

Appendix A: Research on Orang Asli in Malaysia

Table 1: Research on Orang Asli in Malaysia

No.	Name	Title of Study	Field Area	Year	Group
1	CERRUTI Giovanni Battista	My Friends the Savages: Amongst the Sakais in the Malay Peninsula	Culture & Lifestyle	1908	Senoi - Semai
2	SCHEBESTA Paul	Among the Forest Dwarfs of Malaya	Culture & Lifestyle	1928	Negrito - Jahai, Kintak & Kensiu
3	NOONE Pat Herbert Deane	Report on Settlement and Welfare of the Ple-Temiar Senoi of the Perak-Kelantan Watershed	Culture & Lifestyle	1936	Senoi - Temiar
4	EVANS Ivor Hugh Norman	The Negritos of Malaya	Culture & Lifestyle	1937	Negrito - Lanoh
5	ROCHEMONT Louis de	Nomads of the Jungle	Culture & Lifestyle	1948	Negrito - Kintak Senoi - Temiar
6	WILLIAM-HUNT Peter Darrel Rider	An Introduction to the Malayan Aborigines	Culture & Lifestyle	1952	Orang Asli - General
7	HOLMAN Dennis	Noone of the Ulu	Culture & Lifestyle	1958	Senoi - Temiar
8	SKEAT Walter William & BLAGDEN Charles Otto	The Pagan Races of the Malay Peninsula Vol. 1 & 2	Culture & Lifestyle	1966	Negrito - Kintak
9	CAREY Iskandar	The Kensiu Negritos of Baling, Kedah	Culture & Lifestyle	1970	Negrito - Kensiu
10	MOHD. RAZHA Abd. Rashid	The Kintak Bong of Tasek, Ulu Perak	Culture & Lifestyle	1973	Negrito - Kintak

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11	SYED JAMAL Jaafar	The Kintak-Bong camp at Tanah Hitam, Ulu Perak	Culture & Lifestyle	1973	Negrito - Kintak
12	DUNN Frederick L.	Rain-Forest Collectors and Traders: A Study of Resource Utilization in Modern and Ancient Malaya.	Culture & Indigenous Medicine	1975	Proto Malay - Temuan
13	GEOFFREY Benjamin	Austroasiatic Subgrouping and Prehistory in the Malay Peninsula	Culture & Lifestyle	1976	Orang Asli - General
14	RAMBO A Terry	Orang Asli Adaptive Strategies: Implication for Malaysian Natural Resource Development Planning	Development Planning	1982	Orang Asli - General
15	NAIM Haji Ahmad	The Film "Nomads of the Jungle" (NOTJ-MALAYA, 1948): A Review and a Comparative Study of the Nomadic Lifestyle as Portrayed in the Film and as Observed in the Present	Culture & Lifestyle	1987	Negrito - Kintak
16	JULI Edo	Tradisi Lisan Masyarakat Semai	Culture & Lifestyle	1990	Senoi - Semai
17	MOHD TAP Salleh	An examination of Development Planning among the Rural Orang Asli of West Malaysia	Development Planning	1990	Orang Asli - General
18	HOOD Mohd Salleh	Man, Forest and Spirits: Images and Survival among Forest-Dwellers of Malaysia	Culture & Lifestyle	1993	Proto Malay - Semelai
19	LEARY John D	Violence and the Dream People: The Orang Asli in Malayan Emergency, 1948-1960	Culture & Lifestyle	1995	Orang Asli - General
20	DENTAN Robert Knox, ENDICOTT Kirk, GOMES Alberto & HOOKE M. B.	Malaysia and the "Original People": A Case Study of the Impact of Development on Indigenous Peoples	Culture & Lifestyle	1997	Negrito - Batek Senoi - Semai Proto Malay - Temuan

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21	GIANNO Rosemary	Semelai Concept of Ethnicity in South-Central Malaya	Culture & Lifestyle	1997	Proto Malay - Semelai
22	JUMPER Roy Davis Linville	Power and politics: The story of Malaysia's Orang Asli	Culture & Lifestyle	1997	Orang Asli - General
23	NAGATA Shuichi	The Origin of an Orang Asli Reserve in Kedah	Culture & Lifestyle	1997	Negrito - Kensiu
24	NICHOLAS Colin	The Orang Asli and the Contest for Resources: Indigenous Politics, Development and Identity in Peninsular Malaysia	Culture & Lifestyle	2000	Orang Asli - General
25	TACHIMOTO Narifumi Maeda	The Orang Hulu: A Report on Malaysian Orang Asli in the 1960s	Culture & Lifestyle	2001	Senoi - Jakun
26	HOE Ban Seng	Semelai Communities at Tasek Bera: A Study of the Structure of an Orang Asli Community	Culture & Lifestyle	2001	Proto Malay - Semelai
27	GOMES Alberto	Modernity and Malaysia: Settling the Menraq Forest Nomads	Culture & Lifestyle	2007	Negrito - Mendriq
28	PAULINE Hui Ying Ooi	ICT and the Orang Asli in Malaysia	Computer & Internet	2007	Proto Malay - Temuan Senoi - Semelai & Semai
29	CHIN Wan Pin	Pengetahuan Teknologi Maklumat dan Komunikasi (ICT) Komuniti Belia Orang Asli dalam Era Globalisasi Di Bukit Lanjan, Petaling Jaya, Selangor	Computer & Internet	2008	Proto Malay - Temuan
30	SARJIT SINGH Gill, ASNARULKHADI Abu Samah, MAAROF Redzuan, NOBAYA Ahmad, HASLINDA Abdullah, WAN AHMAD AMIR ZAL Wan Ismail & AMRI Jamil	Pengetahuan ICT Belia Orang Asli dalam Era Globalisasi	Computer & Internet	2008	Proto Malay - Temuan

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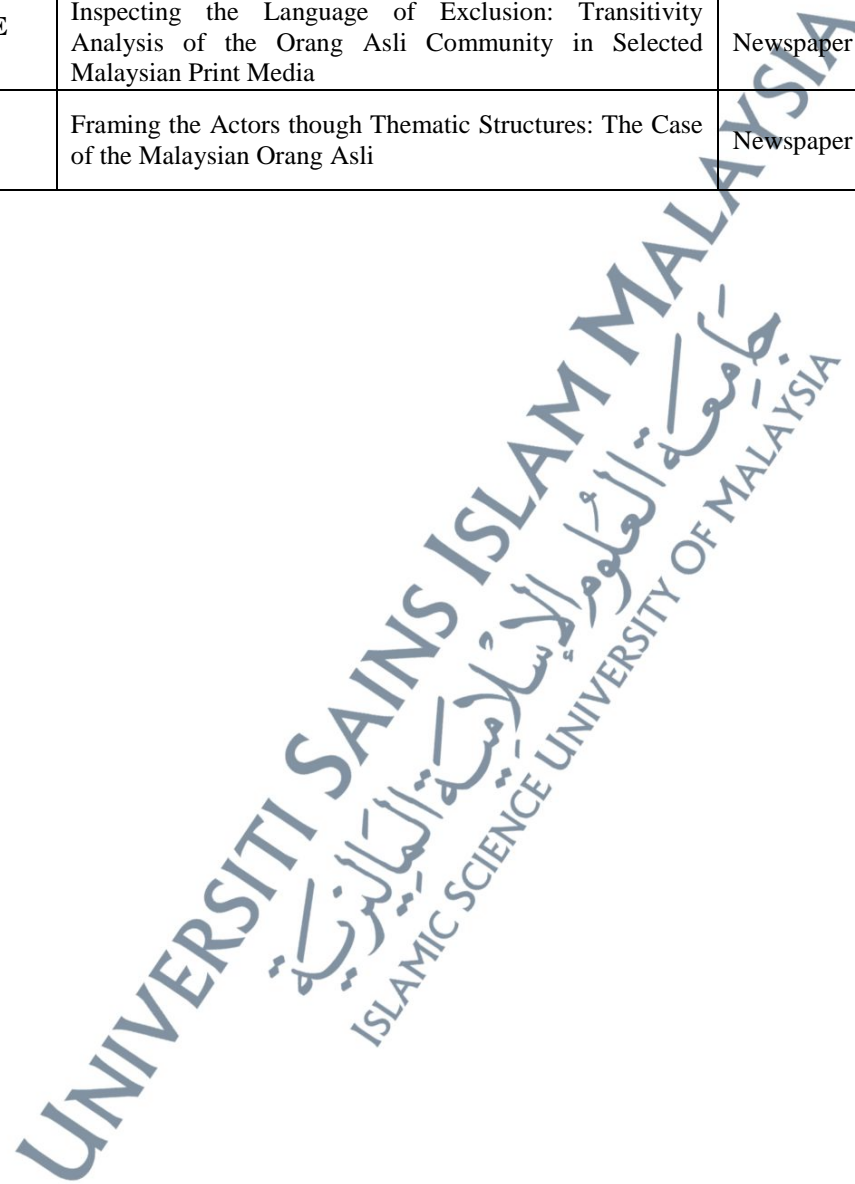
31	NOBUTA Toshihiro	Living on the Periphery: Development and Islamization among the Orang Asli in Malaysia	Culture & Lifestyle	2009	Proto Malay - Temuan
32	WAN AHMAD AMIR ZAL Wan Ismail	Nilai Belia Orang Asli Selangor Terhadap Teknologi Maklumat dan Komunikasi (ICT)	ICT – Mobile Phone, Television, CD Player & Computer	2009	Proto Malay - Temuan Senoi - Mah Meri
33	DALLOS Scilla	From Equality to Inequality: Social Change among Newly Sedentary Lanoh Hunter-Gatherer Traders of Peninsular Malaysia	Culture & Lifestyle	2011	Negrito - Lanoh
34	ABDUL RAHMAN Ahlan & YUSRI Arshad	The ICT Social Inclusion among Orang Asli Community in Gombak Area	Computer & Internet	2011	Proto Malay - Temuan
35	NORAZLINAWATI Walid, EMMA NURAIHAN Mior Ibrahim, CHEE Siang Ang & NORLAILA Md. Nor	Exploring Socioeconomic and Sociocultural Implications of ICT Use: An Ethnographic Study of Indigenous People in Malaysia	ICT – Mobile Phone & Computer	2015	Proto Malay - Temuan
36	WAN AHMAD AMIR ZAL Wan Ismail	Penerimgunaan Teknologi Maklumat dan Komunikasi oleh Belia Orang Asli Selangor: Indikator Integrasi Melalui Tafsiran Nilai	ICT – Mobile Phone, Television, CD Player & Computer	2011	Proto Malay - Temuan
37	SARJIT SINGH Gill, WAN AHMAD AMIR ZAL Wan Ismail & MAAROF Redzuan	Jurang Digital Belia Orang Asli Di Bukit Lanjan, Selangor	Computer & Internet	2009	Proto Malay - Temuan
38	SARJIT SINGH Gill, HAYROL AZRIL Mohamed Shaffril, BAHAMAN Abu Samah, MUSA Abu Hassan & NARIMAH Ismail	Pembangunan ICT Belia Orang Asli Di Selangor	Computer & Internet	2009	Proto Malay - Temuan
39	NURUL FARHANA Jumaat	ICT Dalam Pendidikan Anak-Anak Orang Asli Di Sekolah-Sekolah Rendah	Computer & Internet	2010	Proto Malay - Kanaq, Seletar & Jakun

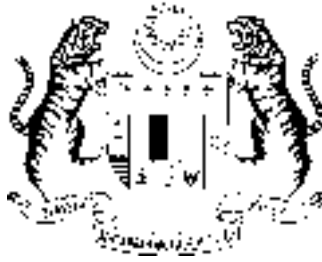
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40	ABDUL RAHMAN Ahlan & YUSRI Arshad	The ICT Social Inclusion among Orang Asli Community in Gombak Area	Computer & Internet	2011	Proto Malay - Temuan & Semai
41	RUGAYAH Hashim, KARTIKA SARI Idris, YUS AZNITA Ustad, FARAH MURNI Merican & SHARIFAH FAATIHAH Syed Mohd & Fuzi	Digital Inclusion and Lifestyle Transformation among the Orang Asli: Sacrificing Culture for Modernity?	Computer & Internet	2012	Senoi - Semai
42	INTAN FARAHANA Kamsin, ROSSENI Din, NORSYAZWANI Mat Salleh, ANALISA Hamdan & SITI ZURAIDA Abdul Manaf	Making Behaviour Change among Orang Asli Students through ICT Literacy Program	House Phone, Mobile Phone, Computer, Internet, MP3 Player, iPod, Digital Camera & Camcorder	2014	Proto Malay - Temuan
43	HABIBAH NOREHAN Haron, HAFIZAH Harun, RUDZIDATUL AKMAM Dziauddin & AZLINA Kamaruddin	Education and ICT Facilities of Royal Belum Orang Asli School Children	Computer, Laptop, iPad & Internet	2015	Negrito - Jahai
44	NWANESI Peter Karubi & Goy Siew Ching	Is ICT gendered? An Understanding from the Orang Asli	Computer & Internet	2015	Senoi - Temiar & Semai
45	HABIBAH Ismail, HAZLINA Abdullah, HAZLEENA Baharun & SITI AEISHA Joharry	Media Representation of Orang Asli In The News: A Corpus-Assisted Discourse Analysis	Newspaper	2019	Orang Asli - General
46	MARLINA Jamal & BITA Naghmeh Abbaspour	Non-Recognition of the Indigenous Community in Malaysian Media: Perspectives from the Orang Asli and Stakeholders	Newspaper	2020	Orang Asli - General
47	RUSASLINA Idrus, ZANISAH Man, ANTHONY William-Hunt & TIJAH Yok Chopil	Indigenous Resilience and the COVID-19 Response: A Situation Report on the Orang Asli in Peninsular Malaysia	Health – COVID-19	2020	Orang Asli - General
48	HASMAH Zanuddin & NURSYAMIRA Shaid	Social Perceived Value on Social Media and Online News Portal: Benefits to The Aborigines Women in Malaysia	Social Media & Online News	2021	Senoi - Semai
49	POLINE Bala	Digital Inclusion of the Orang Asli of Peninsular Malaysia: Remote Virtual Mechanism for Usability of Telecentres amongst Indigenous Peoples	Computer & Internet	2021	Senoi - Temiar

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50	MARLINA Jamal & MARCIA JANE Ganasan	Inspecting the Language of Exclusion: Transitivity Analysis of the Orang Asli Community in Selected Malaysian Print Media	Newspaper	2021	Orang Asli - General
51	MARLINA Jamal & MALINI Ganapathy	Framing the Actors through Thematic Structures: The Case of the Malaysian Orang Asli	Newspaper	2021	Orang Asli - General





LAWS OF MALAYSIA

REPRINT

Act 134

ABORIGINAL PEOPLES ACT 1954

Incorporating all amendments up to 1 January 2006

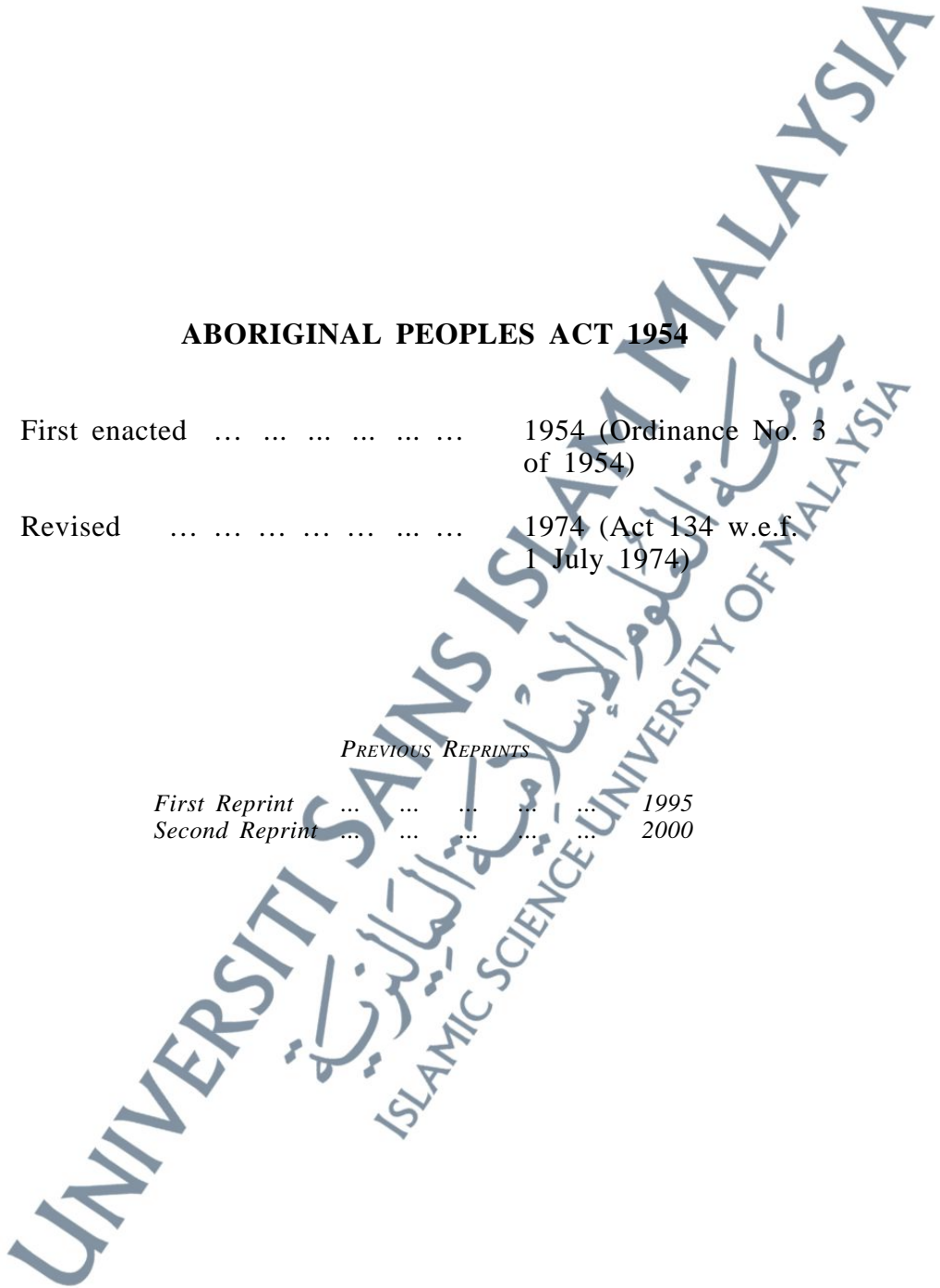
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2006

ABORIGINAL PEOPLES ACT 1954

First enacted	1954 (Ordinance No. 3 of 1954)
Revised	...	...	...	...	...	1974 (Act 134 w.e.f. 1 July 1974)

PREVIOUS REPRINTS

<i>First Reprint</i>	...	...	...	...	...	1995
<i>Second Reprint</i>	...	...	...	...	...	2000



LAWS OF MALAYSIA**Act 134****ABORIGINAL PEOPLES ACT 1954**

ARRANGEMENT OF SECTIONS

Section

1. Short title and application
2. Interpretation
3. Definition of aborigine
4. Administration of aborigines
5. Appointment of Director General and Deputy Director Generals
6. Aboriginal areas
7. Aboriginal reserves
8. Rights of occupancy
9. Dealings in land by aborigines
10. Aboriginal communities not obliged to leave areas declared Malay Reservations, *etc.*
11. Compensation on alienation of State land upon which fruit or rubber trees are growing
12. Compensation
13. Compulsory acquisition of land for aboriginal areas or reserves
14. Exclusion of persons from aboriginal areas and aboriginal reserves
15. Removal of undesirable persons
16. Headman
17. Aborigines not to be excluded from any school
18. Aboriginal children not to be adopted, *etc.*
19. Regulations

SCHEDULE

UNIVERSITI SAINS ISLAM MALAYSIA
الجامعة الإسلامية العلوم
ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA

LAWS OF MALAYSIA**Act 134****ABORIGINAL PEOPLES ACT 1954**

An Act to provide for the protection, well-being and advancement of the aboriginal peoples of Peninsular Malaysia.

[25 February 1954]

Short title and application

1. (1) This Act may be cited as the Aboriginal Peoples Act 1954.
- (2) This Act shall apply only in Peninsular Malaysia.

Interpretation

2. In this Act, unless the context otherwise requires—

“aboriginal area” means an aboriginal area declared to be such under this Act;

“aboriginal community” means the members of one aboriginal ethnic group living together in one place;

“aboriginal ethnic group” means a distinct tribal division of aborigines as characterised by culture, language or social organization and includes any group which the State Authority may, by order, declare to be an aboriginal ethnic group;

“aboriginal inhabited place” means any place inhabited by an aboriginal community but which has not been declared to be an aboriginal area or aboriginal reserve;

“aboriginal language” includes any language and such dialectal modifications or archaic forms of the language as any aborigines habitually use;

“aboriginal racial group” means one of the three main aboriginal groups in Peninsular Malaysia divided racially into Negrito, Senoi and Proto-Malay;

“aboriginal reserve” means an aboriginal reserve declared to be such under this Act;

“aboriginal way of life” includes living in settled communities in kampungs either inland or along the coast;

“alienated” in relation to land has the meaning assigned to it in the written law relating to land in force in Peninsular Malaysia;

“Director General” means the Director General for Orang Asli Affairs appointed under section 5;

“Deputy Director General” means a Deputy Director General for Orang Asli Affairs appointed under section 5.

Definition of aborigine

3. (1) In this Act an aborigine is—

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

(2) Any aborigine who by reason of conversion to any religion or for any other reason ceases to adhere to aboriginal beliefs but who continues to follow an aboriginal way of life and aboriginal

customs or speaks an aboriginal language shall not be deemed to have ceased to be an aborigine by reason only of practising that religion.

(3) Any question whether any person is or is not an aborigine shall be decided by the Minister.

Administration of aborigines

4. The Director General shall be responsible for the general administration, welfare and advancement of aborigines:

Provided that nothing in this section shall be deemed to preclude any aboriginal headman from exercising his authority in matters of aboriginal custom and belief in any aboriginal community or any aboriginal ethnic group.

Appointment of Director General and Deputy Director Generals

5. (1) The Yang di-Pertuan Agong may appoint a Director General for Orang Asli Affairs, and as many Deputy Director Generals for Orang Asli Affairs and other officers as he may consider necessary for the purposes of this Act.

(2) It shall be lawful for the Director General to do all acts reasonably necessary and incidental to or connected with the performance of his functions under this Act including the conducting of research into any aspects of aboriginal life.

(3) All the powers of the Director General under this Act shall be exercisable by the Deputy Director Generals.

(4) Every person appointed under this section shall be deemed to be a public servant within the meaning of the Penal Code [Act 574].

Aboriginal areas

6. (1) The State Authority may, by notification in the *Gazette*, declare any area predominantly or exclusively inhabited by aborigines, which has not been declared an aboriginal reserve under section 7, to be an aboriginal area and may declare the area to be divided into one or more aboriginal cantons:

Provided that where there is more than one aboriginal ethnic group there shall be as many cantons as there are aboriginal ethnic groups.

(2) Within an aboriginal area—

- (i) no land shall be declared a Malay Reservation under any written law relating to Malay Reservations;
- (ii) no land shall be declared a sanctuary or reserve under any written law relating to the protection of wild animals and birds;
- (iii) no land shall be alienated, granted, leased or otherwise disposed of to persons not being aborigines normally resident in that aboriginal area or to any commercial undertaking without consulting the Director General; and
- (iv) no licences for the collection of forest produce under any written law relating to forests shall be issued to persons not being aborigines normally resident in that aboriginal area or to any commercial undertaking without consulting the Director General and in granting any such licence it may be ordered that a specified proportion of aboriginal labour be employed.

(3) The State Authority may in like manner revoke wholly or in part or vary any declaration of an aboriginal area made under subsection (1).

Aboriginal reserves

7. (1) The State Authority may, by notification in the *Gazette*, declare any area exclusively inhabited by aborigines to be an aboriginal reserve:

Provided—

- (i) when it appears unlikely that the aborigines will remain permanently in that place it shall not be declared an aboriginal reserve but shall form part of an aboriginal area; and
- (ii) an aboriginal reserve may be constituted within an aboriginal area.

(2) Within an aboriginal reserve—

- (i) no land shall be declared a Malay Reservation under any written law relating to Malay Reservations;
- (ii) no land shall be declared a sanctuary or reserve under any written law relating to the protection of wild animals and birds;
- (iii) no land shall be declared a reserved forest under any written law relating to forests;
- (iv) no land shall be alienated, granted, leased or otherwise disposed of except to aborigines of the aboriginal communities normally resident within the reserve; and
- (v) no temporary occupation of any land shall be permitted under any written law relating to land.

(3) The State Authority may in like manner revoke wholly or in part or vary any declaration of an aboriginal reserve made under subsection (1).

Rights of occupancy

8. (1) The State Authority may grant rights of occupancy of any land not being alienated land or land leased for any purpose within any aboriginal area or aboriginal reserve.

(2) Rights of occupancy may be granted—

(a) to—

- (i) any individual aborigine;
- (ii) members of any family of aborigines; or
- (iii) members of any aboriginal community;

(b) free of rent or subject to such rents as may be imposed in the grant; and

(c) subject to such conditions as may be imposed by the grant,

and shall be deemed not to confer on any person any better title than that of a tenant at will.

(3) Nothing in this section shall preclude the alienation or grant or lease of any land to any aborigine.

Dealings in land by aborigines

9. No aborigine shall transfer, lease, charge, sell, convey, assign, mortgage or otherwise dispose of any land except with the consent of the Director General and any such transaction effected without the Director General's consent shall be void and of no effect.

Aboriginal communities not obliged to leave areas declared Malay Reservations, etc.

10. (1) An aboriginal community resident in any area declared to be a Malay Reservation, a reserved forest or a game reserve under any written law may, notwithstanding anything to the contrary contained in that written law, continue to reside therein upon such conditions as the State Authority may by rules prescribe.

(2) Any rules made under this section may expressly provide that all or any of the provisions of such written law shall not have effect in respect of such aboriginal community or that any such written law shall be modified in their application to such manner as shall be specified.

(3) The State Authority may by order require any aboriginal community to leave and remain out of any such area and may in the order make such consequential provisions, including the payment of compensation, as may be necessary.

(4) Any compensation payable under subsection (3) may be paid in accordance with section 12.

Compensation on alienation of State land upon which fruit or rubber trees are growing

11. (1) Where an aboriginal community establishes a claim to fruit or rubber trees on any State land which is alienated, granted, leased for any purpose, occupied temporarily under licence or otherwise disposed of, then such compensation shall be paid to that aboriginal community as shall appear to the State Authority to be just.

(2) Any compensation payable under subsection (1) may be paid in accordance with section 12.

Compensation

12. If any land is excised from any aboriginal area or aboriginal reserve or if any land in any aboriginal area is alienated, granted, leased for any purpose or otherwise disposed of, or if any right or privilege in any aboriginal area or aboriginal reserve granted to any aborigine or aboriginal community is revoked wholly or in part, the State Authority may grant compensation therefor and may pay such compensation to the persons entitled in his opinion thereto or may, if he thinks fit, pay the same to the Director General to be held by him as a common fund for such persons or for such aboriginal community as shall be directed, and to be administered in such manner as may be prescribed by the Minister.

Compulsory acquisition of land for aboriginal areas or reserves

13. When any immovable property, not being State land, is needed to be acquired in order to declare the same to be an aboriginal area or an aboriginal reserve, the property may be acquired in accordance with the written law relating to the acquisition of land and any declaration required by that law that the property is so needed shall have effect as if it were a declaration that the property is needed for a public purpose in accordance with that written law.

Exclusion of persons from aboriginal areas and aboriginal reserves

14. (1) The Minister may, if he is satisfied that having regard to the proper administration of the welfare of the aborigines in any aboriginal area or aboriginal reserve or aboriginal inhabited place it is desirable that any person or class of person should be prohibited from entering or remaining in the area, reserve or place, make an order to that effect in the form prescribed in the Schedule.

(2) (a) The order when addressed to an individual person, may be served on the person named therein by a police officer or by any person whom the Minister may direct to serve the same.

(b) The order shall if practicable be served personally on the person named therein by showing him the original order and by tendering or delivering to him a copy thereof signed by the Minister.

(c) If service cannot conveniently be effected as aforesaid the serving officer shall affix a copy of the order to some conspicuous part of the house or other place where the person named in the order ordinarily resides and thereupon the order shall be deemed to have been duly served.

(d) A certificate signed by the Minister that an order has been duly served on the person named therein shall be admissible in evidence in any judicial proceeding and on the production of such a certificate the court shall presume until the contrary is proved that the order was duly served.

(3) The order, when addressed to class of persons, shall be published in the *Gazette*.

(4) Any person on whom an order has been served in accordance with this section who is found within any aboriginal area, aboriginal reserve or aboriginal inhabited place mentioned in the order and any person who is a member of any class of persons which has been prohibited from entering or remaining in any aboriginal area, aboriginal reserve or aboriginal inhabited place who is found within the area, reserve or place shall be guilty of an offence and shall, on conviction, be liable to a fine not exceeding one thousand ringgit.

(5) Any person found committing an offence under subsection (4) may be arrested without warrant by the Director General or any police officer.

Removal of undesirable persons

15. (1) The Director General and any police officer may detain any person found in any aboriginal area, aboriginal reserve or aboriginal inhabited place whose activities he has reason to believe are detrimental to the welfare of any aborigine or any aboriginal community and shall remove any such person from the area, reserve or place within seven days from the date of detaining him.

(2) The Director General or any police officer who detains or removes any person in accordance with subsection (1) shall as soon as possible report all the circumstances in writing to the Minister.

Headman

16. (1) The hereditary headman of an aboriginal community shall be the headman thereof or, in the case of an aboriginal community in which the office of the headman is not hereditary, a person selected to be headman by the members of the community shall be headman thereof, subject in each case to confirmation by the Minister.

(2) The Minister may remove any headman from his office.

Aborigines not to be excluded from any school

17. (1) No aboriginal child shall be precluded from attending any school by reason only of his being an aborigine.

(2) No aboriginal child attending any school shall be obliged to attend any religious instruction unless the prior consent of his father or of his mother if his father is dead, or of his guardian should both parents be dead, is notified to the Director General, and is transmitted by the Director General in writing to the headmaster of the school concerned.

(3) Any person who acts in contravention of this section shall be guilty of an offence and shall, on conviction, be liable to a fine not exceeding five hundred ringgit.

Aboriginal children not to be adopted, etc.

18. (1) No person who is not himself an aborigine of the same ethnic group shall adopt or assume the care, custody or control of any aboriginal child except with the consent of the Director General and in giving the consent the Director General may impose such conditions as he thinks fit.

(2) Any person who acts in contravention of this section or commits a breach of any condition imposed by the Director General shall be guilty of an offence and shall, on conviction, be liable to

a fine not exceeding one thousand ringgit or to imprisonment for a term not exceeding six months or to both.

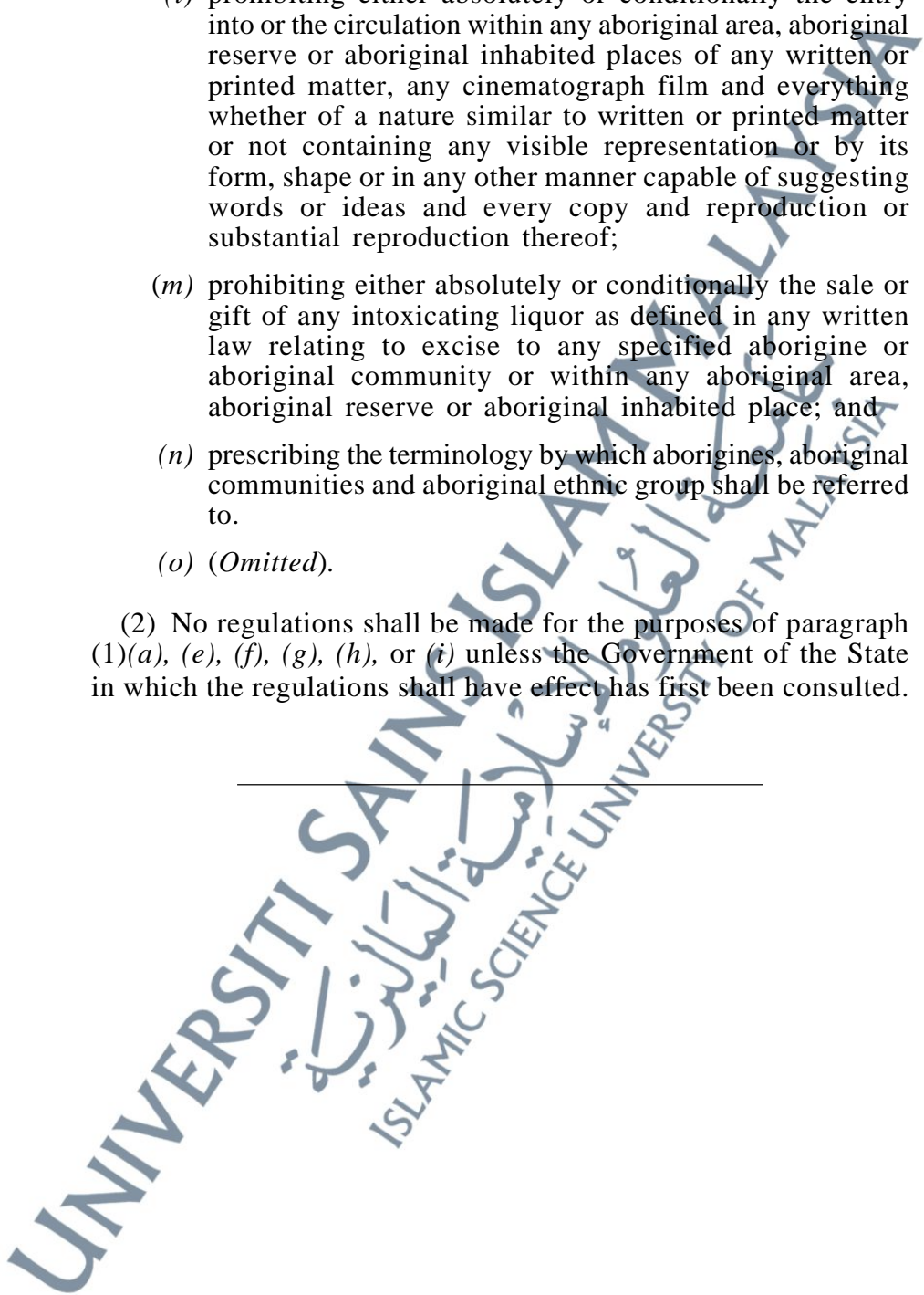
Regulations

19. (1) The Minister may make regulations for carrying into effect the purposes of this Act and in particular for the following purposes:

- (a) the creation, nature and regulation of aboriginal settlements within aboriginal areas and aboriginal reserves;
- (b) prohibiting either absolutely or conditionally and controlling the entry into aboriginal reserves, aboriginal areas, aboriginal inhabited places and aboriginal settlements of any person or any class of persons;
- (c) providing for the appointment of, and prescribing the qualifications of and the method of appointing, any headman;
- (d) providing for the registration of aborigines;
- (e) the manner of evidencing and recording rights of occupancy granted to aborigines under this Act;
- (f) prohibiting the planting of any specified product on lands over which rights of occupancy have been granted;
- (g) permitting and regulating the felling of jungle within aboriginal areas and aboriginal reserves;
- (h) permitting aborigines to take forest produce in aboriginal areas;
- (i) regulating the taking of wild birds and animals by aborigines;
- (j) providing for the establishment of schools in aboriginal areas, aboriginal reserves and aboriginal inhabited places and prescribing the curricula of the schools and the qualifications of teachers in the schools;
- (k) prescribing the terms and conditions upon which aborigines may be employed, and the regulations may provide for the recovery by the Director General on behalf of an aborigine of any wages or salary due to the aborigine in accordance with the regulations;

- (l) prohibiting either absolutely or conditionally the entry into or the circulation within any aboriginal area, aboriginal reserve or aboriginal inhabited places of any written or printed matter, any cinematograph film and everything whether of a nature similar to written or printed matter or not containing any visible representation or by its form, shape or in any other manner capable of suggesting words or ideas and every copy and reproduction or substantial reproduction thereof;
- (m) prohibiting either absolutely or conditionally the sale or gift of any intoxicating liquor as defined in any written law relating to excise to any specified aborigine or aboriginal community or within any aboriginal area, aboriginal reserve or aboriginal inhabited place; and
- (n) prescribing the terminology by which aborigines, aboriginal communities and aboriginal ethnic group shall be referred to.
- (o) (*Omitted*).

(2) No regulations shall be made for the purposes of paragraph (1)(a), (e), (f), (g), (h), or (i) unless the Government of the State in which the regulations shall have effect has first been consulted.



SCHEDULE

ABORIGINAL PEOPLES ACT 1954

[Subsection 14(1)]

To,

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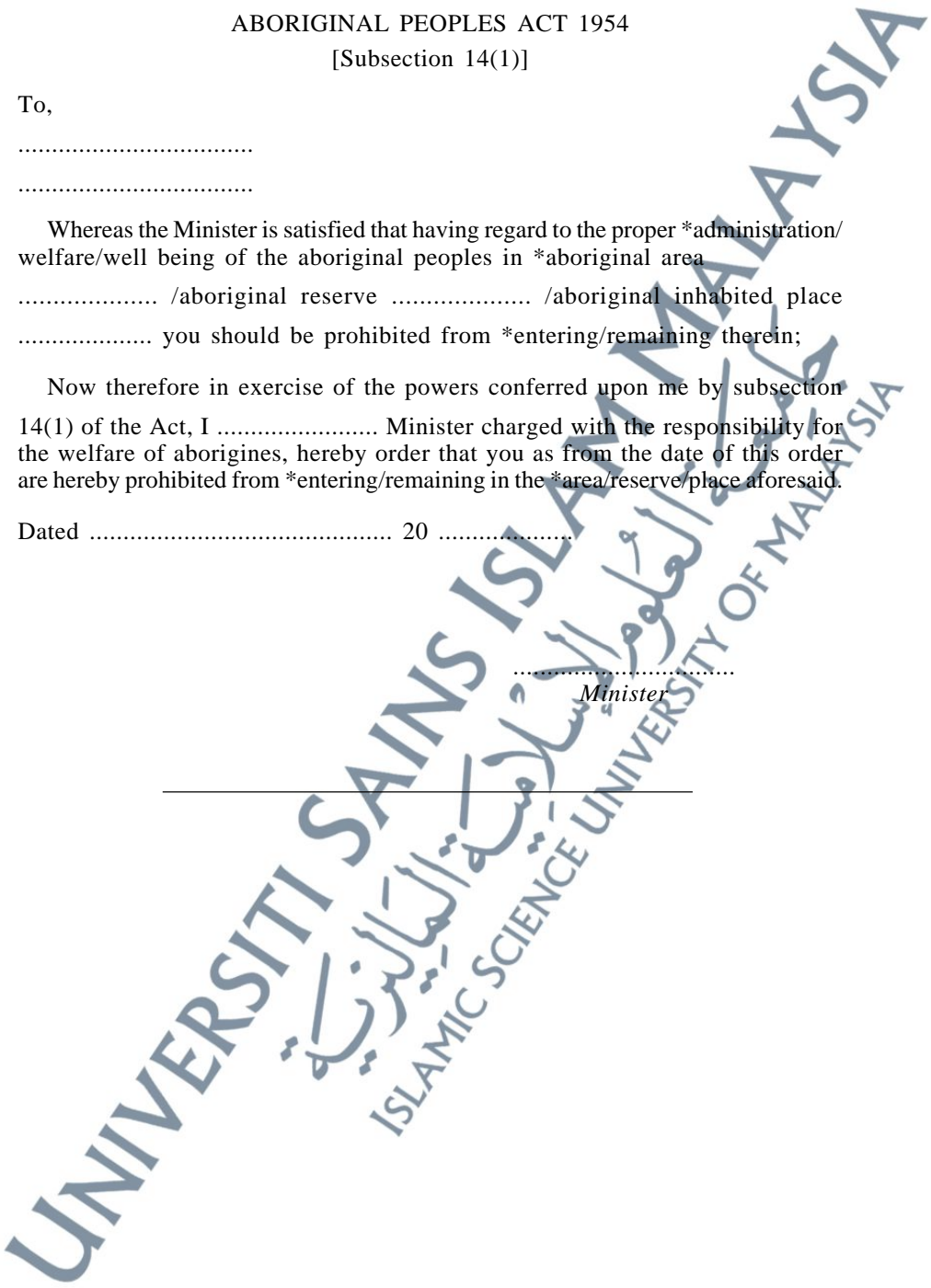
Whereas the Minister is satisfied that having regard to the proper *administration/
welfare/well being of the aboriginal peoples in *aboriginal area
..... /aboriginal reserve /aboriginal inhabited place
..... you should be prohibited from *entering/remaining therein;

Now therefore in exercise of the powers conferred upon me by subsection
14(1) of the Act, I Minister charged with the responsibility for
the welfare of aborigines, hereby order that you as from the date of this order
are hereby prohibited from *entering/remaining in the *area/reserve/place aforesaid.

Dated 20

.....
Minister

* Delete where not applicable.



LAWS OF MALAYSIA

Act 134

ABORIGINAL PEOPLES ACT 1954

LIST OF AMENDMENTS

Amending law	Short title	In force from
Ord. 60/1956	Settlements Nominated Council (Change of Title) Ordinance 1956	01-09-1956
L.N. 332/1958	Federal Constitution (Modification of Laws) (Ordinances and Proclamations) Order 1958	13-11-1958
Act 16/1967	Aboriginal Peoples (Amendment) Act 1967	06-04-1967
P.U. (B) 324/1970	Notification under section 3 of the Titles of Office Ordinance 1949	01-01-1971
Act 160	Malaysian Currency (Ringgit) Act 1975	29-8-1975

LAWS OF MALAYSIA

Act 134

ABORIGINAL PEOPLES ACT 1954

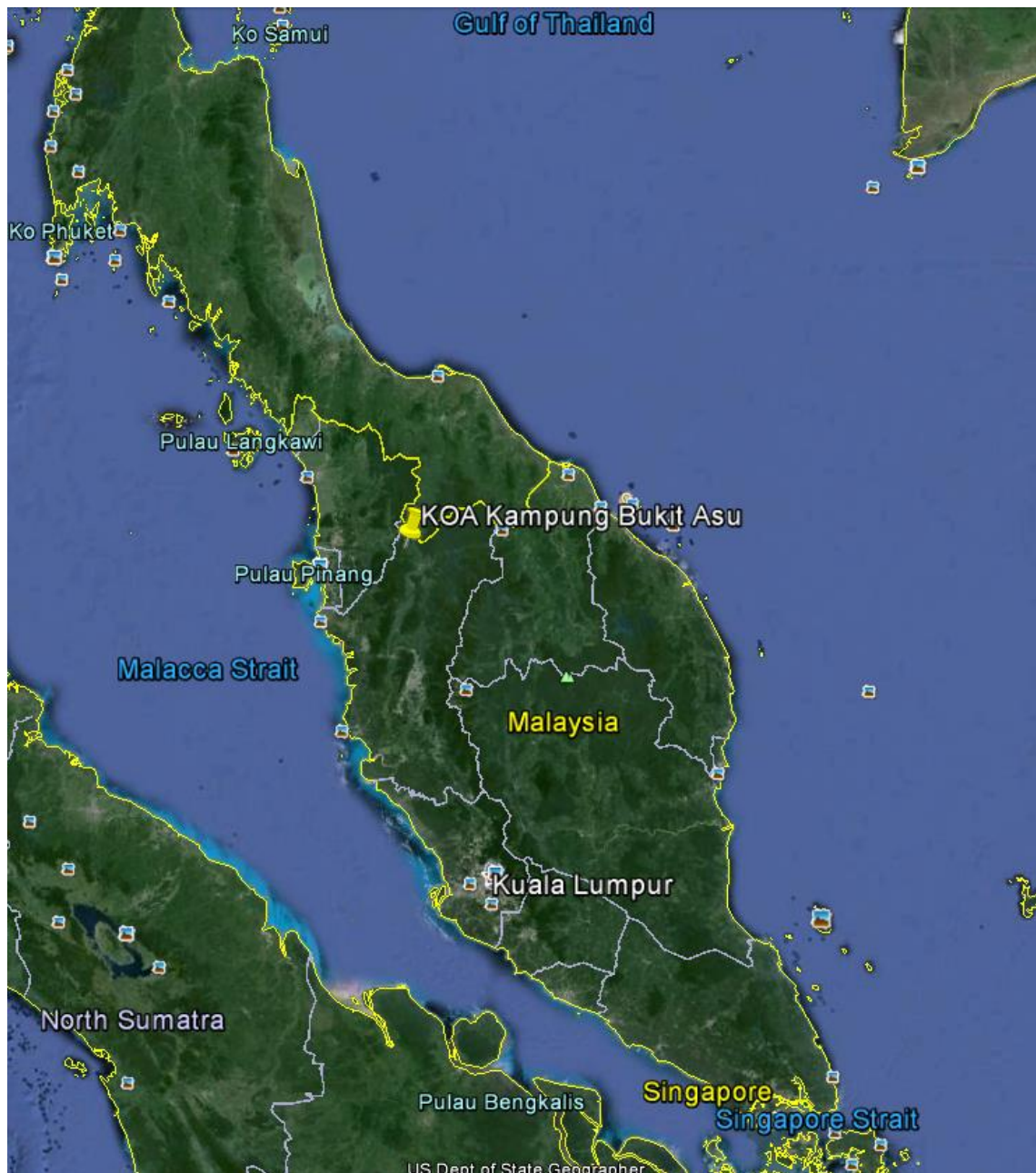
LIST OF SECTIONS AMENDED

Section	Amending authority	In force from
Throughout the Act	Ord. 60/1956	01-09-1956
2	L.N. 332/1958 Act 16/1967	13-11-1958 06-04-1997
3	Act 16/1967	06-04-1997
4	L.N. 332/1958 Act 16/1967	13-11-1958 06-04-1997
5	Act 16/1967 L.N. 332/1958	06-04-1997 13-11-1958
6	L.N. 332/1958	13-11-1958
7	L.N. 332/1958	13-11-1958
8	L.N. 332/1958	13-11-1958
10-13	L.N. 332/1958	13-11-1958
14	Act 16/1967	06-04-1997
15	Act 16/1967	06-04-1997
16	L.N. 332/1958	13-11-1958
19	Act 16/1967	06-04-1997
Schedule	L.N. 332/1958 Act 16/1967	13-11-1958 06-04-1997



Appendix C: Location of KOA Bukit Asu in Peninsular Malaysia

Map 2: Location of Kampung Orang Asli Bukit Asu in Peninsular Malaysia

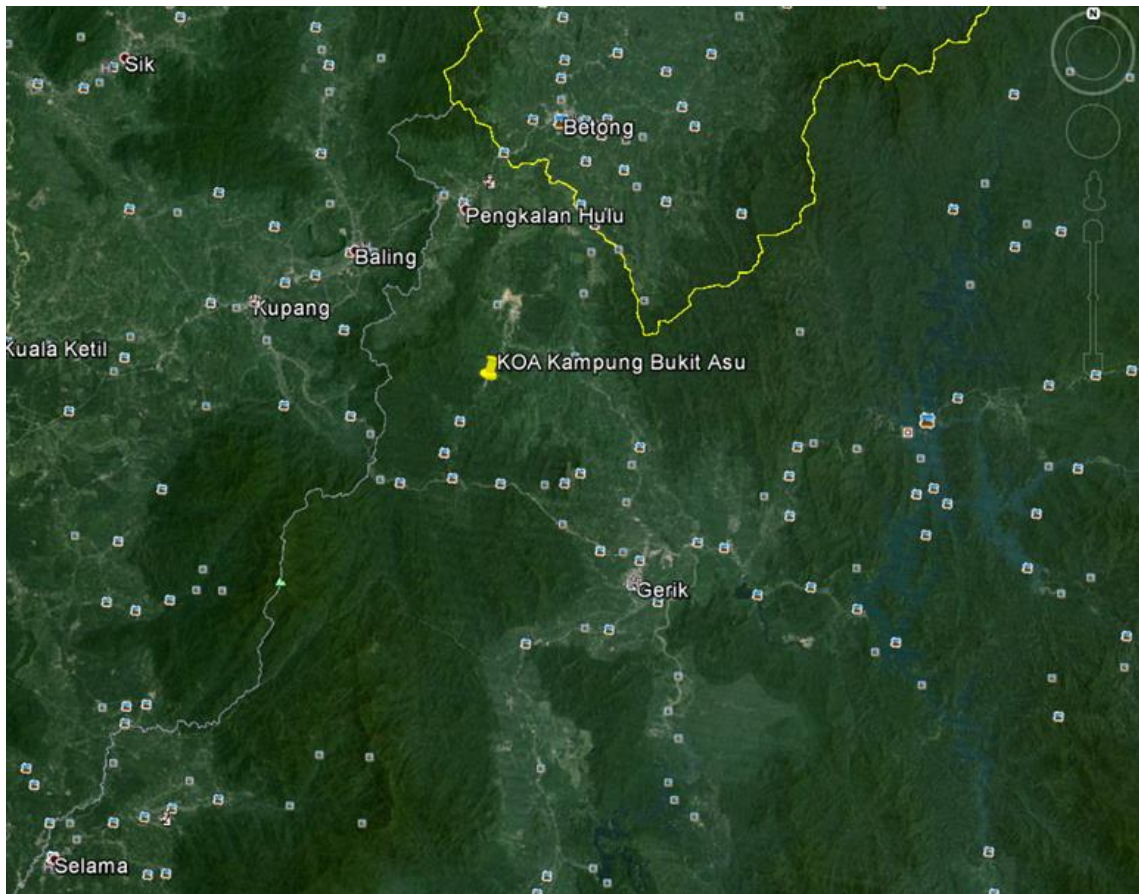


Source: This map is reproduced from Google Earth. Important note: This is an approximate map only and does not reflect the actual extent of the Orang Asli's traditional territories or their current abode.

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Appendix D: Location of KOA Bukit Asu in Gerik, Perak

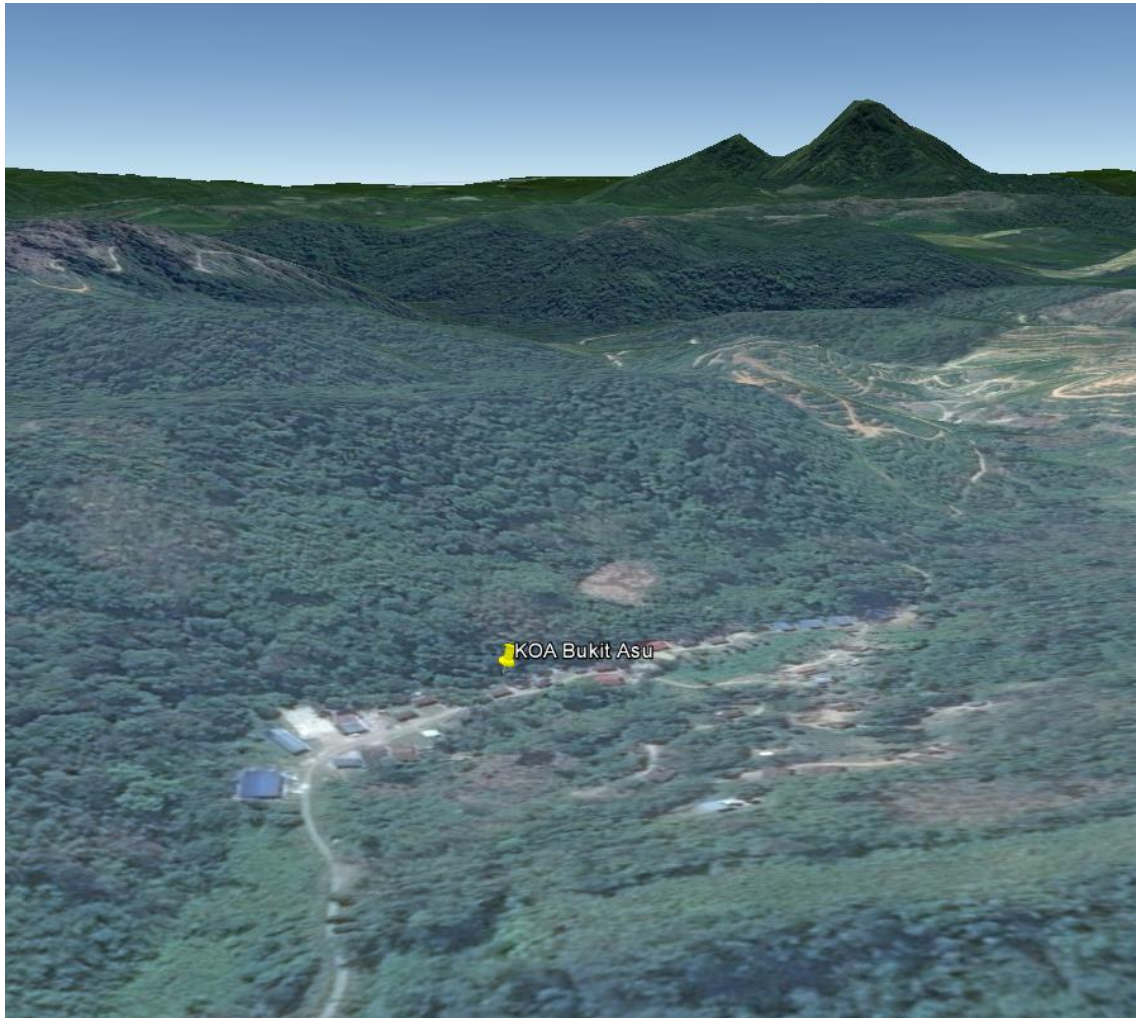
Map 3: Location of Kampung Orang Asli Bukit Asu in Gerik, Perak



Source: This map is reproduced from Google Earth. Important note: This is an approximate map only and does not reflect the actual extent of the Orang Asli's traditional territories or their current abode.

Appendix E: Side View over KOA Bukit Asu in Gerik, Perak

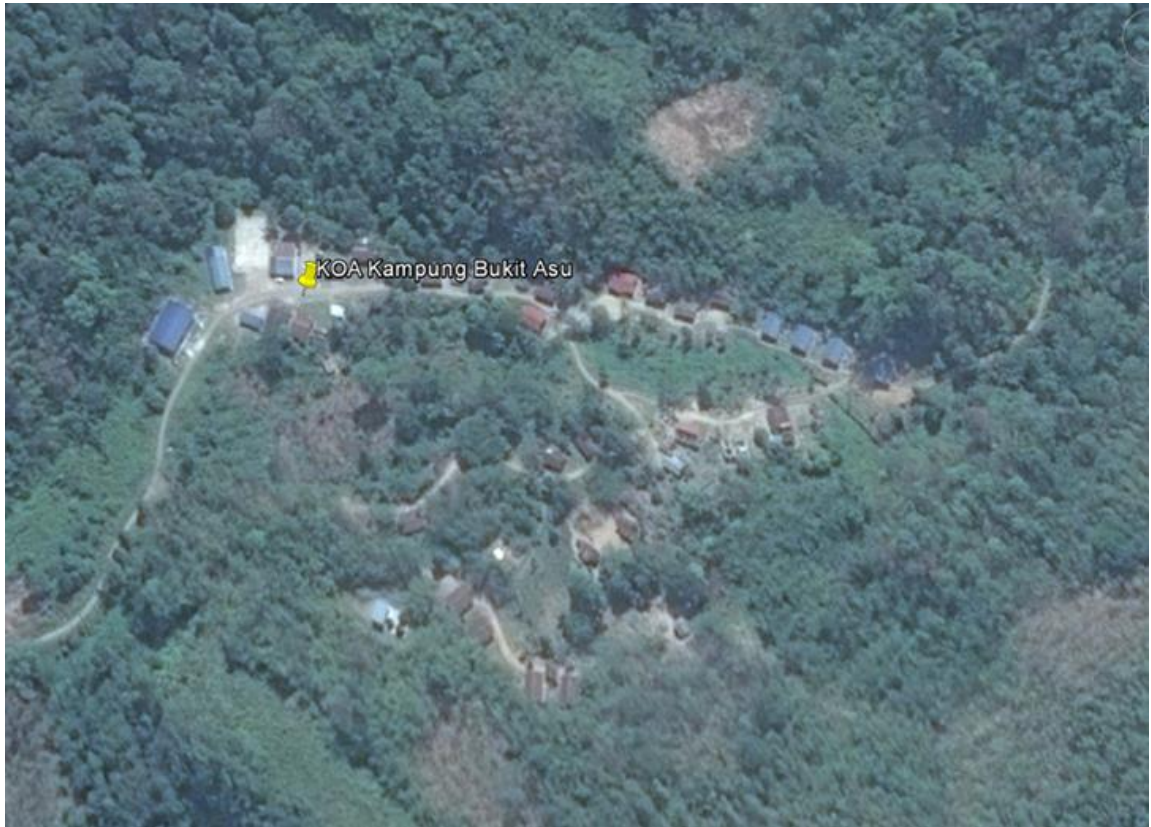
Map 4: Side View over Kampung Orang Asli Bukit Asu in Gerik, Perak



Source: This map is reproduced from Google Earth. Important note: This is an approximate map only and does not reflect the actual extent of the Orang Asli's traditional territories or their current abode.

Appendix F: Aerial View over KOA Bukit Asu in Gerik, Perak

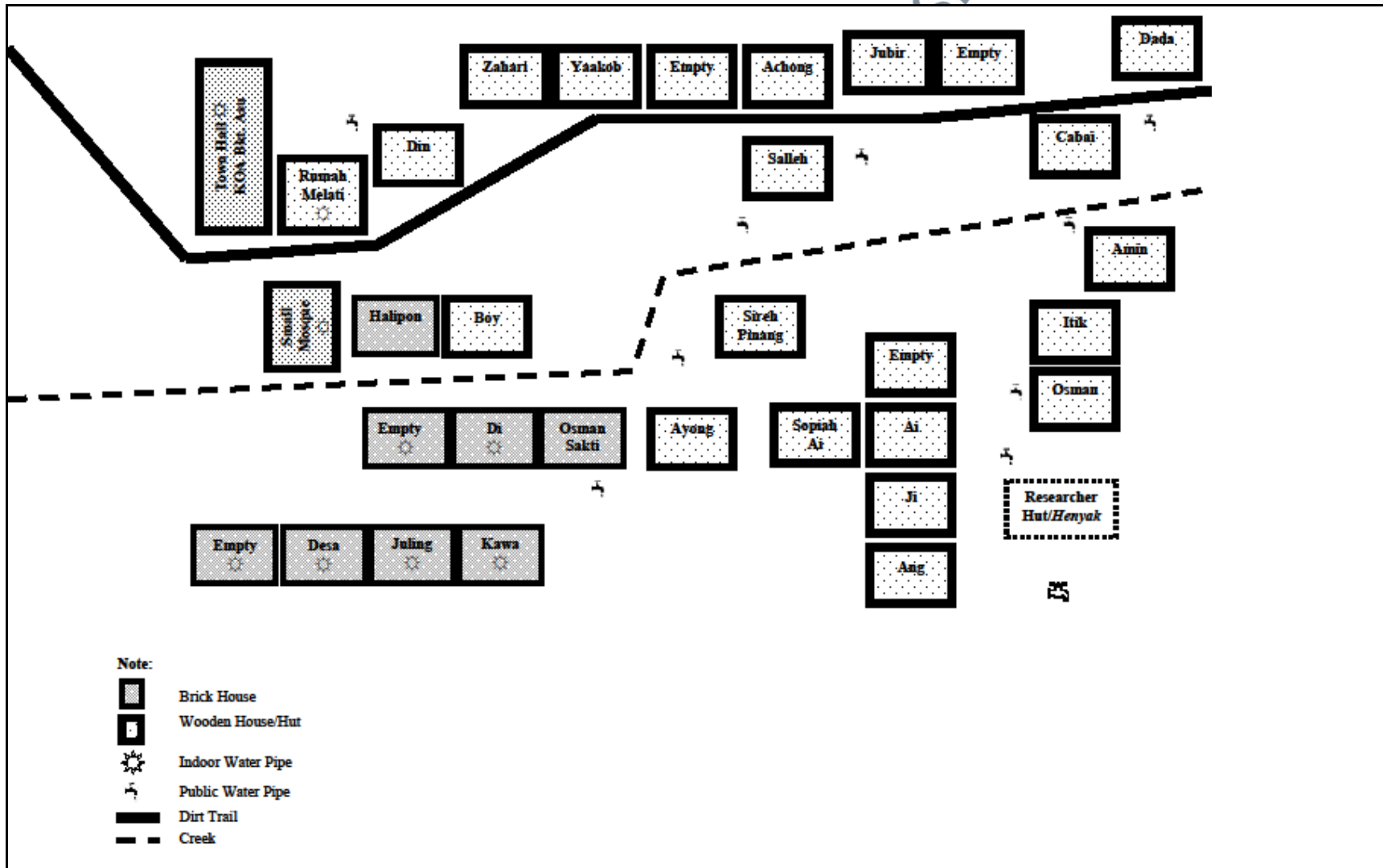
Map 5: Aerial View over Kampung Orang Asli Bukit Asu in Gerik, Perak



Source: This map is reproduced from Google Earth. Important note: This is an approximate map only and does not reflect the actual extent of the Orang Asli's traditional territories or their current abode.

Appendix G: Compound KOA Bukit Asu

Compound Kampung Orang Asli Bukit Asu



Appendix H: List of Informants: *Kintak*'s Head of Households

Table 5: List of Informants: *Kintak*'s Head of Households

No.	Name	Age	Remark
1	Halipon B. Kote @ Saad	58	Headman (<i>Tok Batin</i>)
2	Din B. Dahan	59	Deputy Headman
3	Osman B. Senek	41	
4	Ai B. Kunyit	62	
5	Zahari B. Karim	48	
6	Ang B. Kunyit	50	
7	Chik Som Bte Kenerong	62	
8	Nita Bte Karim	37	

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Appendix I: List of Informants: *Non-Kintak*

Table 6: List of Informants: *Non-Kintak*

No.	Name	Age	Remark
1	Nor Aizah Bte. Aziz	53	Department of Orang Asli Development (JAKOA)
2	Lahuma B. Salleh	57	Rattan Wholesaler
3	Sauti B. Mohamad	59	Fish and Vegetable Hawker
4	Challam % Karrupayyah	69	Retail Dealer (grocery store)
5	Abd Illah B. Mohd Saad	47	Department of Islamic Development Malaysia (JAKIM)

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Appendix J: Interview Question Guide - *Kintak*

INTERVIEW QUESTION GUIDE (KINTAK)

I'd like to thank you for being willing to participate in the interview of my study. This study is part of my PhD research and look at the views of the utilization of new media in the lives of *Kintak*. As I have mentioned to you before, my study seeks to understand need and expectations of new media and how it assists *Kintak* in relation to communication and development within Malaysian society. This study also seeks to investigate the type and levels of utilization of new media, factors affecting utilization of new media and barrier of utilization of new media. The aim of this interview is to collect as much as possible data of the utilization of new media. Our interview today will last approximately one hour, during which I will be asking you about your background, your need and expectations, your type and levels of utilization, factors affecting utilization you've faces and barriers that you may have about yourself and your community.

In this interview, may I have your permission (or not) to audio record our conversation. Is it still okay with you if I record (or not record) our conversation today? ___Yes ___No

If YES: Many thanks! If you want me to turn off the recorder or keep whatever you said off the record, please let me know.

If NO: Thank you for informing me. I'm simply going to transcribe our dialogue.

Do you have any questions before we begin the interview? You are free to ask any questions (or other inquiries) you may have at any time during this study. I would be delighted to respond to your inquiries.

A. Question on Demographic Information.

1. Name :
2. Gender :
3. Age :
4. Religion :
5. Language :
6. Literacy :
7. Occupation :
8. Monthly income :
9. Number of people in the household :
10. Housing type :

B. Question on Needs and Expectations of Communication and Development.

1. Could you tell me whether you know about new media? Could you provide me with examples – radio, television, telephone, mobile phone, computer etc. (*I may use these probes if needed*)?
2. Do you think you are gratified with those items?

3. Could you tell me any changes/development has you seen in the community/village over past few years (or since you utilized new media)?
4. Could you tell me what do you needs and expectations from new media?

C. Question on Type and Level of Utilization of New Media.

1. Could you tell me how many items in your household in relation to new media? Could you provide me with that information – radio, television, telephone, mobile phone, computer etc. (*I may use these probes if needed*)?
2. Could you show me/tell me how you usually use those items?
3. Did you know that Islam allows the utilization of new media?
4. What is the important source to get information and to communicate with other people?

D. Question on Factor Affecting Utilization of New Media.

1. Could you tell me what makes you utilize new media?
2. Could you tell me any factors affecting utilization of new media?
3. Could you tell me how to utilize new media according to Islamic fundamentalism?
4. What do you think has facilitated the level of utilization of new media among people in this village?

E. Question on Barrier of Utilization of New Media.

1. Do you faces any barrier or constrain of utilization of new media?
2. Could you describes the barrier or constrain did you face or do you face to increase the level of utilization of new media?
3. Could you tell me what is the important factors that prevents you from utilization of new media?

Before we wrap up this interview, is there anything that you think is relevance such as a suggestion and we haven't covered?

Thank you so much for your time and assistance. Let me reiterate that all information obtained during the interviews will be kept confidential, and no specific information will be made at any time that might be linked to you or without your prior agreement.

Interview Schedule

Date	
Village	
District	
Name	
Age (Years)	
Code Number	
Time of Start of Interview	
Time at Which Interview End	

Appendix K: Interview Question Guide - *Non-Kintak*

INTERVIEW QUESTION GUIDE (*NON-KINTAK*)

I'd like to thank you for being willing to participate in the interview of my study. This study is part of my PhD research and look at the views of the utilization of new media in the lives of *Kintak*. As I have mentioned to you before, my study seeks to understand need and expectations of new media and how it assists *Kintak* in relation to communication and development within Malaysian society. This study also seeks to investigate the type and levels of utilization of new media, factors affecting utilization of new media and barrier of utilization of new media. The aim of this interview is to collect as much as possible data of the utilization of new media. Our interview today will last approximately one hour, during which I will be asking you about your background, your need and expectations, your type and levels of utilization, factors affecting utilization you've faces and barriers that you may have about yourself and your community.

In this interview, may I have your permission (or not) to audio record our conversation. Is it still okay with you if I record (or not record) our conversation today? ___Yes ___No

If YES: Many thanks! If you want me to turn off the recorder or keep whatever you said off the record, please let me know.

If NO: Thank you for informing me. I'm simply going to transcribe our dialogue.

Do you have any questions before we begin the interview? You are free to ask any questions (or other inquiries) you may have at any time during this study. I would be delighted to respond to your inquiries.

A. Question on Demographic Information.

1. Name
2. Gender :
3. Age :
4. Religion :
5. Language :
6. Occupation :

B. Question on Needs and Expectations of Communication and Development.

1. Could you tell me whether you know about new media? Could you provide me with examples – radio, television, telephone, mobile phone, computer etc. (*I may use these probes if needed*)?
2. Do you think *Kintak* utilized new media?
3. Do you think *Kintak* gratified with new media?
4. Could you tell me any changes/development has you seen in the *Kintak* community/village over past few years (or since *Kintak* utilized new media)?
5. Could you tell me what *Kintak* needs and expectations from new media?

C. Question on Type and Level of Utilization of New Media.

1. Could you tell me how many items in *Kintak's* belonging related to new media? Could you provide me with that information – radio, television, telephone, mobile phone, computer etc. (*I may use these probes if needed*)?
2. Could you show me/tell me how *Kintak* usually use those items?
3. Did you know that Islam allows the utilization of new media?
4. What is the important source to get information and to communicate with other people among *Kintak*?

D. Question on Factor Affecting Utilization of New Media.

1. Could you tell me what makes *Kintak* utilize new media?
2. Could you tell me any factors affecting utilization of new media?
3. Could you tell me how to utilize new media according to Islamic fundamentalism?
4. What do you think has facilitated the level of utilization of new media among *Kintak* in this village?

E. Question on Barrier of Utilization of New Media.

1. Do you think *Kintak* faces any barrier or constrain of utilization of new media?
2. Could you describes the barrier or constrains did *Kintak* faces in order to increase the level of utilization of new media?
3. Could you tell me what is the important factors that prevents *Kintak* from utilization of new media?

Before we wrap up this interview, is there anything that you think is relevance such as a suggestion and we haven't covered?

Thank you so much for your time and assistance. Let me reiterate that all information obtained during the interviews will be kept confidential, and no specific information will be made at any time that might be linked to you or without your prior agreement.

Interview Schedule

Date	
Village	
District	
Name	
Age (Years)	
Code Number	
Time of Start of Interview	
Time at Which Interview End	

Appendix L: Observational Protocol

OBSERVATIONAL PROTOCOL

Date : 15 December 2019
 Location : Kampung Orang Asli Bukit Asu, Gerik, Perak
 Observer : Zaheril Zainudin
 Time of Start of Observation : 9AM
 Time at Which Observation End: 11:50AM
 Length of Observation : 2 hours 50 minutes (170 minutes)

DESCRIPTIVE NOTES	REFLECTIVE NOTES
Needs and Expectations of Communication and Development	
Utilization of New Media	
Factor Affecting Utilization of New Media	
Barrier of Utilization of New Media	
Suggestion Improving Utilization of New Media	

Appendix M: Demographic Information - Kintak

DEMOGRAPHIC INFORMATION - KINTAK

Code	Date	Time of Interview	Name	Gender	Age	Religion	Language	Literacy	Occupation	Income (MYR)	Housing type	Number of people in the household
KO1	2/12/19	8AM - 11AM	Halipon B. Kote @ Saad	Male	58	Islam	Malay	Yes	Headman Labor Wages; Hunting & Gathering (occasionally on selective season)	1500	Brick + Wooden hut	5
KO2	2/12/19	8:45PM - 10PM	Din B. Dahan	Male	59	Islam	Malay	Yes	Deputy Headman; Labor Wages; Hunting & Gathering (occasionally on selective season)	1200	Brick + Wooden hut	8
KO3	3/12/19	5:30PM - 6:45PM	Osman B. Senek	Male	41	Islam	Malay	Yes	Labor Wages; Hunting & Gathering (occasionally on selective season)	1000	Brick + Wooden hut	7
KO4	3/12/19	8PM - 9:30PM	Ai B. Kunyit	Male	62	Islam	Malay	Yes	Labor Wages; Hunting & Gathering (occasionally on selective season)	1200	Brick + Wooden hut	5
KO5	4/12/19	5:30PM - 6:50PM	Zahari B. Karim	Male	48	Islam	Malay	Yes	Labor Wages; Hunting & Gathering (occasionally on selective season)	1200	Brick + Wooden hut	5
KO6	4/12/19	8:30PM - 9:45PM	Ang B. Kunyit	Male	50	Islam	Malay	Yes	Labor Wages; Hunting & Gathering (occasionally on selective season)	1000	Brick + Wooden hut	3
KO7	5/12/19	9:30AM	Chik Som Bte Kenerong	Female	62	Islam	Malay	Yes	Housewife;	1000	Brick	3

Appendix M: Demographic Information - Kintak

		- 10:45AM							Labor Wages (occasionally); Gathering & Selling forest product (bamboo shoot, petai, tapioca, yam)		+ Wooden hut	
KO8	5/12/19	2:30PM - 3:30PM	Nita Bte Karim	Female	37	Islam	Malay	Yes	Housewife; Labor Wages (occasionally); Gathering & Selling forest product (bamboo shoot, petai, tapioca, yam)	500	Brick + Wooden hut	3

NOTE: All of the interviews took place at the KOA Bukit Asu in Gerik, Perak.

Appendix N: Demographic Information - Non-Kintak

DEMOGRAPHIC INFORMATION - NON-KINTAK

Code	Date	Time of Interview	Name	Gender	Age	Religion	Language	Literacy	Occupation
NKO1	9/12/19	9AM - 10AM	Nor Aizah Bte. Aziz	Female	58	Islam	Malay	Yes	JAKOA Officer
NKO2	9/12/19	10:15AM - 11:30AM	Lahuma B. Salleh	Male	57	Islam	Malay	Yes	Rattan Wholesaler
NKO3	10/12/19	11:45AM - 12:45PM	Sauti B. Mohamad	Male	59	Islam	Malay	Yes	Fish and Vegetable Hawker
NKO4	11/12/19	9AM - 10:15AM	Challam s/o Karrupayyah	Male	69	Hindu	Malay	Yes	Retail Dealer (groceries store)
NKO5	12/12/19	9AM - 10:30AM	Abd Illah B. Mohd Saad	Male	47	Islam	Malay	Yes	JAKIM Officer (Penggerak Masyarakat)

Appendix O: Verbatim Transcript - *Kintak*

INFORMANT 01 – *KINTAK*

Date	: 2 December 2019
Location	: KOA Bukit Asu - Headman's Residence
Time of Start of Interview	: 8PM
Time at Which Interview End	: 11PM
DEMOGRAPHIC INFORMATION	
Name	: Halipon B. Kote @ Saad
Gender	: Male
Age	: 58
Race	: Kintak
Religion	: Islam
Language	: Malay
Literacy	: Yes
Occupation	: Headman/ <i>Tok Batin</i>
Monthly income (MYR)	: 900
Number of people in the household	: 5
Housing type	: Brick + Wooden hut
NEEDS AND EXPECTATIONS OF COMMUNICATION AND DEVELOPMENT	
<p>Could you tell me whether you know about new media? Could you provide me with examples – radio, television, telephone, mobile phone, computer etc. (<i>I may use these probes if needed</i>)?</p>	<p>Tahu saya barang tu! Sekarang pun semua orang asyik sebut tentang benda tu. Dah jadi macam kegilaan sekarang ni. Bukan semua hemik, tapi <i>Kintak</i> juga macam tu juga. Semua orang dalam kampung ni sibuk cari duit nak beli telefon.</p> <p><i>I'm familiar with that! Everyone is still talking about that thing. It's a little crazy right now. Not all hemik (outsider) are like this, but Kintak is. Everyone in this village is scrambling for money to purchase a phone.</i></p>
<p>Do you think you are gratified with those items?</p>	<p>Puas hati! Sampai tak tahu nak kata apa lagi. Semuanya tentang telefon. Pantang takda kerja ja mereka main telefon. Sampai boleh lupa anak bini dan semuanya.</p> <p><i>Seriously gratified! I don't know what else to say. It's all about the phone. If they are have spare time and don't work, they stay put on the phone. Until then, they can forget their wife, children and everything.</i></p>
<p>Could you tell me any changes/development has you seen in the community/village over past few years (or since you utilized new media)?</p>	<p>Semua nampak gila gajet. Kurang bergaul dan melepak masa lapang macam dulu-dulu. Semua sendiri-sendiri sekarang! Tetapi banyak dapat maklumat bila pakai barang tu. Senang nak cari orang. Orang Jabatan senang nak contact bila perlu bantuan.</p> <p><i>They look like crazy gadgets. There is less socializing and hanging out in spare time than previously. All alone now! But you get a lot of information when you wear that stuff. I'm happy to find people. We are happy to contact JAKOA when we need help.</i></p>

	<p>Benda ini sebenarnya banyak kebaikannya. Tapi kalau salah guna, tak baik akibatnya. Sejak ada barang ni, saya lihat orang kampung sudah kurang muafakat. Lebih suka sorang-sorang sebab asyik dengan telefon. Susah sekarang ini mahu lihat semangat gotong-royong. Semua beri alas an sibuk. Tapi sebenarnya main telefon. Yang bagusnye mereka Nampak semakin pandai dan mula membangun dalam ubah kehidupan mereka. Mungkin banyak membaca di telefon saya fikir.</p> <p><i>This thing actually has a lot of benefits. But if misused, the consequences are not good. Since there is new media, I see that the villagers have fewer harmonies. People are preoccupied with their phones. It is difficult now to see the spirit of gotong-royong (working together). Everyone is busy. But they actually play phones. The good thing is that they seem to be getting smarter and starting to develop ways to change their lives. There's probably a lot of reading on the phone, I think.</i></p>
<p>Could you tell me what do you needs and expectations from new media?</p>	<p>Kita perlu barang tu semua. Senang nak tengok berita dan isu semasa; saya guna untuk tengok dokumentari pasal binatang dan tumbuhan; belajar cara nak bagi rawatan asas kalau ada orang kampung yang luka atau cedera; belajar cara solat dan mengaji; drama dan filem juga boleh tengok di Youtube kalau bosan-bosan dan tak tahu apa nak buat; kadang-kadang tengok fesyen terkini jugak dan lepas tu beli di Shopee, bayar dekat 7 eleven di Gerik. Tapi yang paling lebih sekali tentulah berbual dan berkawan dekat WA.</p> <p><i>We need all that stuff. It's fun to watch news and current issues; I use it to watch documentaries about animals and plants; learn how to gives basic medical treatment; learn how to pray and recite Al-Quran; dramas and movies can also be watched on you tube if you are bored and don't know what to do; sometimes look at the latest fashion and then buy at Shopee and make payment at 7-Eleven in Gerik. But most of all, of course, chat and make close friends on WA.</i></p> <p>Selain itu, keperluan yang dapat saya lihat, penggunaan media baharu dapat mengukuhkan rasa percaya kepada diri sendiri. Ia juga dapat membina identiti diri. Perkara ini selalunya kita buat di FB dan WA. Contohnya, saya dapat mengumumkan perkara baru dan pembangunan kampung. Saya juga dapat berkongsi cerita baru khususnya secara visual dengan orang-orang dalam kampung. Jadi mereka akan lebih faham lagi tentang apa yang berlaku.</p> <p><i>Aside from the obvious needs, the use of new media can strengthen self-confidence. It can also help to develop self-identity. This is something we frequently do on FB and WA. For example, I can announce latest initiatives and development. I was also able to share new stories, particularly visually, with the people of the village. As a result, they will have a better understanding of what</i></p>

	<p><i>happened.</i></p> <p>Tapi kita harap semua orang yang guna barang tu semua kena buat bagus-bagus. Saya juga guna untuk meningkatkan status saya. Supaya saya lebih nampak boleh dipercayai, ada kredibiliti dan stabil. Contohnya saya tengok iklan barangan di media baharu seperti FB. Kemudian saya beli dan pakai. Tentu nampak segar dan bergaya. Semua ini dapat dilakukan dengan adanya media baharu.</p> <p><i>But we hope that everyone who uses the item will do well. I also use it to improve my status. So that I look more trustworthy, credible and stable. For example, I see advertisements for goods in new media like FB. Then I buy and wear. Of course it looks fresh and stylish. All this can be done with the availability of new media.</i></p> <p>Tapi saya selalu guna media baharu untuk berborak dan bertanya khabar penduduk kampung. Selalu tanya tentang keadaan mereka. Susah ke senang ke? Selalu tanya di WA saja. Senang dan mereka juga cepat jawab jika saya tanya. Jika nak buat perjumpaan atau majlis tertentu juga kita panggil mereka semua melalui WA. Tak perlu guna surat-surat lagi. Memang jimat. Kadang-kadang nak hubungi pejabat pun guna WA. Orang Pejabat pun hubungi saya guna WA. Tapi kalau cakap dengan orang Pejabat kena cakap baik-baik. Cakap perkara bertul sahaja. Kalau cakap pun kena bersopan. Kita kena hormat mereka bila bercakap.</p> <p><i>But I always use social media to chat with and greet the villagers. Always ask directly about their wellbeing. Are they happy or sad? Always ask questions via WA only. Easy and they respond quickly when I ask questions. We also call them all via WA if we want to have a meeting or a special event. There is no longer any need to use letters. It is very cheap. I occasionally call the JAKOA office via WA. JAKOA personnel also called me on WA. But, when speak to JAKOA must uses accurate fact, decency words, civility or kindness as well as pay some respect to the officer.</i></p>
<p>TYPE AND LEVEL OF UTILIZATION OF NEW MEDIA</p>	
<p>Could you tell me how many items in your household in relation to new media? Could you provide me with that information – radio, television, telephone, mobile phone, computer etc. (<i>I may use these probes if needed</i>)?</p>	<p>Di rumah ada TV biasa dan radio. Tak bersambung dengan internet macam TV di bandar. Yang betul-betul boleh dikira media baharu ialah telefon saya kot. Sebab ada internet. Macam-macam boleh buat.</p> <p><i>In my house, there is a TV and a radio, but they are not connected to the internet like a TV in the city. What can really count as new media is my phone, right? Because there is the internet. All kinds of things can be done.</i></p>
<p>Could you show me/tell me how you usually use those items?</p>	<p>Macam biasa. Senang saja nak guna. Sebab masa beli hari tu kedai ajar macam mana nak guna. Banyak benda</p>

boleh buat dengan adanya telefon yang ada internet macam ni. Selain untuk hubungi keluarga, kawan-kawan, orang kampung dan Pejabat, saya guna untuk dapat maklumat macam baca surat khabar online tu. Biasanya baca BH. Tapi sebenarnya lebih puas baca surat khabar kertas tu. Tulisannya mudah dibaca. Kalau di telefon susah nak baca. Lebih-lebih lagi bila dah tua ni. Tapi surat kahabar di telefon ni mudah nak baca tak kira tempat dan masa. Banyak cerita tentang pembangunan boleh baca. Lagi satu percuma. Berita lama-lama pun boleh cari. Macam-macam berita ada. Zaman Jepun punya berita pun boleh dapat. Tapi yang paling utama ialah dapat berita terkini, dapat tambah pengetahuan dan tahu tentang hal dunia.

As usual, it's easy to use. Because it was time to buy that day, the shop taught me how to use it. Many things can be done with a phone with internet connection like this. In addition to contacting family, friends, villagers, and the JAKOA, you can use it to get information, like reading online newspapers. I usually read BH. But I actually feel more satisfied if I read a printed newspaper. The writing is easy to read. It's hard to read on the phone, especially when you're old, but the newspaper on this phone is easy to read regardless of place and time. Many stories about development can be read. One more thing, it's free. Old news can be found. There are all kinds of news. News during Japanese occupation also can be found. But the most important thing is to get the latest news, able to add more knowledge and to learn about the world.

Selain itu, saya sekarang pun beli barang guna telefon dan tak perlu pergi pasaraya besar di bandar tu. Beli dari rumah saja dan tak perlu susah-susah macam dulu. Kalau tak nak kena sewa kereta, beratur pajang dan beresak-sesak untuk beli barang. Pilihan pun banyak di shopee tu. Barang pun hantar sampai depan rumah. Senang sikit kalau nak beli barang dan hadiahkan dekat keluarga atau kawan-kawan. Paling best sekali ialah takda malu-malu lagi kalau nak beli seluar dalam dan sarung tetek isteri. Kalau beli di pasaraya, orang Nampak. Kalau beli di Shopee takda orang nampak. Sungguh selesa sekali dan pilihan barang-barang pun banyak. Kadang-kadang sampai tak tahu mahu pilih yang mana sebab banyak sangat capnya. Tapi barangnya masih sama Cuma harga saja yang berbeza. Ada murah dan ada mahal.

Aside from that, I can now buy products using my mobile phone instead of going to the city's large supermarket. You can buy it from the comfort of your own home, eliminating the need to travel. Otherwise, you'll have to rent a car and deal with long lines and crowds just to pick up a few items. There are numerous options available at the shop. The goods were delivered to the front door. It's a little entertaining if you want to buy things and give them as gifts to family or friends. The best part is that you no longer have to be shy about purchasing underwear, panties, and lingerie. People will notice if you buy at the supermarket. But, nobody will

	<p><i>notice if you buy from Shopee. It's very comfortable, and there are a lot of options. Because there are so many brands, I sometimes don't know which one to choose. However, the goods remain the same. The only difference is the price. They are both inexpensive and expensive.</i></p>
<p>Did you know that Islam allows the utilization of new media?</p>	<p>Tentu Islam bagi pakai. Tapi kena buat untuk benda baik sahaja. Kalau buat jahat tentu tidak boleh. Guna secara sederhana dan jangan jadi gila dengan benda tu. Akhirnya kita guna semua ini untuk kesejahteraan semua orang Islam.</p> <p><i>Of course, Islam permits the use of new media. But it has to be done for good things only. If you do bad things, of course you can't. Do use it moderately and do not get obsessed with new media. In the end we use all this for the welfare of all Muslims (Ummah).</i></p>
<p>What is the important source to get information and to communicate with other people?</p>	<p>Banyak! Sekarang ini kita guna saja media baharu telefon tu. Lebih mudah nak dapat maklumat. Cari sahaja dalam surat khabar, media sosial, Google atau WA dengan orang kampung. Lagi pun sekarang ini memang semua orang dalam kampung berhubungan guna WA. Kita WA saja. Tentu mereka balas.</p> <p><i>Lots! Now we just use the new media, particularly mobile phones. It's easier to get information. Just search in newspapers, social media, Google or WA with villagers. After all, now everyone in the village is in contact with WA. We just WA the villagers. Of course, they reply.</i></p>
<p>FACTOR AFFECTING UTILIZATION OF NEW MEDIA</p>	
<p>Could you tell me what makes you utilize new media?</p>	<p>Sebab saya ada telefon bimbit. Saya juga tahu bagaimana nak guna.</p> <p><i>Because I have my mobile phone with internet connection and I know how to utilized it.</i></p>
<p>Could you tell me any factors that affecting the utilization of new media?</p>	<p>Paling utama ialah semua benda boleh buat sekaligus. Tak perlu nak pergi banyak tempat. Tak perlu pergi wayang. Tak perlu pergi kedai. Tak payah susah-susah cari radio dan TV. Tak perlu cari pondok telefon. Dan tak payah nak susah-susah tercah-cari orang kampung atau hemik. Cari saja dalam telefon tu. Semua ada dan boleh buat dua tiga perkara dalam satu-satu masa.</p> <p><i>The most important thing is that everything can be done at once. You don't have to go to many places. No need to go to the movies. No need to go to the store. No need to bother looking for radio and TV. No need to look for a phone booth. And you don't have to bother looking for villagers or hemik (outsider). Just search for it on the phone. Everything is there and you can do two or three things at a time.</i></p>

Selain itu, hari ni semua boleh dapat dalam barang tu. Sebab itu ramai orang kampung guna. Jimat dan untung. Tak perlu keluar duit untuk beli surat khabar atau sampul surat. Semua ada dalam barang tu. Tak perlu jumpa orang lagi kalau nak bercakap. Buku-buku sekarang pun banyak dalam barang tu. Tak perlu beli atau pergi perpustakaan. Senang anak-anak sekolah nak belajar.

Besides, nowadays, anyone can get anything on the new media. That is why it is popular among the villagers. They can save a lot of money. There is no need to spend money on newspapers or envelopes. Everything is now available in a digital format. There is no need to meet with people again to talk. Even now, there are numerous books on new media. There's no need to buy or visit the library. It's easy for children to utilize in the learning process.

Saya pun pernah nampak mereka borak-borak dua tiga orang. Tapi saya nampak orangnya Cuma sorang. Rupanya mereka borak dalam WA. Patutlah tak nampak orang. Memang nampak pelik tapi sudah memudahkan urusan kita. Tak perlu cari orang untuk berkumpul dan berborak.

I also saw them chatting with two or three people. But I notice that the individual is alone. Apparently, they huddled in WA. You shouldn't see people. It does look weird, but it has made our business easier. There is no need to find people to gather and chat with.

Tapi apa yang saya nampak dan paling ketara sekali ialah kita sudah tiru dan pinjam (mimicry) budaya hemik. Kebanyakan OA sudah tak macam dulu. Lebih-lebih lagi orang-orang muda. Suka dan mudah terikut-ikut dengan budaya hemik. Mungkin mahu nampak moden dan membangun dan tidak nampak ketinggalan di belakang. Mungkin juga mahu ikut arus kemodenan negara ini kerana kerajaan selalu suruh kita berubah dan maju macam yang saya baca dalam surat khar tu. Lagi satu, Kintak ni sensitif sikit orangnya. Sama ada mudah untuk ikut atau terus tak ikut langsung apa yang hemik buat. Tapi orang-orang di kampong ini saya fikir hanya bersifat sementara saja kalau ikut budaya hemik tu. Kita tetap kekalkan budaya kita.

But, as far as I can tell, we have imitated and borrowed (mimicry) hemik (outsider) culture. Most OAs is no longer what they once were. Particularly young people. Hemik (outsider) culture is appealing and simple to understand. Probably we want to appear modern and forward rather than, rather than backward. Perhaps they want to follow the current of modernity in this country because, as I read in the newspaper, the government always tells us to change and develop. Another thing to consider is Kintak's sensitivity. Either it's simple to follow a new culture or continue to ignore is what hemik (outsider) does. However, I believe that the people in this village are only temporary if they adhere to the hemik

	<i>(outsider) culture. We still have our culture and always keep intact.</i>
Could you tell me how to utilize new media according to Islamic fundamentalism?	<p>Kalau nak guna tu kena guna baik-baik sebab kita orang Islam. Jangan senang-senang guna sampai lupa agama. Lepas tu kalau nak tulis-tulis pula, kena tulis baik-baik. Contohnya kalau nak cari maklumat kena cari pada tempat yang betul dan maklumatnya betul dan tepat. Lepas tu carilah maklumat yang mudah kita fahami agar tak keliru. Saya selalu nasihat orang-orang kampung. Guna bahasa yang baik-baik dan sopan di WA. Jaga bahasa lebih-lebih lagi dengan orang tua-tua dan guna bahasa yang berlapik. Jangan main hentam saja bila nak cakap. Lagi satu, jangan asyik sangat dengan benda tu sampai lupa sembahyang.</p> <p><i>If you want to use it, you have to use it well because we are Muslims. Don't have fun until you forget religion. Then if you want to write, you have to write well. For example, if you want to find information, you have to look in the right place and the information is correct and accurate. Then look for information that is easy for us to understand so as not to be confused. I always advise the villagers. Use kind and polite language in WA. Take care of the language, especially with the elderly, and use a decent language. Don't just simply use any inappropriate words when you want to talk. Finally, do not become so obsessed in new media that you overlook our prayer</i></p>
What do you think has facilitated the level of utilization of new media among people in this village?	<p>Sebab kami senang nak dapat barang tu di kedai dan senang nak guna. Harga pun murah dan boleh tahan. Internet pun kuat dalam kampung ni dan kita senang nak guna media baharu. Tapi saya fikir paling utama ialah sebab ada elektrik.</p> <p><i>Because we are easy to get the mobile phones in the store and it is easy to use. The price is cheap and affordable. The internet access is stable and good in this village, and we are happy to use new media. But I think the most important thing is the reason there is electricity.</i></p>
BARRIERS OF UTILIZATION OF NEW MEDIA	
Do you faces any barrier or constrain of utilization of new media?	<p>Tentu ada halangan dalam guna barang tu.</p> <p><i>Of course there are barriers in the use of the new media.</i></p>
Could you describes the barrier or constrain did you face or do you face to increase the level of utilization of new media?	<p>Masalah yang paling besar ialah bahasa. Semuanya banyak guna bahasa Inggeris. Kalau bahasa Melayu tu bolehlah faham sikit. <i>Kintak</i> pun bukan semua yang tahu bahasa Inggeris. Saya sendiri pun tak berapa pandai. Kalau bahasa Melayu pun kadang-kadang tak faham kalau perkataannya jarang kita dengar atau pakai. Maklumlah bahasa orang sekolah tinggi. Kita pergi sekolah rendah saja. Kadang-kadang ada yang langsung</p>

terus tak faham macam yang guna perkataan yang pendek-pendek tu. Perkataan yang banyak makna pun kita susah nak faham. Dia India cakap Tamil, Cina cakap Mandarin, orang Melayu cakap Melayu atau Inggeris dan kita OA cakap Melayu dan *Kintak*.

Language is the most problematic issue. Everything in English. If it's Malay, then I can understand. Not everyone of *Kintak* can speak English. I also not very good in English. Even some of the Malay language I can't understand words if used words that we are rarely hear or use. I also don't understand professionals' language. We are not high level and only attend primary school. There are some people who simply used abbreviations in new media makes us don't understand at all. Words with multiple meanings also difficult for us to comprehend. The Indians speak Tamil, the Chinese Mandarin, the *hemik* (outsider) speak Malay or English, and we OA speak Malay and *Kintak*.

Language is the most problematic issue. Everything in English. If its Malay, then I can understand. Not everyone from Kintak can speak English. I am also not very good at English. Even in some of the Malay language, I can't understand words if they use words that we rarely hear or use. I also don't understand the language of professionals. We are not high-level and only attend primary school. Some people in the new media simply use abbreviations, which we do not understand. Words with multiple meanings are also difficult for us to comprehend. The Indians speak Tamil, the Chinese Mandarin, the hemik (outsiders) speak Malay or English, and we, OA, speak Malay and Kintak.

Lagi satu pasal halangan, *Kintak* ni budayanya tak sama dengan *hemik*. Kami ni orangnya lemah lembut dan tak suka cakap tipu-tipu macam *hemik* di luar sana tu macam di Gerik atau Pengkalan Hulu. Kami selalu kena tipu dengan *hemik*. Sebab tu kalau mereka WA kami diam dan tak layan. Saya pun selalu nasihat orang kampung. Kalau cari maklumat dalam barang tu, carilah benda yang sesuai dengan kita. Jangan ikut sangat budaya *hemik* tu. Nanti hilang budaya kita. Kalau tengok filem tu, jangan tengok filem yang kasar-kasar atau filem lucu. Nanti hilang jati diri kaum kita. Kita juga tak boleh sangat ikut budaya dalam barang tu kerana sebenarnya ia budaya *Orang Putih*. Ikut saja mana yang baik dan sesuai dengan kita. Jangan main ikut semua saja.

Another barrier is that Kintak's culture is not the same as hemik. We are gentle people and don't like to tell lies like hemik out there like in Gerik or Pengkalan Hulu. We are always deceived by hemik. That's why if they WA, we are silent and do not entertain. I also always advise the villagers. If you are looking for information on new media, look for something that suits us. Don't follow that hemik culture. Later, we lost our culture. If you watch that movie, don't watch an 18+ movie or a porn movie. We will lose the identity of our people. We also can't really follow the culture in that stuff because it's actually

	<i>the culture of the white people (Western). Just follow what is good and suitable for us. Don't just simply adapt to other people's cultures.</i>
Could you tell me what is the important factors that prevents you from utilization of new media?	Itulah yang saya telah cakap tadi tu. <i>As I mentioned earlier.</i>
IS THERE ANYTHING THAT YOU THINK IS RELEVANCE SUCH AS A SUGGESTION AND WE HAVEN'T COVERED?	
<p>Saya cadangkan supaya pencawang internet di buat lebih elok lagi. Kemudian baru orang kampung boleh pakai barang tu. Orang kampung pulak belilah telefon yang boleh ada internet. Baru boleh pakai barang tu. Kemudian belilah datanya internet tu besar sikit barulah boleh guna untuk ma-macam perkara dekat barang tu. Kalau ada <i>Wi-Fi</i> lain cerita dan semuanya free. Dulu ada yang <i>Projek Kampung Tanpa Wayar</i>. Tapi sekarang takdak lagi. Tak tahu kenapa.</p> <p><i>I suggest that the internet tower be made even better. Then only the villagers could use the new media. Villagers also need to buy phones that have the internet. So they can access the new media. Then buy the data; the internet needs big data in order to use it for all sorts of things in new media. It would be a different story if there was free Wi-Fi. Previously, there was the Wireless Village Project for free internet. But not anymore. I do not know what happened to the project.</i></p>	

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Appendix P: Verbatim Transcript - *Non-Kintak*

INFORMANT 05 – *NON-KINTAK*

Date:	: 12 December 2019
Location:	: Abd Illah's Residence – Kampung Pahit Gerik, Perak
Time of Start of Interview:	: 9AM
Time at Which Interview End:	: 10:30AM
DEMOGRAPHIC INFORMATION	
Name	: Abd Illah B. Mohd Saad
Gender	: Male
Age	: 47
Race	: Malay
Religion	: Islam
Language	: Malay
Literacy	: Yes
Occupation	: JAKIM Officer (<i>Penggerak Masyarakat</i>)
NEEDS AND EXPECTATIONS OF COMMUNICATION AND DEVELOPMENT	
Could you tell me whether you know about new media? Could you provide me with examples – radio, television, telephone, mobile phone, computer etc. (<i>I may use these probes if needed</i>)?	Ya. <i>Yes. I know about new media.</i>
Do you think <i>Kintak</i> are gratified with those items?	Makan telefon, minum telefon, tidur telefon dan semua telefohlah. Sampai saya tak tahu nak cakap apa kalau mereka dah pegang telefon. Itu tandanya puas hati lah kan? <i>Eat with the phone, drink with the phone, sleep with the phone, and everything is phones. I'm at a loss for words if they're holding the phone. Isn't that a sign of gratifications?</i>
Could you tell me any changes/development has you seen in the community/village over past few years (or since you utilized new media)?	Paling ketara, budaya mereka berubah sejak adanya media baharu. Lebih bermaklumat, lebih terkenal, Nampak lebih moden dan boleh dikatakan semakin membangun kerana banyak yang dapat mereka belajar dari dalam media baharu. Tetapi ada juga perubahan yang kurang menyenangkan pada pandangan saya. Khususnya tentang konsep bersatu kita teguh bercerai kita roboh. Ini kerana <i>Kintak</i> sekarang suka hidup sendiri-sendiri dan lebih asyik main telefon sahaja. <i>Most notably, their culture has changed since the introduction of new media. More informative and well-known. Because there is so much they can learn from new media, it appears more modern and, undoubtedly, more developed. However, there are some less enjoyable changes in my opinion, particularly regarding the concept of unity. Kintak prefers to live alone and is more obsessed with mobile phone.</i>

Could you tell me what *Kintak* needs and expectations from new media?

Selalunya mereka perlu media baharu ini untuk mendapatkan maklumat atau informasi mengenai hal-hal yang mungkin mempengaruhi mereka atau akan membantu mereka melakukan atau menyelesaikan sesuatu. Selain itu, mereka juga perlu media baharu bagi bantu memudahkan online discussion dalam kumpulan. Perkongsian maklumat terkini juga dapat dilaksanakan dengan adanya media baharu. Contohnya, saya selalu berkongsi maklumat terkini dari JAKIM dengan Tok Batin. Kadang-kadang mereka juga perlu untuk cari maklumat berkaitan agama. Contohnya ada penduduk kampung yang bertanya macam mana nak cari maklumat tentang sembahyang di Google untuk dikongsikan dalam group mereka. Kadan-kadang dalam keadaan tertentu, bagus juga ada media baharu. Ini dikira berita baik untuk *Kintak*. Tak perlu jumpa bomoh lagi. Nun jauh dekat Kampung Kupang, Baling. Kalau tak asyik nak jumpa bomoh saja. Sakit sikit jumpa bomoh. Pergi klinik atau hospital tak nak. Tapi hari ni dak cekap pasal ubat-ubat ni. Lebih-lebih lagi Tok Batin. Cari ubat dekat internet je. Takde dah tahyul mahyul.

They frequently need these new media to obtain information or knowledge about things that may influence them or may assist them in completing a task. They also need new media to assist in the facilitation of online group conversation. With the advent of new media, sharing the most current information is also possible. For instance, I constantly keep Tok Batin (headman) up to date on the newest JAKIM news. They may also require religious information. Villagers, for example, have asked how to discover religious content particularly prayer-related on Google to share with their community. Under circumstances, there is good news. Luckily we have new media. Kintak no more visited shaman in Kampung Kupang Baling. Otherwise, frequently pay visited shaman for medical treatment. They also don't want go to clinic or hospital. But today, they are more advance particularly headman. On the internet, he looks for medical information. No more superstitious.

Tetapi ada satu kegilaan bila dah ada media baharu ini. Selain cari maklumat, mereka juga guna memuat naik semua gambar mereka contohnya di *Facebook*. Ada juga yang menyemak imbas suapan untuk melihat foto dan video yang menarik dikongsi oleh rakan dan halaman yang mereka suka. Paling saya terkejut, ada yang mencari jodoh. Ada yang main cinta. Bukan dengan sesame mereka, tapi dengan group *Orang Asli* yang lain seperti *Kensiu* dan *Lanoh*. Memang *advance* kadang-kadang mereka ni bila dah ada media baharu.

However, there is an obsession when it comes to new media. They use to publish all of their images on Facebook, for example, in addition to seeking information. Some people even look through the feed to check what is interesting photos and videos from friends and favourite pages have shared. Someone was looking

	<p><i>for a mate, which surprised me. Some Kintak involved in online love with other Orang Asli groups such as Kensiu and Lanoh They do, in fact, sometimes advance when new media is introduced.</i></p> <p>Memang hebat media baharu ni. Kintak sekarang dapat mengetahui maklumat mengenai rakan-rakan dan kenalan mereka dengan pantas. Tak kira melalui <i>Facebook</i> atau Tanya terus di group <i>Whatsapp</i>. Nak cari orang sekarang ni semakin senang. Memuat turun/naik gambar sahaja dan tentu nanti aka nada yang respon. Nak beritahu berita terkini pun mudah. Tak perlu teks lagi. Cuma perlu tunjuk gambar sahaja. Bagaimana pun, Kintak perlu berkomunikasi dengan bijak. Mereka perlu guna kaedah yang betul. Guna bahasa yang mudah difahami, guna bahasa yang lembut dan tidak kasar serta sentiasa guna bahasa yang berlapik bila bercakap dengan orang lain.</p> <p><i>This new media is fantastic. Kintak may now instantly learn more about their friends and acquaintances. It's a simple request in a Whatsapp group or a Facebook post looking for village residents. It is becoming easier to locate people. Only download/upload photographs, and there will be a response later. It's simple to provide the most recent information. You don't need any text, but, all you need to do is show the image. However, in utilizing new media, Kintak must know how to communicate in proper method. They must always using easily understood message, using weak-soft spoken language and using decent argument when communication with other people.</i></p>
UTILIZATION OF NEW MEDIA	
<p>Could you tell me how many items in Kintak's belonging related to new media? Could you provide me with that information – radio, television, telephone, mobile phone, computer etc. (<i>I may use these probes if needed</i>)?</p>	<p>Saya fikir yang betul-betul media baharu ialah telefon bimbit mereka sebab boleh guna internet. Telefon dulu-dulu tak ada internet. Lagi pun tengok mereka asyik dengan telefon itu.</p> <p><i>I think the real new media is their mobile phones because they can use the internet. Previous version of mobile phones doesn't have internet. After all, look at them obsessed with mobile phone.</i></p>
<p>Could you show me/tell me how Kintak usually use those items?</p>	<p>Pandai mereka guna. Itu apa yang saya nampak. Mereka tahu guna media baharu lebih-lebih lagi telefon. Kadang-kadang mereka lebih cekap dari saya. Kedai yang jual ajar mereka. Kalau tak tentu mereka tanya kepada rakan-rakan dalam kampung yang dah lama pakai telefon. Biasanya mereka guna untuk menghubungi orang. Tak kira keluarga atau rakan-rakan. Saya pun mereka hubungi. Siap pakai WA call. Kalau tak mereka akan guna untuk cari maklumat di Google. Ada juga yang dah pandai shopping online di Shopee dan Lazada. Baca surat khabar pun <i>online</i>. Tak ada beli-beli surat khabar di kedai lagi. Dengar lagu, tengok drama, tengok filem, tengok segala macamlah, semua di telefon.</p>

They are clever. That's what I saw. They know how to use new media, especially mobile phones. Sometimes they are more efficient than I am. They learned how to use it from a phone shop. Otherwise, they may ask their friends in the village who have been using the phone for a long time. Usually, they are used to contact people. Whether it's family or friends. They called me too, on a WA call. They will use it to search for information on Google. There are also those who are good at online shopping at Shopee and Lazada. Reading online newspapers. No more buying printed newspapers in the store. Listen to songs, watch dramas, watch movies, and watch everything on the phone.

Mereka sekarang pun sudah semakin *advance*. Semakin bijak dan berpengetahuan. Banyak perkara baru yang mereka belajar dan tidak macam dulu lagi. Apa yang saya Nampak, ada dalam kalangan mereka yang suka membaca *Wikipedia*. Contohnya Tok Ketua. Katanya ingin tambah ilmu pengetahuan dan belajar untuk tahu perkara yang dia mahu tahu dan tidak tahu. Ini akan menyebabkan mereka semakin maju ke hadapan dan semakin membangun serta moden agar selari dengan masyarakat di luar sana. Ini sekaligus akan mengurangkan jurang kemiskinan dan dapat mengelakkan mereka dari terus berada dalam kemunduran. Tapi ada juga yang guna untuk suka-suka. Mereka suka cari maklumat tentang artis kesukaan mereka di *Wikipedia*. Lebih-lebih lagi artis Hindustan. Kalau tak percaya, pergi jumpa Timbalan Tok Ketua. Pasti pasal Hindustan dan asyik-asyik Hindustan.

They are even more advanced now. Increasing one's intelligence and knowledge. They learned a lot of new things that they did not know before. There are those who, from what I can tell, enjoy reading Wikipedia. For example, the headman. He stated that he wanted to increase his knowledge and learn about the things he didn't know. This will cause them to progress and become more developed and modern in order to fit in with the society around them. This, in turn, will help preventing the poverty gap and keep them from falling left behind. But there are also entertainment applications. They enjoy reviewing their favourite artists on Wikipedia especially Hindustani artists. If you still don't believe, go see deputy headman. Definitely he will talk about Hindustan and the fun that comes with it.

Tapi kalau perkara-perkara berkaitan video serah dengan mereka. Lebih-lebih lagi golongan muda. Mereka memang taksub sikit kalau pasal video-video ni. Mereka lebih suka tengok video di YouTube dari membaca golongan tua saya yang saya lihat masih rajin membaca. Macam baca di *Wikipedia*. Nak cari maklumat pun kadang-kadang saya lihat mereka cari di YouTube. Memang susah nak lihat golongan muda membaca. Tapi kalau main *online games* memang kuat. Selain itu, golongan muda sibuk buat video menyanyi dan menari dan upload di YouTube. Bila saya Tanya buat apa,

	<p>mereka jawab <i>vlogging</i> Ustaz. Kadang-kadang buat video yang macam orang cacat tu di TikTok, IG dan FB. Apa yang saya nampak macam tunjuk diri mereka kepada orang luar melalui laman sosial. Nak tegur susah, jadi biarkan sahaja. Mudah-mudahan mereka semua berubah.</p> <p><i>However, if it is video-related, leave it to them, particularly the young people. When it comes to these videos, they are a little obsessed. They would rather watch YouTube videos than read Wikipedia, compared to the old people who I see are still avid readers. I occasionally see them searching on YouTube for information. It's difficult to see young people reading. But, if it's online gaming, they are the champions. Furthermore, young people are busy recording and uploading videos of themselves singing and dancing to YouTube. When I asked what you do, they answered producing vlog. Sometimes they appear to be of a disabled person in TikTok, IG and FB. What I see is young people showing themselves to outsiders via social media. It's difficult to correct, so leave it alone. I hope they all change.</i></p>
<p>Did you know that Islam allows the utilization of new media?</p>	<p>Kalau nak cerita panjang memang tak cukup masa. Memang tiada tertulis dalam Al-Quran pasal guna media baharu ini. Tapi Islam galak kalau kita guna sesuatu barang untuk buat perkara baik. Kita kena pandai dan bijak sebagai seorang Islam. Buat perkara baik dan tinggalkan perkara tidak baik. Lagi pun kita perlu pemodenan itu untuk menjadi insan yang lebih bertamadun atau <i>Hadhari</i>. Kemudian perlu bersikap sederhana terutamanya dalam menggunakan media baharu. Cukuplah sekadar kalau saya katakana kita perlu jaga iman, sentia bertaqwa, <i>amar ma'aruf nahi mungkar</i> dan sentiasa juga amanah dalam menjaga jaga kemaslahatan ummah sekiranya menggunakan media baharu ini.</p> <p><i>If you want a long story, this time is not enough. The use of this new media is not mentioned in the Al-Quran. However, Islam encourages us to use something to do good things. As Muslims, we must be wise and intelligent. Do good and stay away from bad things. After all we need modernization (Hadhari) to be civilized peoples. Then you need to be modest (Wasatiyyah), especially in using new media. It is enough for me to say that we need to keep our faith (iman/tawhid), always be pious (taqwa), amar ma'aruf nahi mungkar, and always trust in taking care of the welfare of the ummah if we use the new media.</i></p>
<p>What is the important source to get information and to communicate with other people among <i>Kintak</i>?</p>	<p>Buat masa sekarang saya nampak mereka memang bergantung betul kepada telefon. Semua cari di telefon. Nak cari orang, nak cari maklumat dan apa sajalah semua guna telefon. Sampai baca surat khabar pun di telefon. Dengar lagu dan tengok filem pun di telefon. Apa sajalah, semua telefon.</p>

	<p><i>For now, I see they are really dependent on mobile phones. Everything was looked up on the phone, such as finding people, wanting to find information, or whatever, using the phone. They even read the newspaper on the phone. Listen to songs and watch movies on the phone. Whatever, all the mobile phones.</i></p>
<p>FACTOR AFFECTING UTILIZATION OF NEW MEDIA</p>	
<p>Could you tell me what makes <i>Kintak</i> utilize new media?</p>	<p>Pandai bila dah ada telefon bimbit. Lepas tu ada pula internet. Macam-macam yang ada dalam media baharu itu mereka guna. Cakap sahaja apa. WA, sosial media, games, YouTube, FB, IG dan banyak lagi.</p> <p><i>Getting smart when they have a mobile phone. Then there is also the internet. They use all kinds of things in the new media. Just say it. WA, social media, games, YouTube, FB, IG and more.</i></p>
<p>Could you tell me any factors that affecting the utilization of new media?</p>	<p>Berkemungkinan banyak faktor yang sebabkan mereka guna media baharu. Tapi yang paling utama ialah pengaruh budaya luar. Hari ini kita lihat <i>Kintak</i> di Gerik, tapi pengetahuan mereka sampai India sebab banyak tengok <i>Hindustan</i> di Youtube. Lepas tu pandai juga memberi komen di media sosial, <i>blogs</i> atau <i>vlogs</i> tertentu. Selain itu, sebab mereka ingin tahu tentang apa yang berlaku di luar sana telah buat mereka terima dan adaptasi budaya baharu. Pakaian pun dah smart dan sama macam orang di luar sana. Dah takde yang comot-comot lagi dan tak terurus. Ini sebab mereka sudah pandai online shopping di Shopee dan Lazada. Tambahan pula mereka semua bekerja dan dah ada duit. Saya percaya mereka sedar adaptasi budaya baharu tu baik dan sesuai tanpa mencemar jati diri kaum mereka. Mereka ni sangat sensitif sebenarnya dan pasti mereka tahu apa yang mereka buat. Satu lagi, sejak saya bantu mereka peluk Islam, <i>Kintak</i> lebih bersifat terbuka dan tidak tertutup atau langsung tidak mahu terima benda-benda dari luar sana.</p> <p><i>They possibly use new media for a variety of reasons. The impact of outside culture, however, is the most significant. We currently witness Kintak in Gerik, but their knowledge spreads to India due to the popularity of Hindustan on YouTube. They then excels at leaving comments on websites like blogs and vlogs. They have accepted and adapted to new cultures as a result of their desire to learn about what is happening elsewhere. The clothing is fashionable and fits the local populace perfectly. There aren't any more disorderly, uncontrolled ones. This is due to the fact that they are already proficient at purchasing online at Shopee and Lazada. Additionally, they all have jobs and money. They understand that adapting into the new culture without losing their sense of race or cultural identity, in my opinion. Beside, they are genuinely quite sensitive, and they are undoubtedly skilled at what they do. Another is</i></p>

that Kintak is more open and not closed or unwilling to receive things from the outside now that I have assisted them in converting to Islam.

Apa yang saya nampak juga ialah sebab mereka boleh kawal barang tu khususnya media sosial. Saya nampak mereka yang lebih berkuasa kerana mereka yang menentukan apa mereka mahu. Boleh dikatakan bahawa mereka ini sangat aktif dalam guna media baharu khususnya media sosial. Macam mereka menulis di WA, FB atau memberi komen di blogs atau vlogs. Lagi satu, tengoklah filem apa yang mereka tonton. Tentu mereka pilih *Hindustan* dulu sebelum filem-filem lain. Senang cerita, bercakap tentang guna media baharu ni dapat kita lihat *Kintak* ni seorang yang pandai dan memilih apa yang dia suka. Media baharu pula cuba sajian bermacam-macam pilihan berdasarkan ragam dan budaya orang yang guna. Itu yang sebabkan *Kintak* sekarang ini semakin moden dan maju ke depan.

What I see is also the reason they can control that stuff, especially social media. I see them as more powerful because they decide what they want. It can be said that they are very active in using new media, especially social media. Like they write on WA, FB, or comment on blogs or vlogs. One more thing, look at what movies they are watching. Of course, they chose Hindustan first before other films. Talking about the use of this new media, we can see that Kintak is a smart person and chooses what he likes. The new media, on the other hand, tries to present a variety of options based on the style and culture of the people who use it. That is why Kintak is now more modern and advanced.

Paling penting. Islam banyak membantu dalam kehidupan *Kintak*. Dulu banyak yang animism. Tapi sekarang sejak peluk Islam, mereka dah hampir serupa budayanya dengan orang luar. Pakai pun sopan dan memang tiada lagi pakai cawat dalam masyarakat *Kintak* kecuali waktu Sewang. Aurat pun sudah dijaga dan dah ramai mula bertudung dan pakai kopiah atau songkok masa sembahyang. Ini semua sebab mereka belajar melalui media baharu tu. Lagi pun Islam memang galakkan kita guna atau buat sesuatu benda atau perkara untuk tujuan baik. Kebetulan dalam media baharu tu sebenarnya banyak perkara baik yang kita boleh ambil dan amalkan. Jadi, gunalah media baharu itu secara berhemah. Jangan sesekali buat perkara yang baik dengan media baharu seperti mencari maklumat yang dilarang Islam, berbohong, kurang sopan dan biadap sekiranya menggunakan media sosial. Guna etika yang betul sekiranya berkomunikasi menggunakan media baharu.

The most important thing Islam helps a lot in Kintak's life. There used to be animism. But now, since the embrace of Islam, they have almost the same culture as outsiders. Wear it politely and there is no more wearing a loincloth (cawat) in the Kintak community except during Sewang. The aurat has also been taken care of

	<p><i>and many have started wearing headscarves or songkok during prayers. This is all the reason they learn through the new media. After all, Islam does encourage us to use or do something for a good purpose. Coincidentally, in the new media, there are many good things that we can take and practice. So, use the new media prudently. Never do bad things with new media, such as seeking information that is forbidden by Islam, lying, being rude and rude if using social media. Use proper ethics when communicating using new media.</i></p> <p>Tapi ada juga isu yang lain melanda sejak Kintak menggunakan media baharu ini. Ketagihan juga merupakan salah satu faktor dalam penggunaan media baharu. Ini dapat dilihat melalui sikap Kintak yang terlalu bergantung kepada media baharu khususnya media sosial. Contohnya, mereka bercakap dengan orang lain, tapi tangan asyik main telefon sahaja. Nada suara mereka juga akan tinggi sekiranya ada yang bertanya atau ganggu semasa mereka sedang guna telefon. Memang Kintak jadi lain macam sikit bila guna media sosial. Setiap masa asyik tengok dan update media sosial. Macam takda kerja lain nak dibuat. Itu belum kira yang leka dengan main game. Lebih-lebih lagi orang muda. Tapi ada juga yang tua-tua main game jugak.</p> <p><i>But there have also been other issues plaguing Kintak since it used this new media. Addiction is also one of the factors in the use of new media. This can be seen through Kintak's attitude of relying too much on new media, especially social media. For example, they talk to other people, but their hands are busy talking on the phone. Their tone of voice will also be raised if someone asks or interrupts them while they are on the phone. Indeed, Kintak is a little different when it comes to social media. They will always be addicted to accessing and updating social media. It looks like there's no other work to be done. That doesn't count on those who are addicted to online gaming. Especially young people. But there are also older people who play online gaming as well.</i></p>
<p>Could you tell me how to utilize new media according to Islamic fundamentalism?</p>	<p>Senang sahaja. Gunalah perkataan yang mulia, dituturkan dengan rasa hormat dan mengagungkan, enak didengar, lemah-lembut, dan sopan khususnya dengan orang tua dan termasuk juga orang muda. Kemudian elakkan sesuatu yang munkar dan sentiasalah menurut adab dalam Islam. Gunalah juga kata-kata yang menyenangkan atau berisi hal-hal yang menggembirakan. Ini kerana kadang-kadang kata-kata yang halus dan berbudi lebih membuat orang senang dan lega, lebih berharga daripada wang ringgit.</p> <p><i>It's easy. Use words that are noble, accompanied by respect and glorification, pleasant to hear, gentle, and courteous especially with the elderly and including the young. Then avoid something that is munkar (bad) and always follow the adab (etiquettes) in Islam. Also use words that are lovely or contain things that are exciting. This is because sometimes delicate and righteous words</i></p>

	<i>make people happy and relieved, more valuable than money.</i>
What do you think has facilitated the level of utilization of new media among people in this village?	<p>Dah jadi trend. Nampak luar biasa kalau tak guna benda tu. Kadang-kadang nampak macam tak terkawal. Bila dah ada elektrik dan internet, mereka mula beli telefon dan mula guna media baharu macam WA, FB, IG, TikTok, surat khabar online dan sebagainya. Sampaikan semua sekarang online sebab dah cekap guna media baharu.</p> <p><i>It's become a trend. It looks extraordinary if you do not use that thing. Sometimes it seems out of control. When they have access to electricity and the internet, they begin purchasing phones and using new media such as WA, FB, IG, TikTok, online newspapers, and so on. They deliver everything online now because they are efficient in using new media.</i></p>
BARRIERS OF UTILIZATION OF NEW MEDIA	
Do you think <i>Kintak</i> faces any barrier or constrain of utilization of new media?	<p>Ada sahaja halangan mereka dalam menggunakan barang tu.</p> <p><i>There are barriers for them to use the new media.</i></p>
Could you describes the barrier or constrain did <i>Kintak</i> faces to increase the level of utilization of new media?	<p>Seperti yang kita tahu, <i>Kintak</i> ni sensitif. Jadi kita kena tahu macam mana nak bergaul dan berkomunikasi dengan mereka. Kalau fikiran atau emosi mereka kacau, macam risau, resah atau takut, tentu mereka tidak akan menggunakan media baharu. Mereka lebih suka menyendiri atau berjalan-jalan dalam hutan tu. Begitu juga kalau mereka tak faham apa yang ada dalam media baharu, tentu mereka langsung tak usik atau guna. <i>Kintak</i> nampak saja macam lasak dan bertenaga, tapi mereka ni cepat terasa orangnya dan sangat sensitif orangnya. Dengan mereka kena cakap baik-baik dan jangan sesekali sindir atau perlekeh mereka. Kena selalu puji dan buat mereka gembira. Jika tidak mereka akan buat pekak dan tidak layan atau terima kita.</p> <p><i>Kintak, as we all know, is extremely sensitive. As a result, we must learn how to get along with them and communicate with them. If their thoughts or emotions are disturbed, such as worry, restlessness, or fear, they will not use new media. They'd rather be alone or take a walk in the forest. Similarly, if they do not understand what is in new media, they will not bother or use it. Kintak may appear tough and energetic, but they are very sensitive and quick to feel like a person. Never insult or ridicule them when speaking to them. Always give them compliments and make them happy. Otherwise, they will treat and accept us as deaf people.</i></p> <p>Selain itu, apa yang saya nampak ialah mereka ni kurang fokus kerana banyak pilihan di media baharu. Ini</p>

	<p>menyebabkan mereka keliru dalam membuat pilihan bagi kesesuaian maklumat. Dari segi berkongsi maklumat atau berhubungan dengan orang pula, mereka kadang-kadang ada andaian dan perasaan tidak suka terhadap penerima atau orang yang dihubungi. Ini mungkin disebabkan penerima pernah mengguris perasaan mereka dalam perhubungan mesej sebelum ini.</p> <p><i>Aside from that, I notice that they are less focused because there are so many options in new media. As a result, they are perplexed when deciding on the appropriateness of the information. When it comes to sharing information or connecting to others, they sometimes make assumptions and have negative feelings about the receiver or the person contacted. This could be due to the receiver touching their feelings in a previous message relationship.</i></p> <p>Lagi satu, Kintak ni pun berbeza budaya dan nilai mereka. Mungkin makna sesuatu perkataan atau perkataan kita berbeza dengan pemahaman mereka. Mungkin juga ada beberapa perkataan yang kita guna mereka tidak tahu atau tidak pernah dengar. Lebih-lebih lagi bahasa formal atau bahasa buku. Lagi satu, kita juga kena sentiasa bagi ruang kepada mereka dalam berkomunikasi dan jangan sesekali mendesak mereka. Jika mereka rasa tertekan sudah pasti mereka akan buat tak layan. Mungkin kita jenis orang boleh terima dan tahan tekanan, tetapi kintak tidak tahan tekanan.</p> <p><i>Aside from that, Kintak has a unique culture and values. Perhaps our understanding of a word or phrase is different from theirs. There may be some words we use that they are unfamiliar with or have never heard of particularly in formal languages. Another thing is that we must always give them room to communicate and never push them. If they are depressed, they will most likely refuse to serve. Maybe we're the type of people who can accept and tolerate stress, but Kintak can't.</i></p>
<p>Could you tell me what is the important factors that prevents <i>Kintak</i> from utilization of new media?</p>	<p>Rasanya takda lagi. Semua saya dah cakap tadi.</p> <p><i>It feels like no more. All I said before.</i></p>
<p>Before we wrap up this interview, is there anything that you think is relevance such as a suggestion and we haven't covered?</p>	
<p>Cadangan saya didik mereka untuk menggunakan media baharu ke arah yang lebih baik lagi. Bukan hanya untuk mendapatkan maklumat, tapi mereka juga boleh jadi sebagai pembuat maklumat untuk dikongsi di media baharu. Selain itu mereka juga boleh berniaga dalam talian. Boleh jual petai mereka, rebung, rotan dan lain-lain lagi. Ini akan menguntungkan mereka dan takdalah mundur lagi.</p> <p><i>My suggestion is to educate them to use new media in an even better direction. It is not only to obtain information; they can also act as creators of information to be shared through new media. Apart from that, they can also do business online. They can sell their petai (stinky bean), bamboo shoots, rattan, and more. This will benefit them, and they will not regard this as being left behind or backward.</i></p> <p>Selain itu, mereka perlu juga mendapatkan pendidikan tinggi agar lebih cerdik dan pandai. Jangan berhenti semasa</p>	

sekolah rendah. Jangan juga ikut *Hukum Sanyid* dan dengar sahaja bulat-bulat cakapa anak. Jika tidak sampai bila pun mereka akan terus kekal begini. Kalau dah pandai, tentu mereka akan cerdik dalam menilai setiap kandungan yang ada dalam media baharu. Ini sekaligus akan menjadikan mereka cekap menggunakan media baharu dan pastinya akan guna selaras dengan kehendak Islam.

In addition, they also need to get a higher education to be clever and smarter. Don't quit during primary school. Do not follow Hukum Sanyid (one of the Kintak's Law on children) and just listen to what your child has to say. If not, they will continue to remain like this. If they are smart, of course they will be good at evaluating every piece of content in the new media. This in turn will make them efficient in using new media and they will certainly use it in accordance with Islamic fundamentalism.

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Appendix Q: Field Notes

OBSERVATIONAL PROTOCOL

Date : 15 December 2019
 Location : Kampung Orang Asli Bukit Asu, Gerik, Perak
 Observer : Zaheril Zainudin
 Time of Start of Observation : 9AM
 Time at Which Observation End: 11:50AM
 Length of Observation : 2 hours 50 minutes (170 minutes)

DESCRIPTIVE NOTES	REFLECTIVE NOTES
Needs and Expectations of Communication and Development	
<i>Kintak</i> know about new media.	<ul style="list-style-type: none"> - Basic knowledge of new media. - Do not know the all types of new media. - Basic explanation of new media – mobile phones.
<i>Kintak</i> gratified with new media.	<ul style="list-style-type: none"> - All <i>Kintak</i> gratified with new media. - Not all types of new media gratified. - Lack of knowledge of others new media types.
There have been numerous changes since globalization in <i>Kintak's</i> community.	<ul style="list-style-type: none"> - Individualism - Fewer harmonies - Lack of <i>gotong-royong</i> (collaboration) - Lack of neighborhoods spirit - Lack of unity - Getting smarter - More developed - More informative - More communicative.
<p><i>Kintak</i> needs new media and expects government assistance.</p> <p>Needs for cognitive, affective, personal integrative, social integrative, tension-free, surveillance, personal identity, personal relationships, diversion, learning, loneliness, convenience, and routine needs.</p>	<ul style="list-style-type: none"> - Lack of financial assistance/subsidies. - Lack of internet facilities. - Lack of technical support. - Lack of training in utilization of new media. - Lack of consultation in utilization of new media. - Lack of promotion in utilization of new media.
Utilization of New Media	
Every <i>Kintak's</i> home has new media.	<ul style="list-style-type: none"> - Only mobile phones. - No internet TV. - No desktop or laptop.
Every <i>Kintak's</i> member of the household understands how to use new media.	<ul style="list-style-type: none"> - Only BH, HM, WA, FB, IG, TikTok, blogs, vlogs, wikis, YouTube. - Do not know and utilize other types of new media.

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<p>Islam allows the utilization of new media</p>	<ul style="list-style-type: none"> - Know about Islam via <i>Penggerak Masyarakat</i>. - I would say “Islam on paper.” - Although Islam but still consumes non-halal foods (forest product: wild boar, monitor lizard, monkey, squirrel and civet cat). - Did not practices Islamic method of slaughtering, perhaps, lack of knowledge. - Utilizes new media ethically.
<p><i>Kintak</i> perceives new media as a source of information and communication with others.</p> <p>Online newspaper, blogs; social media platforms for streaming audios and videos sites, image-sharing sites, websites for online shopping, virtual reality, wikis and vlogs.</p> <p>BH, HM, WA, FB, IG, TikTok, Wikipedia, YouTube, Shopee, Lazada, <i>PUBG</i> and <i>Candy Crush</i>.</p>	<ul style="list-style-type: none"> - Did not utilize other types of new media, perhaps, lack of knowledge since no one from outside the community teaches them. - Lack of facilities to utilize other types of new media. - Email usage is extremely low and older people use it far less frequently than young people. - No use of online forum platforms such as Quora, Reddit, Digg, and Digital Point; microblog platforms such as Twitter and Tumblr. - No utilization on Yelp, TripAdvisor, Foursquare, podcasts, and webinars. - No utilization on Cj WOW Shop, GoShop, Zalora, and Carousell. - No utilization on Snapchat, Pinterest, and Imgur. - No utilization on Periscope and Vimeo. - No other utilization on other popular platforms such as fully immersive VR, semi-immersive VR, augmented reality and collaborative VR.
<p>Factor Affecting Utilization of New Media</p>	
<p><i>Kintak</i> utilized new media for a range of factors.</p> <p>Digitalization, accessibility, convergence, virtuality; interactivity; hybridity, obsession, cultural mixture, audience/user ability, Islamization, addiction virtual communication, virtual relationships, and environment/family atmosphere</p>	<ul style="list-style-type: none"> - Easy to obtain of mobile phones in Gerik or Klian Intan since practices labor wages apart selling forest products – have money now. - Know to use mobile phones since learns from telecommunication shops although it is basic knowledge. - Have electricity supply although sometimes failure due to Mother Nature’s strike. - Have network coverage supply although sometimes failure due to Mother Nature’s strike. - Easy to access new media; trend; and peer influence on the utilization of new media. - Every person in household utilizes new media. - Leaving the village incurs numerous financial costs, such as taxi rental, food and beverage costs, and related costs during meetings with peoples in Gerik town or elsewhere.
<p>Islam encourages the utilization of new media with several methods: <i>Qaulan</i></p>	<ul style="list-style-type: none"> - Always performs prayer. - Always do good and avoid doing bad. - Utilize new media wisely and ethically. - Speaking the truth, being direct to the point,

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	<p>using decent reasoning, and practicing ethical communication, employing weak-soft spoken language, and sending messages that are easily understood.</p>
<p>Barrier of Utilization of New Media</p>	
<p><i>Kintak</i> faces several barriers in utilization of new media.</p> <p>Language barrier, semantic barrier, physical barrier, cultural barrier, socio-economic barrier; and socio-psychological barrier. Emotional barrier; attention barrier; and context barrier, environmental barrier; physiological barrier; wrong choice of new media barrier; varying perception of reality.</p>	<ul style="list-style-type: none"> - Technical languages, ambiguous words, slang or jargon, dialects or accents, abbreviations and difficulty in understanding. - Idioms, incoherent sentences, polysemy (multiple meaning words) and homonyms (homophones and homographs). - Environment (noise), time and distance, and inadequate messages. - Ethnic, religion (beliefs and practices), behavior (norms and values), ethnocentrism, ethnorelativism and stereotypes. - Status, occupations, incomes, educations and literacy. - Perception (needs and expectations), appearance (physical, voices and gestures) and prejudices. - Feeling and sensitivity such mental blocked, preference and prejudgment and sentiments. - Attitudes, opinions and trustworthiness. - Culture, values and morals. - Old peoples have visual impairments such as limited vision, hearing problems, stuttering, scrabbling, and pronouncement of incorrect sounds due to a defective vocal organ. - Utilize of Android rather than iOS (iPhone Operating System); mobile phone glitches or breakdowns; a chronometric of time delay in sending and receiving messages or information; remote village location; slow internet connection; faulty transmission caused by a faulty channel or telecommunication tower collapse; and a lack and distance of technical support. - Utilizing regular mobile phones instead of android phones; sending or receiving longest videos on YouTube rather than WA, FB, IG, or TikTok; shopping on WA and FB rather than Shopee or Lazada; and choosing to believe news or information on WA and FB rather than online newspaper sites or wikis. - Set of beliefs; preferences; needs and expectations; triggers and cues (self-representation); condensation (abstraction) of communication and information; and communication and information slanting (inferences and assumptions).
<p>Suggestion Improving Utilization of New Media</p>	

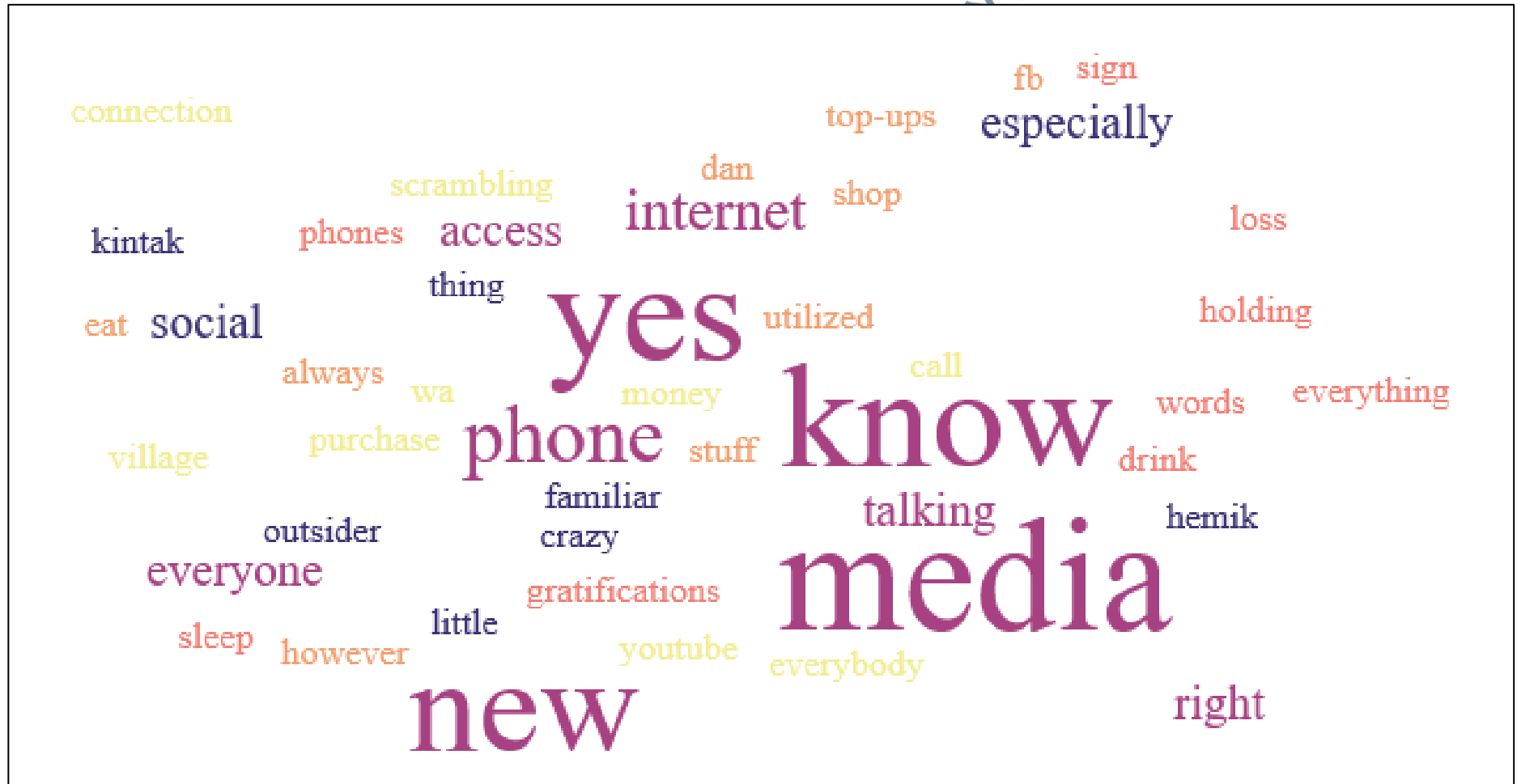
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<p>Technological improvement, financial assistance/subsidies, exploring perspectives on global affairs, harnessing the global knowledge network, developing new media literacy, becoming digital community, learning from an expert, and empowering a digital expert</p>	<ul style="list-style-type: none">- Upgrading networking infrastructure, using the right mobile phones, big internet data and free public Wi-Fi.- Supports for mobile phones and internet data plans.- Provides technical assistance and training/workshops.- Reduce digital divide, global platforms participation and introduction of online businesses.- Evaluate the new media, find digital resource and database and compare various new media sources.- No one from <i>Kintak</i> has become a content creator, whether for information retrieval, information sharing, or online business in new media.- <i>Kintak</i> has never received formal or informal training in the use of new media. If there is a problem with the use of new media, they will let it go without a comprehensive solution.- No initiative to appoints or engages even one resident of the villagers to undergo a formal or informal courses in the utilization of new media.
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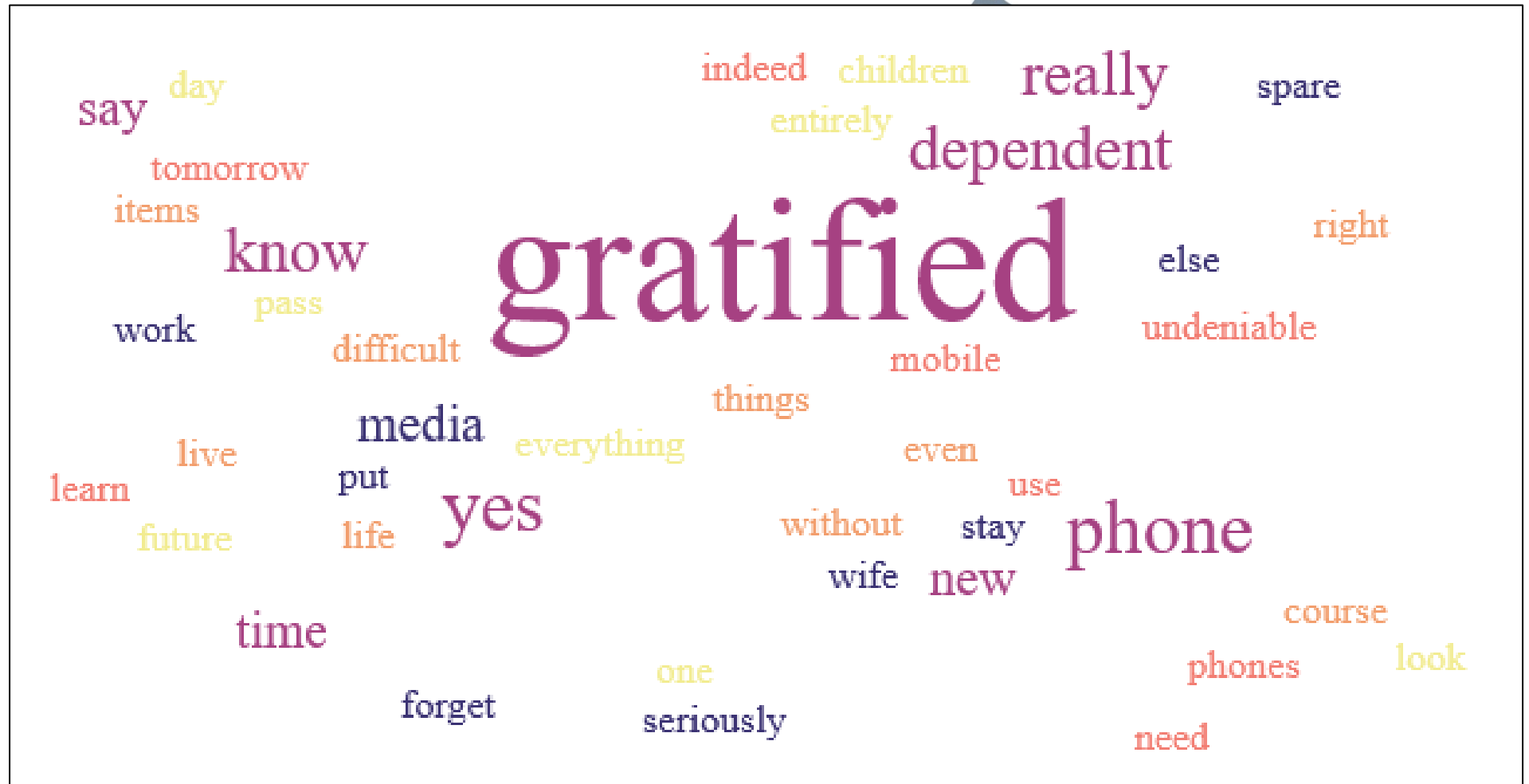
Appendix R: Word Cloud QB1 – Kintak & Non-Kintak

WORD CLOUD QB1 – KINTAK & NON-KINTAK



Appendix S: Word Cloud QB2 – Kintak & Non-Kintak

WORD CLOUD QB2 - KINTAK & NON-KINTAK



Appendix T: Profile of Utilization of New Media the Lives of *Kintak*

Profile of Utilization of New Media in the Lives of *Kintak*

Kintak is one of the indigenous people who belong to the Negrito groups. Numbering 192 in total population, the *Kintak* resided in remote village of Kampung Orang Asli Bukit Asu, Gerik, Perak since 1983 and contains forty (40) head of households. The majority of the *Kintak* in KOA Bukit Asu were male, with some females. Infants, children, adolescents, youth, adults, and the elderly ranged in age from 1 to 70 years.

The *Kintak* were Muslims who could communicate in Malay and were literate. The male were involved in labor wages; and occasionally practiced hunting and gathering forest products in selective seasons. While, female were housewives and occasionally practiced labor wages beside gathering and selling forest products such as bamboo shoot (*rebung*), stinky bean (*petai*), tapioca and yam. The monthly income levels varied. The income ranged from MYR500 to MYR1500, with a median of MYR1100. All of the houses were made of brick. But *Kintak* built wooden houses along with brick houses.

The *Kintak* are known and gratified with new media as well as can provide examples of its various forms. The utilization of new media, particularly mobile phones, has made *Kintak* smarter, more developed, more informative, and more communicative.

The needs and expectations of new media includes cognitive/surveillance/learning/information; affective/personal identity; personal integrative/personal relationships/personal identity; social integrative/integration and social interactions; and tension-free/diversion/entertainment/loneliness.

The types and levels of utilization includes online newspaper (BH and HM); blogs (recipes and culture); social media platforms - audios (WA and YouTube), video (WA, FB and TikTok) and image sites (WA, FB and IG); websites - online shopping (Shopee and Lazada); virtual reality - non-immersive VR (PlayerUnknown's Battlegrounds (PUBG) and Candy Crush); wikis (Wikipedia); and vlogs (YouTube, IG and FB stories) at moderate level. In the meantime, there is limited utilization of email besides there is no utilization of online forum; microblog; popular review; podcast and webinars.

The factor affecting utilization includes digitalization; accessibility/audience/user ability; convergence; virtuality/virtual communication/virtual relationships; interactivity; hybridity/cultural mixture; obsession/addiction; Islamization; and environment/family atmosphere.

The barriers of utilization includes language barrier; semantic barrier/varying perception of reality; physical barrier/environmental/wrong choice of new media barrier; cultural/context barrier; socio-economic barrier; socio-psychological barrier; emotional/attention barrier; and physiological barrier.

Finally, suggestion improving utilization of new media includes technological improvement; financial assistance/subsidies; harnessing the global affair and knowledge network; developing new media literacy; learning from an expert; empowering a digital expert; promoting digital community.

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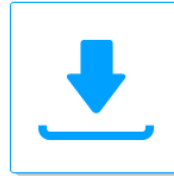
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