

CHAPTER 4

ANALYSIS AND DISCUSSION DATA

4.1 INTRODUCTION

This chapter presents the analysis and research findings that have been collected from thematic interviews. The questions that have been asked include the practice of da'wah communication approaches among preachers towards Orang Asli. Structured interviews were arranged in NVivo 12 and then analyzed and presented thematically through words.

In total, 21 questions were arranged according to the objectives of the study. The questions were divided according to sections; (i) the type of communication da'wah towards Orang Asli (ii) the type of barrier communication (iii) the preparation of da'wah communication. The focus of the study findings for the interviews was produced through interviews with 9 respondents in the state of Selangor.

There are several types of communication da'wah used by preachers in carrying out da'wah to Orang Asli. Therefore, the interview questions that have been sketched are based on the objectives of the study. However, when the interviews were conducted, the respondents added their knowledge and experiences related to the research topic discussed. Therefore, it will harmonize the data that has been collected. Thus, the results of the data analysis for this study are presented below.

4.2 SUMMARY OF INFORMANT

Informant	Gender	Experience as Preacher (Years)	Area in Selangor	Kampung Orang Asli (KOA) Seliaan
1	Male	27	Hulu Selangor	-Bukit Manchong - Sungai Garing - Sungai Kelubi
2	Female	12	Sepang	- Kampung Jambu - Kampung Bakok - Kampung Sungai Melut - Kampung Kelingsing
3	Female	20	Gombak	-Bukit Lagong - Sungai Buloh
4	Female	5	Sepang	-Bukit Dugang -Bukit Unggul - Sungai Buah
5	Male	5	Hulu Selangor	-Kampung Pertak - Buloh Telor - Gerachi Jaya

6	Male	11	Kuala Langat	-Taman Desa Kemandol - Bukit Perah - Bukit Kecil
7	Male	11	Sepang	-Air Terentang - Bukit Damar - Bukit Baja
8	Male	4	Kuala Langat	- Tanjung Sepat - Sungai Bumbun - Tongkah - Morib
9	Male	6	Sepang	-Kolam Air Bangkong - Bukit Tampoi - Seberang Tasik

4.3 DATA ANALYSIS DISCUSSION

The data for the qualitative analysis was obtained from semi-structured interviews with 9 respondents from *Penggerak Masyarakat Orang Asli* (PMOA) at Selangor and Klang Valley. The data collection was analyzed for the emerging themes and subthemes and was supported verbatim from the interview transcripts. See Table 8, the unique experience of the preacher was explored in the data analysis. Part one of the data analysis findings addressed the following research objectives:

1. To identify the type of da'wah communication approaches by preachers toward Orang Asli.
2. To explore the barrier of communication towards Orang Asli
3. To identify the preparation of da'wah communication towards Orang Asli.

4.4 TYPE OF DA'WAH COMMUNICATION

Nine participants posed five questions related to the first objective of this study. These questions were intended to identify the types of da'wah communication employed by preachers to spread their message among the Orang Asli. The questions are (1) what is the method of *da'wah bil hal* (deeds) to be used in preaching to the Orang Asli, (2) what is the appropriate method of *da'wah bil Kitabah* (writing) used to the Orang Asli and (3) what is the method of *da'wah bil lisan* (word) appropriate to the Orang Asli?. The first three questions were focused on identifying the methods of *da'wah bil hal* (deeds), *da'wah bil kitabah* (writing), and *da'wah bil lisan* (word) used by preachers. Additionally, the fourth question sought to determine the most suitable da'wah approach utilized by preachers. The fifth and final question explored the participants' preference between two types of da'wah - individual or group da'wah - when preaching to the Orang Asli. These questions were aimed at addressing the first objective of this research, which was to identify the types of da'wah used by preachers to reach out to the Orang Asli.

4.4.1 DAKWAH BIL HAL

In this research, the researcher has identified that there are many forms of *da'wah bil hal* used by the *Penggerak* to spread the da'wah to Orang Asli. Among them, *Penggerak* organizes activities to help the Orang Asli by visiting their homes and helping them in

various aspects of their lives. Besides, *Penggerak* also often carries out activities such as sports or community service with the Orang Asli. There are also some *Penggerak* who uses the *surau* as a place to spread the teachings of Islam.

According to Samsul Munir Amin (2009), *da'wah bil hal* for a preacher need to develop infrastructure in an area such as meeting the needs of the community of people being preached or *mad'u*. Most of the respondents gave the view that they give a lot of assistance which is a way of preaching the *da'wah bil hal* to the Orang Asli.

Through the first question, the researcher found that 5 themes can be used to explain the *dakwah bil hal* that has been used by *Penggerak* throughout the *da'wah* to Orang Asli.

Among the suitable themes are: -

Coding	Themes
Cooperation with Orang Asli	
Help to light the burden of Orang Asli	Help each other
Help Orang Asli non-Muslim	
Help to grow the Orang Asli economy	
Help to build <i>surau</i>	
Help to solve the problem “ <i>Sekedudukan</i> ” among Orang Asli	
Emphasis On Education and Welfare	
Visit Orang Asli house's	
Carryout sports activities among Orang Asli	Activities with Orang Asli
Carryout community service with Orang Asli	
Make <i>Surau</i> an important place for Orang Asli Muslim	<i>Surau</i> is the center to spread Islam
Avoid using Islamic program names	
<i>Da'wah</i> takes a long time	More careful implementation
Target one house one Orang Asli Muslim	

Table 4.1

4.4.1.1 HELPING EACH OTHER

According to Abdullah Muhammad Zin and Padzal Hj. Mokhtar (2009), study focuses on the methodology of da'wah used by preachers when preaching to the Orang Asli community in Sungai Berua Hulu Langat. That research is concerned with the acceptance factors of the Orang Asli toward the Islamic religion that has been delivered by the preachers. In that research, they found that this community was attracted to Islam when they saw the good behavior of the preachers like helping each other, respect and affection shown to each other. They found that good values were portrayed by the preachers when communicating with them. Besides, the Orang Asli were treated as equal partners and as a brother. They were not underestimated. These people feel appreciated by outsiders in Malaysia.

According to Zikmal Fuad (2014), aspects of the *da'wah bil Hal* focus on various forms of preaching activities through education, politics, leadership, and community relations. Meanwhile, according to Samsul Munir Amin (2009), *da'wah bil hal* is developing infrastructure as an example of the construction of hospitals for the needs of the surrounding community in need of hospitalization.

1. COOPERATION WITH ORANG ASLI

Cooperation is one of the programs that can strengthen the relationship between Muslims and non-Muslims. This is because, the Orang Asli, in nature love helping each other and it allows Penggerak themselves to follow *gotong royong* program held by the Orang Asli

community. For instance, this community holds *gotong royong* to cook either for a wedding feast or for a program held by *Penggerak* at *surau*. Therefore, it is supported by Informant 5 and Informant 4 stating that *gotong royong* programs such as cooking are a program that is preferred by Orang Asli because this activity is carried together among them.

I choose da'wah bil hal, because it is a little easy, for example, we can do gotong royong together, do it directly or not, so we do it together, so they are aware. (Informant 5)

Ustazah likes to have cooking classes and gotong royong. When doing this gotong royong and cooking classes, does not involve only Muslims, but also non -Muslims. For example, during Hari Raya celebration, we cook. dishes like Nasi Daging. They have never tasted Nasi Daging. This activity is organized s just for fun and in conjunction with special festivals, like Eid al - Adha and Islamic holidays. So, they like it. (Informant 4)

According to the view of informant 3, when the Orang Asli hold feasts, such as wedding feasts, they will cook for the community regardless of Muslims and non-Muslims. This also means that there are non-halal foods served at the feast. Therefore, if there are outsiders who want to be involved in *gotong royong* to prepare a feast, they need to make sure that the dish is halal and clean of all impurities.

Some ask for help from me to cook, during gotong royong, and wedding So, I came to help as long as I did not eat non-halal food. They still serve non-halal food. For example, during the day they serve halal food, but at night some

dance, and get drunk until morning. That was surprising for me when I was first stationed here. In Pahang, they rarely socialize like this. When I was on duty at the Temerloh highway exit, they were probably from other tribes so no one socialized like that. I was there for 17 years. However, things are different here. I've been here for only 4 years, but these people listen to me whenever I talk (Informant 3).

2. REDUCE THE BURDEN OF ORANG ASLI

We already know that most of the villages of the Orang Asli in Malaysia are located in the rural area and some are located far from the city. There are also Orang Asli whose life depends on forest produce and what is around them to continue their daily lives. For the Orang Asli, living in the city is very hard because they do not have any experience in the city.

Informants were informed that they need to use money, energy, and time to help to lighten the burden of this Orang Asli. For instance, Informants 6 and 1, help the Orang Asli who was sick using their vehicles during working hours.

His wife wanted to deliver birth, so I took her by van to Kuala Kubu. Then the case of the drunk is the same as well. I took a woman who was about to deliver a baby to Kuala Kubu at midnight and waited there till 5 am I had no choice but to wait there as the husband was not able to come to the hospital as he did not have any transport. This is the sacrifice we had to make to gain their trust. (Informant 1)

Another instance is one of the Orang Asli children who fell sick and needed medical care. We acted as a middleman who help to interact with the authorities as these people would normally have difficulty expressing themselves. rs. As long as I work, I use this approach. (Informant 6)

Informant 8 also helped to fight for the right of building houses in the village for the Orang Asli who are Muslims. To obtain housing assistance provided by the Jabatan Agama Islam Selangor, that individual must be a Muslim, and that individual must also attend religious classes provided by JAIS.

So far, the reason why we deal a lot with Lembaga Zakat Selangor is that there is one of Mualaf who for many years said he asked for his house to be repaired, indeed his house is very old. Everything started at the beginning of 2019, As I first entered the house and I talked to the owner, "Auntie, I didn't promise anything, I could do my part to help you, but I would not make any promises. However, luck was with her and she got financial assistance to build a new house in mid-2019. She was very grateful and So, to this day she always says thank you. (Informant 8)

I also donated some clothes and money to them. The family is not Muslim. , after that, they started approaching me and thanking me. Alhamdulillah, now they are starting to get close and not shy. I have been here in Bukit Bangkong for almost 5 years. (Informant 7)

What was informed by Informant 3 is that JAKIM provides allowances to Orang Asli who are Muslims if he participates in religious classes conducted. These classes are held to

improve their knowledge of Islam and at the same time, they also can get adequate allowances to support their livelihood. With an allowance of RM50 a day, they can cover their daily needs. In this class, *Penggerak* also helped by cooking for those who attended religious classes. There may be a handful of Orang Asli communities who are present because they want to get money but if viewed from the vast perspective, the objective of *Penggerak* to impart knowledge to Orang Asli is achieved.

If zakat, PDM class (Pusat Da'wah Mmuallaf) he changes to effective da'wah, so the allowance is paid RM50 once a day, so many Orang Asli will attend, before this I used to teach for free and only provide food. If the zakat class is organized, there are many turn up, around 30 people, because they are told to study and will continue to sign the attendance. They were able to get around RM600 to RM650 a month by attending the class. They get knowledge, as well as money. (Informant 3)

Penggerak from JAKIM also has their own family lives. But they feel it has become an obligation to help the Orang Asli regardless of time even if they have to use their own money. This makes *Penggerak* perceived as a place for people to complain about their fate and they are more comfortable communicating with Orang Asli

3. HELPING NON -MUSLIMS

To attract more non-Muslim Orang Asli to embrace Islam, many *Penggerak* uses the approach of involving non-Muslim Orang Asli to participate in the programs held. This action can be seen by Informant 2 which she used to invite non-Muslim Orang Asli to help clean the *surau* together.

When we do gotong-royong to clean the surau, there are also non -Muslims who help. (Informant 2)

Sometimes there are also problems with food. We know that non -Muslims are free to choose their food. They are free to eat forbidden food like pork. This, on the other hand, has become a setback as it creates the mindset of this *Orang Asli* that Islam is disgusting towards them, but according to Informant 4, the *Orang Asli* in the village under his supervision uses different pots when cooking to avoid disputes on the cleanliness of the utensil used while cooking.

Because when we do this, it is mixed and not focused on Islam only. Non -Muslims also came. For sport programs, gotong royong, cooking for non -Muslims. The experience that the ustazah made, the ustazah made a talk that Non -Muslims did not come. Orang Asli Muslim also came slightly. We want to emphasize Islam to better understand, but at the same time, we also want to attract non -Muslims to come. So ustazah prefer a mixed program, da'wah Bil Hal can attract non -Muslims to come and attend. (Informant 4)

The program held by *Penggerak* must involve the Muslims and Non-Muslim *Orang Asli* to avoid the gap between them. The Muslim *Orang Asli* need to set a good example to the non -Muslims. It is easier to attract the non-Muslim *Orang Asli* to embrace Islam by watching good deeds done by the Muslim *Orang Asli*. Therefore, these Muslim *Orang Asli* should avoid doing actions opposing to religion such as drinking alcohol and eating pork.

4. HELPING TO BUILD SURAU

Surau or Mosque is a symbol of Islam. If you want to see Muslims united, then *Surau* is a place for them to carry out activities. This is because, *Surau* is a place for meetings, a place for dealings, and a place to give help among others. What Informant 8 said was to defend the rights of the Orang Asli to maintain the *surau* in the village under his supervision. This is because it will cause little concern and worry among Orang Asli if one day their grandchildren claim the right toward the *surau*'s land if it is not properly documented.

In Tongkah, the Orang Asli surau does not have a land grant. Initially, we have discussed and talked about the idea of building the surau. However, since the status of the land proposed for the surau is unclear, we must get approval from the Tok Batin. The Tok Batin informed the Ustaz to have a black-and-white agreement first before building the surau as he worried about the disputes among his descendant which might happen after he passes on. (Informant 8)

Therefore, Informant 8 acts appropriately by creating a two-way agreement between the landlord and the villagers to avoid misunderstandings and land rights disputes in the future.

4. HELPING THE ORANG ASLI ECONOMY

To effectively spread our message, we must explore various approaches to engage our da'wah targets and pique their interest in what we are conveying. Informant 3 has utilized trading as a means to establish connections with the Orang Asli and assist them in acquiring their daily needs. By building a strong bond between Penggerak and the Orang Asli, it becomes easier to carry out da'wah activities within the village.

If it's f handicraft, we ask them to make it and we will commercialize it. For example, they make s bracelets or soap. There are three types of soap that they make on their own namely green pandan, and strawberry and here there are individuals who come to teach them how to make soap. Now, thank God, the soap can be commercialized. (Informant 3)

As we know, the Orang Asli villages in Malaysia are mainly located in the forest interior and have abundant forest resources. Some Orang Asli is skilled in making handicrafts, which can serve as a source of income. Informant 3 saw the potential to help the Orang Asli by selling their products to outsiders. For instance, Informant 3 sold Orang Asli-produced soaps and handicrafts to his colleagues at work and returned the money to the Orang Asli community.

5. SOLVING PROBLEM “SEKEDUDUKAN” ORANG ASLI

The majority of Orang Asli have a limited understanding of Islam and may not live their lives according to the principles of the religion. Therefore, it is the responsibility of Penggerak to provide guidance and education to the Orang Asli. According to Informants 3 and 6, instead of punishing the Orang Asli for their wrongdoings, they prefer to resolve issues through warnings and cooperation, especially in matters related to proximity (cohabitation).

I got many cases of khalwat (cohabitation). We warned them not to do it. But they still did it anyway. So, we arrested them and legally marry them and close the case. Then the woman found another man though she was still

married. She left her old husband. So, we had to open another file. We've been dealing with the same person many times. But we had to persevere and be gentle with them to make them embrace the religion. (Informant 6)

We are currently busy arranging the Orang Asli marriage. In Gombak, there are now 18 new couples who are getting married. JAKIM, zakat, and JAIS are trying to solve the problem of cohabitation, and no guardians, and some of them want to get married but are banned from getting married. So they will channel financial assistance to Penggerak to manage and solve all these problems. If the couple are non-Muslims and Islam, we will convert these non-Muslims to Islam first. If they do not want to convert to Islam, they are not allowed to marry one another however, the process was not easy and sometimes I had to scare them by threatening them to report to the police and religious officers. This Orang Asli knew when they are arrested, they will be prosecuted. And when charged they will have to pay a fine. So they are scared. (informant 3)

6. EMPHASIS ON EDUCATION AND WELFARE

Education and welfare are two different but complementary aspects. The children of the Orang Asli will not be motivated to pursue education if their welfare is not taken care of properly. It is essential to ensure that the children of the Orang Asli receive proper education and welfare, which includes providing necessary school equipment. Informant 3 emphasizes the importance of prioritizing the education and welfare of the Orang Asli children as well as the welfare of the elderly.

We should emphasize to them that their children should have an education. For adults and the elderly, we emphasize the aspect of welfare because most of the Orang Asli do not go to school. We have to take care of their welfare because they are poor, with such an approach, I hope they will change. If we do not emphasize the aspects of education and virtue, they will not change. (Informant

3)

This study would like to emphasize that the education of the Orang Asli needs to be prioritized and this is in line with Doris (2012) education and career are two things that are closely related to the standard or quality of life of a society (Doris et al., 2012). It is often a measure to assess the level of progress in a society. The government also places the quality of education provided as a benchmark for progress in developing the country, in addition to producing a competitive, far-sighted, scientific, and progressive society. According to Ma'rof et al. (2008), the need for education whether formal or informal is a pillar of the lives of every section of society today. Through education, it can lead people to enjoy a higher civilization and enjoy a more systematic life process (Norazri, 2015).

4.4.1.2 CARRYING OUT ACTIVITIES WITH ORANG ASLI

As it is widely known, many Orang Asli villages in Malaysia are located in rural areas, where they are close to natural resources such as rivers, seas, and forests. They have honed their skills in gathering forest resources such as rattan and other forest products. Therefore, Informants 8 and 5 suggest that engaging in activities that pique the interest of the Orang Asli, such as going to the sea or forest with them, can enhance the relationship between Penggerak and the Orang Asli.

Every action done is based on the situation at that time. If we see the person is doing something, we would approach and have a friendly chat with that person. t. So this is how we want to be close to the Orang Asli. (Informant 5)

Most sea activities involve fishing. Orang Asli in Bumbum and Tanjung Sepat love to make handicrafts. On the other hand, the Orang Asli in Tongkah loves going to the sea. These Orang Asli make their carving by using wood from the forest. If you've ever been to Bumbum, we have organized a sports tournament like Takraw and we booked the trophy from the Orang Asli. The cup in the form of a Takraw ball is crafted by the Orang Asli .. (Informant 8)

In addition, Informant 8 also took the opportunity to apply the Islamic way of life. For instance, the Orang Asli is taught how to perform prayers in the forest or the middle of the sea. By doing this, the Orang Asli can relate to Islam in their lives. He wanted to apply that Islam is a simple religion and a religion that adheres to its teachings such as the obligation to perform the 5 *fardhu* prayers.

My first example, I prefer Kg. Tongkang is the main village. I see that the community there is e fishermen. So how do I want to approach them, to be attracted to Islam? So their main activity is fishing. One day I promised to go to the sea with them. While in the middle of the sea, I taught them to pray on a boat. If they say "If it's at Ustaz's house, can we can perform prayer at home, we have pipe and we can pray, right?" But we want to make them aware that in Islam, even on a boat, we can pray. So, once we know that person, it is easier to attract him/her (Informant 8).

1. VISIT ORANG ASLI HOUSE'S

According to most informants, the method of visiting the Orang Asli is the most effective way to conduct da'wah. Informant 3 emphasized that visiting can make Penggerak more friendly with the Orang Asli. However, the Orang Asli's untidy appearance and smell can sometimes cause disgust towards them. Therefore, Informant 3 suggested creating a human touch to avoid such disgust. Informant 2 also mentioned that the Orang Asli rarely care about cleanliness in their daily lives, so some of them may think that Penggerak is disgusted towards them. Thus, Penggerak should also take care of the hygiene aspect for the Orang Asli and teach them about cleanliness and hygiene to create awareness of this aspect.

For Orang Asli who are Muslims, I hold fardhu ain classes. Apart from that, I also visited from house to house, holding gotong royong such as cleaning the surau. For non-Muslim Orang Asli, we go from house to house and had a chat. Things like this don't have to be too formal so that they are not scared to cooperate with us. Take the approach by talking to them while asking about their well-being, their jobs, and what they ate on that day, and don't invite things that could touch their sensitivities. Orang Asli in my place is from the Temuan tribe and so far the Temuan tribe has not interfered yet. (Informant 3)

Informants 6, 9, and 3 suggested that attending Orang Asli gatherings, such as weddings, funerals, and communal work projects, can strengthen the relationship between Penggerak and the community. By participating in these events, Penggerak can learn about the Orang Asli's way of life and culture. This also provides an opportunity to showcase the uniqueness of the Orang Asli's culture to the outside community. As a result, outsiders can develop an

appreciation for the Orang Asli's traditions and be motivated to participate in their activities.

For example, if death occurs either for Muslims or non -Muslims. The focus on non -Muslims is by visiting the family of the deceased. Such action has a great impact on the family. The deceased family will always remember this action. When visiting non -Muslims, we respect their customs and ways of life, hence, they like it. Although we are outsiders who bring Islam, when we do it that way, they can accept us. unlike other people who bring Islam but only visit once in a while, these Orang Asli could not accept them easily. When we always visit and sit with them, for example, during a wedding party which was held for two days and one night, we would visit and greet them. (Informant 6)

It is a must to attend their wedding feast, be it Muslim or non -Muslim. Secondly, if any members are sick, or anything happens in the village either night or day, we must visit. For instance, if there is a death in the village or a member of the community is sick in the hospital, we have to visit. This ensures that they remember us and it is easy to meet them later (Informant 9)

For non -Muslims, they can accept us in our way of trading, house-to-house visits, and more to the billah. The process is easier when all of them are Muslim as we can do the preaching in Surau and tell the right things. However, in reality, there is a mixed audience among the non -Muslims, so we have to use different methods. When making a big Islamic program and

inviting tok batin, he will come. For instance, for a funeral course program for relatives, the Tok Batin will come as well, and Tok Batin will also attend a program from the religious and zakat office. Although he is still not a Muslim, he is still giving his cooperation, thank God. Ustazah is still preaching and inviting him to convert to Islam and his wife somehow has shown a great interest wish to embrace Islam. The wife always buys clothes sold the ustazah and persuaded ustazah to tell her husband about her intention on embracing Islam. (Informant 3)

Visiting the Orang Asli is a widely-used method by most informants to establish a better relationship with their da'wah target. Informant 6 emphasizes the importance of conducting visiting activities on a regular and periodic basis, as the Orang Asli are in great need of constant advice and guidance.

2. CARRYING OUT SPORTS ACTIVITIES WITH ORANG ASLI

The sports arena is considered to be a platform that can still foster unity among different races. This is not just a mere rhetoric for the Orang Asli, but a reality that has been observed. Despite coming from different religions, the sports activities they engage in can unite them and make them forget their differences in terms of religion, particularly between Islam and non-Islam.

Another method of da'wah approach for Orang Asli is through sports. They have takraw and futsal matches. We will invite all residents and residents from the next village to participate. Here we can see that even though they are of different

religions, their relationship remains close. Regardless Muslims or not, they are all close and mingle around freely. Before I came to this Orang Asli village, they banned me from entering their village first, now and forever. (Informant 9).

Informant 9 shared that among the sports that highly interest the Orang Asli community are Takraw and futsal. As a *Penggerak*, Informant 9 often invites the villagers to participate in sports activities that are organized. It has been observed that the villagers are more willing to participate when the program includes sports activities. Despite being criticized by the villagers, when it comes to sports activities, the Orang Asli have shown good cooperation and participation.

3. COMMUNITY SERVICE PROGRAMS WITH ORANG ASLI

Informant 3 recommends organizing community programs with the Orang Asli for the wider community, particularly the Malay community, as it serves to raise awareness and eliminate negative perceptions towards the Orang Asli. It is important to avoid making generalized judgments and assumptions about the Orang Asli based on the actions of a few individuals.

Some Malays have a negative opinion of Orang Asli. So we created a program with the Malay community. Give exposure to the Malay so they do not have a bad perception of the Orang Asli. Community programs. Sometimes we call mobile health clinics in the Orang Asli village and invite all the people in that village to do medical check-ups. (Informant 3)

4.4.1.3 MAKE SURAU AN IMPORTANT PLACE FOR ORANG ASLI WHO ARE MUSLIMS

Datuk Daud Abdul Rahman (2021) suggested that the villagers devise a more efficient system and strategy to make the house of worship a center of knowledge. “Villagers should be more creative and innovative to think of any system or strategy to encourage the use of surau and mosques as centers of knowledge.” This effort is important to provide a foundation in producing a successful Muslim community in worldly knowledge and *ukhrawi* at the same time avoids moral and identity damage which is seen as increasingly worrying nowadays,” he said.

However, various methods have been used by Informants 3 and 8 to ensure that the *surau* in their village is lively with religious programs. For example, Informant 8 stressed that the sustainability and liveliness of the *surau* depend on Orang Asli because *Surau Orang Asli* belongs to the Orang Asli and not the religious office or the welfare department of Orang Asli. Thus, if the *surau* is not managed properly, it causes the *surau* to be gloomy and dirty.

If the Surau is in good condition but Orang Asli does not want to come to perform the prayer, it is a waste. If the Malays, we can always tell them to Imarah Surau, because Surau is our home for Muslims. But for the Orang Asli, we cannot directly talk to them in such a way we talk to the Malays., as these Orang Asli compare the Islamic approach which is different from Christianity as in Christianity there are trial periods of practices before one embraces Christianity. This Orang Asli claims that Surau is their home,

therefore no one can stop them from going to their home, because it's our house. (Informant 8)

And according to Informant 3 conducting religious classes or religious talks at the surau for Orang Asli. As informed by informant 3:

When I organize a religion class for Orang Asli, I will provide food and drink. We have dry foods provided by JAKIM. For example, tonight I bring fried rice vermicelli to the surau. I make classes, I call Orang Asli to eat. In addition, I also share items that we have like books for them to take back home. They would go home and when their mother told them to eat, they would tell me they were full because I gave them food. So, Orang Asli, especially mothers, will be easily sensitive and touched when we do a good deed for their children, that way they will come to the surau and say they want to embrace Islam. That is the way I preach. Wherever I am, alhamdulillah, I am well accepted by the Orang Asli and many have converted to Islam because they see our way. (Informant 3)

And informant 3 also gave food to the Orang Asli who attended his religious class. In this way, he was able to attract the interest of Orang Asli to attend the religious classes that he organized. As stated by Informant 3:

Not many Orang Asli attended classes held in the afternoon as they had to work. Therefore, the preacher had to take classes at night from Maghrib to Isyak, to attract more people joining the class. Classes at night were, sometimes attended by 10 to 20 people. this is an unexpected situation. If the religious office or JAKIM organizes a large-scale program, then many will attend. If we

do regular classes 3 times a week, not many people would attend. (Informant

3)

As informed by the informant above, Penggerak has to help enliven the *surau* in their village and needs to ensure that the presence of *Muslim Orang Asli* in the *surau* is large during the 5 prayer times. And it is also necessary to carry out religious activities such as *Fardu Ain* class, religious class, and Al-Quran recitation in the *surau* so that the *surau* looks lively and always filled with villagers.

4.4.1.5 MORE CAREFUL IMPLEMENTATION

Islam is a treatise religion. *Da'wah* and *tarbiah* usually go hand in hand. *Da'wah* gives a spark to the heart and mind so that a change toward nature occurs. Doing *da'wah* and *tarbiah* requires a proper method. The Qur'an provides the basis of guidance as revealed in *Surah and Nahl*: 125. "Call to the way of your Lord with wisdom, set a good example and when arguing use the best argument" *Da'wah* guidelines provide the basis of balance. It not only connects *da'wah* with wisdom (*hikmah*) as a means but also with a good example in characteristics as a source of guidance. *Da'wah* also involves thought and argument. *Mad'u* or target needs to be convinced with an argument because, with the best arguments, it can bring awareness and realization to people.

1. AVOID USING ISLAMIC PROGRAM NAMES

The program's name plays a significant role in attracting participants. While a religious or Islamic name may attract some, it may not be effective in attracting Orang Asli. Using words like "DA'WAH" in banners or buntings may even scare them away. Informant 6 suggests avoiding Islamic words when naming a program. This is because Orang Asli may

perceive Islamic activities as attempts to force them to convert to Islam. Hence, it is important to use non-threatening and non-religious names to encourage Orang Asli's participation in the program.

Alhamdulillah, so far when we organize a program there is no resistance as we carefully choose the name of the program. For example, the name of the program is 'Ziarah Dakwah'. The use of the word dakwah makes Orang Asli think they must be Muslim. However, these Orang Asli did join when 'Ziarah Dakwah' was organized by the religious office, in a program that we organized in Bukit Perah, whole people in the village came and joined the program. At that time, the event was organized by Islam. They know that Islam is a religious institution, but they still come to celebrate. But the content of the program was changed and not focusing only on religious matters. Instead, we do karaoke, nasyid, and painting.
(Informant 6)

2. DAKWAH TAKES A LONG TIME

Informant 2 emphasizes that there is no easy way to achieve success in da'wah. It requires following the proper procedures and methods. When preaching to the Orang Asli, we need to approach them with kindness and consideration for their preferences. For example, we need to learn what they enjoy and what they don't like. Therefore, it is crucial for us to continuously educate ourselves and gain more knowledge to ensure that our da'wah efforts towards the Orang Asli are more effective.

Preaching the Orang Asli takes a long time. We also need to always ask them to embrace Islam so that Orang Asli messes with us. Sometimes they dislike us but we have never given up on preaching them. They are free to feel angry as long as they do not hurt us and want to be angry, he can be angry as long as he doesn't hit. (Informant 2).

3. TARGET ONE HOUSE OF A MUSLIM ORANG ASLI

Each *Penggerak* has its approach to make their da'wah more effective. For example, informant 6 ensures that at least one member of the Orang Asli family becomes a Muslim. This way, the family will not reject *Penggerak's* visits to their house as *Penggerak's* intention is to ensure that the Muslim family member can influence and spread Islam to other family members.

My target for one village is to embrace Islam. In the past, every house does not have a Muslim Orang Asli. When I go to the village, I'll look at them though they don't like it. But now every house begins to have a Muslim. So, people can't condemn Islam. I've reached my target to have a Muslim in every house. So I think it's an advantage when every house has Muslims so it's easy for me to attract them to Islam (informant 6)

4.4.1.7 ESTABLISHING A HARMONIOUS DIALOGUE BETWEEN MUSLIM AND NON -MUSLIM

Religious dialogue is an effective mechanism for creating racial and religious unity. After 2001 was declared as the year of dialogue, this approach began to be widely accepted. As a result, a series of dialogues between civilization and religion happened. Although initially, it was rigid and cautious, now it is evolving in a more positive direction in creating understanding and at the same time minimizing conflict (Mohd Anuar Ramli, 2011).

Hajj Ayub in Sarawak who has a big position in the Christian organization, has converted to Islam. I took him to this village. I mean, I want the Christians to have a harmonious dialogue. However, the Orang Asli (Christian) of this village do not have the guts. I made it clear that we are not forcing them to embrace Islam, we wish to clear the misunderstanding of Christians' perception of Islam.
(informant 1)

Creating something foreign such as religious dialogue between different religions is very difficult to carry out among Orang Asli. This is because it is perceived as they want to create misunderstanding among the Orang Asli villagers. However, informant 1 has a different perception as he expressed his intention to organize the dialogue but unfortunately, his intention did not get a good response among the non -Muslim Orang Asli.

4.4.2 DAKWAH BIL KITABAH

During the implementation of da'wah bil Qalam, the researchers have identified several key aspects that Penggerak focuses on to effectively convey their message to the Orang

Asli community. As a result, the researchers have categorized da'wah bil Qalam as a form of written da'wah, as shown in the figure below.

Coding	Themes
Using Whatsapp Application	Select simple words and easy to understand
Teaching aids	
Teach simple Arabic words	

Table 4.2

1. USING THE WHATSAPP APPLICATION

According to Noradilah Abdul Wahab (2019), the explosion of communication technology especially in social media today has become a new phenomenon among the world community. The use of social media has become a very popular method in line with modern technology. Therefore, preachers also need to keep pace with the changes that have taken place so that they will not be left behind. *Wasilah da'wah* in Islam does not only focus on one specific way. Therefore, the focus of this study is to see the role of social media as a medium of preaching following current needs.

Orang Asli can use whatsapp. What kind of line problem is there? Ustaz himself, teach them through WhatsApp, what kind of delivery, in terms of conveying something, we make writings in Whatsapp group, for example, today, let's donate? (Informant 5)

Through WhatsApp, we also want to have a response from Orang Asli. If I can get a response from Orang Asli, that's already enough for me. Like if

I want to order food for an event, I want a response from them about attendance. For example, we opened 80 Muslim Orang Asli to attend the ceremony at the surau but the response was only 40 people. So, we will order 50 packs of food only to avoid food wastage (informant 2)

Nowadays, they already have a Whatsapp group. So I have created a Whatsapp group of Jemaah surau only for Muslims. In this group, I will share all the information I got. From what I send, they will read. (Informant 7)

(For WhatsApp during the PKP period, the 3rd month of PKP during the day, I can't face it, I can't in this way, that time is the method I want to use, after that we said we made the last video show, we asked what people can comment from the video) During the first 3 months of movement control order made by the government due to Covid-19 pandemic, I faced hardship to deliver my Da'wah. However, I resorted to producing videos and studied the feedback given by others (informant 8)

We also disseminate information and notifications to the villagers regarding help from NGOs or any sponsorship from the MPs via WhatsApp. Hence, the information reached the villagers more quickly., if we make a promise to them, we do not break the promise (informant 9)

So Ustazah set up a Whatsapp surau group. In this group, we share important notes. such as during the fasting month, we include the advantages of fasting. We got responses though not all. As for ustazah, she

feels the Orang Asli don't read much. If we send long messages, the Orang Asli will not read it, therefore, we have to change to a note form. However, this method is considered ineffective as it only reaches the young one, it fails to reach people above 40's. (Informant 4)

In Malaysia, one of the communication channels commonly used is Whatsapp. This application enables individuals to send direct messages to one another, without the need to create a group. Informants have utilized this platform to disseminate information to the Orang Asli community, such as surau or religious activities. Some informants, including 4, 5, 3, 8, and 9, also use Whatsapp groups to offer advice and warnings to the Orang Asli. Despite this, there are instances where Orang Asli may ignore the messages sent by the Penggerak via Whatsapp.

2. TEACHING AIDS

Teaching the Orang Asli can be a challenging task that requires creativity and innovation. Informant 5 has adopted a unique approach to make learning more enjoyable and engaging for Orang Asli children by utilizing tools such as Microsoft PowerPoint and videos.

If I teach, I will write for them to read. If not, I will show you the PowerPoint. We will show a video to Orang Asli. For example, if they are children, they will be shown videos like Upin Ipin movies, which have good values. After each video session, we will make an explanation and relate it to Islamic teaching. This makes the parents follow, and enjoy it too. (Informant 5)

3. TEACHING SIMPLE ARABIC WORDS

The choice of language can significantly impact the effectiveness of teaching the Orang Asli. Arabic, in particular, is a foreign language to them, and even though it is used in prayer, the meaning of each recitation is difficult for them to comprehend. Informant 3 suggests using simple and short Arabic sentences such as *kalimah shahadah*, *assalamualaikum*, and *bismillahirrohmanirrohim* to make it easier for them to understand. He even advises the newly converted Orang Asli to paste these sentences in their homes.

When I teach fardhu ain class, I like to write the word kalimah shahadah and put the meaning of Syahadah on the whiteboard or manila card and put it on the wall, Sometimes I write assalamualaikum or bismillahirrohmanirrohim. Everyone must write it on paper and put it in their own home. Sometimes it is not beautiful calligraphy, but for Orang Asli, it is like an appreciation for them. (Informant 3)

4.4.3 DAKWAH BIL LISAN

In the advancement of Malaysia today, every citizen is not spared from the communication process. Communication is something that is owned individually. There are many forms of communication available, one of which is Da'wah Communication. Da'wah communication is all forms of communication-related to calling to the path of Allah SWT or a form of inviting to do good and leave the bad ones. Da'wah communication is done to achieve a goal, which is to make people *amar ma'ruf nahi munkar*. Thus, the purpose of the desired da'wah communication can be achieved.

In this research, the researcher has placed oral presentation as an appropriate theme for *da'wah bil Lisan*. Based on the table below: -

Coding	Themes
Using Soft language	Delivery by <i>lisan</i>
Conducting courses to learn the Orang Asli language	
Invite speaker among <i>Penggerak</i>	
Be honest when speaking	
Speak prudently	

Table 4.3

1. USING SOFT LANGUAGE

Some people advocate for a strict approach in reprimanding actions that are deemed to violate the boundaries of religion, while others prefer a softer approach to *da'wah* that is more tolerant and avoids embarrassing individuals. Informants 5 and 9 argue that due to the high sensitivity of Orang Asli, it is important to use soft and easy-to-understand language when preaching to them. Using strict language may cause them to think that the preacher is angry with them, which could lead to long-lasting resentment. Therefore, it is necessary to be careful in every word when preaching to Orang Asli to avoid misunderstandings.

We will use soft language, which is understood by them, even though they are not very good at speaking Malay, they still can understand our language, so I use simple language. They won't mock me, because he is Orang Asli. The Orang Asli language is very hard. They often

misunderstood outsiders upon first encounter, however, after a while, they would feel much more comfortable with that person. (informant 5)

An example of soft language used is by calling them mamak. Start a conversation by asking them, So, where are you going? Have you already eaten? if you meet them at their house compound. But if we are rude to him, he will feel it. So, this language needs to be taken seriously. There was one instance where I was angry in class and as a result, these people refused to attend my class after that. I had to persuade them (informant 9)

2. CONDUCTING COURSES TO LEARN THE ORANG ASLI LANGUAGE

Encouraging and attracting the Orang Asli to learn about Islam is a challenging task and requires effort. Various methods have been implemented to spark their interest in Islam. For example, informant 3 shared that Majlis Agama Islam Selangor (MAIS) organized a "Kursus Pemantapan Akidah" for the Orang Asli at a hotel to create a comfortable atmosphere for them.

Da'wah courses, practical training classes on prayer and religion and we have practical theory. For me, if Dakwah bil Lisan is preached, it is also good for Orang Asli in the village. We as Penggerak must have Dakwah bil Lisan. Because the Orang Asli will look at us and other Muslims. Normally we will gather them in a place and hold a religious talk. We also organized another religious course appropriate for them like the funeral course. Now Alhamdulillah, in my place, they can take care of themselves. (Informant 3)

3. INVITING SPEAKERS FROM PENGGERAK

Inviting Orang Asli to attend knowledge gatherings is a challenging task, let alone inviting them to outdoor talk programs where they may not understand the content. High-level understanding is not suitable for the Orang Asli, so informant 4 adopted a specific approach by inviting preachers from among Penggerak who understand the best way to deliver da'wah to the Orang Asli. They use simple language that is easy for the Orang Asli to comprehend, as they have a limited understanding of Islam.

A talk was held inviting only the preacher among Penggerak as these preachers know how to address the matter suitable to the Orang Asli level of understanding. The preachers use simple language which is understandable by the Orang Asli. This is the reason why the Penggerak in the same area is chosen to handle the talk, Sungai Buah surau is lively because there are many people here who perform prayers at Surau. There are times when many turn up unexpectedly during a religious program and, the food is not enough. On a normal day, no one comes. Maybe some of them go to the Malay Mosque to pray or maybe, some of them work so they don't come to the surau for 5 o'clock prayers. They won't come to surau unless there is a class. (informant 4)

4. BE HONEST WHEN SPEAKING

Sometimes, Orang Asli tends to twist our words, so we need to be cautious and use gentle language. However, being too gentle may lead to being taken for granted. Informant 2 has decided to be straightforward and honest when speaking to the Orang Asli. The aim is to ensure that the message is understood and not distorted.

I'm not a soft-spoken person, I'm kind of honest so it's easy to understand, but I hope no one is hurt by my word though because I don't intend to fight, I just want it to be easy to understand. But there are still those who are confused with what I said. I said not to go to the mosque and so on. I'm a truthful person who will say the truth if I am unhappy with someone.

(informant 2)

5. SPEAK PRUDENTLY

In *surah, An-Nahl* verse 125 Allah SWT has reminded in a word that means: "Call (all people) to the way of your Lord with wisdom and good teaching (wise) and argue with them in a good way". In the effort of da'wah, we must speak wisely to ensure that our target of da'wah can accept what we want to convey. Informant 7 reminds us to always organize every word that comes out of our mouths to avoid the Orang Asli feeling offended by us. This is because, when they are offended, they will stop talking to us

For me, with Orang Asli, we have to talk prudently. Sometimes their hearts are very sensitive t they avoid talking about sensitive issues with us. For example, we seem to insult or ridicule them. We have to be careful with the way we talk to them. If they are sensitive or irritated, they will never talk to us (informant 7)

4.5 THE BARRIER OF COMMUNICATION TOWARDS ORANG ASLI

Six questions were posed to the respondents to address the second objective of the study, which aimed to identify obstacles and challenges in implementing da'wah communication. The questions asked are (1) what are barriers or challenges faced by the preacher when performing *dakwah bil hal* and (2) what are the barrier or challenges faced by the preacher when performing *dakwah bil qalam* and (3) what are the barriers or challenges faced by the preacher when performing *Dakwah bil lisan*. The first three questions aim to determine if preachers face any challenges or obstacles when conducting communication and preaching to the Orang Asli. Additionally, other questions seek to provide answers to this inquiry. The next question preacher asked was (4) whether there is a negative perception shown by the Malays and (5) whether there are other religions such as the Christian movement so that it is difficult to spread Islam.

This question aims to determine if there are external threats that may hinder preachers from carrying out dakwah efforts. In their pursuit of dakwah towards the Orang Asli community, Penggerak faces various challenges and barriers. However, these obstacles do not deter them from continuing their efforts. Collaborating to address these challenges will enhance the effectiveness of future dakwah efforts.

According to Asmadi Bin Abdul Rahman (2020), preachers also sometimes face physical threats from Orang Asli who do not like Islam. There was an incident at *Pos Satak* of a preacher being chased by Orang Asli with pig leg bones. Usually, such incidents occur because the Orang Asli community there has a bad history with the Malay community such as marrying the daughter of Orang Asli and then neglecting the responsible as a husband.

As stated by Asmadi Bin Abdul Rahman (2020), preachers may encounter physical danger from Orang Asli individuals who hold animosity towards Islam. An occurrence took place at Pos Satak where a preacher was pursued by Orang Asli wielding pig leg bones. Typically, these events happen due to the poor history between the Malay and Orang Asli communities, such as instances where Malay individuals have married Orang Asli women but failed to fulfill their responsibilities as husbands.

4.5.1 BARRIER AND CHALLENGES OF DAKWAH BIL HAL

According to Mohd Amin Abdul Rahim (2010), two reasons cause the target to reject the call of dakwah delivered to them, namely the background of the target and the attitude and personal characteristics of the target towards dakwah. In the context of the target attitude, some things that cause them not to accept the da'wah, that is, there is a conflict between the message with the values, attitudes, and beliefs of the target (apathy) and skepticism towards the message delivery by the preacher. This is because they think that the message delivered does not touch on their needs and interests.

Preaching the Orang Asli has its challenges. Through this study, *Penggerak* has their own experience when their da'wah is not accepted by Orang Asli such as they are being insulted and so on.

In this study, the informant has stated that there are several things related to the barrier and challenges regarding the *da'wah bil hal*. Therefore, the researcher has made 4 themes about the barrier and challenges of *da'wah bil hal*:-

Coding	Themes
Lacking financial resources <i>Penggerak</i> were blamed by Orang Asli for not helping Bewitched by black magic The program did not get a response from Orang Asli	Preacher Limitation
Family members of the preacher did not like living in the Orang Asli Area JAKOA is less helpful to <i>Penggerak</i>	
Outsiders interfered in da'wah business Promises are not kept by outsiders	Outside interference
Convert Islam become Malay Islam and Non-Muslim same	Islam is described as a problem by Orang Asli
Orang Asli is not good at dealing	Orang Asli Issues

Table 4.4

4.5.1.1. PREACHER'S LIMITATION

According to Hood Salleh (1991) that preachers contribute to the failure of da'wah to Orang Asli, mainly from four aspects i.e. preachers are less equipped with basic information about their career, preachers have low motivation to recognize their target which causes them to lack perseverance to carry out dakwah activities, dakwah efforts are not supported and assisted by the activities of the neighborhood community especially from the Malays who mostly do things that can be categorized as anti-social towards the target and dakwah less prepared from the aspect of personality management who often display an arrogant image.

When *Penggerak* themselves do not get the expected help then the work of da'wah will be disrupted and the da'wah they want to convey will be stunted.

1. LACK OF FINANCIAL RESOURCES

Informant 4 highlighted that insufficient financial resources hinder the education of Orang Asli children. Without financial means, many Orang Asli children are forced to drop out of school, resulting in a low completion rate of secondary education among the Orang Asli community.

They go to school in Desa Putra, Jenderam and Bandar Tasik Putra. They have a bus to go to school. Here there is also a person who has entered the university. If in Bukit Dugang, no one goes to school. Most of them do not go to school because they have no money. If they go to primary school, they would go if they have money. But when they go up to high school they will stop.

(Informant 4)

Informant 9 pointed out that when all the responsibilities fall on the shoulders of *Penggerak*, even tasks unrelated to their role become their burden. For example, helping Orang Asli prepare their documentation for self-identification is not part of their job description as *Penggerak*. Although some *Penggerak* may be willing to help, Orang Asli often assumes that *Penggerak* will take care of everything, including filling in forms and providing transportation to Jabatan Pendaftaran Negara (JPN) for identity card registration. However, *Penggerak* is not given additional financial support from their employers to cover emergency expenses, so they often have to use their funds to fulfill these tasks.

First of all, the financial challenges. Financial planning is crucial for any endeavor. For example, if we want to bring Orang Asli to JPN, fuel for our car is at our expense. If their identification card is damaged and needs to be replaced, the cost is indeed using our own money. We do not claim. We tell them this price is so much that we need to bring money along. When it comes to payment, they will say they do not have enough money. So we are the ones who pay. If they understand our difficulties, they will pay back, if not, they just keep quiet. In addition, like a visit to orang asli house, we have to bring something. Every month we don't have much money to spend on that. Sometimes, we Must take them to the hospital regardless of their religion – be it Muslim or non - Muslim. And all these require money (informant 9)

2. PENGGERAK IS BLAMED BY ORANG ASLI FOR NOT HELPING

JAKIM has implemented various initiatives to assist the Orang Asli community in deepening their knowledge of Islam and providing financial aid. One such initiative is providing RM50 for each attendance to religious classes attended by Orang Asli, as shared by informant 2. JAKIM also provides housing assistance to Muslim Orang Asli who attend religious classes according to a specified schedule. However, there are cases where Orang Asli refuse to follow the conditions for housing assistance and blames the Penggerak for not assisting them in obtaining it.

If it's an Orang Asli girl married to the Malay, she becomes stubborn, If you marry with Orang Asli, then embrace Islam because the man is Muslim. They did not attend classes s but when she asked for help to build them a house, they

blamed us for not helping out. She said ustazah did not support her. The problem is any application for a house must be supported by the presence of a religious class. If they did not attend the class, how can we attach their attendance proof in a supporting letter. If the documents are incomplete, the application will be rejected. (informant 2).

3. BEWITCHED BY BLACK MAGIC

Informant 6 reported that some Orang Asli still practices the traditions of their forefathers and rely on mystical knowledge for their protection. When he began his preaching work in his village, he sought assistance from Muslim Orang Asli to spread Islam, but their efforts were thwarted by other Orang Asli who resorted to sending curses (*santau*). These individuals believed that Islam aims to obliterate their original religion, which they inherited from their ancestors.

Those who spread Islam must be punished. Even though Ustaz Ali is here. There is another brother Riduan, who tries to spread about Islam and he gets sick because of santau (Black Magic). Although the Orang Asli appear friendly and smile in front of us, they can be vengeful behind our backs. (Informant 6)

4. THE PROGRAM DID NOT GET A RESPONSE FROM ORANG ASLI

The lack of awareness about the presence of participants during planned activities is a major concern. Informants 2, 4, and 8 experienced dissatisfaction among the Orang Asli residents when they conducted activities that required their involvement. In addition, some Orang

Asli shows little effort and interest in the programs organized by Penggerak, making it challenging to spread da'wah to them as they struggle to receive adequate cooperation.

If it's like the young people here, if we make a family day, they don't attend the program that I organized (informant 2)

In terms of actions, that is the challenge that we face, if we do class I came from Putrajaya to work but nobody came to my class. We come to meet people, that challenge we have to face if anything. We went, there were three or four boys, we did the "iqra" but we did it lightly so in terms of the big challenge, (informant 8)

And there are just those who don't want to come, then they don't come. There was only one who never came directly to the program held (informant 4).

The challenge we encounter pertains to our actions. For instance, I traveled from Putrajaya to conduct a class, but unfortunately, no one showed up. This highlights the challenge of meeting people and engaging them in our activities. On another occasion, we had a few boys attend our "Iqra" session, but it was not conducted thoroughly. Therefore, this challenge is significant, and we need to overcome it. On the other hand, some individuals choose not to participate, and this was evident when only one person failed to attend the program directly.

5. PREACHER'S FAMILY MEMBERS DO NOT LIKE TO LIVE IN THE ORANG ASLI AREAS

Furthermore, despite the various challenges encountered by the Orang Asli community, Informant 2 has had a unique experience. He shared that some of his family members do not prefer residing in Orang Asli villages due to the embarrassment they feel when asked about their place of residence at school. Informant 2 himself experienced ridicule for being an Orang Asli while living in the community, which he found to be quite embarrassing.

My eldest son doesn't like life in Orang Asli village. He always asks when can he stay among the Malays. I asked him why he talked like that, he said he was ashamed to tell his friends that he lived in the Orang Asli area because many of his friends mocked him as Orang Asli. I asked him if was it a problem living in the Orang Asli area. He confesses that "he does not like Orang Asli because the Orang Asli did not go to school and are not smart". When his friend asked where did he live? He would say he lived in a Malay area and will not admit to living in Orang Asli village. (Informant 2).

6. JAKOA IS LESS HELPFUL THAN PENGGERAK

Jabatan Kemajuan Orang Asli (JAKOA) is tasked with overseeing the affairs of the Orang Asli community. However, according to Informant 1, JAKOA has not fulfilled its responsibilities effectively. JAKOA and PENGGERAK have distinct responsibilities under separate parent organizations. One issue highlighted by the informant is that JAKOA appears to prioritize the rights of non-Muslim Orang Asli while neglecting the rights of Muslim Orang Asli.

(I take the example of JAKOA. JAKOA seems to want to take it easy. When Orang Asli builds a church without permission, JAKOA just ignores it. Because I took the example of Bukit Manjung, I had a meeting with "Orang Besar Daerah", with the PDA, and all the agencies involved, I asked the land enforcement people, I asked, if we are Muslims, we make usrah, how can Islamic officials demolish the surau. He admitted that he had demolished a mosque. I said why the existing church didn't collapse when we have the power. He said no because, at that time, there was an exco who was not a Muslim, he asked me to do paperwork, all sorts of things. I said why we are afraid when we have power. I took the example of me saying this land, do anything without permission, it will collapse here. (Informant 1)

As an example, let's consider the actions of JAKOA. It appears that JAKOA often takes the easy way out when faced with challenges. For instance, when the Orang Asli community constructs a church without permission, JAKOA simply ignores the situation. During a meeting I had regarding Bukit Manjung, I spoke with the "Orang Besar Daerah," PDA, and other agencies involved. I questioned the land enforcement officials regarding the demolition of a surau, as we Muslims engage in usrah. I asked how Islamic officials could demolish a mosque. The official admitted to demolishing a mosque and explained that the church had not been demolished due to the influence of a non-Muslim exco member who had requested paperwork and other procedures. I asked why we fear taking action when we have the power to do so. To illustrate my point, I referred to a scenario in which I stated that any construction done without permission on a particular piece of land would be demolished.

4.5.1.2. OUTSIDE INTERFERENCE

1. OUTSIDERS INTERFERED IN DA'WAH BUSINESS

NGOs regularly monitor our activities and support Penggerak's outreach efforts by providing aid such as kitchen supplies and financial support. However, Informant 2 faced harassment from an NGO that was dissatisfied with his da'wah work. This situation escalated to the point where it was necessary to involve higher-ups at the religious office. The NGO accused Penggerak of neglecting the welfare of the Orang Asli community.

There were also challenges from NGOs who didn't know the bottom line about Orang Asli, some took pictures and sent them to Orang Besar Daerah (OBD) who said Penggerak was slow, he made a report on some Orang Asli and reported to OBD. OBD called me and OBD reported to KADI (Director of District Pejabat Agama). KADI called me saying he received a report that Penggerak was not doing his job and neglected the welfare of Orang Asli. I had to answer all the questions in written form. I had to finish the report as soon as. All Penggerak in Sepang needs to prepare the report. Some received more than 2-3 report letters. (Informant 2)

2. PROMISES NOT FULFILLED BY OUTSIDERS

The Orang Asli community places great importance on keeping promises. If we commit the Orang Asli, it must be fulfilled. Informant 1 shared an incident that occurred in his village where a university student promised something to the Orang Asli. However, after the program, the student never returned and failed to follow through on the promise. This

situation put Penggerak in a difficult position and caused them to be accused of not keeping their promises.

Even though he is a faculty member of Islamic studies, he should have asked me.” This student promised the non-Muslim Orang Asli that if he converted to Islam he would get zakat, and he would get a house. I said you shouldn't say that, you're not a Minister. After the program, everything promised was not fulfilled. (Informant 1)

4.5.1.3. ISLAM IS DESCRIBED AS A PROBLEM BY ORANG ASLI

1. CONVERTED ISLAM BECOME A MALAY

Most Malaysians who are Muslims are of Malay ethnicity. Orang Asli believe that if they convert to Islam, they would also become Malays. Informant 6 attempted to educate the Orang Asli that converting to Islam does not change their identity as Orang Asli, and they would still be considered Orang Asli who practice Islam. However, the Orang Asli continue to hold the belief that converting to Islam automatically makes them Malays.

When we convey Islam to Orang Asli, if they don't understand, they say that if they convert to Islam, it means they will convert to Malay. The majority asked which village the answer was. So we have to explain that it is not Malay, Islam is Islam. But people will say that too. They do not understand (Informant 6).

When we introduce Islam to the Orang Asli, they often misunderstand and believe that converting to Islam also means converting to Malay ethnicity. They would then ask about

which village they would be considered a part of. We have to clarify that Islam is a religion, and converting to it does not change their identity as Orang Asli. However, many still struggle to understand this concept and hold on to their belief that converting to Islam automatically makes them Malay. This is according to Informant 6.

2. ISLAM OR NON-MUSLIM DOES NOT DIFFER

According to Informant 1, most Orang Asli who have embraced Islam do not have a deep appreciation of Islam. Informant 1 once advised *Majlis Agama Islam Selangor* for not only focusing on the number of those who embrace Islam but should also focus on the quality of those who embrace Islam. What is the point of embracing Islam but not practicing the teachings of Islam?

Informant 1 shared that many Orang Asli who have converted to Islam lack a profound understanding and appreciation of the religion. He suggested that the *Majlis Agama Islam Selangor* should not solely prioritize the number of conversions, but also emphasize the quality of the conversions. After all, what is the purpose of converting to Islam if one does not practice and apply its teachings?

Even though I once advise MAIS at that time, I advised, I said I advised this based on experience. We want to help this, not can't help, not be a problem. Let's see from what policy? Orang Asli is poor, we should help. But in the meantime, we help, but he is not charitable. For example, we help make a house, he gets a house does he charity he changes. No, even if we help, they do not do good deeds, even though they converted to Islam for decades, but nothing has changed. Just like a Christian, this Christian enters Christianity for nothing. (Informant 1)

Informant 1 once advised the Majlis Agama Islam Selangor (MAIS) to focus not only on the number of Orang Asli who embrace Islam but also on the quality of their understanding and practice of the religion. It is important to not only provide material assistance but also guide them towards good deeds and virtues. Some Orang Asli who have converted to Islam for decades still do not practice good deeds and virtues, similar to some Christians who enter Christianity without true understanding.

4.5.1.4. PROBLEMS FROM ORANG ASLI

1. ORANG ASLI ARE LESS SKILLED IN DEALING

Lack of exposure to management and business knowledge makes *Orang Asli* less skilled in documentation and sales. According to Informant 1, due to the lack of disclosure about marital affairs, most *Orang Asli* takes this lightly. So many underage marriages, cohabitation problems, and so on. And if there is a problem like this, the marriage will be complicated. And they will hand over to *Penggerak* to help with their marital affairs.

Orang Asli's limited exposure to management and business knowledge contributes to their lack of skills in documentation and sales. Additionally, Informant 1 notes that due to a lack of education and awareness regarding marriage, many *Orang Asli* does not take the matter seriously, leading to issues such as underage marriages and cohabitation problems. When such problems arise, they often turn to *Penggerak* for assistance in resolving their marital affairs

An application for permission for underage marriage. The second application of the wali raja and the third application of the status of the child are not valid. The

reason why we need to ask the court to set up a mobile court in the Orang Asli village is that the Orang Asli made an application using the normal procedures and, apply in the Syariah court, they may struggle to understand and provide the necessary evidence. The judge is far away, if the individual does not speak within 5 minutes, he will postpone the case for 20 days. As a result, this application will then be refused to come forever. (Informant 1)

Informant 2 reported that when he engages in buying and trading with Orang Asli, he has noticed that they tend to quote a higher price to him compared to other customers. This may be attributed to their limited understanding of business practices, leading them to overvalue their goods when dealing with Penggerak.

One more thing, if you are dealing with Orang Asli, you have to be a little careful, some are good at sewing, and charge RM10 for altering work they do. Once, my husband wanted to help the Orang Asli and ask him to alter his pants. Unfortunately, my husband was charged RM15. Orang Asli doesn't seem to be good at judging some things. Like before I had a meeting, my boss wanted to come to Sg Melut village. The raw materials have all been bought. I asked how much to pay for cooking. He said that if ustazah asks me to buy things, I will charge RM10, and if the ustazah buys the materials, he will also charge RM10 for his cooking service. I think that's a good thing for him to do. I remember he would take a wage of RM5 for one head. Not only here but it is a practice by most of Orang Asli. I once hire the Orang Asli to renovate my house. He said among Orang Asli he would charge RM50 a day, if the Malay she would charge

RM80 but because the ustazah is an ustazah, he would charge RM100 a day. Maybe he thinks Ustazah has a lot of money. I don't know how to do it. So, I didn't hire the Orang Asli. I also used to hire Orang Asli to repair the drain of the surau. I asked how to calculate, whether it was a daily basis salary or a lump sum after the job was done. He opted for a daily basis salary. First, he came from 9 a.m. to 6 p.m. The next day came at 10 a.m. and returned at 3 p.m. The worker demanded the same daily wage even though he worked fewer hours on the following days. But then I explained again about the correct calculation. It is necessary to teach and explain the correct procedures to them. I took the paper and show the calculation. (Informant 2)

4.5.2 BARRIER AND CHALLENGES OF DAKWAH BIL LISAN

The acceptance of Dakwah bil Lisan has become challenging due to several factors that cause rejection among Orang Asli. Researchers have identified relevant themes related to the barriers and challenges of Dakwah bil Lisan. Based on the table below, the researchers have compiled related issues on the barriers and challenges of Dakwah bil Lisan according to the appropriate theme:

Coding

Orang Asli It is difficult to master the Malay language
Orang Asli has a hard to understand what is being taught
Orang Asli does not like religious programs
Orang Asli cannot listen to advise for more than 30 minutes

Themes

It is difficult to accept foreign things

Still following the old teachings
Likes to talk twisted
Like to make excuses

Reasons for not accepting Islam

Table 4.5

4.5.2.1. DIFFICULT TO ACCEPT FOREIGN THINGS

1. ORANG ASLI HAS DIFFICULTY MASTERING THE MALAY LANGUAGE

Mastering the Orang Asli language is a challenging task as there are various dialects within different tribes. Since most of the Penggerak members in Selangor are Malays, it was initially difficult for them to become proficient in the Orang Asli language. As per Informant 5, Orang Asli individuals also face difficulties in speaking Malay, especially those who did not attend school and lack fluency in the language.

Orang Asli generally struggle with the Malay language and communication can be challenging as a result. According to Informant 5, some Orang Asli is not fluent in Malay and may require assistance from friends to communicate effectively. This language barrier is mainly attributed to the fact that many Orang Asli did not attend school and therefore have limited exposure to the language. (Informant 5)

Malaysia has a variety of dialects such as Kedah dialect, Kelantan dialect, Negeri Sembilan dialect, and so on. At first, Informant 7 who was from Kedah, could not lose his accent when talking to Orang Asli. It makes these Orang Asli not understand what Informant 7 wants to convey.

Through bil lisan, we need to understand their spoken language. Because of different language accents. We have to change the way we speak because sometimes we do not know what they say, maybe for us it is not sensitive but for them, it can be a sensitive matter. So I had to change my accent to approach them. It took me 3 years as well to change my northern accent. You just have to understand their language. I need to know a lot about their language. (Informant 7)

2. ORANG ASLI HAS DIFFICULTIES IN UNDERSTANDING WHAT IS BEING TAUGHT

Through this study, *Orang Asli* found it difficult to master every single thing they learned. Every knowledge conveyed is often misunderstood and the message delivered by Penggerak is often misinterpreted.

During Penggerak's learning sessions with Orang Asli, it is observed that the Orang Asli tend to forget what they have learned in the previous sessions when attending the subsequent ones. For instance, when Penggerak taught the pillars of prayer during a learning session, the Orang Asli may have forgotten what was taught the next day, and sometimes, they accidentally mix up the pillars with other concepts.

As I said earlier, if he studied ABC, he reads CBA. So in terms of this conversation, no matter how we deal, I deal with Orang Asli, we already know the conversation, and we will ask him back, do you understand what I'm saying? If he understands, I ask again, what do you understand? We ask him to come back again, okay if it's like this, that's right, then we think our objective has been achieved. If we don't talk about taking ablution, how many rukun of ablution is there, I'm afraid he'll tell his friend something else ... (Informant 8)

We say A they understand B. When they have a misunderstanding with us, they will want to see us again. They will not cooperate again. So when dealing with the non -Muslims I never use writing or letters. So, if there is any dissatisfaction or anything to convey, we will go straight to their house to convey it more clearly. (Informant 6)

3. ORANG ASLI DOES NOT LIKE RELIGIOUS PROGRAMS

The findings of this study suggest that organizing talk programs about Islam for Orang Asli is not an effective method. Informant 4 shared that Orang Asli is less interested in tazkirah compared to other programs as it involves just sitting and listening. However, Informant 4 was able to make a difference by inviting speakers from different states to the Orang Asli community. This approach was well-received as the Orang Asli were able to better understand what the speaker was conveying.

The challenge is like the ustazah said we use talks and tazkirah. When they hear about it, their mentality is less excited about tazkirah than cooking programs.

Because they have to listen and sit down to accept new knowledge. (Informant

4)

4. ORANG ASLI CAN NOT LISTEN TO ADVICE FOR MORE THAN 30 MINUTES

Informant 1 suggests that teaching Orang Asli requires specific techniques and methods. One important factor is the duration of the teaching, which should be limited to 15-30 minutes. If the teaching session goes beyond this time frame, Orang Asli may lose focus and find it difficult to absorb the information. Although 15-30 minutes is a short period, Penggerak must ensure that the teaching is effective and understandable within that timeframe, even for complex or challenging subjects. This is a significant challenge for Penggerak in ensuring that Orang Asli can comprehend the information within the short time available.

These simple things mean basic things. If we talk to Orang Asli for more than 30 minutes, he really can't stand it and he won't accept it. Even if we teach, we have to repeat it many times for example, if we teach al Fatihah today, and tomorrow we read al Fatihah and ask him to repeat it, he might not remember. He is mostly from the older generation. If this young generation, In Sha Allah he can catch up faster if he wants. (Informant 1)

4.5.2.2. REASONS FOR NOT ACCEPTING ISLAM

1. STILL FOLLOWING THE OLD TEACHINGS

Some Orang Asli have embraced Islam without truly understanding its meaning. They became Muslims due to influence from their peers or community. Informant 6 shared that when he invited Orang Asli to embrace Islam as a means to leave their old lifestyles, they ignored the invitation. This suggests that some Orang Asli may still be clinging to their old ways of thinking.

They understand what I said so that they return to Islam, return to the example I give like praying in surau. They will say yes. But we don't know whether they understand or not. We want them to embrace Islam to change their lives. Because their lives are in chaos right now. some Orang Asli have chaotic lives which include drunkenness and quarreling. To help them change their ways, they are encouraged to come to the surau and attend classes. However, it is difficult to know if they truly understand and want to embrace Islam, as their mentality is deeply influenced by their old way of life due to the many years, they have lived that way. (Informant 6)

2. LIKE MAKING EXCUSES

Informant 9 states that Orang Asli prioritizes their immediate satisfaction over their future. He observed that when he advised an Orang Asli couple who were arrested for cohabitation “sekedudukan”, they responded with disinterest and even disregard for the advice given to them. For example, when advised to take an HIV test, they would come up with various excuses to avoid it.

Tey just turns their faces away, and we can see their disinterest through their facial expressions. For example if “sekedudukan”. For men, it is a little difficult for them to accept what we do. They are a little stubborn. In contrast to the women who so far can accept easily. In addition, we asked them to do an HIV test but they gave so many reasons not to do it. We have to take them, pick them up, and bring them to the clinic. (Informant 9)

Conveying da'wah to Orang Asli can be a challenging task due to various factors. One of these factors is the existence of individuals who tend to distort the intended message. As noted by Informants 5 and 6, it can be difficult to communicate using da'wah bil lisan (oral preaching) as Orang Asli may attempt to twist the message and come up with numerous excuses to prevent Penggerak from delivering the intended message.

We say A they understand B. When they have misunderstood, they do not want to see us again. They will not cooperate again. So if anyone is dissatisfied or there is anything to convey, we will go straight to their house to convey it more clearly. (Informant 6)

4.5.3 BARRIER AND CHALLENGES OF DAKWAH BIL KITABAH

Da'wah bil Kitabah is da'wah that is conveyed through writing and the writing can be read and accepted by the target of da'wah. However, some things are not accepted by Orang Asli when the preacher applies the *da'wah bil kitabah* to them.

Therefore, in this study, the researcher found that several factors cause *the da'wah bil kitabah* to be not accepted by Orang Asli. Thus, the researcher has made 2 appropriate themes according to the table below: -

Coding	Themes
The knowledge delivered by the preacher was ignored by Orang Asli	
Orang Asli illiterate	Da'wah bil Qalam did not appeal to Orang Asli
Orang Asli Shy	
Difficult to listen to advice	
<i>"Modul buku amali"</i> heavy for Orang asli	<i>"Modul buku amali"</i> heavy for Orang asli

Table 4.6

4.5.3.1. DA'WAH BIL QALAM DID NOT APPEAL TO ORANG ASLI

1. KNOWLEDGE DELIVERED BY THE PREACHER IGNORED BY ORANG ASLI

Writing as a method of preaching is deemed inappropriate for the Orang Asli, as highlighted by Informant 5 who stated that *da'wah bil ketubah* is ignored by the community. Similarly, Informant 9 mentioned that the Orang Asli are not comfortable with this method. Although some may use WhatsApp as a medium for communication, they may not provide feedback especially when it comes to Islamic content.

Preaching through writing is not suitable for the Orang Asli, as mentioned by the informants. Informant 5 stated that *da'wah bil kitabah* is ignored by the Orang Asli, while Informant 9 mentioned that they are uncomfortable with preaching done through writing. As a result, some preachers resort to using WhatsApp as a means of delivering information or da'wah, but when it comes to Islamic content, the Orang Asli are less likely to provide feedback.

we share, it is not served at all, the front is not served (Informant 5)

Usually, some are uncomfortable with this writing. Through WhatsApp, if it is Islamic, there is no response. (Informant 9)

2. ILLITERACY PROBLEM AMONG THE ORANG ASLI

The majority of Orang Asli living in Selangor have a limited educational background, which hinders their reading and writing skills. As mentioned by Informant 4, the method of *da'wah bil kitabah* is more appropriate for the younger generation, whereas individuals aged 40 and above struggle with it due to their limited literacy. Informant 4 has also resorted to using Whatsapp as a communication medium, but the feedback received from the older generation is rather discouraging.

According to Informant 4, da'wah bil kitabah is more accessible for the younger Orang Asli as they can read the notes. However, those who are 40 years and above find it quite difficult since they may have trouble reading. This age group prefers face-to-face communication and does not prefer to use Whatsapp. Although they have a je (representative) in the group, the response from this age group is not as much compared to the younger generation. Thus, it is easier to attract the younger generation. (Informant 4)

When Orang Asli who has lived for 40 years without a strong religious belief and suddenly receives guidance from Allah, they may embrace Islam. However, it can be challenging for them to learn the Islamic way of life and understand its teachings.

According to Informant 8, there have been instances where Orang Asli may forget what was taught to them the very next day, such as when teaching Al-Fatihah. Hence, selecting an appropriate teaching method is crucial to ensure that they can comprehend and retain the information conveyed by Penggerak.

And I think in terms of writing, the majority of the Orang Asli I are not able to master reading and writing skills. That's why he turned to Ustaz to study face-to-face. For instance, we taught the Qunut prayer today, and everything went smoothly Alhamdulillah, the next day he came to read Al-Fatihah, and we told him to repeat the Qunut prayer but he didn't remember much from yesterday. The reason is to imagine that before this, I had been with another religion for 40 years, I just came in, we taught new things, and you took the time to learn other new things. Imagine that this person has been living with different religions for 40 years and when we taught him new things, of course, he needed time to learn.

(Informant 8)

3. ORANG ASLI SHY

Informant 7 reports that some individuals grasp the intended message but feel too embarrassed to seek clarification when they do not understand. Orang Asli tends to exhibit a significant degree of shyness, especially when encountering unfamiliar outsiders.

Through dakwah bil Qalam, they understand but they are ashamed to ask what they do not know (Informant 7)

4. DIFFICULT TO LISTEN TO ADVICE

According to Informant 2, some individuals are obstinate and disregard advice, exhibiting a self-centered attitude with little regard for their children's future. In one village, Informant 2 observed a situation where some Orang Asli had three children from an illegal marriage, resulting in their children not being registered under their father's "bin" and lacking a birth certificate. This could pose difficulties for their children in obtaining documentation later in life. Despite several attempts to help, the stubborn individuals rejected the offers and preferred to relocate to other Orang Asli villages to evade the problem.

We used dakwah bil kitabah, and spoke kindly and he did not accept until he was willing to stop his son from going to school because he was blamed for various things. We tried to help manage his children's documents, but he did not give good cooperate. (Informant 2)

4.5.3.2. “MODUL BUKU AMALI” HEAVY FOR ORANG ASLI

The Selangor Islamic Religious Council (MAIS) has developed a module book on fiqh and other Islamic studies subjects for the benefit of Orang Asli. However, Informant 8 noted that the book may not be appropriate for its intended audience as it covers complex topics that could be challenging for the Orang Asli to comprehend. As an alternative, Informant 8 opted for a more straightforward and fitting topic for the Orang Asli.

I utilized the MAIS book module, covering tauhid and fiqh in levels 1 and level 2. The reason for this is that I am not designated to handle zakat, as it falls outside of my job scope. However, I am required to teach the Orang Asli at least once every two weeks. Thus, I opted to use the module as introducing a new one would

prove to be challenging and overwhelming for them. I chose to approach the subject matter with a light touch, and the assigned Ustaz will conduct the lessons.

In this manner, I can review the material and ensure its effectiveness. (Informant

8)

4.6 THE NEGATIVE BEHAVIOR OF MALAYS

Hood Saleh (2009) discovered that during the learning process, the Orang Asli exhibit characteristics such as low self-esteem and shyness, making them vulnerable to being deceived by Malay individuals who take advantage of their trust. Abdul Ghafar Hj Don (2009) notes that one of the major challenges faced by the Orang Asli is the negative behavior displayed by certain members of the Malay community, who engage in unethical practices such as stealing buffaloes, cheating, and insulting the Orang Asli, thus causing them to harbor animosity towards Malay individuals.

In this study, the researcher has identified that there is an appropriate theme about the negative behaviors that have been shown by the Malays and have been stated in the table below:-

Coding	Themes
Malays Don't show a good example Malays cheat in business dealings Malays "bersekedudukan" with orang asli Malays do useless things with Orang Asli	Negative behavior of Malays

Table 4.7

1. MALAYS DON'T SHOW GOOD EXAMPLE

The Orang Asli attend school to acquire knowledge and enhance their prospects. Regrettably, according to Informant 4, several Malay students subject them to ridicule by using derogatory language, causing significant embarrassment to the Orang Asli. As a result, some Orang Asli students have even dropped out of school due to this issue. This setback has resulted in a sluggish and hindered development of the Orang Asli in the field of education.

Because the secondary school is a blend of Malay and Orang Asli students, some Orang Asli pupils have been ridiculed to the point of discontinuing their education. For example, an intelligent young boy from Cyberjaya had a similar experience in a Malay school, where he was frequently mocked by Malay boys. This treatment caused him to lose confidence in group activities, leading to his eventual decision to abandon his studies and get married. (Informant 4)

As per Informant 2, when Malays marry Orang Asli and reside in Orang Asli communities, they often display poor behavior, and some even demand that their Orang Asli wives provide for them.

If a Malay individual marries an Orang Asli, they tend to become more like Orang Asli than the other way around. As an example, the husband may leave his responsibilities to his Orang Asli wife and remain idle at home. In one instance, during the fasting month, the husband even brought his non-fasting Malay friend to the oil palm plantation. (Informant 2)

The ongoing rift between the Orang Asli community and the Muslim community is a well-known and frequently recounted history. The Muslim community, which is predominantly Malay, is often accused of exploiting the Orang Asli. According to multiple informants (2, 3, 5, 6, 8, and 9), many Malays do not set a good example for the Orang Asli. These informants reveal that there are a few Malays who enter Orang Asli villages intending to cause trouble. While this may only involve a small number of individuals, the negative consequences for the Malay community are significant.

I reported that there are individuals who invite alcohol and engage in gambling, and sometimes what is taught is not enough as negative behavior is observed within the Malay community itself. (Informant 5)

Informant 3 highlighted that some Malays have a negative perception of Orang Asli, accusing them of stealing and viewing them as inferior. Orang Asli also feels ashamed to associate with Malays due to this view. (Informant 3)

shared an experience where an Orang Asli asked about the difference between their conversion to Islam and that of others. The Orang Asli's perception of Malays being associated with negative behavior and news made it difficult to convey Islam to them without addressing this perception. (Informant 8)

I also discussed the challenge of conveying Islam to Orang Asli due to negative perceptions of Malays within the community (Informant 6)

I mentioned that through marriage, some Malays fail to provide maintenance to their Orang Asli wives. (Informant 9)

2. THE MALAYS ENGAGE IN FRAUDULENT BUSINESS TRANSACTION

When continuing the da'wah efforts for the Orang Asli community, several challenges need to be overcome. One of the challenges is addressing the issues caused by the Malay community. The Orang Asli are deeply disappointed with the Malays who engage in dishonest business dealings with them. Additionally, some individuals exploit the Orang Asli's illiteracy and vulnerability, further damaging their trust in the Malay community.

For instance, Malays take advantage of Orang Asli by buying their products at a low price and reselling them at a much higher price to suppliers. This practice is not exclusive to Malays and can be observed among other races as well, as they also try to negotiate for lower prices. Consequently, Orang Asli feels pressured to sell their goods at a lower price, even if it's not profitable for them. This causes them to lose trust in Malays and feel taken advantage of. (Informant 5)

During the durian season, Orang Asli sells their durians to wholesalers, but sometimes they do not receive payment despite their products being sold. This occurrence was observed in the vicinity of Negeri Sembilan. (Informant 7)

When Orang Asli sells fish, the Chinese and Malays try to negotiate for lower prices. However, since Orang Asli cannot demand a higher price if their fish doesn't sell, they end up agreeing to sell it at a lower price. (Informant 8)

Informants 5, 7, and 8 states that when Orang Asli engage in transactions with Malays, they often face unfair treatment. Some Malays offer to buy Orang Asli products at a much lower price than their actual value, while others take the products without paying. These

experiences have made Orang Asli hesitant to deal with Malays and feel that such dealings are not beneficial for them. Informant 7 also adds that some Malays take advantage of Orang Asli land rights. Although they initially offer to build houses for Orang Asli, they eventually force Orang Asli to rent these houses from them.

3. MALAYS “BERSEKEDUDUKAN” WITH ORANG ASLI COHABITION BETWEEN THE MALAYS AND THE ORANG ASLI

According to Penggerak's study, there are some Orang Asli who are not aware of the concept of halal and haram. For example, if invited by Malays to participate in indecent activities, they may follow without considering the activity's moral implications. Another issue highlighted in the study is the problem of “Sekedudukan” (seclusion) between Malays and Orang Asli. Informants 4, 6, and 9 reported instances where Malays were arrested for engaging in “Sekedudukan” with Orang Asli. When Penggerak attempted to intervene and help, the Malays involved often tried to evade responsibility, making it difficult to resolve the issue satisfactorily. As a result of this irresponsible behavior, according to Informant 4, Orang Asli no longer trusts the Malays.

Orang Asli is easy. Simple things they don't want to think about.

“Sekedudukan” problems are big. (Informant 6)

First of all, these Malays slept with Orang Asli and then left them when pregnant. There was also the one we handled the case and then he ran away during this halfway case deal. (Informant 9)

There is a Malay who corrupts Orang Asli. So his mother saw these Malays as evil. In fact, before this, his mother was kind to the Malays, but when she

found out that the Malays had ruined her child until she became pregnant, she could not accept it. (Informant 4)

Orang Asli is perceived as easily influenced and not willing to contemplate complex issues, as stated by Informant 6. One of the major problems faced by the Orang Asli community is related to the issue of "Sekedudukan" (cohabitation) with Malays, as highlighted by Informant 6. Informant 9 revealed cases where Malays were involved in sexual relationships with Orang Asli and abandoned them when they became pregnant. Informant 9 also shared an incident where a Malay person involved in such a case ran away during the legal proceedings. Additionally, Informant 4 explained how a Malay person had corrupted an Orang Asli, which caused the person's mother to view Malays as evil, even though she had previously been kind to them.

4. MALAYS DO USELESS THINGS WITH ORANG ASLI

Informants 7 and 6 have reported that some Malays enter Orang Asli villages for their pleasure, bringing in useless things and displaying negative attitudes such as stealing and drug addiction. Additionally, they sometimes engage in non-Muslim dance activities, which further contributes to their negative image among the Orang Asli community. Such behavior has resulted in Orang Asli being unwilling to accept Malays into their villages.

There are many negative things that the Malays show that Orang Asli cannot accept. Sometimes half of the Malays enter to dance in the village area. He did not do it in a Malay village but in Orang Asli village. So he showed that negative attitude towards Orang Asli with dances and parties. Even though the tok batin prevented the Malays from entering, they did enter as well.

In this village, the Malay -speaking people show a lot of negative perceptions.

Drugs, harassing women, harassing Orang Asli wives, fighting, stealing, and becoming a drug addict (Informant 6)

4.7 THE CHRISTIAN MOVEMENT MAKES IT DIFFICULT TO SPREAD ISLAM

According to Regulation from the Aspect of the Federal Constitution, 3 Article 3 (1) of the Federal Constitution states: Islam is the religion of the Federation, but other religions may be practiced peacefully and peacefully in any part of the Federation. Islam is the religion of the Federation which is the main religion among other religions in the country. Islam is not on par with other religions. There is no principle of religious equality when Islam is guaranteed in the Constitution as a Federal religion. But this does not deny the right of adherents of other religions to practice their religion.

Thus in this study, researchers have identified a suitable theme to explain the Christian movement so that it is difficult to spread Islam based on the table below:-

Coding	Themes
Christianity gives more than what Islam gives	The Christian movement made it difficult to spread Islam
Using Orang Asli house as a church	
Christian movements from abroad	
Training Orang Asli children to be Christian missionaries	
Christians can cure the diseases of Orang Asli	
Help from Christian university students	

Table 4.8

1. CHRISTIANITY OFFERS MORE THAN WHAT ISLAM CAN GIVE

Informant 1 stated that Christians can provide more funds than Muslims and are more likely to give Orang Asli what they need. Muslims, on the other hand, may bring items that are not necessarily useful to Orang Asli. Informant 2 mentioned that Christians who organize activities in Orang Asli villages hire Orang Asli Muslims to cook, and they pay double the usual rate. This is accepted by Orang Asli Muslims because of the higher payment. However, according to Informants 3 and 6, Muslims who are not strong in their faith may be easily swayed by Christian persuasion due to money, but they cannot convert to another religion without confessing in the Syariah court.

I acknowledge that Christians have their funds, and often receive sponsorship from abroad. On the other hand, Muslims may not have sufficient funds but still make sacrifices to help Orang Asli. (Informant 1)

In Cyberjaya, there is a noticeable difference between the surau and the church in terms of appearance and services provided. Informant 2 observed that the church offers more attractive services, such as playing music and preparing delicious meals. Even a Muslim family accepted wages for caring for the children of Christian Orang Asli, which surprised me (Informant 2).

I state that some Orang Asli may only identify as Christians in name, as their hearts are still attached to their former way of life. Weak Muslims may be easily persuaded by Christians to convert, but as long as they have not confessed in the Sharia court, they are still considered Muslims. In addition,

Christians often provide food and other necessities to Orang Asli who live in rural areas. (Informant 6)

I share that before Penggerak arrived, Christians had already been providing meals for Orang Asli in Kuala Lipis, as they find it difficult to go out and eat due to their rural location. (Informant 3)

The response was triggered by an unexpected and severe provocation, which has led to the erosion of religious harmony and peace. There have been attempts to subtly distort the faith of Orang Asli Muslims and lead them toward apostasy. Christians are perceived as more generous in terms of providing financial resources compared to Muslims, which can potentially influence Orang Asli to convert to Christianity.

2. USING ORANG ASLI HOUSE AS A CHURCH

Due to the restrictions on building houses of worship in the Orang Asli areas in Selangor, Christians have come up with various strategies to continue their Christian outreach in these villages.

In this Christian movement, Sunday or Saturday, every village Christian will enter, he will sing, he will teach. It's in the church building. If for JAKOA land in Selangor, it is not possible to build a house of worship. So right now, they have own his modus operandi, which he will build at home. He will make the connection from Orang Asli's house. So we can't judge the word church. So he will form an ordinary hall only. (Informant 5)

Even before this, there was a house where he had the sign of the cross.

There is indeed a house and we asked if we could talk nicely. (Informant 8)

There were Christians once with a church and the church was connected to the house. When the religious office wanted to go and take action, he said this is my house. When he says so, we have no power to demolish. The council also has no right to demolish the house unless the church is segregated from the house. But he declared the church in front of his house. (Informant 6)

Because their church is not what we see on the outside, but the church is just a house. So that's where they gather and cook in church. (Informant 9)

In Sungai Buah there are no Christians. In Bukit Dugang there is a house built and we don't know if it is a church. Tok Batin's house behind him. But we don't know it's a church because it's in the shape of a house. (Informant 4)

Informant 5 explained that the Christian movement in Orang Asli villages involves entering the village every Sunday or Saturday to sing and teach, usually in a church building. However, in Selangor, where building houses of worship in Orang Asli areas is not allowed, Christians have found a way around this by building their churches in their own homes. These churches are usually just ordinary halls and are connected to Orang Asli houses, making it difficult to differentiate between a house and a church. Informant

8 also shared a similar experience of encountering a house with a cross sign. When they tried to approach the owner, he claimed it was his house and they had no power to demolish it. Similarly, Informant 6 described encountering a church connected to a house and declaring in front of it, making it difficult to demolish. Informant 9 also mentioned that the Christian church is often just a house where they gather and cook. Informant 4 reported seeing a house in Bukit Dugang that could potentially be a church, but it was shaped like a regular house and located behind the Tok Batin's house, making it unclear.

Informants 4, 5, 6, 8, and 9 reveal that Christians have constructed places of worship or churches on Orang Asli land by utilizing Orang Asli homes as their houses of worship. Consequently, Jabatan Agama is unable to prevent or demolish these places since they are considered Orang Asli residences. To avoid drawing attention to their activities, Christian groups often operate discreetly using Orang Asli homes.

3. CHRISTIAN MOVEMENTS FROM ABROAD

To avoid arousing suspicion from Penggerak, the Christian movement in Orang Asli villages is mostly carried out clandestinely. However, there are foreign movements that aim to spread Christian teachings in these areas, which is a concern for Penggerak. Informants 1 and 2 reports that they became aware of the presence of these movements when some villagers shared information about them, but their true intentions and objectives remain unknown.

I'm not entirely certain, but it seems that every year, a group of Koreans comes by bus to the village every 25 days, likely due to the church being funded from overseas. However, their arrival appears to be well-planned. Additionally, at

the start of one year, there were white Christian men and women with umbrellas walking in the village for 4-5 days, which was not immediately recognized by the informant. (Informants 1 and 2)

4. RECRUITING CHRISTIAN MISSIONARIES AMONG THE ORANG ASLI CHILDREN

Informant 2 mentioned that the Christians have a program to train Orang Asli children and deepen their understanding of Christianity. The training period usually lasts for 5-10 years and after completing the program, the children will be brought back to their village to ensure the continuity of Christian teachings. Additionally, the Christians also provide support for the basic needs of the villagers and expect the villagers to remember their assistance.

In Kampung Seberang Tasik, there are only four Muslims in the Orang Asli community, and there are Christian activists in the village. These activists have used a method of taking and educating Orang Asli children in the village about Christianity for the past 10 years. These children are now between 15-20 years old and have been sent to Sabah to be trained as Christian missionaries. Within the village, there is a church and a signboard that indicates its presence. The church operates actively, and some Muslim Orang Asli even receives wages to cook and make cakes to feed the Christians. They are also asked to repair the church and receive double the amount they ask for. (Informant 2)

6. CHRISTIANS CAN HEAL ORANG ASLI DISEASES

According to Informant 1, Penggerak becomes irritated when Christians perform tasks that are beyond their capacity. The informant noted that Christians can heal Orang Asli who suffer from mysterious illnesses. They take the Orang Asli to a particular location for treatment, and once they recover, they are returned to their homes. This has caused a stir among the Orang Asli, who now view the Christian teachings in high regard.

Orang Asli often converts to Christianity after receiving treatment. many Orang Asli are afraid of magic and when they fall sick, Christians take them to Kepong for prayer. After being healed, they return to their village and start to believe that Christianity is the true religion, despite the possibility of other healing practices, like magic, that they may not fully understand. (Informant 1)

7. CHRISTIAN MOVEMENT IN UNIVERSITY

Informant 1 reveals that the most surprising aspect of the Christian movement is the involvement of university students who are paid to conduct activities in Orang Asli villages. These students, who are mostly non-Muslims from Sabah and Sarawak, are part of the Christian movement.

Informant 1 revealed that the Christian groups that visit Orang Asli villages arrive in 2-3 cars and mostly comprise non-Muslim UPSI students from Sabah and Sarawak. In Gerachi village, the Sabahans who come to work are mostly Christians because they are paid for their activities. Some Muslim students sit

near the church and have heard some information about it from their fathers.

According to Informant 1, almost every village has a church. (Informant 1)

4.8 THE PREPARATION OF DA'WAH COMMUNICATION TOWARD ORANG ASLI

To determine the third objective of this research, a set of 8 questions was presented to the preachers, which were related to the significance of communication in preaching to the Orang Asli community. These questions covered several themes, such as the importance of language, the need for preachers to learn the language of Orang Asli and the effectiveness of body language, facial expressions, and body language in improving communication. Questions 1-3 focused on language as a critical factor for more effective da'wah, while questions 4-6 aimed to identify the necessary preparation and background knowledge required before preaching to Orang Asli. Additionally, question 7 explored whether the preachers' approach could impact the success of the da'wah, while question 8 sought to understand the communication strategies used by the preachers to ensure their message is accepted by the Orang Asli community.

4.8.1 ORANG ASLI LANGUAGES

And in this study, researchers have identified 2 types of themes that are appropriate to explain the importance of the Orang Asli language when preaching to Orang Asli. According to the table below:-

Coding	Themes
Easy to make friends with Orang Asli	The priority of language when delivering da'wah
Orang Asli Language as the medium of communication dakwah	
The Orang Asli have begun to understand the Malay language	
Using the Orang Asli language in official ceremonies	
To make business easier	The need to learn the language of the Orang Asli
Orang Asli easy to understand what the preacher conveyed	

Table 4.9

4.8.1.1 PRIORITY OF LANGUAGE WHEN DELIVERING DAKWAH

Currently, there is a growing recognition of the significance of mutual comprehension among people. This is a crucial aspect of life, especially in today's society where interdependence is essential. As a result, we constantly communicate and stay connected through a diverse range of communication channels. The advancement of contemporary technology also plays a significant role in augmenting human relationships.

Undoubtedly, modern technology can enhance connections among individuals regardless of their physical proximity. We can constantly exchange information, and share both significant and leisurely topics, whether we are geographically distant or near. Efficient communication can also serve as an effective means of da'wah, provided that we employ appropriate methods to ensure the recipient comprehends the message conveyed.

1. EASY TO MAKE FRIENDS WITH ORANG ASLI

Having a good command of the language is crucial to increase the effectiveness of da'wah. If we are preaching to the Orang Asli, for instance, learning their language can significantly enhance our preaching effectiveness. According to Informants 1, 4, 5, and 6, utilizing the Orang Asli language as a medium of communication can make them more inclined to be amiable towards us.

The use of the Orang Asli language can foster friendliness and eliminate potential embarrassment between us and them. When advising, it is essential to communicate directly, especially when using the Malay language. This approach ensures smoother communication and strengthens the relationship between the preachers and the mad'u, as noted by (Informant 1).

Language proficiency is vital for effective da'wah, as stated by Informant 4. By conversing in their language, we can establish a friendly rapport, which in turn makes it easier to attract them to Islam. (informant 4)

However, it is crucial to acknowledge that learning the Orang Asli language can be challenging, as shared. Nonetheless, understanding their language can cultivate amicability between us and them, as they appreciate the effort to communicate with them using their language. (informant 5)

1 shared that even a basic knowledge of their language can bring joy to the Orang Asli, as they feel respected and valued. Moreover, he mentioned a preacher who fluently speaks the Mahmeri language, and this proficiency

enables him to convert the Orang Asli effectively. Nonetheless, some Orang Asli languages may be challenging to comprehend. (informant 6)

Informant 6 mentioned that using the Orang Asli language when preaching to them can result in a higher number of Orang Asli converting to Islam. He shared that almost every month, there are Orang Asli who embrace Islam due to this approach.

On the other hand, Informant 4, despite having only a basic proficiency in the Orang Asli language, was able to establish a connection with them. The Orang Asli perceived his language skills to be more advanced than they were, which made it challenging for them to mock him using the Orang Asli language.

2. ORANG ASLI LANGUAGE AS THE MEDIUM OF COMMUNICATION DAKWAH

While using the Malay language for da'wah to Orang Asli is not prohibited, some individuals may not have a strong command of the language. As a result, using the Orang Asli language as a means of communication is a suitable approach for da'wah to the Orang Asli community.

Informants 2 and 8 have encountered individuals in their respective villages who are not proficient in the Malay language. Therefore, they utilized the Orang Asli language when preaching to them, and it was well-received by the Orang Asli.

In some villages, some individuals are less social with outsiders and tend to only interact with the Orang Asli community. In such cases, using the Malay language may not be effective in conveying the message to the Orang Asli. For example, in

Kg. Bakok, some Orang Asli have difficulty understanding the message being conveyed, and the preachers have to repeat themselves. The preachers would first use the Malay language, and if necessary, they would switch to the Orang Asli language and ask, "Faham tak?" (Do you understand?) and then switch to "Faham yap" (Understood) if needed. Conversely, if the preachers encounter individuals who do not understand Malay, they will teach in the Orang Asli language. (Informant 2)

It is easier to communicate with Orang Asli who are comfortable speaking Malay. Since most programs end in the evening, the limited communication time near their homes can make the process easier. (Informant 8)

Informant 8 states that even though Penggerak may not be fluent in the Orang Asli language, it is still acceptable to use the Malay language when preaching to Orang Asli. This is because many Orang Asli can understand and communicate in Malay.

3. THE ORANG ASLI HAVE BEGUN TO UNDERSTAND THE MALAY LANGUAGE

In Selangor, there are numerous Orang Asli tribes, with the most populous being the Temuan and Mahmeri tribes. Each Orang Asli tribe has its language, and the language of the Temuan tribe is the closest to Malay. According to Informant 3, he preaches to Orang Asli using the Malay language, and they can accept it. Sometimes they use Malay more often than their own Orang Asli language.

Intermarriage between Orang Asli and Malays is common, especially in Kelantan state, and the resulting offspring are often perceived as smart and beautiful. This has helped to break down communication barriers between the two groups, as they can communicate easily in Malay. However, it is important to ensure that those who convert to Islam through marriage do not later apostate, and efforts should be made to educate and encourage them to become better Muslims. Informant 3 also encourages those who have married Muslim Malays to attend his classes, even at night. (Informant 3)

4. USING ORANG ASLI LANGUAGE IN OFFICIAL CEREMONIES

Incorporating unique practices can often lead to fulfilling outcomes, as demonstrated by Informant 8 who shared an example of a Penggerak using the Orang Asli language during official programs and ceremonies. This approach brought energy to the event and garnered applause from the Orang Asli, highlighting their enthusiasm when non-Orang Asli attempt to communicate in their language.

An example of how using the Orang Asli language in ceremonies can create a lively atmosphere. He explained that one Ustaz, named Rosli, who knew only a little bit of the Mahmeri language, conducted a ceremony using the Orang Asli language, which was well received by the audience. This is why some people believe that it is important to use the Orang Asli language in ceremonies. (Informant 8)

4.8.1.2. NEED TO LEARN ORANG ASLI LANGUAGES

1. SIMPLIFYING BUSINESS PROCESSES

Being a Penggerak involves spending a significant amount of time with the Orang Asli community and managing their documentation. Informant 2 highlights that while there are some similarities between the Malay and Orang Asli languages, there are also significant differences. Sometimes, when asked in Malay, the Orang Asli do not understand and Penggerak has to use their language to provide explanations.

According to Informant 2, to build a close relationship with the Orang Asli, it is important to learn their language. This will facilitate better communication and understanding of their needs. For instance, when Orang Asli are brought to court, they may have difficulty communicating in Malay and may be afraid of making mistakes or being embarrassed. As Penggerak, it is important to act as a translator and to instill self-confidence in them to communicate effectively with others. (Informant 2)

Informants 4 and 7 have stated that mastering the language of Orang Asli enables us to understand their conversations and comprehend their intentions.

It is important to master the language of Orang Asli, as mentioned by Informant 7. This is because sometimes when they speak to each other, we need to know what they are trying to convey and what they want. It may take time to understand, and sometimes they may not want to share, but it is crucial to learn their language. (Informant 7)

Informant 4 also emphasizes the importance of learning the language of the community we preach to. For instance, when preaching to Indians, we must know their language, even if we only know a few words. Simple and standard Malay language should be used instead of mixing different state slang.
(Informant 4)

2. ORANG ASLI EASY TO UNDERSTAND WHAT THE PREACHER CONVEYED

Orang Asli are delighted when they meet someone who speaks their language, which is exemplified by Informant 3 who invited Orang Asli preachers to give talks in their native language. The preachers were well-received by the Orang Asli community as they could easily understand what was being conveyed. Consequently, the preachers served as good role model for the Orang Asli to improve their lives.

Preachers must make an effort to learn the language of Orang Asli as it is important to speak in their language, such as Temuan, to make them feel respected and appreciated. Moreover, it is easy for them to understand and connect with the message being conveyed. (Informant 3)

4.8.2 BODY LANGUAGE OR FACIAL IMPRESSION

Using body language and facial expressions can be an effective way to communicate with Orang Asli during preaching. The preacher's face can convey emotions and impact the message being delivered. The following table shows some themes related to body language and facial expressions:

Coding	Themes
Face impression Smile and Give “Salam” Know the difference between joking and serious	Body language or facial expression

Table 4.10

1. FACIAL EXPRESSIONS

Informants 1, 2, and 5 suggest that our facial expressions and body language are important in preaching to Orang Asli. Informant 5 explains that smiling and using appropriate gestures can leave a positive impression on Orang Asli. Similarly, Informant 1 advises us to control our facial expressions when encountering unfavorable situations, such as a dirty environment or a place with many dogs, to not offend Orang Asli. On the other hand, Informant 2 emphasizes the importance of expressing our emotions, including anger, to prevent Orang Asli from taking advantage of Penggerak.

Informant 5 emphasizes the importance of smiling and body language during communication, as it tends to attract the attention of Orang Asli. (Informant 5)

According to Informant 1, it's crucial to control our facial expressions and avoid showing any disgust or dislike towards Orang Asli's environment, which might negatively affect the da'wah approach. (Informant 1)

Informant 2 suggests that expressing anger through facial expressions could be effective in preventing Orang Asli from taking advantage of Penggerak, although it's not always the case. There are times when showing tolerance is

necessary, such as when dealing with reasons for absence from class.

(Informant 2)

Besides using language to communicate with Orang Asli, preachers can also improve their skills in making warm facial expressions that convey kindness and willingness to engage with them.

2. SMILE AND GIVE “SALAM”

An example of this is how Informant 6 employs smiling as a means of interacting with the Orang Asli community, regardless of their religious beliefs. Through this approach, he was able to bridge the divide between himself and those who were initially distant. Additionally, he sought to project an image of a benevolent preacher or Muslim who always wears a smile, to demonstrate Islam's compassionate nature as "*Rahmah*".

I don't usually engage in preaching to non-Muslims. Instead, I prefer to rely on actions, such as smiling and greeting them. I don't directly talk about Islam but rather display our values, ethics, and upbringing to our children. We assist fellow Muslims by ourselves. Non-Muslims will view Islam positively and experience a sense of affection by observing our behavior. To give some background, I began working in Kampung Orang Asli Bukit Kemandol back in 2009, and at that time, the Muslim community consisted of only 125 people. Even among the Muslim population, not everyone was fully committed to the faith.

(Informant 6)

Individuals who comprehend their duty on God's earth will consistently wear a smile. A smile is a potent and effective tool for spreading the message of Islam. Didn't the Prophet Muhammad (SAW) always wear a smile that could make his companions feel content and delighted? At times, we neglect the fact that our facial expressions, including our furrowed brows and overall demeanor, can influence those around us. This impact extends even further, as our body language can bring down those who observe it.

3. ABILITY TO DIFFERENTIATE BETWEEN JOKING AND SERIOUSNESS

Our facial expressions and body language can convey different messages when we are angry or serious. Sometimes, when we are upset, our facial expression changes and we may unconsciously raise our hand as a sign of anger. However, according to Informants 4, 7, 8, and 9, our nonverbal communication is a clear indication of our true intentions. Our facial expressions can reveal what is concealed in our hearts.

As per Informant 4, we should avoid getting angry with the Orang Asli since they are easily offended. Instead, he suggests showing our displeasure through our facial expressions and eye gestures, allowing us to communicate our anger without offending the Orang Asli.

Facial expressions play a vital role in communication. Ustazah was reluctant to offer advice to the Orang Asli community because she was aware that they might not take it well. However, there was an incident where her child created a disturbance, and everyone began blaming the child. Although she was upset, she did not express her anger directly but instead kept quiet and displayed her facial expressions. As a result, the Orang Asli understood the situation and did not repeat the behavior. If they were confronted with harshness, they would not have been

receptive, and it could have led to them avoiding the surau altogether. (Informant 4)

It is important to understand the cultural differences and nuances when interacting with people from different backgrounds. Joking and humor can be a great way to build relationships and create a sense of connection, but it is also important to be mindful of how our actions and words may be perceived by others.

Nonverbal communication, such as facial expressions, plays a crucial role in conveying our emotions and intentions. To ensure effective communication, it is important to use appropriate facial expressions that align with our words and actions. This can help to avoid misunderstandings and ensure that our messages are conveyed accurately.

It is also important to be respectful and considerate of the cultural norms and values of the people we are interacting with. By taking the time to understand and appreciate their cultural perspectives, we can build stronger relationships and create a more inclusive and welcoming environment for everyone involved.

So you must know between anger and joking. But it's in the right place. So body style and facial expressions are among the most effective ways to talk with them (Informant 7).

When we think we can joke we joke. And when we feel angry we have to be angry. They will know we are serious. The words kau and aku for Orang Asli are common words for them. Not like saya and awak. So this exercise is really important. Can't be the same between joking and being firm. Both have different places. (Informant 9)

According to Informants 7 and 9, it is crucial to distinguish between joking and expressing anger when communicating with the Orang Asli. Body language and facial expressions are particularly effective in conveying these emotions. The Orang Asli are familiar with the use of the words "kau" and "aku" rather than "saya" and "awak," making this exercise even more significant. Joking and being firm hold distinct places in communication, and it is crucial to understand when each is appropriate.

As per Informant 9, it is crucial to have a serious facial expression when conveying important messages to the Orang Asli. This helps them to understand the significance of the matter and distinguish between what is acceptable and what is not.

4.8.3 BACKGROUND AND WAY OF LIFE OF ORANG ASLI

The Orang Asli have a wealth of cultural and traditional practices that have been passed down since the time of their ancestors. As preachers, it is important to show respect for their customs and traditions, even if they conflict with Islamic law. The researcher has identified two themes that accurately describe the background and way of life of the Orang Asli.

Coding	Themes
Studying the Background of Orang Asli Village Studying the background of Orang Asli individuals Study the background of each Orang Asli family	Orang Asli Background
Respecting Orang Asli Customs and Taboos Respecting indigenous pets Believe in the supernatural	Customs and Taboos

Table 4.11

1. STUDYING THE BACKGROUND OF ORANG ASLI VILLAGES

Informant 1 explains the importance of studying the background of each Orang Asli village before entering to avoid violating their taboos and customs. An example was shared when an Ustaz was invited to give a talk in an Orang Asli village, but his choice of words offended the community, which is unacceptable. Informant 1 emphasizes that neglecting to study the backgrounds of Orang Asli can lead to a sense of superiority, which is undesirable. Therefore, it is essential to understand the level of education, strengths, and weaknesses of the Orang Asli community in the village before engaging with them.

I suggest that we should avoid behaving like "Sakai." He shares an incident where a Tok Batin needed to return home, and another Orang Asli had to come to the counter just because he did not want to insult him. Informant 1 explains that this situation can be avoided if we study the background and way of life of the Orang Asli community. By understanding the village's population, level of education, weaknesses, and strengths, we can approach

them in a more informed manner. I further suggest that every preacher should have a profile of every Orang Asli resident in the village to facilitate better engagement. (Informant 1)

2. STUDYING THE BACKGROUND OF ORANG ASLI INDIVIDUALS

In the context of preaching to the Orang Asli community, it is crucial to identify individuals who can assist with the missionary work. Informant 9 highlights the importance of targeting non-Muslims for this purpose. To this end, Informant 9 suggests seeking the help of individuals such as Tok Batin and the Chairman of the residents. These individuals are typically well-respected within the community and have a significant influence over the villagers. By enlisting their support, the da'wah movement can be facilitated more easily and smoothly.

For example, there are also Orang Asli who are like leaders who can influence them. Like Tok Batin and the chairman, if they convert to Islam, it is easy the influence other villagers to convert to Islam. We also need to know the background of this individual and his family. (Informant 9)

Informant 9 suggests that within the Orang Asli community, there are influential leaders such as Tok Batin and the chairman who can play a significant role in converting others to Islam. If these leaders themselves convert to Islam, it can have a domino effect on their followers. Therefore, it is essential to have a thorough understanding of the individual's background and family when targeting these influential leaders for conversion.

And according to Informant 3 before entering Orang Asli village, it is good to study each individual in the village. We can get their portfolio when conducting house-to-house

pilgrimage activities. With the portfolio of each individual, we can get related background, salary, level of education, marital status, number of dependents, and so on. This portfolio must be sent to JAKIM within 6 months.

To study Orang Asli's background we need their portfolio. We study individual Orang Asli. There are individuals, groups, and families. For Muslims, we study individuals first because we have their data. JAKIM will ask once every 6 months. We have to create a profile. Before I enter Orang Asli village Sungai Buloh, I have to ask for their personal information and background. When we know there is a form from JAKIM we will go from house to house for them to fill in the form. Related to the background, salary, level of education, marital status, number of dependents, and so on. (Informant 3)

3. STUDY THE BACKGROUND OF EACH ORANG ASLI FAMILY

To identify the factors that facilitate a preacher's approach to Orang Asli, it is important to familiarize oneself with each family in the village. Informant 2 suggests visiting their homes to get to know them better, intending to visit four houses per day. This approach allows preachers to understand why some Orang Asli may not be interested in converting to Islam and identify any issues or challenges that they may be facing, which can then be addressed.

Their background is not hard to comprehend, as it is simple to grasp their familial and educational history, as well as the significance of their family background. The reason for their reluctance to adopt Islam may be attributed to their lack of social interaction within the community and the large number of

children present. Thus, we have gained some insight into the Orang Asli.

(Informant 2)

Informant 8 has stated that some families under his care prohibit their members from marrying Malays to prevent the couple from being fined. This highlights the importance of studying and comprehending the background of each family among the Orang Asli, to prevent any animosity towards the Malays.

In the Orang Asli community, it is considered taboo to marry a Malay person. This means that there is a strict custom in place that forbids Orang Asli individuals from marrying Malays, and those who do so will face severe consequences. The Orang Asli has its traditional court system, known as the Majlis Adat, which operates similarly to a modern-day court. However, instead of calling it a court, they refer to it as the Lembaga Adat board. If an individual violates the taboo and marries a Malay person, the Lembaga Adat board will convene to determine the appropriate punishment. One of the most severe punishments is a fine that the individual must pay. (Informant 8)

4.8.3.1. CUSTOMS AND TABOO

1. RESPECTING ORANG ASLI CUSTOMS AND TABOOS

To effectively convey our message during preaching, it is crucial to have a thorough understanding of our target audience, including their culture, customs, and background. It is essential to recognize that each village may have its unique way of life. Therefore, preachers need to invest time in learning and understanding the community they wish to preach to. According to Informant 6, upon being appointed as a Penggerak in Selangor, he

underwent a month-long training to familiarize himself with the background and taboos of the Orang Asli. It is important to note that the Orang Asli and Malay cultures have many differences. Although the outward appearance of marriage between the two groups may seem similar, according to Informants 2 and 6, the Orang Asli custom regarding marriage involves the couple sitting in one house before the wedding ceremony, which contradicts Islamic customs. Despite these differences, it is crucial to respect and appreciate the cultural diversity present in our communities.

For example, if a man desires an Orang Asli woman, but the woman's mother objects, the man may resort to trapping the woman and making her intoxicated. He may then keep her locked up in his house or hide her away for up to 2-3 days. Eventually, the girl's family may agree to marry their daughter to the man according to their custom (adat), but they would still be subject to customary fines (denda adat). Although the man's objective of marrying the woman would have been achieved, his actions were unethical and morally wrong. (Informant 2)

As an example, before assuming the role of Penggerak, I underwent a month-long training course at the Jelebu Training Center to familiarize myself with the Orang Asli community. The course included an introduction to the Orang Asli way of life, including their customs and taboos. For instance, it is considered taboo to visit someone's home after a death in the family, which applies to non-Muslims. However, on occasion, Muslims may also adhere to this custom. (Informant 6)

Informant 8 is responsible for overseeing three villages with two different ethnicities: the Mahmeri and the Temuan. Although the languages spoken in these villages may share similarities, there are significant differences in customs and taboos between them, as reported by Informant 8. Similarly, when Informant 4 wishes to meet with Tok Batin, he must wait until he receives permission to enter. Penggerak must comprehend the customs and taboos of the Orang Asli to prevent misunderstandings when providing advice. Neglecting these customs and taboos could jeopardize the health and safety of visitors to Orang Asli villages.

I have the authority to supervise three Mahmeri villages in Kuala Langat. Although they share the same language, each village has its customs and traditions. For instance, one village may have different customs than another. In the past, the Lembaga Adat was a powerful institution, but now its influence has diminished. For example, in one of the villages, marrying a Malay will result in a fine. However, the community may now be more tolerant of such marriages (Informant 8)

In Bukit Dugang, it is necessary to obtain permission from Tok Batin before entering the fenced area around her house. When the ustazah (Islamic teacher) was first informed of this, she was advised to wait at the end of the house until permission was granted. This practice continues today, and every time the ustazah visits, she must stand at the end of the house and ask if anyone is there before entering (Informant 4)

2. RESPECT FOR ORANG ASLI PETS

It is a well-known fact that Muslims consider dogs unclean animals and avoid physical contact with them. However, for Orang Asli, dogs are kept as pets and are used for hunting and guarding their homes. Informant 4 suggests that while preaching to the Orang Asli, it is important to be mindful of their pets. Any mistreatment or teasing of their dogs can offend them and make them feel unwelcome. Respecting their pets and showing empathy towards them can prevent any negative perception towards Muslims and their treatment of animals.

An example of the Orang Asli way of life is that we should not throw rocks at our dogs. As for ustazah, we need to learn about their way of life. When we are outside of the Orang Asli village, we may sometimes throw sticks at dogs, but near their village, we should leave them alone. Besides, the dogs will not come close to us. If we tease their dogs, it may hurt their feelings, and we need to respect their pets to avoid being seen as disrespectful towards animals by the Orang Asli community. (Informant 4)

3. BELIEVE “GHAIB”

The term "Ghaib" refers to things that are beyond human perception. It is widely believed that Orang Asli places great faith in the supernatural, such as ghosts and jinn. Informant 4 suggests that during forest activities with the Orang Asli, it is important to observe their taboos, including refraining from engaging in gossip that is of no benefit. Although the reasons for these taboos may not be logically sound, it is crucial to respect and comply with

them. He explains that the Orang Asli observe these taboos to avoid being disturbed by unseen beings or jinn, as well as to prevent encounters with dangerous animals in the wild.

To respect Orang Asli taboos, it is important to avoid saying anything unnecessary during forest activities. As per Informant 5, the taboos are not numerous but one significant one is to refrain from speaking frivolously in the forest. For instance, if one wants to eat something, it is better to remain quiet about it. Although the reason behind this might not seem logical, it is crucial to follow the taboo as it helps in avoiding disturbance from subtle beings or jinn, and also from wild or poisonous animals. (Informant 5)

4.8.4 PREPARATION WHEN DAKWAH TO ORANG ASLI

The initial step in preaching requires thorough preparation and planning, with strategies in place to understand the lives of Orang Asli, including aspects of their lifestyle, nutrition, employment, customs, and culture in the area. Ramlee Abdullah (2014) found that the jungle is considered a "bank" for Orang Asli, as it stores a source of livelihood for them.

To prepare for preaching to the Orang Asli, the researcher has identified two themes that explain the preparation process, namely the preparation of the preacher and the preparation for the da'wah program, as shown in the table below:

Coding	Themes
Courses provided by JAKIM to <i>Penggerak</i> Preparation for teaching Search Important person in Orang Asli Village	Preparation for Preacher
Bringing Handicrafts Running an adoption program Organized planning	Preparation for the da'wah program

Table 4.12

4.8.4.1. PREPARATION FOR PREACHER

The preparation for preaching is not limited to physical preparation alone but also requires knowledge acquisition. It is important not only to learn about the life of Orang Asli but also to protect oneself from supernatural beings. According to Informants 2, 5, 6, and 9, the presence of supernatural beings in Orang Asli villages is a significant concern, as the Orang Asli still worship them. Therefore, all informants recommend that preachers learn about protective practices before entering Orang Asli villages.

In terms of internal preparation, it cannot be denied that the presence of "Makhluk Halus" can cause interference during preaching. Informant 2 shared their experience of feeling its presence in one house in the village, where they heard sounds of people walking and witnessed a headless chicken suddenly curling its neck. (Informant 2)

To prepare for such situations, Informant 2 recommended reciting Quranic verses and treating them as a form of prayer. Over time, one can get used to it, and if bothered, they should try to heal with their knowledge and do whatever

it takes to remove the interference. Informant 5 also advised learning about religion and approaching the Orang Asli through deeds and understanding the atmosphere of the village (Informant 5).

All informants agreed that learning about the Orang Asli's way of life, including their beliefs in supernatural entities, is crucial in preparing for preaching. It is also recommended that preachers learn the science of protection before entering the village of Orang Asli, as the existence of "Makhluk Halus" is a common concern (Informant 9)

Informants 2, 5, and 6 have shared that they often encounter disturbances from "Makhluk Halus" when preaching or guiding the Orang Asli. For instance, Informant 5 mentioned that some of his students fainted during his teachings at the surau due to sightings of these entities, while Informant 2 had a disturbing encounter with a headless chicken at night. However, the experiences of Informant 6 were much worse, as he was bewitched by some of the villagers. These incidents highlight that some villagers are opposed to the presence of preachers in their community.

disturbed by "Makhluk Halus". For example, when Informant 5 was teaching in the surau, some of his students suddenly fainted because they saw the creature, and Informant 2 was disturbed at night by the sight of a headless chicken. However, the things experienced by Informant 6 were very terrible when he was bewitched by the villagers. This shows that some villagers do not like the existence of *Penggerak* in the village.

To start, Informant 2 shared an experience where she observed someone using "Ilmu Hitam" or black magic to control their husband. The husband drank his wife's urine and became submissive to her. Informant 2 noticed the change in the husband's behavior and asked his brother about it. The brother revealed that the wife had given the husband her urine to drink (Informant 2)

Informant 6, on the other hand, shared the importance of maintaining a strong mentality while working in an Orang Asli village that is not their own. They need to be polite and take care of the community to avoid any negative impacts on the image of Islam. Informant 6 emphasized the importance of controlling oneself to prevent any tarnishing of the name of Islam (Informant 6).

1.COURSES PROVIDED BY JAKIM TO PENGGERAK

Penggerak seems to have developed a habit of taking self-courses before beginning their preaching duties, and these courses are conducted before entering Orang Asli villages. Informants 2, 5, 6, and 7 have stated that they attend courses provided by JAKIM for a month.

I also learn their language in a course on Orang Asli. If you make a program involving Orang Asli, how to win their hearts. Penggerak in Malaysia will also attend Ijtimak Penggerak once a year. And each of them will share the experience of the other Penggerak in their respective villages. (Informant 2)

we have a course, so we follow that course held by JAKIM (Informant 5)

For example, before I got into Team Penggerak I was given a course for almost a month to get to know the Orang Asli community at the Jelevu Training Center. Recognize the way of life of the Orang Asli, and their taboos. (Informant 6)

If possible, when I first started entering the community Penggerak training course, I was trained not to show the image that we want to preach. For example, if I always wear a Kopiah, I will leave because I was trained like that before. (Informant 7)

Informants 2, 5, 6, and 7 all emphasize the importance of training and courses for Penggerak before they begin their duties as preachers in Orang Asli villages. Informant 2 mentions learning the Orang Asli language and participating in programs designed to win their hearts. Informant 5 says they follow a course held by JAKIM, and Informant 6 highlights the need to understand the Orang Asli taboos and the way of life. Informant 7 notes that they were trained not to show the image of wanting to preach, for example by not always wearing a Kopiah. Additionally, Penggerak attends the annual Ijtimak Penggerak, where they share experiences and knowledge.

Informant 2 shared that during the course, he learned about the Orang Asli language and how to connect with them emotionally. Informant 6 mentioned that the course covered the Orang Asli taboos, some of which may seem illogical to us but are crucial to respect their cultural beliefs. Informant 7 emphasized the importance of appropriate clothing for preachers, not too Islamic nor too casual.

Overall, Informants 2, 5, 6, and 7 agreed that the course provided a comprehensive understanding of Orang Asli, including their lifestyle, language, taboos, and cultural norms. It is essential to be knowledgeable in these aspects to ensure that preaching is done in the right way and does not disrespect the Orang Asli community.

2. PREPARATION TO TEACH

Each *Penggerak* is assigned to teach Orang Asli every week according to a set time. According to Informant 3, JAKIM and MAIS have provided module books as teaching materials. The book is divided into two levels. The first level is suitable for those who are just beginning to know Islam and the second level is for those who already understand Islam. And according to Informant 3, teaching Orang Asli should not be more than 2 hours because Orang Asli finds it difficult to focus on what he is teaching.

According to Informant 3, when entering an Orang Asli village to conduct fardhu ain classes, Penggerak will prepare themselves with the necessary knowledge. They have access to books and modules, provided by both JAKIM and MAIS, covering topics such as tauhid, fiqh, and tajwid. These materials are given to the Orang Asli students, and if they have the resources, Penggerak will make copies to distribute. The teaching is conducted based on the content of these modules (Informant 3).

Informant 8 shared that it took him 5 to 6 months to teach the Orang Asli the fundamentals of ablution and prayer. He explained that it was necessary to take this amount of time to ensure that the Orang Asli fully grasped the concepts being taught. He emphasized that

when teaching something new in life, it is important to be patient as it takes time to truly understand and internalize new ideas.

Initially, the first strategy was to explain to the Orang Asli step by step the basics of ablution and prayer, using a book to guide the class. According to Informant 8, this took around 6 months to complete as it was important to ensure that the Orang Asli fully understood the concepts being taught. After several months, the class would ask for feedback from the Orang Asli by checking if they understood the lesson using their names as examples. The success of the communication was measured by how well the Orang Asli responded to these lessons. (Informant 8)

3. SEARCH IMPORTANT PERSON IN ORANG ASLI VILLAGE

Informant 8 highlighted the importance of having an influential leader within an organization, as they can drive change and motivate members toward a common goal. To initiate a positive transformation in an organization, it is crucial to persuade its leaders of the vision and how it can improve the organization. When Informant 8 first entered the Orang Asli village, he prioritized building a relationship with Tok Batin, who oversees the village and is also a Muslim capable of leading obligatory prayers as an imam. By providing Tok Batin with a deeper understanding of Islam and encouraging a livelier atmosphere in the surau, Informant 8 gradually empowered Tok Batin to take on a more active role, leading to him eventually leading the recitation of Yassin.

My preparation involves approaching influential figures such as Tok Batin, the chairman, or other respected members of the community who we can rely on. This is beneficial because people like Tongkah can be trained to call for prayer and even

become imam in the mosque. We provide them with knowledge and training in the mosque, and eventually, they become confident enough to lead the reading of Yaasin. At first, even using a microphone during prayer was intimidating for them, but I reassured them and gave them the necessary support to overcome their fears.

(Informant 8)

Informant 4 suggests that when recruiting strong individuals in an Orang Asli village, it is not limited to just Tok Batin. He believes that approaching women leaders in the village can also be effective. Even if the woman leader is not originally from the Orang Asli community and is only married to an Orang Asli, her influence in the village can be significant. This approach can help in easily accessing information about other Orang Asli in the village.

When the Ustazah teacher first came to the village, she prioritized finding important figures. She brought these figures to the homes of the Orang Asli and did not go alone. She showed how many people and families were in each house. According to Informant 4, these important figures could be strong men or women leaders, such as a Malay woman who was married to an Orang Asli and held significant influence in the village. By connecting with these figures, it became easier to learn about other members of the Orang Asli community. This highlights the importance of identifying key individuals in a community to facilitate outreach efforts. (Informant 4)

4.8.4.2 PREPARATION FOR DAKWAH

1. BRING HANDICRAFTS

According to Informants 2, 5, and 8, it has become common practice in Malaysia to provide necessities such as handicrafts when preaching. They also mentioned that during their teaching sessions with the Orang Asli, they would bring items like milk, noodles, and rice as well. Penggerak would attempt to give as much as possible based on the allocation provided by JAKIM.

I will usually bring tea and milk when teaching the Orang Asli. However, there was a time when we had no budget to give anything and they mocked me, which made them less receptive to my presence. It takes time for them to get used to receiving gifts. If we constantly bring something, they may eventually become desensitized to it. For instance, when I go to class, I bring dry items like vermicelli, noodles, and sugar for the Orang Asli to receive.

(Informant 2)

Similarly, when teaching the Orang Asli, we try to bring necessities like food items such as vermicelli, noodles, and rice. This is done to help them become more receptive to our teachings. According to Informant 5, every time they have a class, they distribute these items to those who attend. (Informant 5)

Informant 2 mentioned that there was a time when he would bring handicrafts for the Orang Asli, but if he didn't bring any on occasion, they would question him about it. He also stated that if there are 200 houses in the Orang Asli village, it's not necessary to give them weekly

assistance as it would require a lot of funds. Instead, he will assist if there are funds allocated for it.

2. CARRYING OUT ANAK ANGKAT PROGRAM

To make da'wah more effective, the selection of activities is crucial. One suitable activity is the adoption program, which involves placing preachers with Orang Asli families in the village, living, eating, and doing activities together. The preachers only focus on their adopted families. Informant 1 strongly supports the implementation of this program, stating that it provides an opportunity for Orang Asli to express their views on Islam, including what they like and dislike about it. Such knowledge can help Penggerak understand the needs of Orang Asli in their villages.

I suggested that to have a closer relationship with the Orang Asli community, an effective way is to implement a foster family program. It doesn't mean just sitting with a family once, but rather spending time with them, sharing meals, and engaging in activities together. Through this program, we can take note of their opinions, especially concerning education. (Informant 1)

3. ORGANIZED PLANNING

It is essential to have multiple plans before starting to preach. If we fail to follow the initial plan, we must have alternative plans to ensure that our message can be accepted by the targeted audience of da'wah. According to Informant 2, if they plan to visit an Orang Asli household, and find that they are not available, they will switch to another household to avoid wasting time and the items that they have brought can be given to others who are present.

If we plan to visit an Orang Asli household the next day, but they are not available, it is important to have a backup plan. According to Informant 2, it is important to prepare a Plan B, such as visiting a nearby Orang Asli household or a neighbor's house. While it is true that they usually bring handicrafts like tea or sugar, they do not want to create an expectation that Orang Asli will receive something every time they come. They are afraid that if one day they cannot bring anything, it will give a bad impression. Additionally, if they do not bring any handicrafts, some Orang Asli may refuse to entertain their presence. (Informant 2)

4.8.5 COMMUNICATION STRATEGIES

Effective communication is an essential aspect of human life, as it is necessary for social interaction and personal growth. Developing communication skills can aid in achieving success, maximizing potential, and enhancing the quality of life. In terms of da'wah strategies employed by Penggerak, they have been organized based on appropriate themes, as shown in the table below:

Coding	Themes
Speak softly Use simple language Using social media as a Mediator	Communication strategy

Table 4.15

4.8.5.1. COMMUNICATION STRATEGY

1. SPEAK SOFTLY

Informants 3 and 7 utilize a communication strategy of speaking gently when preaching to the Orang Asli community. Informant 3 emphasizes the importance of communicating wisely and discreetly to avoid offending the Orang Asli while using gentle speech to convey the message effectively.

I use the same method as well as soft-spoken in conversation (Informant 7)

For me when entering Orang Asli village, the communication we make is in a wise, prudent way, soft-spoken, good conversation, talking about things they like.

When we want to enter this village we convey our communication. We are the intermediaries. When we talk about Islam, they believe in us one hundred percent. (Informant 3)

Informant 7 also uses a soft-spoken approach in conversations, similar to Informant 3. When entering an Orang Asli village, they communicate wisely and prudently, engaging in good conversations about topics the villagers enjoy. They act as intermediaries and when talking about Islam, the Orang Asli trust them completely.

Good communication skills are crucial for effective da'wah. By using appropriate communication methods, the target audience can be reached more effectively. It is the responsibility of the preacher to be skilled in communicating and to use the right approach to deliver their message successfully.

2. USE SIMPLE LANGUAGE

Some preachers may use the Arabic language to convey their message and provide evidence from the Qur'an and hadith. However, this approach may not be suitable for the Orang Asli community. Informant 4 emphasizes the importance of using simple language when communicating with Orang Asli, as they have a low level of understanding of the Malay language. Therefore, it is necessary to avoid using complex or difficult words to ensure effective communication.

We have to use simple language. Which is easy for them to understand. Don't use high language. Must use simple basic language. (Informant 4)

Next, according to Informant 2, *Penggerak* has to use soft language and which does not mean much to prevent Orang Asli from feeling offended by what they want to convey. However, there are times when the preacher also needs, to be honest, to convey something to Orang Asli. As experienced by Informant 2, when his child was hurt by Orang Asli's child he had to be honest to prevent Orang Asli's child from hurting others.

At times, it is necessary to filter our language when communicating with Orang Asli. However, when they are occupied or do not understand, the information we wish to convey may not be effectively delivered. As an example, in the case of my son breaking his leg, speaking softly would not have been effective in conveying the message. In this situation, I had to speak directly to the individual. Different people may choose to communicate wisely and gently in their ways. (Informant 2)

3. USING SOCIAL MEDIA AS AN INTERMEDIARY

Just because Orang Asli live in rural areas, it doesn't mean that they don't embrace modern technology. They use mobile phones, broadband networks, and social media. According to Informant 6, besides face-to-face preaching, Orang Asli is also receptive to using social media as a means of spreading the message. He uses WhatsApp and Google Meet to communicate and incorporate Islamic values into his conversations while inquiring about the development of Orang Asli in his village. Similarly, Informant 9 also utilizes social media to assist Orang Asli in addressing their problems.

I use a combination of face-to-face, WhatsApp video, and Google Meet to communicate with Orang Asli. He believes that Orang Asli is technologically advanced and that using social media is a good approach to preaching to them. He incorporates Islamic values into his conversations and hopes that by giving a little, Orang Asli will think and possibly convert to Islam in the future. (Informant 6)

On the other hand, I use WhatsApp to communicate with Orang Asli and to learn about the issues they face, such as problems with their land or their children. He tries to solve their problems without making any promises. (Informant 9)

4.8.6 PREACHER ATTIRE WILL AFFECT PREACHING TO ORANG ASLI

According to Ma'rof Redzuan (2001), physical appearance plays a significant role in how a person is perceived by others. In the context of da'wah, a neat and appropriate appearance

can attract the attention of the target audience. Preachers who maintain a tidy appearance are more likely to be perceived as attractive compared to those who do not. The table below presents a theme that explains how the appearance of preachers can impact the effectiveness of their preaching to Orang Asli.

Coding	Themes
The Islamic appearance is not favored by Orang Asli Dress up must cover <i>aurat</i>	Preacher Attire

Table 4.14

4.8.6.1. PREACHER ATTIRE

1. THE ISLAMIC APPEARANCE IS NOT FAVORED BY ORANG ASLI

Ma'rof Redzuan (2001) has highlighted the significance of physical appearance in garnering feedback from others. Therefore, the appearance of a preacher plays a crucial role in attracting the attention of the people during da'wah. Maintaining a neat and appropriate appearance can make the preacher more attractive to the target audience. As indicated in the table below, several themes have been proposed to explain the impact of a preacher's appearance on the preaching of Orang Asli.

It is a common belief in Malaysia that a preacher must wear a Jubbah and Kopiah or Songkok to convey his message effectively. The preacher's appearance has a significant impact on the way he delivers his message. Neglecting hygiene factors can make it challenging for the target audience to accept the da'wah. However, according to Informants 2, 5, 7, and 9, simplicity is the key when preaching to Orang Asli. Informant 5 suggests that

wearing a Jubbah and Serban can harm Orang Asli's perception. Informants 2, 5, and 7 believe that a t-shirt is a sufficient attire while entering Orang Asli's village as it makes them more approachable and less intimidating.

I suggest that preachers should avoid wearing Jubbah if they are wearing purdah because it can give the impression that they are trying to force Orang Asli to convert to Islam. The use of Serbans and Jubbah can also make Orang Asli feel intimidated and fearful, both non-Muslims and Muslims. (Informant 2)

I believe that it is not necessary to wear Jubbah or Serban when preaching to Orang Asli, as it can create a negative impression and make it difficult to approach them. Simple attire, such as a regular t-shirt, is enough to approach them. (Informant 5)

I also think that wearing a regular t-shirt is sufficient when approaching Orang Asli, and it is not necessary to wear Islamic attire, except for a cap. Preachers should consider the appropriate attire for the place, as wearing Jubbah, Kopiah, and Serbans can make Orang Asli think they are strangers, even if they know them. (informant 7)

I suggest that preachers should be mindful of the place and occasion when wearing Islamic attire, as it may cause surprise and confusion among Orang Asli. (Informant 9)

According to Informants 7 and 9, the attire of the preacher should be appropriate to the situation during preaching. Each preaching activity may require a different dress code. Therefore, the preacher needs to consider the differences between attending knowledge gatherings and engaging in sports activities.

2. DRESS UP MUST COVER AURAT

Is it necessary for a preacher to compromise on their obligatory religious dress to appeal to the target of da'wah?

Informants 2 and 3, who are female Penggerak in Selangor, believe that it is not necessary to commit sins to preach. They emphasize the importance of covering the aurat properly. Additionally, Informant 3 states that her employer, the head of JAKIM, places great emphasis on dressing appropriately. Penggerak is viewed as a role model by the Orang Asli, and dressing neatly and covering the aurat earns their respect.

Informant 2 mentioned that they have never worn short-sleeved t-shirts while preaching, but some Penggerak still wears inappropriate clothing. However, their attire still covers the aurat perfectly despite not being short-sleeved. (Informant 2)

Meanwhile, Informant 3 highlighted that their boss at JAKIM emphasizes the importance of clothing for officers. They must wear smart clothes, such as jackets and coats, to establish themselves as officers. This appearance is crucial as Orang Asli will judge them. If they lack confidence, the Orang Asli will not be convinced that they are preachers. The situation should always be taken into

consideration, and they must remind themselves that they are not only an officer but also a preacher, motivating themselves to dress appropriately (Informant 3)

Informant 6 emphasized the importance of dressing neatly and covering the aurat to avoid giving the impression that Penggerak and Islam are not taken seriously by Orang Asli. He stated that if Penggerak did not dress appropriately, Orang Asli might assume that there is no need to embrace Islam since being religious is the same as not being religious. According to Informant 6, the way Penggerak dresses should reflect the values of Islam.

According to Informant 6, there is no harm in wearing any type of clothing, as long as it is following Islamic principles. Our actions, speech, and behavior should all be guided by Islam. If people observe us and say that they want to follow our example as a religious teacher, we need to set a good example. If we do good deeds, it will be viewed positively, but if we engage in immoral behavior, it will be viewed negatively. (Informant 6)

3. MODERATE IN DRESSING

The attire we choose to wear can convey a message about who we are and how the target audience perceives us. Wearing a Kopiah might be interpreted as an attempt to convert them to Islam, which may lead to a negative attitude towards the preacher.

Therefore, Informants 6, 7, and 9 suggest that it is necessary to avoid dressing too Islamically while preaching to Orang Asli. However, this does not mean ignoring Islamic requirements such as covering the aurat. It simply means avoiding items such as the Kopiah or Jubbah. Informant 7 was trained not to appear as a preacher, as dressing too Islamically

might create a distance between the preacher and the target audience. Therefore, it is important to dress modestly but not to dress too Islamically while preaching to Orang Asli.

If we want to meet non -Muslim Orang Asli for the first time, we don't have to show that they are very Islamic. You can dress like that unless you have been in the village for a long time. Like me, I rarely wear a Kopiah. Dress casually but neatly. Can be used if they are close to us. If we also wear a Jubbah, Kopiah will be less popular. For me, Penggerak has a very important way of dressing to attract Orang Asli. (Informant 6)

Style of dress is important because it is difficult to approach when it looks like an Islamic appearance. For me, the most appropriate approach applied to Orang Asli is we try to get close to them. If possible, when I first started entering the community mobilization training course, I was trained not to show the image that we want to preach. (Informant 7)

Don't show that we are too Islamic. (Informant 9)

Informant 6 stated that when he first entered the Orang Asli village, he did not dress too Islamically, as it was enough to simply dress neatly and cover his aurat. He also mentioned that it would be more appropriate to wear Islamic clothing only after spending a long time preaching in the village, as the Orang Asli would already be familiar with his personality.

4.6.7 DISCUSSION ON ISLAM IN DEPTH TO ORANG ASLI

Razaleigh Muhamat Kawangit (2014) stated that the Malay community perceives the Orang Asli as friendly and open to social and economic relationships, but is not particularly interested in Islam. The Orang Asli are generally resistant to change and find it challenging to accept new ideas in their lives. Before embracing Islam, they believed in the existence of a creator, referred to as 'God,' although their understanding of the concept of God's power and existence remained unclear. Their beliefs also included the existence of supernatural creatures such as ghosts and demons. Therefore, after converting to Islam, they must embrace a belief in something intangible and invisible.

Coding	Themes
Focus on the basics of Islam	
Discuss something according to the age of Orang Asli	Discuss Islam in depth with Orang Asli
Use an appropriate title and not too deep	
Islam is the religion of the ancestors of the natives	
After the natives embraced Islam	

Table 4.15

1. FOCUS ON THE BASICS OF ISLAM

Early education in Islam in Malaysia typically begins with the teaching of the Pillars of Islam and the Pillars of Faith, which are introduced in primary school and can be fully applied when one has a deeper understanding of the life of a Muslim. However, this approach differs when it comes to Orang Asli who convert to Islam later in life. According to Informants 2 and 4, they do not go into great depth when teaching Orang Asli about Islam. It is sufficient for them to understand the Pillars of Islam and the Pillars of Faith, as

these cover the basics of being a Muslim. By believing in Allah and the Prophet, they understand the concept of Allah's oneness. Additionally, Informant 4 mentioned that he also teaches non-Muslim Orang Asli about the basics of Islam, but many simply listen silently. Perhaps they will contemplate the teachings and ultimately turn to Allah for guidance.

The Orang Asli find it difficult to grasp the deeper aspects of Islam, such as the Rukun of Islam and the Rukun of faith. Informant 2 stated that it is already challenging to explain the basics of Islam, and if they were to go deeper, they may not be able to provide adequate answers. For instance, when asked about Allah's position and the concept of Arasyh, the informant was unsure of how to answer and opted to seek guidance from an expert Ustaz. (informant 2)

Additionally, Informant 4 explained that when teaching non-Muslims, they focus on the basics of the article of life, such as the existence of air, before delving into the in-depth stories of the law chapter, following the level of understanding of the individual. (Informant 4)

Informant 3 believes that teaching only the basics of Islam without emphasizing the obligatory knowledge is insufficient for those who have been Muslim for a long time. They should continue to learn and deepen their knowledge about Islam. Informant 3 feels that it is their responsibility to provide Islamic education to the Orang Asli, and they will do so even when they are no longer living in the village.

According to Informant 3, it is not sufficient to only teach the basics to those who have been Muslim for many years. Asking questions at a basic level is only

suitable for the Penggerak. It is not reasonable to keep asking the same basic questions repeatedly. Informant 3 disagrees with this approach. In their opinion, it is important to teach the Orang Asli more than just the basics. They believe that by imparting a comprehensive understanding of Islam, the Orang Asli will be able to practice their faith independently even after they leave the village (Informant 3)

2. DISCUSS SOMETHING ACCORDING TO THE AGE OF ORANG ASLI

He has embraced Islam for 40 years and now he is 70 years old and still cannot recite Al-Fatihah well. It is not a surprise to *Orang Asli* if they do not master the basics of Islam even though they have embraced Islam for a long time because they do not apply Islam in their daily lives.

Informants 2 and 8 have noted that it is common for Orang Asli who have converted to Islam for a long time to still struggle with the basics of the religion, such as reciting Al-Fatihah and performing prayers. It is not surprising for them, as many do not apply Islam in their daily lives. Some may have converted for reasons such as marriage, but may not have a strong grasp of the faith. Informant 8 also points out that it can be challenging for older individuals to fully accept Islamic teachings, as they may have strong ties to their original religious beliefs and need more time to understand and accept Islam.

Even though she has been a Muslim for 40 years, my aunt who is now 70 years old still struggles with reciting Al-Fatihah. It is not uncommon for Orang Asli to lack basic knowledge about Islam despite being Muslims for a long time due to their failure to practice Islam in their daily lives. According to Informants 2 and 8, many

indigenous people embrace Islam for reasons like marriage, but may not have a genuine interest in learning the fundamentals of Islam.

Some read Al-Fatihah, that aunt has converted to Islam for 40 years. Now 70 years old. I said it should be my aunt who taught me because my aunt is more Muslim than me. He said this aunt is stupid to read al Fatihah even though she converted to Islam because I wanted to get married. (Informant 2)

My opinion is that the reason someone has been following a religion for 50 years does not matter when it comes to teaching them about Islam. It is particularly difficult for older people who have held onto their original beliefs for a long time to accept the teachings of Islam. Informant 8 believes that it is important to focus on telling the beauty of Islam rather than delving too deep into Islamic stories that may be hard for people to understand and accept. (Informant 8)

3. USE AN APPROPRIATE TITLE AND NOT TOO DEEP

The interest level of the audience can be influenced by the title chosen, which is why it's crucial to consider the intended audience of our da'wah message to ensure it captures their attention. This is particularly relevant when organizing a talk program where the title must be tailored to the target audience. As per Informant 1, it's advisable to invite both Muslim aborigines and non-Muslims to these talks, making it vital to carefully select the title and content to cater to both groups' interests.

Creating a forum exclusively for Muslims may not be appropriate when trying to explain Islam to non-Muslims. It's crucial to choose a suitable topic and title that captures their interest, especially when organizing talk programs. As an example, the Zakat debate between Muslim and non-Muslim attendees was successful because it allowed for constructive criticism and dialogue. However, some may not agree and may even try to provoke Islam during such discussions. A harmonious dialogue is the best way to solve religious conflicts, but it's important to choose the right method to ensure everyone can understand the topic. (Informant 1)

When speaking with natives, it's essential to use a language they can comprehend, even if it means simplifying complex concepts. Informant 2 shared an experience where he had to use a whiteboard to explain the differences between adultery, fornication, and rape to an Orang Asli who had trouble understanding the concept through storytelling. In summary, the appropriate title, topic, and language are essential when trying to convey a message to an audience. (Informant 2)

Informant 2 also emphasized the significance of choosing a suitable title that captures the interest of natives who may struggle with understanding the basics. To ensure effective communication, it's essential to avoid using complicated content during discussions. Informant 2 shared an experience where he had to resort to drawing and rewriting to help the natives comprehend the speaker's message. In summary, selecting an appropriate title

and simplifying complex content can greatly enhance the effectiveness of communication with Orang Asli.

4. AFTER ORANG ASLI EMBRACED ISLAM

Informant 7 emphasized the importance of educating the natives about the Islamic way of life, enabling them to differentiate between halal and haram practices. It's crucial to discuss Islam in-depth with Orang Asli, especially after they have embraced the religion. After converting to Islam, many natives may have questions about the changes in their lives and the permissible and prohibited actions. It's essential to address these concerns gradually and with patience to avoid overwhelming the new converts.

Informant 7 stressed the importance of providing in-depth education about Islam to the natives, but only after they have embraced the religion. Before conversion, it was not necessary to delve deeply into the subject. However, once a person converts to Islam, they may have questions that require a more detailed understanding of the religion. For example, one native asked whether they could eat their non-Muslim mother's food, to which Informant 7 explained that it was permissible as long as there was nothing unlawful in the food. When it comes to prayer, Informant 7 advised the new convert to gradually work towards performing the five obligatory prayers, starting with two if they were unable to perform all five. The native in question converted to Islam due to their association with Muslim friends and their attraction to the religion. In conclusion, it's crucial to provide in-depth education about Islam to new

converts to help them understand the religion more comprehensively. (Informant 7)

Informant 5 highlights the importance of adapting the level of preaching to the target audience. In the case of preaching to the natives, it is not advisable to directly discuss Islam. Instead, preachers should gradually introduce elements of Islam into their lives through various activities and interactions. This approach allows the Aborigines to slowly and naturally accept Islam without feeling pressured or forced.

To effectively convey Islam to the Aborigines, it is important to avoid continuously discussing Islam as it may lead to disinterest. Instead, Informant 5 suggests that preachers should approach the topic indirectly by incorporating Islamic principles into their activities and conversations with the Aborigines. This way, they can slowly and gradually understand Islam without feeling forced to accept it. It is ultimately up to the Aborigines to decide whether or not they want to accept Islam. Informant 5 emphasizes that their acceptance is influenced by the preacher's ability to approach them in a way that is comfortable and non-intrusive. In his experience, he chats with the aborigines and inserts bits of Islamic teachings into the conversation. They respond positively as many of them have Muslim friends. (Informant 5)

4.9 CONCLUSION

In this chapter, the researcher presented the result of data analysis relating to the experiences of the respondent as *penggerak* in Selangor and Klang Village. These results helped the researcher to conceptualize dakwah communication that has been used by preachers. The data showed all of the informants agreed dakwah bil Hal was suitable to be used for Orang Asli. The data also showed preachers had barriers and challenges when preaching to Orang Asli. All informants accept all barriers as their challenges as preachers and make it a good experience for the future.