

**METHODOLOGY USED BY DAI'E'S IN JABATAN HAL EHWAL
ORANG ASLI (JHEOA)**

Rabiah Adawiah Bt Ibrahim
(P 010586)

“Academic project report submitted in partial fulfillment for the bachelor of
DA'WAH AND ISLAMIC MANAGEMENT”

Perpustakaan KUIM



1000012578

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur

March 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Date : 28th February 2004

Signature :



Name : Rabiah Adawiah Ibrahim

Matric No : P010586

Address : 2173-A Kg Padang Luas,
22000 Jerteh ,
Terengganu Darul Iman.

AKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah S.W.T. Most Gracious, Most Merciful

All books have the author's name on the cover; but no book is the work of a single person. Such is also the case with this book. Many people helped make this book what it is, and they deserve the thanks that I am offering here.

All praise to Allah S.W.T, full honour and adore towards our prophet S.A.W, Ummu al-Mukminin, also along with greeting to His entire companion. Tabi'in, Tabi'at Tabi'in and to the all fellow Muslims who had received His Guidance (Hidayah).

Firstly, I like to dedicate my gratitude to Allah S.W.T because I completed the Academic Project. I am grateful to my supervisor Professor Datin Dr. Mizan Adiliah Dato' Ahmad Ibrahim who has given me the instructions and guidance during the preparation of this academic project. Not to forget to Dean's and all lectures especially in Faculty of Leadership and Management.

I wish to thanks all officials of JHEOA that had given full cooperation to me in completing this academic project by giving me the information and data also some book as guidance.

Finally, as always words cannot express my gratitude, respect to my parents En. Ibrahim Merah, Puan Wan Zainon Ismail , my sister long and husband, pullah, yo, mat, bi, harith, aman and Siti, you are as my admiration.

Special thanks also to all my loving friends Ana, Liza, Azra, K.Nurul, K.Su, K.he and all my housemates, I will not forget all their helps to me.

ABSTRAK

Kajian ini cuba meninjau kaedah yang sering digunakan oleh pendakwah pada masa sekarang. Kajian ini tertumpu kepada pendakwah-pendakwah di Jabatan Hal Ehwal Orang Asli (JHEOA). Bagi mendapat gambaran sebenar serta maklumat yang jelas, empat puluh orang responden telah ditemubual menggunakan soal selidik. Hasil kajian yang dijalankan mendapati bahawa memberi pertolongan adalah metod yang paling masyhur digunakan oleh pendakwah di jabatan ini. Ciri sebenar pendakwah serta media yang sering menjadi pilihan pendakwah juga turut dikupas dalam kajian ini. Antara ciri sebenar yang perlu ada pada setiap insan yang bergelar pendakwah ialah berpengetahuan luas dalam segala bidang dan ilmu pengetahuan. Kajian ini juga membuktikan bahawa televisyen adalah media yang paling digemari dan popular pada dekad ini. Jesteru itu, ilmu sewajarnya dimajukan lagi khususnya kepada setiap pendakwah dalam aspek kelengkapan diri. Ianya penting bagi memaksimumkan penyebaran dan penghayatan Islam di bumi Allah ini. Ianya juga sebagai keperluan dalam penyampaian dakwah kepada golongan multi etnik dan anutan pelbagai kepercayaan dalam situasi masyarakat Malaysia hari ini.

ABSTACT

This research is discuss the methods used by the Da'I in conveying the message of da'wah. This research is focusing to the Da'I in Jabatan hal Ehwal Orang Asli (JHEOA). In order to get full information and the real situation about the activities of the Da'wah, several types of research have been done such as, library, interviews and survey. It was found that giving help is the most popular method used by the Da'I in this department. The characteristic of the Da'I and media also were discussed in this research. The characteristics that should be in the Da'I are knowledgeable in religious and secular. This research also has proved that television is the most attractive and popular media in this decade in conveying the message of Islam¹. Therefore, every Da'I should provide himself with full preparation with knowledge and others. It is important to maximize the spreading of da'wah in this earth. It is also a necessity in the process of Da'wah to the group of multi ethnics of faith and belief in the situation of the society in Malaysia.

ملخص البحث

حاول هذا البحث ان يناقش عن المناهج التي تستخدم غالبا عند الدعاة الآن. ومع ذلك، لقد خصص الباحث على الدعاة في مؤسسة لشؤون السكان الأصليين. فحاسب أختارت الباحثة أربعين شخص للحصول على المعلومات المتعلقة عن طريق توزيع أوراق الأستبيانات. من هذا البحث، وجدت الباحثة أن طريقة إعطاء المساعدة هو من أقدم المناهج التي استخدمها هؤلاء الدعاة هذه المؤسسة. وكذلك، وقد قامت الباحثة بالحديث عن خصائص الداعي الحقيقي والآن الدعوة المفصلة في بحثها. ومن بين هذه الخصائص هي الداعي المملوء بلعلوم الواسعة في شتى المجالات. وقد دل البحث أيضا على أن التليفزيون هو أحب وسائل الدعوة وأشدها استعمالا هذه القرون الآونة. ولذا، فإن ظاهرة المعلوم لا بد من تقدمها وترفيعتها وخاصة في نفوس الدعاة المسلمين كإنسان كامل ومتكامل مما يعد من أهم العوامل في تكثير عملية نشير الدعوة الإسلامية وتدبرها على وجه الأرض. كما أنه يعتبر ضروري عظيم في نبليغ الدعوة إلى مختلف الأجناس والاعتقادات في المجتمع الماليزي اليوم.

CONTENT PAGE

CONTENTS	PAGE
AUTHOR DECLARATIO	i
ACKNOWLEDGEMENT	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vii
LIST TABLE	viii
LIST OF APPENDICES	ix
GLOSSARY	x
TRANSLITERATION	xi
ABBREVIATIONS	xii
CHAPTER I: INTRODUCTION	
1.1: Research Background	1
1.2: Research Problem	3
1.3: Aim of Research	3
1.4: Objective of Research	3
1.5: Research Question	4
1.6: Concept of Definition and Operational	4
CHAPTER II: LITERATURE REVIEW	
2.1: Introduction	7
2.2: Da'wah Responsibility	7
2.3: Concept of Dai'e	8
2.4: Dai'e's Preparation	9
2.5: Characteristic of Dai'e	9
2.6: Purpose of Da'wah	10
2.7: Basic Metod of Da'wah	12
2.8: Types of Method	18
2.9: Conclusion	22

CHAPTER III: RESEARCH METHODOLOGY

3.1: introduction	23
3.2: Research Structure	23
3.3: Location	23
3.4: Sample And Population	25
3.5: Data Collection method	25
3.6: Data Analysis	25

CHAPTER IV: ANALISYS OF DATA

4.1: Profile Of Dai'e	27
4.2: Characteristic of Dai'e	28
4.3: Methodology of Da'wah	30
4.4: Instrument in the Da'wah	32

CHAPTER V : FINDING AND RECOMMANDATION

5.1: Introduction	34
5.2: The Characteristic of Dai'e	34
5.3: Da'wah Methodology	36
5.4: Instrument In The Da'wah	38
5.5: Recommendation	39
5.6: Conclusion	41

BIBLIOGRAPHY**APPENDICES**

LIST OF TABLE

Table 1: Age of respondent.

Table 2: Education of respondent.

Table 3: Characteristic of Dai”e.

Table 4: Methodology of da’wah

Table 5: Instrument in the da’wah.

LIST OF APPENDICES

Appendix A

Appendix B

GLOSSARY

Al-Hikmah – The invitation with wisdom

Al-Mauizah al-Hasanah – Goodly Counsel

Al-Mujadalah bi Allati Hiya Ahsan – Argument in a Gracious manner

Aqidah - Religion

Da'wah – Mission, invitation to accept a religion or particular school within a religion.

Dai'e - propagandist

Hidayah – Diving guidance

Hijrah – migration. The departure of Muhammad from Makkah.

Hukmu – Order, command, rule, judgement of God.

Kafir - disbeliever

Mad'u – non muslims exposed to the teachings of Islam.

Manhaj - method

Munafiq - Hypocrite

Mu'min - a believer

Syahadah al-Haq – The truth of evidence, witnesses

Syariat – The law, including both the teaching of the Quran and of the traditional sayings of Muhammad (law).

Tabi'in – Those who conversed with the Associates or companions of Muhammad.

Ummu al-Mukminin – A mother of the faithful.

Wasilah Da'wah – Nearness.

Yaum al-Kiamah - hereafter

Hikmah – wisdom

Hudaibiyah – A well on an open space on the verge of the haram or sacred territory, which encircles Makkah.

ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha'b
ص	s	صخر	sakhr
ض	d	ضييق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	°	عقل	°aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لب	lubb
م	m	مال	mal
ن	n	نجم	najm

ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يَم	yam

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	a	عالم, فتى	°alim, fata
ي	i	عليم, داعي	°alim, da°i
و	u	علوم, أدعو	°ulum, ad°u

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يَ	iy	شافعي	shafi°iy (ending)
وَ	uw	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-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 wahbah

ABBREVIATIONS

AS	‘alayh al-salam
comp.	compiler/compiled by
DBP	Dewan Bahasa Dan Pustaka
Def.	definition
Dr.	Doktor
ed.	editor/edition/edited by
JHEOA	Jabatan Hal Ehwal Orang Asli
KUIM	Kolej Universiti Islam Malaysia
n.a	no aauthor/ no artist
n.d	no date/ no year
n.ph.	no publisher
n.pl.	no place
narr.	narrated by
RA	radiya Allah ‘anhu/ ‘anha/ ‘anhum
SAW	salla Allah ‘alayh wa sallam
SWT	subhanahu wa ta‘ala
trans.	translator/ translated
UKM	Universiti Kebangsaan Malaysia
vers.	version
vol.	volume
writ.	written by
YADIM	Yayasan Dakwah Islam Malaysia

CHAPTER ONE

INTRODUCTION

1.1 Background of The Research

Jabatan Hal Ehwal Orang Asli (JHEOA) is a federal government. Which are responsible to gain government's policy towards aboriginal society in this country. All development affords in socio-economic are to develop aboriginal community are directly under guidance of JHEOA. Its gain an important roles for a charge towards Aboriginal development consciousness physically and mentally

Therefore it is clearly stated that JHEOA is the main government agency in which responsible to charge *Orang Asli* society to the civilization which base on a development. The existences of JHEOA are totally right with government objective to give them development and peace also integrate them with other society (JHEOA, 1980).

It has been launch built since 1954 which purposely to fight communist threatening among *Orang Asli* society. Therefore *JHEOA* planned some specific objectives for development of *Orang Asli* community, which have been thought as an out of date socially and economically. Now within the existence of JHEOA they can enjoy the change of life.

Originally JHEOA been built to change *Orang Asli* perspective on renovation and renew their level of life. But then JHEOA try to develop mental strengthen in their soul. Neither has it existed any more they are now as today. This institution also gives lots of contributions in developing the society. The main principle of this institution is to reunite Aboriginal with other society especially Malay.

This principle has been dissolve after an independence day. This long time process need both of them to reunite together therefore no more ethic problem occurred. To solve the problem JHEOA have done so many programmes and projects. (JHEOA, 1980).

On 1951, with the Identify member system, an office has been built separately from welfare society institution and done under members of Domestic Affairs. At that time, there are 11 staffs in main office while at country level there are some part time protector in Perak and Kelantan.

A cabinet overhead on 23 September 1970 which JHEOA *been taken* under **Ministry of Farm and Land**. On 21 December 1971, cabinet secondly for and bring JHEOA under **Ministry of Country Development and Rural**. On 5th September 1974, after an election, JHEOA *was bring* back to Ministry of Domestic Affairs. On 27 October 1990, it has been transferred to **Ministry of Development Affairs** and in 1 January 1994, it's started to be under **Ministry of Rural Affairs**.

Now, the ability of Aboriginal society "hand by hand" move a step by guideline from JHEOA through lots of projects which have not been rejected no more. Even though the effectiveness probably not all especially for those in interior part. But at least some who realise the principle forward by government

1.2 Research Problem

There are lot of Orang Asli (Aboriginal) which are not convert to Islam .According to the graph stated by (JAKIM). About 2000 from 6800 who live in Gua Musang are non Muslim. (JAKIM 2000)

A working paper “*Ke arah Pengislaman Orang Asli di Malaysia dan masalah yang dihadapinya* ” said that some of them even who converted to Islam but still are animism.

It might not an easy work to bring them into Islam and nowadays da’wah movement among them are still in the middle. Some of the causes are lack of da’e who willingly knows their way of life. Especially in communication’s problem whereby language be the most important factor. Which not all who are influence in Aboriginal language. These circumstances will lack and stop the programme

1.3 Aim of Research

Main focus of the study is to know the methods of *da’wah* which has been stated by (JHEOA) in conveying message for Aboriginal society.

1.4 Objective of Research

1. To search an interesting methods among aboriginal
2. To acknowledge tools and structures have been used by *dai’e*.
3. To ensure the best characteristic in Islamic perspective.

1.5 Research Question

This study is purposely to answer main questions stated below:

1. What is the methodology using by *dai'e* in their *dakwah*.
2. What is the characteristic suitable for Aboriginal according to best *dai'e*.
3. What kind of structure planned by *dai'e* in order to make a programme smoothly.

1.6 Concept of Definition and Operational

1.6.1 Definition of Method

According to Malaysian Encyclopaedia methods are used during the specific research with specific purpose. Also it has been understood as a function to manage and analysis a collective principle in order to gain a resolution.

Generally every research can be described through induction method. There fore methodology is the general term which provided specifically in every knowledge. It has been understood when analysis towards strum nature the knowledge here been done.

Method also means a way to do something or a system. Whereby in Bahasa also as the same meaning. *Uslub* derived from *arabic* word bring a meaning as the way. According to *da'wah* term it can be known as a point of message through various way or kind. While *manhaj* or *minhaj* also gain as a same meaning.

There fore method, *uslub in minhaj* are a tight relationship and comes from same meaning. Method the *da'wah* means all da'wah relate with the way of delivering Islamic message and a restrain for barrier.

It can be concluded that methodology of *da'wah* means a research of way in conveying Islamic target which used through some specific technique in order to move an effective *da'wah*.

1.6.2 Defination Of Da'wah

Da'wah derives from an Arabic word (*da'a*) (*yad'u*) which taken from *al-du'a* means convey or call for something. The term usually used in various contacts.

Ibn. Mansur (*lisan al- arab*) (1999) bring that *Al-Istigharathah for example* means to seek help. It also means *Ragbah ila Allah*. This means pray to Allah.

According to Dr. Abdul Karim Zaidan technically *da'wah* as a call for Allah, means that, a calling to Islam.

Concept of Da'wah

Muhammad Abu Al-Fath Al-Bayanuni (1995)

States some of the definition the *da'wah* knowledge, which some of them is:

Da'wah used to spread and explain the truth of Islam, which knowledge and teachings. Or it can be derived as a complete method for the behaviour of man the states obligation and right which encourage man towards goodness and *hidayah*, which includes doing *amar ma'ruf and nahi mungkar*' therefore one will succeed in the present life in the hereafter.

Da'wah also as a complete programmer, which includes all know ledges, needed by men to understand his aim. To know signs of journey that can lead them .*Da'wah* role also purposely to change the views and mind of mankind toward one faith (aqidah) which beneficial for them. It is also a duty to save mankind from sin and kufr, which move one ummah from one place to another, means that Islamic movement in two aspect, rhetorical and practical

From definition given by Al-bayanuni above, it is clear that da'wah can be divided in to two large parts, firstly to give information with tarbiyyah and practical aspect, as prophet to His Companions .While the word da'wah means that a call or invitation of a human to Islam(Munjid Al-Tullab, 1956) Al-Bustani,Fuad Ifram, 3rd Beirut Daral-Mashraq.

1.6.3 Concept of Dai'e

Hans Wehr, (1980) *Dai'e* mean *du'a* . It also can be derived as one who invites propagandist, host, and motive.

While in Islamic Encyclopaedia (2003) *dai'e* means the men who convey *da'wah*. The successful of *da'wah* are in ascendance with attitude and thinking in Malaysia there is lot of famous *dai'e* which use dialogue, forum, speech and debates as their way. There are also those who search the truth of Islam.

Beside that, *dai'e* also the one who involves with *da'wah* activities either individual or group. The noble Quran stated that there are 25 prophets which sent down byword with their responsibilities as *dai'e* .and note examples for Islamic *dai'e* until hereafter.

CHAPTER 2

LITERATURE REVIEW

2.1: Introduction.

Nowadays the word of *da'wah* becomes more popular among society. The noble job which leads by a group of Muslim role their responsibility in bringing society towards an understanding Islam.

2.2: *Da'wah* responsibility.

During 9 Zulhijjah (year of Hijriah) the unforgettable moment occurred (farewell preach) Prophet Muhammad (S.A.W) with his Ummah . (Kalsom Che Ahmad, 1985), which describe the responsibility of *da'wah* all Muslim.

As prophet said in his *hadith*, means:

“Beware with the words (men) I had conveyed to you and left to you with” take if tightly or you lost forever the noble verses of my journey (sunnah)”.

Then he said, means:

“Therefore you are the witness, convey those absent perhaps they will obey it than those who are only listening”.

From the precious moment shows that the responsibilities of *da'wah* are human right. The verses also describe on this noble duty in *surah Al-Asr*.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Its means: By (the Token of) Time (through the Ages). Verify Man Is in loss. Except such as faith, And do righteous deeds, and (join together). In the mutual teaching of Truth, and of the patience and Constancy.

(Al-Quran. Al-Asr. 103. 1-3)

The order been revealed not only for men but also for woman, the need for a woman as *dai'e* to fulfil some complex and x-files problem which unable to be solved except woman. (Siti Ruqayah bt Hj Tibek, 1998).

2.3 Concept of Dai'e

One who invites, inviter, propagandist, host, motivator (Hans Wahr, 1980).

Islamic encyclopaedias divided *dai'e* as those who conveys message. The successful of *dai'e* in accordance with attitude in his thinking.

According to Abdul Aziz Mohd Zain (1999) said that those who contribute their effort to invite people into Islam with must in various technique. Therefore the complete preparation of Islamic knowledge, background of respondent also self-esteem and other conditions of *dai'e*.

In Malaysia there are lot of famous *dai'e*, which use dialogue, forum, speech, debate. Preach and etc. In addition they also give guides and advices for those who are interested with Islamic thinking. (YADIM, 2003).

Dai'e also can be define as those who strength and fight in inviting others into Islam with the specifics way. Therefore they should fulfil with complete preparation related with religion, background of respondent and self-preparation (Abdul Aziz Mohd Zain, 1999).

Dai'e also those who involved with *da'wah* activity by individual or group (Badlihasham Mohd Nasir, 2000). Therefore it has been stated here that *dai'e* are most important person to convey message for society.

2.4 *Dai'e's* Preparation

Yusuf Al-Qardawi said that *dai'e* should know and have information about:

- (i) Knowledgeable.
- (ii) Information on heritage and human civilization.
- (iii) Information in language and literature.
- (iv) Information on human sciences.
- (v) Know about today's information in all aspect especially for Muslim society all over the world.
- (vi) Basic information on sciences and technology.

2.5 Characteristic of *dai'e*.

Dato' Wan Hussein Azam (1998) describe, in ensuring the successfulness of *da'wah*, *dai'e* should prepared in:

- (i) Understanding the meaning of *Al-Quran* and *Al-Hadith*.
- (ii) Practice with its knowledge.
- (iii) Fully with complete Islamic ethic.
- (iv) Deeply understanding on client's back ground, psychology's study, sociology, history and *sects* in Islam and also geography.

Ghalush, 1972 said that the attitude of *da'wah* can be concluding into three parts:

- (i) Wider information and knowledge.
- (ii) Tight relationship with God.
- (iii) Good relationship with others.

From the above statement, It can be concluded that *dai'e* should prepare fully and enough knowledge and its principle, the target situation and self-esteem. It means that the more it prepared the more it effect.

2.6 Purpose of da'wah

The main purpose of *da'wah* to produce an Islamic piost Muslim chosen from Allah (S.W.T) as in verse stated, means:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ



The mean : He are the best of peoples, evolved for mankind, Enjoining what is right, Forbidding wahat is wrong, And believing in Allah. If only the people of the Book had faith, it were best for them : among them Are some who have faith, But most of them are perverted transgressors.

(Al-Quran. Al-Imran, 3, 110)

Ahmad Asnawi in his explanation states that two famous Islamic scholars nowadays such as Syed Qutb and Abu A'la Maududi. They thought Muslim should separate them from ignorance of society, the consciousness of responsibility toward Allah and hereafter with truth obedience.

According to Abu A'la Maududi the great duty is performing the truth (*Syahidah Al-Haq*). Allah chooses Muslim for all human being in practice good deeds as the example, producing great ethnic and wise reigns.

Through an ethic perspective, Islamic *da'wah* is created to produce those who love peace, harmonize, loving each other as the verse said in *surah Al-Furqan*.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

The mean : Those who witness no falsehood and, if they pass by futility, They pass by it with honourable (avoidance).

(Al-Quran. Al-Furqan. 25. 72).

And in mentally aspect *da'wah* is purifying the soul and to create sense of obedience towards religion and feeling the oneness of Allah. Generally all Islamic foundation contains *aqidah*, (faith), adapt (tradition) and law (*syariah*)are in accordance with the importance soul and body of human being either individual or society (Kalthom Che Ahmad , 1985).

2.7 Basic Method of *Da'wah*

It means that the way or a closure with bring an acceptance in which clearly understanding fully consciousness without pressure or forced or cheated (Ahmad Rezuan Mohd Yunus, 2003).

Its has been stated in *Al-Quran* about the technique of *da'wah* as the verses said *An-Nahl* : 125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُم بِالَّتِي
هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٥﴾

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

(Al-Quran An-Nahl. 16. 125)

According to the verse Allah (S.W.T) informed methodologies should be used by prophet Muhammad (S.A.W) and his companions in spreading Islamic taught to all over the world, with:

- (i) Brilliant
- (ii) Good advice
- (iii) Strengthen

The importance of methodology for every step and movement in Islamic *da'wah* clearly seen in *Al-Quran* with the words written continuously Al-Baqi (1987) said that *al-hikmah* is about twenty times. *Mauizah Al-Hasanah* nine times whereby *Al-Mujadalah* in serious shapes about twenty nine times.

1. Hikmah of Method.

Hikmah derived from the Arabic word *hakuma* means brilliant men. Literally, it means brilliant whereby technically. Al-Wajdi, 1971 said *hikmah* means, knows and put something at the right place, knowledge and prophet hood.

2. Mauizatul Hasanah.

Mauizatul derived from the word *ma'za - ya'izu - wa'zan*, which means advice, information, remembrance and Education while technically. Al-Damsyiqi, 1994: means *mauizatul hasanah*, advice people for reality which occurred and to remember Allah's command.

3. Mujadalah Method.

Literally it derived from an Arabic term as root word, *jadala - yad'u - jidaalan - mujadalah*, which means with *khasimah*. Al-Marbawi said that this word means disregard or disobey.

Technically *mujadalah* means opinion either by tongue or written occurred between two side and other side.

2.7.1 Methodology of *Da'wah* for Non-Muslim in *Sirah An-Nabawiyah*.

There are methodologies performed by prophet, for non-Muslim such as:

(i). *Minhaj Fardiyah* :

This *minhaj* be known as individual method, this is the earliest way after his first revelation to divided those who are close to him such as his wife Khadijah, Ali bin Abi Thalib and so on.

Therefore *dai'e* should be close with them and try to be part of them, in order to make them accept Islam as their religion after recognize background and personality of *dai'e*.

(ii). *Manhaj Al-Adieyah*.

This way used for others to accept Islam as the way of life. Prophet himself took this advantage to deliver it for those who visit him at Madinah and Mekah. Where by at the time it be as a center of trade, prophet used this opportunity to convey.

From all three it can be explained as:

- (i) The clearly explanation.
- (ii) Step by step.
- (iii) Easy.
- (iv) Manageable
- (v) The hidden thing behind order and forbidden.
- (VI) Suitable with target.

2.7.1.1 The Clearly Explanation.

All lessons and message expressed should be clearly without any misunderstanding and concealing (Badlihisam Mohd Nasir, 2000).

In *Hadith* of Aishah (R.A) said that:

عن عائشة رحمها الله، قالت : كان كلام
رسول الله صلى الله عليه وسلم كلاما فضلا يفهمه كل من سمع

The statement above shows that the clear explanation as the basic method of *dai'e* towards his *da'wah*.

2.7.1.2 Step by step.

Da'wah teaches followers according to the level without directly in order to prevent and make them easier in accepting the way.

The Examples given are responsibilities towards Muslim not directly in one time. It has been revealed step by step (one by one) until the prophet died similarly with forbidden drinking alcoholic which illegally in Islam through step by step according with time and condition (Malizah Mohd Yusuf, 2000).

2.7.1.3 Easy

Islamic religion comes with easy word, because Islam itself is easy similar with human nature, through this religion Allah gives a convenient through a suitable reason. Allah said in surah Al-Baqarah verse 185 :

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ

الْعُسْرَ

Allah intends every facility for you; He does not want to put you to the difficulties.

(Al-Quran. Al-Baqarah. 2 : 185)

It can be understood that the only a situation it legally used with the true circumstances (Berhanundin Abdullah : 1998)

2.7.1.4 manageable

In this case Allah said in Surah Ali- Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ^ط وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِن^ط
حَوْلِكَ

It is part of the Mercy Of Allah that thou dost deal Gently with them. Wert thou severe or harsh hearted, they would have broken away from about thee.

(Al-Quran. Ali Imran. 3. 159)

Beside it used to specific person, the prophet always order his companion to be manageable and tame.

وبشروا ولا تتفروا

The meaning: Gives good news within makes them happier and manageable.

All these explanations show that *Da'wah* used to manage some specific person through specific way

2.7.1.5 Explanation about Reason behind Order of Forbidder.

Command and forbidden stated in Islam usually with reasons stated (Abd Aziz Mohd Zain). For example pray (which commanded in accordance with certain purpose) Allah said:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ

الْفَحْشَاءِ وَالْمُنْكَرِ

For Prayer restrains from shameful and unjust deeds.

(Al-Quran. Al-Ankabut. 29. 45)

The verse above clearly shows the advantages of prayer.

2.7.1.6 Suitable message for specific person

Which brought are in accordance with level of thinking target's group (Othman Hj. Ibrahim , 1995) Saidina Ali explained means that :

حدثوا الناس بما يعرفون

Means: Talk to others according with their thinking.

Therefore the level of understanding should be considered in order to be an effective *da'wah*. All six are the foundation methods of *da'wah*.

2.8 Type of Methods

- (1) Point
- (2) Style or way of presentation.
- (3) Media or Broadcasting
- (4) Strategy

2.8.1 The Method Points

The points delivered are with specific way. Neither it have been done or even least. The methods are contains:

- (1) Problem target.
- (2) Level target.

Dakwah is a problem solving or a care of disease by client. Therefore the points of dakwah are suited with disease faced. Definitely, it actually the purpose of *dai'e* is to find out a disease faced by patient. (Abdul Aziz Mohd Zain, 1999)

Abdul Karim Zaydan (1997) describe about the most successful way of *da'wah* began with a convinced with disease faced.

During appointment between Ja'far Ibn Abi Talib with Habsyah King, Al *Najashi* during their converted to Habsyah from Mekah .

There was asked to come forward with explanation from god, he started to read Surah *Maryam*. At the moment he started to cry and converted into Islam directly (Ahmad Redzuan Mohd Yunus, 2001)

The brilliant of Ja'afar in choosing of Maryam's chapter to suite with *al-Najashi* who was Christian at that time are the right method in the point of *dakwah*.

From explanation above shows that the point has been decided different according with groups.

2.8.2 Techniques and Method of Presentation.

Techniques and method presentation is the way of points structure presented or conveyed to the target. This method here a fight relationship with *uslub da'wah* specifically, because actually it's mean give a massage or with specific example.

It can be used with various techniques, which interact responding. Some technique used such as debate, competition, story, evidence finding from nature. The best way with reducing crude is soft way, which is able to open all hearts.

But not all suitable with softness, some might needs coherent and crude Especially for *non-muslim* , like he said in his verse :

يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ
جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

Prophet! Strive hard. Against the unbelievers and the Hypocrites, And be firm against them. Their abode is Hell – an evil refuge (indeed).

(Al-Quran. Al-Tahrim . 66. 9)

There are some, which connected with methods through indirect prohibition. This way may prevent unconditional sense of target. (Wan Hussein Azmi, 1998).

From the facts explained that there is various ways may be used for one objective. The purpose only to ensure the message expressed successfully.

2.8.3: Method Through Media.

Means that *da'wah* lines are conveyed to the target. In Arabic called *wasilah da'wah*. If it straight through unsuitable media or broadcast, therefore the effective might none. For example used a good media for society who unable to write and read. If it's occurred means that Dai'e used the incorrect way for incorrect person.

Ghalush stated some of media during prophet's period:

- (1) *Al-Quran*
- (2) *Al-Hadith*
- (3) Prophet preach
- (4) Written
- (5) *Dai'e* from companion
- (6) Spies and war.

The prophet used this lines whereby nowadays it have been introduced through new renovation, which are influential among society.

2.8.3.1 The Influence Broadcasting Nowadays.

Media as message to expressed an information since past until nowadays through personal relationship. From this, it can bring exactly responds.

Even though there are some broadcasting of media giving as contribution in conveying information such as:

- (1) Group discussion from 5-20 people.
- (2) Face to face.
- (3) Seminar, Symposium and *da'wah*.
- (4) Debate and discussion among professional.
- (5) Visit.

Beside that, this last period mostly seen the new born communication tools bring a world as smell as a ball. Broadcasting and medias like radio, television, computer, telephone, faxes, newspaper, gain an important role in transformation.

It should be a line of *da'wah* in cause of influence in changing of society's mind.(Kamaruddin Ahmad, 2001).

2.8.4: Strategy's Method

Da'wah is the great responsibility for every Muslim. It gain a complicated afford and gaining long term period, Therefore it should not done by sense of heart but through strategy planned step by step.

Strategies for media to suite with society are the most important thing. Therefore *dai'e* should know the situation of a society, their characteristics and effective strategy which followed methods interested for respondent.

- (1) Lovely presentation, interesting language, technique, and other side which interact to the target.
- (2) Forwards the words, term, shape and new construction.
- (3) Sympathy with respondent's problem in order to tackle human sense.
- (4) Today's issue which need for a clear answer for society is the important thing should be care of.
- (5) Sharing things needed by respondent.
- (6) *Da'wah* through psychology.
- (7) Learns wider knowledge.

2.9 Conclusion.

The research gives a touch briefly explain about the concept and work structure of *da'wah* towards touchier non-muslim especially *Orang Asli*. The relation of Islamic *da'wah* in Malaysia with an effort to bring an Islamic value to the aboriginal as a main duty for *dai'e*.

The prophet methodology has been adapted and innovated in accordance with time change. What the important is the afford and work structure should be ruin with complete planning, because Islam effort for *Orang Asli* are ours responsibility.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

Research methodology is the technique used by researcher during their study. This chapter are focuses in research design, Location of the research, Sample and population, data collection and also data analysis.

Conclusion also included in the final part of this chapter in order to project the overall view of the contents discusses.

3.2 Research Design

Descriptive research, which describe characteristic, occurred in certain phenomena and situation. (Salkin, 2003). Which purposely to give View and written. (*Kamus Dwibahasa*, 1999).

Descriptive research is the research through explanations, towards research done.

3.3 Location of the research

The location is chosen Jabatan Hal Ehwal Orang Asli (JHEOA) which situated in the main city at Kuala Lumpur. This institution chose in accordance to lead aboriginal society for the change and consciousness physically and mentally.

Even though it has been built since 1953 but it's too small and to be only as advisor and give ineffective role towards them. Therefore English make deviation to give a new breath towards this institution. On 1954, JHEOA formally built whereby theoretically it's responsible for aboriginal affairs which help them from terrorist and savages.

A commissioner is responsible in Administration, welfare and general development of *Orang Asli*. JHEOA under guidance of Ministry of Domestic Affairs. The only result occurred during dangerous time is the important of forest life leaving safely. Therefore to prevent the safeness during emergency, JHEOA's has been built to break down communist power in forest life (aborigine).

Relationship between JHEOA and Aborigines not only with emergency safeness but generally this institution try to improve Aborigine's life, health, education and development. In the beginning the difficulties has been faced by JHEOA to Aboriginal safeness. There is only hope to develop their life for future. Therefore after emergency's Administration's structure of the institutions in all countries have been search deeply.

Whereby nowadays the main office the JHEOA is in Bangunan Selangor Dragging about 100 km from KLCC which spread 16 wings to branches in Kota Bharu, Johor Bharu, Ipoh, Seremban, Kuantan and other places.

JHEOA operated in 1954 whereby the existence the law of Aboriginal people's act by colonialism. This is the beginning of history development socio-politic Aboriginal society. This act also shows that this is the first time colonialism formally confesses the responsibility toward Aboriginal and they try to know *Orang Asli* life.

Activities of institution only divided into five. There are medical and health services, movement and relationship, socio-economy, education, planning and research.

The main office of JHEOA is in Jalan Young as the centre of administration in 1964. JHEOA been transferred from Jalan Young to Jalan Parry which at the past as the place to Anti Malaria.

3.4 Samples And Population

A sample means that is a subset of that population. And the population means is a group of potential participant to whom you want to generalize the result of a study.

This research converge to *dai'e* in JHEOA in caused of they have lot of experiences in Islamic *Da'wah* toward *Orang Asli* with collaboration from JAKIM. Before this, all of them are from Mental Development Unit which purposes to give training in *Da'wah* with consciousness and Islamic Leader for *Dai'e*. But it still work even the unit stopped.

3.5 Data Collection Method

The researcher chooses the various methods to collect the data from the respondent. These methods are chosen to collect the truth of data.

1) Questionnaires

This research was done on 40 persons of respondents in Jabatan Hal Ehwal Orang Asli (JHEOA). All of he respondents are *dai'e* s of Aboriginal people in over the Malaysia.

This method takes a few times to publish and edarkan because the researcher must be check that the questionnaires exactly good became understand for the respondents. Its take two days from this questionnaires are collected.