

CHAPTER ONE

INTRODUCTION

This chapter discusses the most important aspects of conducting any investigation in the world of academic research. As an introduction, this chapter began with the study's background in order to bring the rationalities of the problem statement in order to outline the research question and research objective. Following that, this chapter discussed the significance of the study, the scope of the study, the research theoretical or conceptual framework of study, the concept of operational definitions, and finally concluded with a chapter summary of the entire idea in order to complete this study.

1.1 Introduction

The seven chants of *Merdeka* (independent) in 1957 accelerated the development and modernization, which translated into a transformation from agrarian to industrialization as well as an information society in Malaysia. Since then, there is no doubt that numerous media and communication technology products and services have been introduced into Malaysia's landscape due to the effective utilization of utilization. As a result, this situation has made the process of communication more effective in order to support development and modernization.

The introduction of innovations such as radio, television, mobile phones, computers, and the internet proved that the users of media and communication technologies have become compelling subjects to study in regards to development and modernization since users are prepared to amplify the range of utilization based

on the utilizations of the media to accommodate needs and expectations, particularly with regard to new media technologies. Indeed, this is the logic behind the prophecy of uses and gratification in the 1960s by Jay G. Blumler and Denis McQuail, as well as the novel diffusion of innovation paradigm propagated in the 1970s by Everett M. Rogers.

Since then, media and communication technologies in relation to new media have become an imperative for the frontline in any modern world of effective communication processes. The sky rocketing utilization of new media is able to pinched changes in attitudes and behaviors among the users on a local, national as well as global stage as a sustainable modernization indicator. This phenomenon appears to indicate that the traditional media society is prepared to take additional steps toward cultural globalization in order to experience the process of hybridity and reach the pinnacle of development in a globalizing world.

Moreover, the innovation of media and communication technology has become a vital key in order to succeed in today's global market as well as encounter the confrontation and doubts of the 21st century. As a result, most of the technology manufacturers are competing to offer users an ever increasing variety of top-notch media products and communication technology services. The situation has made new media technologies the kernel of the media and communication technology segment in globalized world.

In Malaysia's settings, eventually, this situation is articulated and translated into the Second National Science and Technology Policy with the determination to introduce programs, institutions, and partnerships to enhance Malaysia's economic position, including the quality of life of the people. One of the policies is to maximize the utilization and advancement of science and technology as a tool for

nurturing economic development, improving quality of life and national security. Evidently, the policy has made Malaysia receive an award for ICTs in Sustainable Development in conjunction with the *International Telecommunications Union's* (ITU) 150th Anniversary celebration, held at the United Nations headquarters on September 27, 2015 (MOSTI, 2017; NST, 2015).

Therefore, at the dawn of the 21st century, the revolution of new media technologies claims the transformations of social, cultural, and economic aspects via the style of development, adoption, utilization, and hybridity of cutting-edge technology. As a result, local geographical boundaries are invaded and crowded by the force of modern mass communication mediums such as new media. This marvel has exposed many traditional and conservative cultures to the cultural incursion of different customs in a globalizing world since users started to interact and communicate with people around the globe.

Nevertheless, under certain circumstances, there are people in Malaysia, particularly the Orang Asli who are unsettled and left behind with the emergence of new media in regards to development and modernization since the revolution of media and communication technologies. Although the so-called revolution brings with it circumstances that are unfavorable to individuals and communities, it also invites a larger, uncertain social change, with seemingly unavoidable demands on Orang Asli daily life.

1.2 Background of the Study

Malaysia is known as one of the most successful cases of economic development and modernization in a Third World country. Malaysia is a federation of thirteen states (nine in Peninsular Malaysia and two on the island of Borneo) and

three federal territories (the capital, Kuala Lumpur, the administrative center of Putrajaya, and the free port of Labuan) that were formed by former British colonies in 1963 (Andaya and Leonard, 1982; Saw, 2015).

Primarily, one of the basic features of the Malaysian segment is the ethnic diversity of its population. The conventional ethnic groups include Malay, Chinese, Indians, and others as depicted in the statistical publication with their own language, culture, or ethnic identity. However, one such group that has existed within Peninsular Malaysia's forests for myriad eternities is the Orang Asli and they are literally classified as "Bumiputera" (Sanskrit, "*prince of soil*") in the "other" major ethnic grouping in Malaysia (UNDP, 2015; DOSM, 2017; JAKOA, 2017).

Although known as the Asian Tiger in terms of economic development, Malaysia is still plagued with a problem of unbalanced development even though it is considered a relatively small country. Bear in mind, in order to reach the apex of development, there are communities that have fallen behind in the process of rapid development and are thus unable to enjoy the benefits of the nation's development and affluence, namely Orang Asli (Hewes, 2005; Mohamad, 2015; Saw, 2015).

On the record, Orang Asli is an indigenous population group in Peninsular Malaysia that excludes ethnic minorities in Sabah and Sarawak. Furthermore, Orang Asli portrays unique characteristics in contrast to the rest of the Malaysian population and is generally regarded as a community that mainly resides in the forest fringes or interior areas and has lagged behind in political, economic, and social development (Schebesta, 1928; William-Hunt, 1952; Skeat and Blagden, 1966; Hooker, 1970; Carey, 1976; Dentan et. al., 1997; Nicholas, 2000; Geoffrey, 2002; Hood, 2004; Nah, 2006; Naim, 2005; Gomes, 2007; Keat, 2009; Lye, 2011; Mohd Noor, 2012; Mustapha, 2013; JAKOA, 2017).

Fundamentally, the Orang Asli in Peninsular Malaysia is impoverished and adheres to ancient or traditional values. With authorization, each group of Orang Asli has its own language and culture, and is distinct from the other groups. Furthermore, the Orang Asli are depicted as lacking in infrastructure and basic necessities as well as media and communication technology, which geared them as marginal or peripheral communities with a small population, working and mingling with simple basic tools and having limited access to the country's media and communication technology resources, particularly new media technologies (Schebesta, 1928; Skeat and Blagden, 1966; Hooker, 1970; Carey, 1976; Dentan et. al., 1997; Lim and Chee, 1998; Nicholas, 2000; Geoffrey, 2002; Hood, 2004; Hewes, 2005; AIPP, 2012; UNDP, 2015; JAKOA, 2017).

In the interim, the revolution of technology has become a compelling subject in development as well as trends in utilization of media and communication technology, particularly new media. As a result, Malaysia pays attention to the development of media and communication technology as a life-changing accelerator and received considerable responsiveness during the Tun Mahathir Era (1982–2003) and bears the users' embarks into the utilization of new media since it possesses the benefits such as interactively connecting people for socialization; assisting the dissemination of information in a short period of time; forming a more lasting relationship as well as becoming significantly involved in social life. Indeed, this is the logic of Marshall McLuhan's proposition of the global village in 1964 in regards to connecting people around the globe in the millennium era.

Nevertheless, regardless of great research efforts in academic traditions, little is known about the new media technologies among the Orang Asli, specifically concentrated on the *Kintak* group from the Negrito tribe. On the record, Negrito is

the poorest and most backward of the Orang Asli tribes from both economic and social points of view. Although many efforts have been made to help them catch up with the rapid changes in Malaysian mainstream society, the Negrito continue to follow their typical traditional nomadic lifestyle, which has isolated the new generation from receiving the basic benefits of development and modernization, such as educational and health services, and better standards of living (Carey, 1976; Naim, 2005; EPU, 2017; JAKOA, 2017).

In order to keep on track, government policy seeks to integrate Orang Asli into Malaysian mainstream society. At this point, development and modernization of the so-called colonization legacy translated into programs such as education, health services, conversion to Islam, and adoption of a standard of living as a mainstream Malaysian in order to encounter the nomadic lifestyle (Raymond, 1994; Rawski and Ngah, 1998; Hood, 2004; Nicholas et. al., 2010; Rusaslina, 2011; Samuel et. al., 2012; Azliza et. al., 2012; Mustaffa, 2012; Ong et. al., 2012; JAKIM, 2014; JAKOA, 2017; Kardooni et. al., 2014; UNDP, 2015).

Factually, the Orang Asli in the Malay articulation tradition is the “*original people*” or “*first people*” and is indicated as “*the original inhabitants of the land*” (Schebesta, 1928; Skeat and Blagden, 1966; Hooker, 1970; William-Hunt, 1952; Carey, 1976; Rawski and Ngah, 1998).

Orang Asli are considered marginal or peripheral communities in Peninsular Malaysia because they are a minority people. Indeed, anthropological research traditions classification reveals 18 ethnic sub-groups under *Negrito*, *Senoi*, and *Proto-Malay*, representing 0.7 percent of the nation’s population (Schebesta, 1928; Skeat and Blagden, 1966; Hooker, 1970; Lebar et al., 1964; Jumper, 1996; Nicholas,

2000; Hood, 2004; Nah, 2004; Cheah, 2005; Rusalina, 2011; DOSM, 2017; JAKOA, 2017).

Typically, speaking about residences, the Orang Asli dwells in the coastal areas, mangrove swamps, the alluvial plains, riverside settlements, and the hills and mountains of the main range of Peninsular Malaysia. Although living in a remote and less urbanized area, Orang Asli is thoughtfully looked after and administered by the Malaysian Department of Orang Asli Development (*Jabatan Kemajuan Orang Asli-JAKOA*). JAKOA was established by the Aboriginal People Act 1954 to serve as a representative for the protection, welfare, improvement, and development of Orang Asli in Peninsular Malaysia (Schebesta, 1928; Skeat and Blagden, 1966; Hooker, 1970; Lebar et al., 1964; Carey, 1976; Jimin et al., 1983; Jumper, 1996; Nicholas et al., 1996; Olszewska, 1999; Nicholas, 2000; Endicott).

Further, the lives of Orang Asli are diverse as well, with distinctions among the sub-groups. For example, *Orang Laut*, *Orang Seletar*, and *Mah Meri* reside in the coastal area, where fishing becomes their means of livelihood. Apart from the nomadic lifestyle, the *Temuan*, *Jakun*, and *Semai* subsisted in permanent settlement and practiced crop growing, such as rubber plantations, oil palm plantations, or cocoa plantations. And yet, the *Temiar*, *Che Wong*, *Jahut*, *Semelai*, and *Semoq Beri* are forestry communities and engage in shifting cultivation or swiddening (slash-and-burn technique) as well as hunting and gathering forest products for trading, such as *petai* (stinky bean/*parkia speciosa*), durian, rattan, and resins, to earn cash income. However, a very small number especially sub-groups of Negrito such as Kintak and Batek, live deep in the forest and practice semi-nomadic lifestyles, depending on the seasonal bounties of forest products as a source of livelihood. Nevertheless, a fair number of Orang Asli live in urban areas and are employed in both waged and

salaried jobs (Louis de Rochemont, 1948; Syed Jamal, 1973; Carey, 1976; Jimin et. al., 1983; Nicholas et. al., 1996; Olszewska, 1999; Nicholas, 2000; Endicott et. al., 2004; Hood, 2004; Nah, 2004; Nicholas, 2006; Tacey, 2013; JAKOA, 2017; Salasiah, 2014).

Characteristically, most of the Orang Asli in Peninsular Malaysia are Muslim. But, it should be noted that a small number of Orang Asli embraced other religions, such as tribal or folk religions, as well as Christianity and Buddhism. However, in order to encourage cultural assimilation into mainstream society, the Department of Orang Asli Development (JAKOA) started promoting Islamic schools of thought in the mid-1970s throughout the Orang Asli groups (Amran, 1991; Nah, 2004; Naim, 2005; Rusaslina, 2011, Tacey, 2013; JAKIM, 2014; DOSM, 2017; JAKOA, 2017).

As a result, Toshihiro Nobuta (2007; 2009) reported a large and growing number of Orang Asli converting to Islam, with approximately 25 percent of Orang Asli in Peninsular Malaysia now Muslim. Furthermore, statistics issued by JAKOA in 2013 show the figures of embracing Islam among the indigenous people all over Malaysia gradually increased from 5,610 in the year 2007 to 35,975 in the year 2013 and amounted to 41,208 in the year 2014, respectively. However, the traditional beliefs and worship of numerous gods continue to prevail over the Islamic beliefs that the Orang Asli have practiced over the last thousand years (Dentan et. al., 1997; Pala, 1997; JAKIM, 2014; JAKOA, 2017).

Since Islamization has swept the Orang Asli community, the logical of Islamic fundamental integration has emerged as an important factor before grasping new media technologies. The framework of Islamic thought represents a comprehensive view of life and the universe. Indeed, the follower of Islam is therefore required to acquire both religious (*naqli*) and worldly (*aqli*) knowledge. In fact, Islam advocated

the importance of knowledge at a time when the whole world was defeated in ignorance of the dark ages as written in Al-Mujadila (58:11) “*O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.*”

Evidently, Islamic tradition abounds and displays examples of scientific and cultural ingenuity. Muslims inherited the knowledge of the nations that came before them, developed it, and placed it in the context of a precise moral framework. Not to mention, in the golden age of Islam, Muslim scholarship has made a vital contribution to the enrichment and advancement of human civilization in the fields of medicine, mathematics, physics, astronomy, geography, architecture, history, and literature since the 8th and 12th centuries (Esposito, 1999; Cavendish, 2010; Mutahhari, 2011; Al-Hassani, 2012; Treiger, 2012; Bakar, 2014; Thomas, 2015).

Correspondingly, this is the rationale of Islam, which does not forbid any modern inventions, such as new media technologies that are beneficial to mankind and sufficiently used for the sake of God (Allah). In reality, new media technologies have no religion or homeland, which enables either good or bad objectives as well as an impact on the population of a globalized world. The emergence of the public sphere and advancements in new media technologies have become means to address the development of the Muslim world. However, the utilization of new media technologies by Muslims should be upheld by the incorporation of knowledge within a *Wasatiyyah* (moderation) and *Hadhari* (modernization) concept where anything beneficial for one’s spiritual and worldly improvement is encouraged and advocated (Abdullah, 2006; Abdullah, 2013; Mowlana, 2013; IAIS, 2017; Hassan, 2015).

Nowadays, however, spot on the focus of the study, the *Kintak* live in permanent settlements along the Kedah-Perak border. In many cases, *Kintak* groups maintain the ancient hunter-gatherer method of their ancestors by entering the forest for a varied period of time to practice opportunistic foraging during the fruit season or to extract forest products such as *petai*, bamboo shoots, rattan and cardamom to exchange for cash, food, tobacco and manufactured goods. Such activities have often made them labeled as nomadic, left behind and considered more economically backward than the Orang Asli sub-groups (Mohd. Razha, 1973; Syed Jamal, 1973; Naim, 1987; Endicott et. al., 1997; Nicholas, 2000; JAKOA, 2017).

1.3 Statement of the Problem

The Malaysian government has made several efforts in order to drive Orang Asli into the mainstream of society. Most of the effort is intended to accelerate the integration of Orang Asli into the market economy, asserting political control as well as nurturing the utilization of technology and integrating into the post-modernization of Malaysia (Endicott et. al., 1997; Nicholas, 2000; JAKOA, 2017).

Similarly, Robert Knox Dentan et al. (1997) inspiring proposition in *Malaysia and the "Original People": A Case Study of the Impact of Development on Indigenous Peoples* discusses the current and rapid transformation toward modernization in Peninsular Malaysia. Also, recent government policies via the Second National Science and Technology Policy encourage people to utilize media and communication technology for the production of wealth as well as to eliminate poverty. Remarkably, the Orang Asli is one of the most influenced by this development policy.

In order to support the government policy, the 9th Malaysian Plan (2006–2010) released a total of RM 417.4 million to finance various strategies and programmes under the governance of JAKOA in order to address the Orang Asli as one of the most vulnerable groups in Malaysia. Most of the programmes address issues such as high poverty incidence and hardcore poverty, economic programs, resettlement initiatives, and human capital development programmes (EPU, 2006; JAKOA, 2017).

Yet, despite continuous efforts made by JAKOA, most Orang Asli still face the same glitches as the poorly educated and cut off from most social services. They still struggle on the fringes of Malaysian society, making a meager living as it does with their counterparts in Peninsular Malaysia. Moreover, although only a small portion of the total population, a 1993 census showed 80.8 percent of Orang Asli lived in poverty and 49.9 percent among the “poorest of the poor” (Olszewska, 1999; Nicholas, 2000; EPU, 2006; JAKOA, 2017).

However, a census in 2006 reveals that while the national figures for poverty and hardcore poverty were 7.5 percent and 1.4 percent, respectively, 33.53 percent and 15.4 percent of the Orang Asli were identified as poor and hardcore poor, respectively. Further, a census between 2010 and 2014 showed 76.9 percent of Orang Asli lived in poverty and 20 percent among the “hardcore poor” with an income of less than RM490 per month (Oorjitham, 2015; UNDP, 2015; JAKOA, 2017).

Therefore, if one considers the long reach of history, media and communication technology did not arise with the invention of new media. A whole range of information and communication technologies have preexisted the new media. Apart from modern mass communication technologies, there have been traditional media and communication technologies in all societies. In the Euro-

American view of modernization as influenced by Daniel Lerner's *The Passing of Traditional Society* (1958) summary of the European experience, urbanization leads to literacy, which then influences political participation and economic development.

For much of the 1960s and 1970s, it was believed that literacy was important for development, and therefore, reading newspapers was important. With the arrival of the transistor radio and, more recently, the new media, the three R's have turned out to be insignificant. Thus, we need to move away from being too focused on the technologies alone and instead focus more on how they can be used to serve the needs and expectations of the poor (Maximo and Joachim, 2005; Ooi, 2007; Amir Zal, 2011; Laurent et al., 2013; Intan et al., 2014; Mukherjee, 2014; Ophelia, 2014).

For example, eventually, the Orang Asli communities in several villages are not left out of the media and communication technology in relation to new media technology as they are also in possession of the latest mobile phones. For instance, a census in 2012 by Malaysian Communication and Multimedia Commission (MCMC) showed 0.3 percent of 178152 Orang Asli owned and used mobile phones for the purpose of vital communication, as they could help track down people who got lost in the jungle. Furthermore, amazingly, digital culture such as Facebook and WhatsApp has also swept the Orang Asli community to address the means of communication among the groups in the wake of globalization (Amir Zal, 2009, 2011; MCMC, 2012; JAKOA, 2017).

1.4 Research Questions

Malaysia has three main tribes of Orang Asli, and each tribe consists of six sub-groups. Thus, it is not reasonable to undertake research on the new media in

Malaysia's Orang Asli tribe in general, but to concentrate on a specific tribe. Indeed, this is the logic of *Kintak's* is being chosen as a unit of analysis in this study.

In addition, seminal studies by Syed Jamal (1973), Carey (1976) and Naim (2005) show that *Kintak* is the smallest, poorest, and most backward of the Orang Asli groups. Although rapid changes have taken place in Malaysian society (economically and politically) and many efforts have been made, little can be done to recover the *Kintak* as tangled with the traditional way of life.

As this study aims to examine the utilization of new media, the group of *Kintak* has been chosen due to their having significantly benefited from the economic and social development in the era of globalization. Achieving this aim entails answering the following key research questions:

1. What is the needs and expectations of new media among *Kintak*?
2. What is the type and level of utilization of new media among *Kintak*?
3. What is the factor affecting utilization of new media among *Kintak*?
4. What is the barrier of utilization of new media among *Kintak*?

1.5 Research Objectives

The purpose of the study is to examine the utilization of new media by addressing the needs and expectations of *Kintak* people in Malaysia. Apart from the utilization of new media, this study scrutinizes the various factors as well as barriers to the utilization of new media.

The specific aims of this research are as follows:

1. To find out the needs and expectations of new media among *Kintak*.
2. To measure the type and level of utilization of new media among *Kintak*.
3. To investigate the factor affecting utilization of new media among *Kintak*.

4. To identify the barrier of utilization of new media among *Kintak*.

1.6 The Significance of the Study

On the one hand, new media's enviable reputation among indigenous peoples is not unique to Malaysia; on the other, it is a global phenomenon in a more globalized world. The emergence of a global culture centered on new media is a growing area of academic interest and inquiry, with a number of studies on the subject undertaken in various nations across the world. Perhaps a research number on Malaysian indigenous people is sufficient; nevertheless, the *Kintak* group's need, expectation, and utilization of new media are still mostly unknown (Refer Appendix A).

On the other hand, compared to some members of the Negrito tribes, the Senoi and Proto-Malay groups have gained greater mainstream exposure, and much of the indigenous movement is thus in the Senoi and Proto-Malay's interests, rather than the Negrito's. Even within the Negrito, smaller groups like the *Kintak* have been studied more thoroughly than larger groups like the *Mendriq*, *Batek*, and *Jahai*. The lack of Negrito literature reflects this (Morrison and Junker, 2003; Naim, 2005; Dallos, 2011; Govindran, 2012).

However, new media among indigenous peoples is a little studied area, and it is hoped that this study will fill that gap in communicating indigenous people's practices and contribute empirical data to future initiatives and research aimed at understanding new media from the perspectives of various indigenous groups.

Furthermore, this information is critical to the Malaysian government, particularly JAKOA and local NGOs like COAC, in aiding and creating measures to assure *Kintak's* increased utilization of new media technology.

From a theoretical standpoint, this research adds to the academic literature by demonstrating the validity of theories developed during the modernization process in a worldwide society, assisting in the utilization of new media, and offering proof in the instance of *Kintak*. The analysis of literature allows for comparisons with previous research on the modernizing process among Peninsular Malaysia's indigenous people.

Last but not least, this study contributes new information to the existing literature on *Kintak's* utilization of new media and its ramifications. The data is an essential source of literature for scholars interested in Malaysia's indigenous peoples and other ethnic minorities who are currently debating the topic.

1.7 Scope of the Study

Unquestionably, a variety of elements may influence indigenous people's adoption, need, anticipation, and utilization of new media. For example, political economic variables such as government policies determine access to communication services, and conglomerate promotion of new media as beautiful instruments is unavoidable. As a result, the socio-economic indicator is also a significant factor in determining effects.

This study, on the other hand, does not provide such analyses and instead focuses on the ways in which *Kintak* utilize new media. As a result, this research should be viewed as a user study. Furthermore, because this study only looked at three theoretical approaches to utilization of new media, the application of other approaches and ideas could lead to fresh insights into indigenous people utilize of new media.

There are two major factors as to “why” the *Kintak* were chosen for this research:

- a. The smallest ethnic group within the Negritos tribal group (approximately 3 percent), as well as the most backward Orang Asli community in Peninsular Malaysia (numbering approximately 192 individuals in total), and thus a minority within a minority. The decrease in the number of certain minority groups, as well as developmental policies that tend to overlook the needs of smaller minority groups (such as the *Kintak*) within a larger group of minorities, is a phenomenon that occurs throughout the world (Syed Jamal, 1973; Naim, 1987, 2005).
- b. As a predominantly hunter-gatherer society, the *Kintak* (along with most other forest-dwelling Orang Asli communities) are heavily reliant on the forest for survival, and because development models developed for Orang Asli modernization often involve the exploitation and destruction of forests via swiddening or other cash crops (Louis de Rochemont, 1948; Syed Jamal, 1973; Naim, 1987, 2005; Mohd. Tap, 1990), this is a significant opportunity to investigate the outcomes of utilization of new media to address the needs and expectations of such development.

The study is limited to the available primary information sources, which include textual information such as interviews, observations, group discussions, annual reports, mission statements, memoranda, and official documents - including white papers, blue papers, and press reports - as well as secondary information sources such as press reports, discussion papers, comments, debates, and information

obtained from online resources. Not to mention that, while the results of this study can be compared with similar analyses conducted in other countries to show similarities and differences in indigenous people's utilization of new media, this study does not allow for cross-country comparisons.

Keep in mind that this study is limited by the fact that the literature review, at best, summarizes and organizes the existing scholarship. Even a critical review of the literature cannot generate new empirical insight or validate existing ones; it can only lead to theoretical insight. Another limitation is that it is limited to the *Kintak* and the utilization of media and communication technology, particularly new media. Generalization will be avoided at all costs.

Similarly, the findings of this study do not provide an account of indigenous peoples' utilization of new media across Malaysia and make no claims to be able to form conclusions or generalizations about the perspectives of all indigenous peoples in Peninsular Malaysia. There are many cultural variations among Malaysian indigenous people, and thus there may be regional variations in the utilization of new media by indigenous people across Malaysia, as Malaysian indigenous people are a heterogeneous and not homogeneous group.

Furthermore, the results of this study may no longer be applicable five years from now due to technological advancements, changes in government policy, and industry practices concerning new media such as promotion and publicity of new media, facility and cost of new media services, which may change and have an impact on *Kintak's* utilization of new media.

Besides that, because this study examines *Kintak's* needs, expectations, and utilization of new media in relation to the communication field in a globalized world, the findings may not be applicable to other indigenous people. As a result, any

attempt to relate or apply this research to other Orang Asli groups must be accompanied by relevant research into the Orang Asli group(s) under investigation.

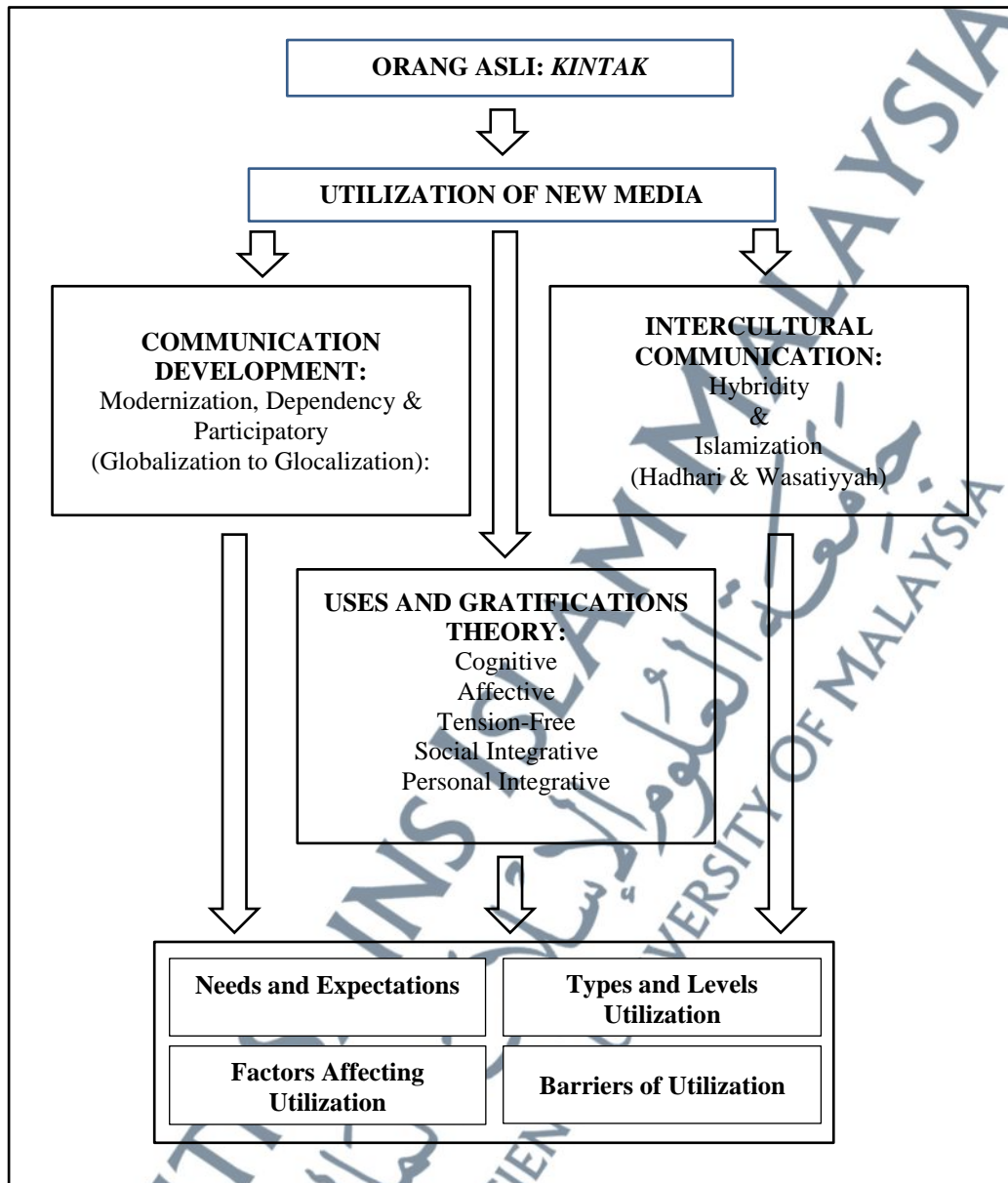
1.8 Research Theoretical/Conceptual Framework

The case study research presented in this study demonstrates that new media has an influential utilization in shaping *Kintak* development in Malaysia due to its utilization functions. Views and expectations, as well as the utilization of new media, will be useful in highlighting communication needs and barriers in order to understand growth in a globalizing world.

Lerner's (1958) ideas of modernization for communication development and Katz, Blumer and Gurevitch's (1974) uses and gratifications, beside Bhabha's (1980) notion of hybridity as a sub-context of intercultural communication are the theories that underpin and falls for this study. Nonetheless, to address the theoretical framework, the Islamic approach and ideas shall be outlined.

These theories establish a viewpoint point, a perspective, and a collection of lenses through which the study seeks answers to the research questions, as well as a vantage point, a perspective, and a set of lenses through which the study seeks answers to the research questions.

Diagram 1: Theoretical/Conceptual Model of Study



Since this study is foregrounded on its broader theoretical legacy, the first viewpoint is explored in relation to the linked literature in order to acquire a full understanding of the varied views and arguments of the forerunners of communication for development theory. The evolution theories of development are explained, including modernization theory, dependency theory, participatory,

diffusion of innovations theory, globalization theory, glocalization, and scarves with Islam and new media.

The uses and gratifications strategy was used in this study to provide the best response as to why *Kintak* adopted new media, as it implies that people utilize media to gain specific gratifications. As a result, the goal of this research is to analyze the influencing elements that lead to the utilization of new media, as well as the challenges and restrictions that come with it. As a result, the substratum of uses and gratifications, as well as hybridity in the context of intercultural communication, highlighted in order to state the aspects of communication effect among *Kintak* as a third viewpoint.

In the end, this research used a communication model that ranged from basic communication to worldwide communication in the wake of globalization. Although each theoretical element is addressed separately and appears to be separate units, they occur almost simultaneously as the process progresses. In an intercultural environment, for example, a communicator or sender (*Kintak*) gets a concept in his or her head, which he or she subsequently turns (encodes) into a message based on Islamic fundamentals. Then, in a state of hybridity, he or she communicates this message to the receiver through personal signals and codes, with the help of globalized new media, in the context of uses and gratification (outsider). The message is subsequently decoded by the receiver, who reacts and sends feedback to the communicator based on his comprehension, which is dependent on his cultural position and conceptual network of knowledge.

1.9 Operational Definitions

Communication Technology - refers to the hardware, intelligent software, organizational structures, and social values by which individuals design, construct, and maintain communication systems and exchange information with other individuals. The broadest term linked to communication technology is “communication media.” Frequently, communication media have been divided into old media (written letters, memos, telephones, etc.) and new media (computer-mediated). In this study, communication technology puts focus on the utilization of new media, which covers all kinds of human communication involving the interactive electronic transmission of messages.

Globalization - a process the intangible unification of countries of the world to develop a global village in spite of the presence of physical barriers along geographical boundaries. In other words, the formation of a global village is a goal of globalization. In this study, globalization brings the meaning of interconnectedness in the digital age to address the utilization of new media in the global village as McLuhan’s (1964) proposition.

Glocalization - a combination of global and local is the adaptation of a product or service specifically to each locality or culture in which it is peddled. In some cases, it is referred to as internationalization. In this study, glocalization is conceived as localized of another cultures of utilization of new media in a local setting, the *Kintak* group.

Hybridity - refers to a relatively fixed and limited idea metaphor from biology that emerged in the postcolonial prophecy of globalization as cultural mixing in general does not help us explicitly account for the many different paths by which someone can come to embody a mix of eastern and western attributes, nor does it distinguish between people who have consciously sought to achieve a mixed or balanced identity and those who reflect it by accident. Since the *Kintak* tribe was previously left behind, hybridity refers to a blend of culture and utilization of new media in this study.

Intercultural Communication - refer an opportunity to bridge the gap between international and local in a globalizing world takes place when individuals influenced by different cultural communities negotiate shared meanings in interaction. The connotation of intercultural communication depends in part on what one considers a culture, and the definition of culture itself is quite contestable. In this study, intercultural communication refers to the exchanging of information via utilization of communication to address modernization as well as sustainable development in the *Kintak* group.

Islam - derived from the Arabic roots *Salema* (peace, purity, submission, and obedience), dates back to Adams' time and has been communicated to mankind through God's Prophets since Abraham, Moses, Jesus, and Muhammad. Islam signifies surrender to God's will and unquestioning allegiance to His rules in a religious sense. In this study, the meaning of Islam was used to address the *Kintak* group's utilization of new media as a substratum for Islamic fundamentalism.

Kintak - frequently written *Kintaq* are an indigenous (Orang Asli) people of Peninsular Malaysia who were originally known as Negrito or *Semang* and are divided into two subgroups: *Kintak Bong* and *Kintak Nakil*. Previously admitted from Betong in southern Thailand and later transferred to Sungai Kerumi in northern Gerik to Simpang Empat in Baling, Air Panas in Baling, Kubang Semang in Kroh, Gunung Kenderong (also known as Twin Peaks of Hulu Perak), and Tanah Hitam in Gerik. *Kintak* refers to an indigenous group living in Kampung Orang Asli Bukit Asu Gerik, Perak.

Media - refer to a channel of communication that serves many diverse functions, including print media and electronic media. Print media refers to newspapers and magazines, etc. Electronic media are usually referred to as broadcast media, or radio and television, including cable TV and the internet. In this study, “media” refers to an electronic medium in communication technology to address the utilization of new media.

Modernization - a term commonly used to denote the process of transformation of a society from a rural and agrarian condition to a secular, urban, and industrial one before reaching the peaks of development, or information society. By embracing development communication and hybridity substratum intercultural communication, this study looks at modernization in relation to the utilization of new media in the *Kintak* group to address development.

Muslim - sometimes called “*Moslem*,” this connotation refers to one who surrenders and submits to the laws of God (Allah) with the concept of oneness in Islam by reciting the words of *Syhadah* (there is no god but Allah, and Muhammad is the

messenger of Allah). In this study, “Muslim” generally refers to a person who follows the religion of Islam as well as its followers in the *Kintak* group.

New Media - a term used to describe everything related to the internet and the interaction of fact, the definition of new media changes on a daily basis and will continue to do so in the future. New media is constantly evolving and transforming. Most “new media” technologies are digital, with characteristics such as manipulation, networkability, density, compressibility, and interactivity. In this study, new media refers to interactive hardware, software, and applications used by the *Kintak* community to communicate.

Utilization - is a way of behaving that we learn in a given society and that is thought to be appropriate in a given during the course of a day, utilization of new media plays a variety of needs and expectations to various people, including education, communication, and development. This study focuses on the utilization of new media in the lives of *Kintak*.

1.10 Summary

All in all, communication technology, particularly new media, is the single most powerful driver of social change. Since modernization deals with social change from agrarian societies to industrial societies and, later, information societies, the technological perspective is critical. New media have had effect on society. Rather, it is our response to technology that drives change. Although new media is frequently recognized, it is rarely used for an extended period of time. New media allows for a more innovative society and widespread social change. As a result, there has been a

dramatic change over time that has evolved socially, industrially, and economically, and is summed up by the term modernization. Mobile phones, for example, have transformed the lives of millions of people worldwide. Aside from being a significant social and economic advancement, new media enables these more dependent societies to modernize despite internal conflicts or repressive governments, allowing them to reap the benefits of such technological advancements. As a direct consequence, media and communication technology, particularly new media, now play an important utilization in global village society. Without the advent of new media, society would not have progressed as far. Thus, media and communication technology in relation to new media exposure appears to primarily create a climate for social modernization rather than provide specific details about technological innovation. The knowledge, attitude, and behaviors that comprise a society's generally favorable mental set toward change constitute the climate for modernization.