Kg. Penderas, Kuala Krau, Pahang*, written by Norfariza Mohd Idris and 5) Prihatin 2003. Bakti Siswa Prihatin Masyarakat Dipimpin". *Perkampungan Orang Asli, Pos Tohoi, Gua Musang in Kelantan* (CD-ROM). 30 April – 3 May to concrete on this research.

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<sup>18</sup> Abdul Ghafar Hj. Don, Berhanuundin Abdullah & Zulkiple Abd. Ghani. 1998. *Da'wah Kepada Non-Muslim Di Malaysia: Konsep, Metode dan Pengalaman*. Vol. 1. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam, UKM. Percetakan Asni Sdn . Bhd. pp. 102 – 150.

## 2.1 PAST RESEARCHERS

Abdullah Muhammad Zin, Dr. & Padzal Hj. Mokhtar, which revealed some of findings on the effectiveness da<sup>ʿ</sup>wah programmes, conducted a research. It was found that the effectiveness da<sup>ʿ</sup>wah programmes is based on the early methodology of da<sup>ʿ</sup>wah used and the da<sup>ʿ</sup>i's ownelves. It gives large influences towards feedback and received by the Orang Asli either directly or indirect messages.

The experience of both researchers that have several methods can give positive feedback. Other researches and da<sup>ʿ</sup>i are among best ways to convey the messages especially to the Orang Asli. Among the methods used and got the feedback from them are, using *da<sup>ʿ</sup>wah bil hal* like adopt a family project where the da<sup>ʿ</sup>i's conducted the project to approach the Native Society with activities. Among activities and methods used such as house visits Orang Asli, treatment of party, co-operation programmes, sports, children education, healthy demonstrations, demonstrations of cooking, spiritual programmes, arts performances and creativity of them selves.

The news report that concluded this programmes given more advantages to attract them to Islam. As evidence, percentages of citizen during converted into Islam in Sungai Berua. One of them, Ibrahim Bin Awang told towards one of facilitator that he wanted to convert in Islam with openness, some of his members are positive reaction, and on the last day from this programme, more of them in this village came and received into Islam after being satisfied with the attentions and objectives.

In other experiences of Dr. Abdullah Muhammad Zin, (1993, 133); Project of "Keluarga Angkat" as effective da<sup>ʿ</sup>wah methods: A case study in Perkampungan Orang Asli Sungai Berjuang, Jerantut, Pahang. He defines the "Keluarga Angkat" as one of the effective's da<sup>ʿ</sup>wah methods while it is used, '*da<sup>ʿ</sup>wah bil hal*' system towards Orang Asli. Among of the contents programmes is to performances the short term economy development while to help them in farming, although the long term economy development about more to social services, facilities, educational services, medical and health services, and spiritual development. Other than about co-operation, sports, demonstrations of cooking and cleaning, and art performances.

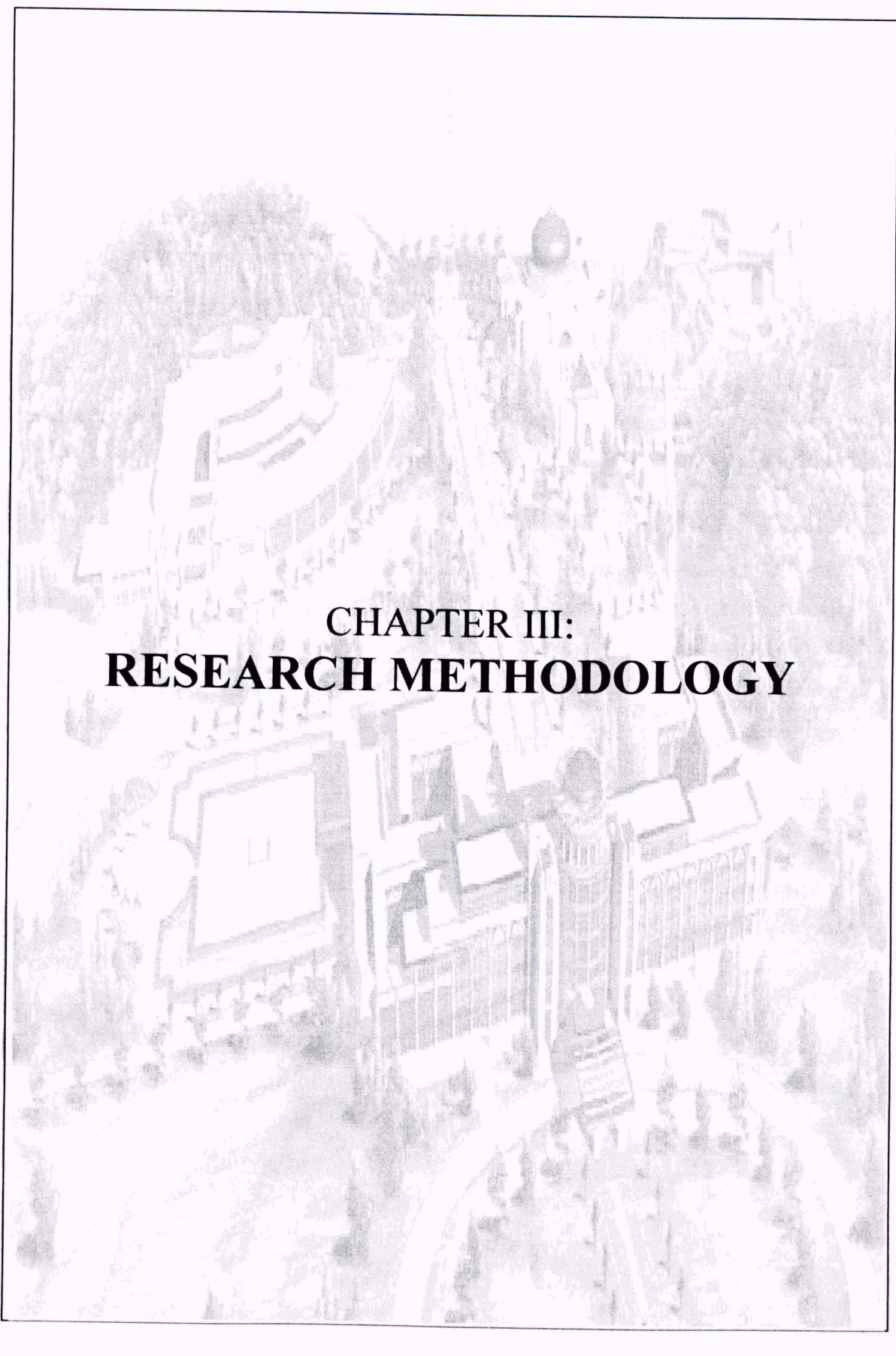
Finally, the conclusion of this project gives more advantages like in case above, which it relating the effectiveness of da<sup>ʿ</sup>wah methods towards conveying the messages to the Natives Society.

According to Abdul Ghafar Haji Don, (1998, 144-147) in his experience of converting Natives in Paya Sendayan, Temerloh, Pahang also to support and prove that the methods of past researchers are very affective to propagate and attract the Native Society into Islam. Other than, the research written by Norfariza Mohd Idris (1994), showing also that the importance of da<sup>ʿ</sup>wah Islamiyah to Native Society with '*al-hikmah*'.

Finally, the writer concludes that the effectiveness of da<sup>ʿ</sup>wah programmes depends on the approach methods and *wasal* (the way) used. The experience of the writer's own while studying in Kg. Tanah Runtuh, Kluang Johor is concrete proof that the Native Society is more than to taken care them – (using approaches of *da<sup>ʿ</sup>wah bil hal*) and they are most likely material to be confident in choosing Islamic religion<sup>19</sup>.

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<sup>19</sup> Abdul Ghafar Haji Don, Berhanuddin Abdullah & Zulkiple Abd. Ghani. 1998. *Dakwah Kepada Non-Muslim Di Malaysia: Konsep, Metode dan Pengalaman*. pp. 102-150.



**CHAPTER III:  
RESEARCH METHODOLOGY**

## CHAPTER III

### RESEARCH METHODOLOGY

#### 3.0 INTRODUCTION

Oxford Advanced Learner's Dictionary (2001) defined methodology as a set of methods and principles used to perform a particular activity. Regarding this study, the writer used several methods to collect data and the information acquired. Concerning this research the writer will focus to reach the objectives of the research firstly, identify the da<sup>c</sup>wah programmes by JHEOA, secondly recognize the quality or effectiveness methods of da<sup>c</sup>wah program to aboriginal society and finally to study the aborigines perception towards these programmes.

Therefore, in this research the writer will expose the readers some of 'da<sup>c</sup>wah' approaches in order to attract the Orang Asli Non-Muslim to convert to Islamic religion based on the methodologies of da<sup>c</sup>wah, the contents of da<sup>c</sup>wah and the aims of da<sup>c</sup>wah. In this study also, the writer is going to collect all the information in variety ways whether directly or indirectly.

#### 3.1 LOCATION

This study has conducted in one of Orang Asli villages in Kluang, Johor. In this study the citizens of Orang Asli is nearly in town and included in border categories. Kg. Tanah Runtuh is choosing as a sampling population area of Orang Asli to measure and evaluate the effectiveness of programmes or activities conducted by JHEOA.

#### 3.2 SOURCES OF DATA

This is a quantitative study; the information collected or gained through primary and secondary data's. For example, the writer gets the data by interview, questionnaire, literature review, and related books.

### 3.3 DATA COLLECTION METHOD

Data has been collecting in various ways, such as interview, survey, observation, and questionnaire. Furthermore, several of data collection methods make in directly and indirectly like informal interviewing. The literature review in past can also to help the researcher on one's research and library research in order to gain related information.

One of the methods of data collection is by to interviewing the respondents to obtain the essential data and information regarding the issues of interest (Uma Sekaran: 2003). The data also obtained through interviewing the JHEOA (The Department of Aborigines Affair); the Officer and their staffs, JAIK (The Department of Islamic Religious Affair, Kluang) and the appropriate individual. Unstructured method is labelled be because the writer does not enter the interview setting with planned sequence of questions that will ask to respective respondent. The objective of the unstructured interview is to study and to understand how JHEOA evaluates the quality of da<sup>c</sup>wah program from their point of view. Structured interviewed is applied to know the outset what information is needed.

The objectives of questionnaires used to measure the variables of audience's (Native Society) interest towards da'wah program by JHEOA. The questionnaires will be divided into four parts; part A to identify respondent's background, part B; is recognized da<sup>c</sup>wah programmes, part C; is participation the respondents in da<sup>c</sup>wah programmes, and lastly part D; is to evaluate reaction and reception towards the effectiveness da<sup>c</sup>wah programmes. The writer is going to the village to get the data and information. The measurement scale based on Likert scale used in questionnaire as follow:-

**[Strongly Disagree = 1] [Disagree = 2] [Unsure = 3] [Agree = 4] [Strongly Agree = 5]**

Library research as the basis of the research used to generate the concepts, ideas, aims, and the objectives. The writer went to the National Library, KUIM's Library, Public Library of Kluang, Johor, and other public universities libraries. Apart from that, the writer also gains the related information or data through internet.

The data about JHEOA da<sup>c</sup>wah programmes is gain through interviewing the Assistant Officer of New Converted to Islam (*mualaf*) Islamic Religious Affairs. The writer also

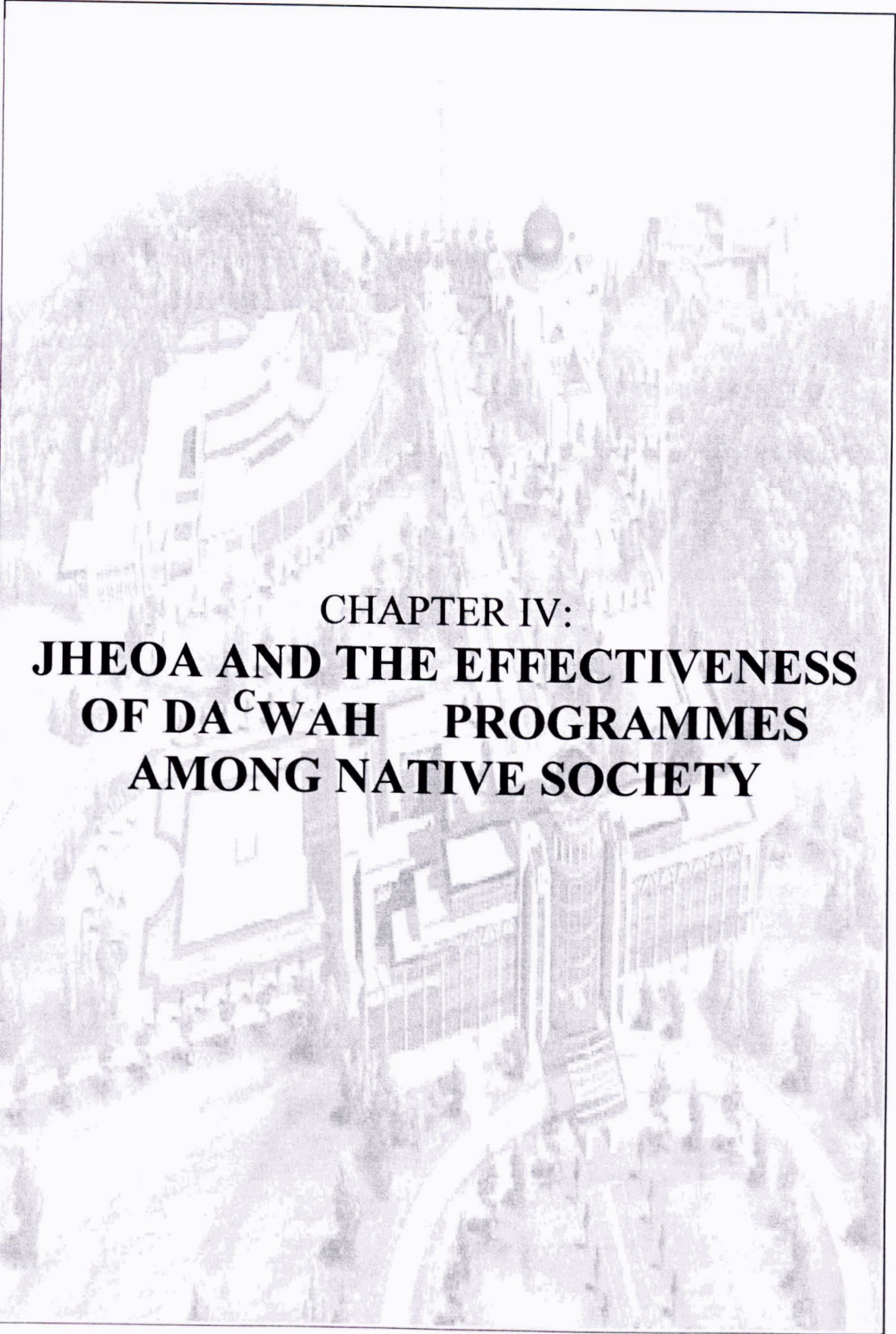
has done an observation technique as a means to collect the information. These methodologies implemented in JHEOA and JAIK.

The writer was prepared a set of questionnaires and surveys to obtain the data. The questionnaires play a major role to identify the perception of respondents towards the JHEOA da<sup>c</sup>wah programmes in order to evaluate it.

### **3.4 ANALYSIS OF THE STUDY**

The SPSS (Statistical Procedure for Social Science) programme will have used as a means to analyze all data.

1. Respondents Demographic
2. Descriptive:-
  - a) The types of the respondents practice Islamic *Syariat* or teaching.
  - b) The Level of respondents (Orang Asli) perception about the effectiveness of da<sup>c</sup>wah programmes by JHEOA.



**CHAPTER IV:  
JHEOA AND THE EFFECTIVENESS  
OF DA<sup>C</sup>WAH PROGRAMMES  
AMONG NATIVE SOCIETY**

## CHAPTER IV

### JHEOA AND THE EFFECTIVENESS OF DA<sup>W</sup>AH PROGRAMMES AMONG NATIVE SOCIETY.

#### 4.1.1 THE DEFINITION OF DA<sup>W</sup>AH

The term of “da<sup>W</sup>ah” can obtain in many contexts. It is more definition from past researchers and Muslim scholar whether in literally or technically. Beside that, the word of da<sup>W</sup>ah has defined in general meaning especially in literal meaning as from a key term. However, on this part the writer will try to specify the meaning of da<sup>W</sup>ah.

Literally, the word of da<sup>W</sup>ah derived from Arabic root word *da<sup>W</sup>a* and the plural is *da<sup>W</sup>awat*. Its infinitive noun or verbal noun (masdar) is *du<sup>W</sup>a* and *da<sup>W</sup>wa*, literally meaning, desire for God (raghbah ila Allah).<sup>20</sup> From dictionary<sup>21</sup>, it manes fate several meaning such as invitation, calling, claiming, prayer, approaches, request and invite (to right way).

In Al-Qur’an, the word of da<sup>W</sup>ah had mentioned many times. Allah say:-

{وإذا سألك عبادى عني فإني قريب، أجيب دعوة الدّاع إذا دعان، فليستجيبوا لى  
وليؤمنوا بى لعلمهم يرشدون\*}

“When my servants question you about Me, tell them that I am very close to them. I answer the prayer of every suppliant when he calls Me; therefore, they should respond to Me and put Their trust in Me, so that they may be rightly guided”.<sup>22</sup>

Da<sup>W</sup>ah also can be defining as an appeal for aid or call for help (istighathah), the Qur’an says:

{...وادعوا من استطعتم من دون الله إن كنتم صدقين\*}

“And you may call (wad’u) to your assistance whomsoever (of your deities) you can except Allah, if you be right”.<sup>23</sup>

It can also mean an appeal to God or prayer, the Qur’an say:

<sup>20</sup> See word “da<sup>W</sup>a” in al-fayruz Abadi, al-Qamus al-Muhit.

<sup>21</sup> Munir Baalbaki, Rohi Baalbaki. Dr. 2002. *Al-Mawrid Al-Quareeb, Pocket Dictionary*. Beirut, Lebanon: Dar El-Ilm Lilmalayin. p. 123.

<sup>22</sup> The Qur’an, Baqarah 2:186.

<sup>23</sup> The Qur’an, Hud 11: 13.

{وإذا غشهم موج كالظلل دعوا الله مخلصين له الدين فلما أنجهم إلى البر فمنهم  
مقتصد..}

*“And when a wave (in the sea) covers them like the mountains, they appeal to Allah making their faith pure for Him alone.”<sup>24</sup>*

From the Hadith, such as Sahih al-Bukhari and Muslim said the word also can be referred as an invitation to a meal (walimah).<sup>25</sup>

Technically, there are Muslim scholar gives various definition of da<sup>‘</sup>wah. For example:

1) According to Dr. Rauf Syalabi, (1974; 36) he defines the definition of da<sup>‘</sup>wah as an Islamic movement that concern about theory or practical aspect.

2) According to Syaikh Ali Mahfuz, he defines the da<sup>‘</sup>wah as “to foster the human into the right way, and to do good things and against negative things. Therefore they be successful and happiness in the world and the day after”<sup>26</sup>. He also divided three ways of da<sup>‘</sup>wah. There are-

1. Aim the humans entirely to follow Islamic religion.
2. Among Muslims, about the good and bad.
3. Between individual according on their capability.

He also deals the principles of da<sup>‘</sup>wah to four elements. It is:-

1. Concrete evidence
2. Intelligence skills
3. Good attitude
4. Intelligent politic

<sup>24</sup> The Qur’an, Lukman 31: 32; Ankabut 29: 65.

<sup>25</sup> Al-Bukhari, Sahih al-Bukhari, book 67: chapter 71-74; see also Muslim, sahih Muslim, book 16, hadith 96-105 and 110.

<sup>26</sup> Syaikh ‘Ali Mahfuz. (TT). Hidayat al-Mursyidin, Cairo: al-Maktabah al-Mahmudiyah at-Tarbiyah, p. 17.

3) According Br. Abul Walid al-Hamawi and Br. Ibrahim Abu Khalid<sup>27</sup> defines the da<sup>ʿ</sup>wah (invitation) to Allah is a duty for every Muslim. Every Muslim charged with this mission. In the Holy Qur'an Allah (s.w.t) says:-

{ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عت المنكر، وأولئك المفلحون\*}

“Let there arise out of you group of people inviting to all that is good, enjoining what is Ma'rouf (right) and forbidding what is Munkar (wrong). And it is they who are the successful.”[3.104].

The fulfilment of this mission on the individual level however varies with the capacity of the Muslim, including their linguistic abilities, confidence, and knowledge.

Besides of da<sup>ʿ</sup>wah, the people will be ignorant and misguidance. The absence of da<sup>ʿ</sup>wah means the base of force to prevent the spread of evil and injustice on the earth. Our Prophet (s.a.w) has warned us of the consequences: “At a time when people become indifferent to the spread of evil, they incur Allah's punishment.”[Ahmad, 1/9].

4) In other source, the Encyclopaedia of Islam said, the word of 'da<sup>ʿ</sup>wah' in the politico-religious sense means invitation to adopt the cause of some individual of family claiming the right to leadership over the Muslims. It entails the aim of 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>ʿ</sup>wah which can often be translated as mission or propaganda for this purpose, is thus called da<sup>ʿ</sup>wah which can often be translated as mission or propaganda. The da<sup>ʿ</sup>wah can interpreted as one of the means of founding a new empire.<sup>28</sup> A good example was the Abbasid da<sup>ʿ</sup>wah, which was propaganda for a member of the Prophet's family denoted by the name of al-Rida min Al Muhammad (the accepted

<sup>27</sup> Br. Abul Walid Al-Hamawi and Br. Ibrahim Abu Khalid. 30 October 2003. *Da'wah Getting in Right*. <http://islamic-world.net/dakwah/methodology.htm>. pp. 6-14.

<sup>28</sup> M Canard. "da<sup>ʿ</sup>wah" in Lewis B., Pellat Ch. and Schacht J. (eds). 1965. *The Encyclopedia of Islam* Vol.II. London: (leiden; E.J. Brill-London: Luzac&Co). pp. 168-170.

member of the family of Muhammad). This is the da<sup>‘</sup>wah Bani al-Abbas (the Abbasid da<sup>‘</sup>wah).<sup>29</sup>

5) In other contexts, the researchers in Indonesia have been discussed about the Islamic da<sup>‘</sup>wah in terminologist. For example, they defines as “to invite the *ummah* into the way of Allah (Islamic system) in general either by uttering, writing or attitude appearance, as the Muslims initiative to realize the Islamic taught in social, kindred and gregarious life till the best *ummah* succeed”<sup>30</sup>.

6) According to Dr. Ali Abdul Halim Mahmud, (1993, 257-269)), he defines the meaning of da<sup>‘</sup>wah in several levels (*marahil*), which have fours position. There are-

1. Level of introduction (*marhalat at-ta’rif*): introduce the Islam kindly and perfectly.
2. Level of formation (*marhalat at-takwin*): to curve or shape the Islamic personality consistence
3. Level of implementation (*marhalat at-tanfiz*): struggle or stand the Islamic value in life.
4. Level of conquer (*marhalat at-tamkin*): religious circumstances formed in social life.

7) In one’s of the book, *Jaringan Da<sup>‘</sup>wah*, written by H.A.Ya’kub Matondang (2003, 21-30) said, da<sup>‘</sup>wah function is to practice the Islamic taught in whole life. The strategies as follow:

- a) Ijtihad enlargement.
- b) The Islamic understand contacts.
- c) Islamic taught functions and values.

8) According to Watik Pratiknya, (2003, 170-177) he defines culture da<sup>‘</sup>wah was dispose each Muslims to change and improve them to achieve the Islamic values. There are eight steps to achieve the concepts of da<sup>‘</sup>wah. There are:

<sup>29</sup> Al-Tabari. Tarikh al-Tabari. Vol.VII. pp. 353-363.

<sup>30</sup> Kesepakatan Parapat. 1996. “Result of Meeting Professionals and Dean Faculty of Da<sup>‘</sup>wah”- IAIN se-Indonesia. *Articles: Penyelidikan Pembentukan Pengukuran Personaliti Pendakwah*. Kuala Lumpur: KUIM. p. 2.

- a) Knows the objectives.
- b) Transfer to Islamic life.
- c) Specific relevant purpose depend on the newly converted to Islam (*mualaf*) objectives.
- d) Know about the human need and human interest.
- e) Understand of the local tradition.
- f) Good response of human questions and curiosity.
- g) Synergy with whole potential and strength.
- h) Produce the evaluation and development.

Thus, from definition above, the word of da<sup>ʿ</sup>wah can also mean propaganda, regardless of the exact intention the propagandists. However, in the present day Muslim Author use the word da<sup>ʿ</sup>wah to mean by “calling or invitation to Islam only.” As an example, Abd al-Karim Zaydan; in the book *Usul al- Da<sup>ʿ</sup>wah* given the meaning of da<sup>ʿ</sup>wah as follow:

“By da<sup>ʿ</sup>wah we mean the “call” to Allah, as Allah the Exalted says: “Say: This is my way, I call on Allah with sure knowledge, I and whosoever follow Me”,<sup>31</sup> so what is meant by “call to Allah” is the call to His religion, and that is Islam: “Indeed religion with Allah is Islam”,<sup>32</sup> which Muhammad brought from his Lord, praised and exalted is He. And Islam is, the object of the da<sup>ʿ</sup>wah and its reality, and that is fact the first basic or root of da<sup>ʿ</sup>wah.”<sup>33</sup>

From these definitions, da<sup>ʿ</sup>wah words have some characteristic or principle. There included a medium of da<sup>ʿ</sup>wah, the way (*wasāʾil*) of da<sup>ʿ</sup>wah, the Islamic missionary (da<sup>ʿ</sup>i) and the called Islam (mad<sup>ʿ</sup>u). All this elements have relating to attain the successful of da<sup>ʿ</sup>wah. Therefore, to propagate the da<sup>ʿ</sup>wah, these elements are very important to da<sup>ʿ</sup>i, which based on Al-Qur’an and Sunnah. There are:

- a) Jihad in the way of God (*al-jihad fi sabil Allah*).<sup>34</sup>
- b) Enjoining the right, and forbidding the wrong (*al-amr bi al-maʾruf wa al nahy ‘an al-munkar*).<sup>35</sup>

<sup>31</sup> The Qur’an, Yusuf XII: 106.

<sup>32</sup> The Qur’an, Al-Imran III: 19.

<sup>33</sup> Abd. Al-Karim Zaydan, 1976. *Usul al-Da’wah*. (Alexandria: Dar Umar ibn al-Khatib,). p.5.

<sup>34</sup> The Qur’an, Haj XXII: 78; see also Tawbah IX: 24.

<sup>35</sup> The Qur’an, Al-Imran III: 104; see also A’raf VII: 157.

- c) Warning from the bad news and announcement of the good news (al-indhar wa al-Tabshir).<sup>36</sup>
- d) Witness before mankind (*al-Shahadah 'ala al-nas*).<sup>37</sup>
- e) Reformation (*al-islah*).<sup>38</sup>
- f) Good counsel (*al-nush*).<sup>39</sup>
- g) Reminder (*al-tadkhir*).<sup>40</sup>
- h) Conveyance (*al-Tabligh*).<sup>41</sup>
- i) Presentation of the Religion (*izhar al-din*).<sup>42</sup>
- j) Establishment of the Religion (*iqamah al-din*).<sup>43</sup>
- k) Exaltation of the Word of God (*i'la' kalimah Allah*).<sup>44</sup>
- l) Exhortation one another with truth (*al-tawasi bi al-haq*).<sup>45</sup>
- m) Cooperation in the godliness (*al-Ta'awun 'ala al-birr*).<sup>46</sup>

Finally, the writer concludes from definitions above that da<sup>c</sup>wah has wide definition. The writer view that da<sup>c</sup>wah is an activities which use a proper instrument or approaches or medium or channel to reform or guide all people including Muslims or nearing the worship of the One God (Allah) and follow the teaching of Muslim in comprehensive manner.

#### 4.1.2 THE CONCEPTION OF GOODLINESS ISLAMIC DA<sup>C</sup>WAH

The conception of Islamic da<sup>c</sup>wah referred to two main sources, which took from The Qur'an and Sunnah. As a da<sup>c</sup>i, might relate the concept of da<sup>c</sup>wah to any situation. Therefore, in this topic the writer will try to determine in three approaches. There are (A). What is the nature of Islamic da<sup>c</sup>wah? (B). What is the motive of Islamic da<sup>c</sup>wah, or simply sentences why da<sup>c</sup>wah? (C). And what form should Islamic da<sup>c</sup>wah take? How to da<sup>c</sup>wah? The question of "how da<sup>c</sup>wah?" is of course closely related to question "why da<sup>c</sup>wah?"

<sup>36</sup> The Qur'an, Shu'ara' XXVI: 214; see also Muddaththir LXXIV: 2; Baqarah II: 25.

<sup>37</sup> The Qur'an, Baqarah II: 143; see also Hajj XXII: 78.

<sup>38</sup> The Qur'an, Nisa' IV: 114; see also Baqarah II: 220.

<sup>39</sup> The Qur'an, Hud XI: 34; see also A'raf VII: 79.

<sup>40</sup> The Qur'an, Zariyat LI: 55; see also Ghashiyah LXXXVIII: 21.

<sup>41</sup> The Qur'an, A'raf VII: 62; see also Ma'idah V: 67.

<sup>42</sup> The Qur'an, Tawbah IX: 33; see also Fath XLVIII: 28.

<sup>43</sup> The Qur'an, Shura XLII: 13; see also Rum XXX: 30.

<sup>44</sup> The Qur'an, Tawbah IX: 40.

<sup>45</sup> The Qur'an, Asr CIII: 3.

<sup>46</sup> The Qur'an, Ma'idah V: 2.

Apart of that, the da'i must be equipped a skills, strategy, technique, higher knowledge, and other to attract the respondents. They do not emotions during propagating the da'wah *Islamiyah* especially to Non-Muslim, which they do not know about Islam in specify such as the Orang Asli.

#### **4.1.2.1 What Is The Nature Of Islamic Da'wah?**

The types of Islamic da'wah means can refer the term of The Qur'an before "an invitation extended to humanity by Prophet Muhammad to believe in Islam." Allah, (S.W.T), commands the Muslim: "Call men unto the path of your Lord by wisdom and goodly counsel."<sup>47</sup> Da'wah is the fulfilment of this commandment "to call men unto the path of Allah."<sup>48</sup>

From the definition of Islamic da'wah, we can understand that the word of "invitation" is including admission, inviting, request, and call to come to Islam as faith and as a way of 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 unceasing struggle to transform their own lives, individual and social, in accordance with this code of guidance (shari'ah). In otherwise, da'wah is not coercive, "Calling" is certainly not coercing. Allah (s.w.t) commands "No coercion in religion."<sup>49</sup> It is an invitation whose objective can be fulfilled only with the free consent of called of his own judgment that Allah is Creator, Master, Lord, and Judge, a forced judgment is a contradiction in abject and hence punishable with *jahanam*. It addressed to the "self" as well as to the society, to the black as well as to the white, to the Muslim as well as to the non-Muslim. It cannot be restricted to any race, colour, community, or religion.

Da'wah is the most obvious Sunnah of the Prophet. The Holy Qur'an says: "O messenger! Deliver that which has been send down to you from your Lord. If you do not, you will not have delivered His message. God will protect you from men."<sup>50</sup>

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<sup>47</sup> The Qur'an., al-Nahl XVI: 125

<sup>48</sup> Christian Mission And Islamic Da'wah. n.d. *Proceedings Of The Chambesy Dialogue Consultation. On The Nature Of Islamic Da'wah*. Isma'il al-Faruqi. Discussion, p. 33.

<sup>49</sup> The Qur'an, al-Baqarah II: 256.

<sup>50</sup>The Qur'an, Mai'dah V: 6.

It should be mentioned here that the invitation is not only to a new faith (iman), a new outlook in life, but also to a new order, the Islamic way of life. The Prophet Muhammad represents the last expression of Islam. Before him, all prophets of God fulfilled this function of invitation (da'wah). The Qur'an contains the word of God as it revealed to the Prophet and his Sunnah provides the living model, which Muslims try to follow and to approximate. In Holy Qur'an also specified the means of persuasion to use. "Call people to the Way of your Rabb with wisdom and best advice, and reason with them, if you have to, in the most courteous manner: for your Rabb knows best who is rightly guided."<sup>51</sup> If they (non-Muslim) are not convinced, they must leave alone (5: 108; 3: 176-177; 47: 32). Certainly, the Muslim is to try again and never give up that God may guide his fellow man to the truth.<sup>52</sup>

The word "al-din" (a faith and a way of life) in Arabic applies to many meanings such as honour, state rule, monarchy, authority etc. It can also mean obedience, slavery, and servitude. It can also mean accountability, to give rulings, to punish and to reward. This multifarious set of meanings denotes the richness of the Arabic language as well as the depth and magnitude of the word "al-din." In the Qur'an, al-din has been used in several senses. Nevertheless, the highest meaning is clear in the verse: "For Allah, the real al-din is Islam only"<sup>53</sup>. This means God has authorized that Islam is only creed, faith, or religion to follow.

This, Din is an Allah's guider which must be followed by all people to attain happiness in the world and hereafter.

After having accepted that Allah is the ultimate Ruler and that the Prophet is His deputy with powers conferred on him by the Qur'an, the person has entered the gates of Allah's "din." Moreover, to follow this din, the Muslims should take the shari'ah as his guidance in daily life. God will give *al-hidayah* (guidance) to Muslims, which to obey in His command. Shari'ah revealed in the code for human conduct, the law, the shari'ah. Islam acknowledges no separation between the religious and the secular,

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<sup>51</sup> The Qur'an, al-Nahl XVI: 125.

<sup>52</sup> Christian Mission And Islamic Da'wah. .n.d. *Proceedings Of The Chambesy Dialoge Consultation; On The Nature Of Islamic Da'wah*. Isma'il al-Faruqi, Discussion. p. 33.

<sup>53</sup> Ibid., Al Imran III: 19.

the realm of Caesar and realm of God. It is a complete religion; it is a din, a complete way of life.

Thus, the shari'ah is a code planned by God as a way for acting on the din. Moreover, God through His Prophet has revealed this. The Prophet told people what is good and what is bad, how to pray and worship, how to take the right path, how to be pure and clean, how to distinguish between right and wrong. In short, he laid down the code of life in accordance with Divine Law.

Another point to make here is that the faith in God is one from the beginning to the end of life on earth, but the codes (shari'ah) have changed. Codes came and went, because faith belongs to Allah and the code to the prophets. Prophets Noah, Abraham, Jacob, Joseph, Moses, Solomon had the same faith, but their codes were different according to the times and their situations and conditions.

#### **4.1.2.2 What is the motive of Islamic Da'wah or why Da'wah.**

According to Islam, the humanity does not need to know the person of God, but has need of Divine guidance (*hidayah*). The Qur'an says: "Show us the straight way". This *hidayah* is very important to him as a guidance to know the commandments of God and to practice this in his deeds. Prophet Muhammad is the last prophet and messenger to humankind, who came to close the cycle of prophecy, so how does the mechanism for guidance operate after him? The Islamic position ensured first by preservation of the Divine guidance in its pure and pristine form in the Qur'an and secondly by making the Muslim, every Muslim and all Muslims the witness of Truth before humankind in the same way as the Prophet was a witness of the Truth unto them.<sup>54</sup>

The Prophet has also enjoined the Muslims in a number of places in the Qur'an as also. The Qur'an says: "There should always be among you some people who invite to what is good and enjoy what is right and forbid what is wrong"<sup>55</sup> "Now you are the best community which has been raised up for the guidance of mankind: you enjoy what is right and forbid what is wrong and believe in Allah."<sup>56</sup>

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<sup>54</sup> The Qur'an; al-Baqarah II: 143.

<sup>55</sup> The Qur'an, al-Imran III: 104.

<sup>56</sup> The Qur'an, al-Imran III: 110.

According to Islam, da'wah is an obligation. This task should be performed by every Muslim as an individual and by the whole nation on a collective basis. This was the call to Islam addressed by all the prophets to the people. They were ordered to convey this message of Islam to mankind; as Allah says to Prophet Muhammad, "He had ordained for you that religion which He commanded unto Noah and that which We inspire in you (Muhammad) and that which We commanded unto Abraham and Moses and Jesus, saying: "Establish the religion and be not divided therein".

After the passing of the Prophet of Allah, their successors were made responsible for the fulfilment of this obligation, as Allah says: "and verily We sent Noah and Abraham and placed prophet hood and the scripture among their progeny and among them there is one who goes right, but many of them are evil doers."

Imam Al-Banna (may Allah bestow His Mercy upon him) used to say to us, "In your relationship with other people, try to be like trees, people stone them; and trees stone them with fruits." In his tract "Our Mission," he mentioned those who are prejudiced against our Da'wah, and he said about our stance towards them, "The individual, who looks upon us with suspicion, accusing us of all sorts of doubts and misgivings, is only looking at us through dark glasses. He talks about us in terms of scepticism and enmity, remains entirely fixed in his arrogance, wrapped up in his doubts and fantasies. We invoke Allah (for us and him) to open our eyes to that which is right, allow us to follow it; to perceive falsehood as falsehood, and to keep us away from it and to inspire both of us with guidance."<sup>57</sup>

In other hand, the responsibility of da'wah divided with two categories, it is *fardhu ain* and *fardhu kifayah*<sup>58</sup>. It became the *fardhu ain* on to each Islamic when he having power to performance the da'wah. However, it became the *fardhu kifayah* when the obligatory of da'wah will be endured on the society as well as have committees of condition in Islamic position and able to propagate the da'wah.

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<sup>57</sup> Mustafa Masshur. 1421/2000. *The Path of Da'wah, Between Originality and Deviation*. Al-Falah Foundation for Translation. Cairo, Egypt: Publication & Distribution. p. 90

<sup>58</sup> Ahmad Redzuwan Mohd Yunus. 2003. *Metodologi Dakwah Kepada Non-Muslim Menurut Al-Quran Dan Sirah Nabawiyah*. Jabatan Pengajian Dakwah Dan Kepimpinan, Fakulti Pengajian Islam. Vol. 4. Kuala Lumpur: Jurnal YADIM. Yayasan Da'wah Islamiyah Malaysia. p. 72.