

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

The literature review in this research provides insights into the practice of da'wah communication by Muslim preachers towards the Orang Asli, which prompted the research question. This chapter delves into the history of da'wah among the Orang Asli by preachers and analyses data from relevant books. The researcher also examines the activities of *Penggerak Masyarakat Orang Asli (PMOA)* with the Orang Asli and discusses da'wah communication based on previous studies conducted by other researchers.

2.2 HISTORY ORANG ASLI IN MALAYSIA

According to Iskandar Carey (1976), the Aboriginal term refers to 'persons' with the meaning of 'People' and 'Natural' derived from the Arabic word, '*Asali*', which means 'original', 'well-born' or 'aristocratic'. Carey stated that the term 'Aboriginal' was introduced by the government of Malaysia to replace the word 'Aborigines' which had been used by the British government, and at that time it refers to the various tribes of *Negrito* groups, *Senoi* and *Melayu Asli*. Orang Asli are a minority group of people in Peninsular Malaysia. The term 'Orang Asli' is a Malay phrase for 'Original People' or 'first people'. They represent 18 different groups of aboriginal people. Each group has its language, culture, economy, religion, social organization, and physical characteristics.

According to Zafarina Zainuddin (2015), the Aborigines or Orang Asli in Peninsular Malaysia are believed they are the descendants of the earliest inhabitants of Peninsular Malaysia. The word 'Orang' in the Malay language '*asali*' means 'original', 'well born',

or ‘aristocratic’. The word ‘aborigines’ refers to those who farmed a very small proportion of the total population and are economically and socially backward when compared to other races. In this context, the word ‘aborigines’ is considered suitable for the Orang Asli of peninsular Malaysia. They are different from the numerous mountain tribes found in Southeast Asia, Australia New Guinea (the Papuans), and the Borneo Tribes. These groups are called ‘natives’ but never ‘aborigines’ as they make up a majority of the total population.

According to Geok & Zalilah (2008), Orang Asli (translated as “Original Peoples”) are the indigenous inhabitants of Peninsular Malaysia. They constitute a minority group making up approximately 0.6% of the total population of Malaysia (22.2 million in 2000). The figure for the total Orang Asli population differs somewhat depending on the sources. The 1991 national census recorded 98,494 Orang Asli (Department of Statistics, 1997) while the more recent 2000 census recorded 132,486 Orang Asli (Department of Statistics, 2006). The Department of Orang Asli Affairs or JHEOA reported the total population of Orang Asli to be 91,317 in 1992 (JHEOA, 1992), 106,131 in 1997 (JHEOA, 1997), and 149,723 in 2004 (JHEOA, 2004).

2.2.1 CATEGORIES OF ORANG ASLI

According to Salma Nasution Khoo and Abdur Razzaq Lubis (2005), the Orang Asli in Peninsular Malaysia, with at least 18 distinct groups, represent great diversity in terms of languages and cultures. They are, however, small in numbers with all the groups totaling a mere 71,380 person. Perak has the second most number of Orang Asli after Pahang. While Perak has virtually no Proto-Malay groups, it has by far the most number of

Senois (23,023 out of 38,726) and marginally the most number of Semang-Negrito (897 out of 2,442) in the country. The Semang-Negrito, who are traditionally hunter-gatherers, are found mainly in Upper Perak except in Kinta. The Senoi, who make up more than 54 percent of the total orang asli population, largely live in the central part of the peninsular, especially around the main mountain range, the two main Senoi groups who inhabit Perak are the Semai (10,046) and Temiar (5,719). And Alberto G. Gomes (2004), the ethnic label Orang Asli, meaning 'natural people' in Malay, replaced the term 'aborigines' used by the British. Orang Asli refers to the indigenous people of Peninsular Malaysia who are not the Malay Muslims, Malaysia's main ethnic group.

According to Bartholomew Dean and Jerome M. Levi (2003), the Orang Asli of Peninsular Malaysia with a population of about 93,000 in 1995 (less than half a percent of the total population), form the small ethnic category. They comprise nineteen or more culturally distinct groups, with the *Semai*, *Temiar*, and *Jakun (Orang Hulu)* forming the largest population in Peninsular Malaysia. Until recently, Orang Asli groups lived by various cultures and traded forest products. They were once thinly dispersed throughout the Peninsular, but most were forced back into the interior forests and mountains as the Malay population expanded along the coastal plains and in the major river valleys. The majority of Orang Asli still live in rural and remote areas of Peninsular Malaysia.

According to Mohd Mizan and Shuhairimi (2004), when celebrating the greatness of their community, the practice of treating the disease is still traditionally made involving an anarchist spell accompanied by a particular dance. , If the majority of their dance and singing forms are perceived as entertainment, their role is far beyond that. Chants and

dances are used as intermediaries to treat disease, drive away ghosts, and control village safety from being disturbed by other creatures. “*Tarian lilin*” is popular among the *Temuan* tribes, Jah Hut and Che Wong in the Raub, Pahang area, for example, has its meaning when played on the day of a wedding ceremony and after harvesting rice. They consider the strength of the candle stuck on the plate can be a solid foundation even though the footprint is not large in trying to illuminate others. as Another instance is the popular Sewang dance for the community Semai which aims to among others as the way of worship to the supernatural beings. On the other hand, The Orang Asli community, especially women, is indeed proficient in producing handicrafts. They take advantage of all the raw materials in the area, but they are creative in recycling waste materials. Among the interesting ones are bamboo buns and combs made of bamboo, mats, and baskets from Sengkang leaves. Senoi people, for example, are proficient in producing women's jewelry such as bracelets, earrings, and necklaces, using seeds from the Karyel tree (in the Senoi language). In discussing the unique, related customs and cultures of the Orang Asli which is close to nature, I have chosen the largest Orang Asli community in Malaysia, the Semai Orang Asli community of the Senoi group.

According to Jean Michaud and Margaret Byrne Swain (2016), the government of Malaysia recognizes 18 Orang Asli peoples grouped under 3 categories: Proto-Malay (43 percent of Orang Asli: *Jakun Temuan, Semelai, Orang Kuala, Orang Seletar*, and *Orang Kamaq*) in the South: Senoi (54 percent: *Semai, Temiar, Mah Meri, Jah hut, Semaq Beri* and *Chewong*) in the center and Semang (also called Negritos, 3 percent: *Bateq, Jahai, Kensiu, Lanoh, Mendriq*, and *Kintaq*) in the north. To address aboriginal issues in the country. In 1954 the government set up Jabatan Hal Ehwal Orang Asli (JHEOA) which

aims to promote economic and social development among these groups, the poorest in the country. The Aboriginal Peoples Act 1954 protects the right of the Orang Asli Reserve Land, though its inconsistent application has drawn criticism. These Orang Asli had to fight in tribunals to have their land rights respected both by the government and private interests (mining and logging mainly).

2.2.2 Type of Orang Asli

1. Semai

According to Mohd Mizan and Shuhairimi (2004), The Semai people are from the Senoi group. The Semai were formed from tribes Hoabinhnian and Neolithic. The Semai tribe lived scattered in Banjaran Titiwangsa, covering Central Perak, Perak Selatan, and Pahang Barat. Census in 1993 showed their number has increased by more than 42 000 people and the Orang tribe the original is the largest number. Generally, they can be found throughout the peninsula and the border of Malaysia / North Thailand to the South Straits of Johor. Traditionally, the society Semai runs (swidden farmers) stays settled in something place, but the move is agricultural.

According to Tarmiji Masron, Fujimaki Masami, and Norhasimah Ismail (2015), The Semai community is larger in Perak and is divided by anthropologists into two groups, referred to as the highland and lowland Semai. The highland Semai is more adapted to activities based on manipulating the forest's resources such as hunting, fishing, gathering, and engaging in swidden farming. The lowland Semai traditionally adopted a peasant way of life, being involved in the labor force and seeking employment in small-scale trading of jungle produce and today are more exposed to the modern economy. The Temiar, on the

other hand, lives mainly in the interior except for one village Kampung Bendang Kering in Kuala Kangsar which is located in the lowland. Traditionally, the Temiar practiced hunting and gathering, and swidden agriculture. Both the Semai and Temiar traditionally engaged in free trade activity; they were the main suppliers of jungle produce.

2. Senoi

According to Tarmiji Masron, Fujimaki Masami, and Norhasimah Ismail (2015), the largest of the Orang Asli group in Peninsular Malaysia known as Senoi which mainly distributed from the middle to the northern part of Peninsular Malaysia. The term Senoi is derived from *Semai* and Temiar words, *sen-oi*, and *seng-oi* respectively; which mean people. In their interaction with non-Orang Asli people, the Semai and Temiar would refer to themselves as *sen-oi* or *seng-oi* which is a direct reference to themselves as the indigenous people or the original inhabitants of the country. This term was first used by British officials towards the end of the British administration in the country. It was probably Major P.D.R Williams-Hunt who first used it to switch the derogatory term Sakai which had negative implications. Senoi have similar physical characteristics to Mongoloid and speak Khmer dialects but some believed that Senoi are the descendants of Australoid from Australia and Vedoid from South India (Fix, 1995). Administratively; the Senoi is divided into six sub-groups comprising the *Semai*, *Temiar*, *Che Wong*, *Jah Hut*, *Semoq Beri*, and *Mah Meri*. Apart from the six sub-groups, only the Semai and Temiar traditionally inhabit settlements in Perak. However, as a whole, the Semai can be found across a much larger area, ranging from the central parts of Perak to the areas further south occupying areas along the

boundary of Selangor. The Temiar settlement begins from central Perak and stretches up to the northeastern part of the state.

3. Aboriginal Malay or Proto Malay

Proto Malay, also known as Aboriginal Malay, is the second largest group of Orang Asli which are divided into six tribes; *Jakun/Orang Hulu, Temuan, Semelai, Kuala, Kanaq, and Seletar*. According to Fix (1995), the Proto Malay was classified into three categories; the Melayu Asli who speak Malay and wear Malay costume (such as Temuan); a tribe with the combination of Proto Malays-Senoi from the linguistic and cultural aspects; the last category consists of tribes settling at coastal areas and mainly Muslim and speaks Sumatra dialects.

According to Fix (1995), Proto-Malay migrated from the middle part of Asia (Yunnan) and came through Indo-China. This conclusion was made based on the cultural, linguistic, and artifacts of the Proto Malay. Based on archeology findings, the proto-Austronesian speakers settled in Taiwan about 4,000 B.C. before migrating to the Southeast Asia region through Philippines into Borneo, Sulawesi, Central Java, and Eastern Indonesia around 2,500 years ago. Proto Malays which are similar to 2 Aboriginal Malay or Proto Malay, also known as Aboriginal Malay, were the second largest group of Orang Asli which were separated into six tribes; *Jakun/Orang Hulu, Temuan, Semelai, Kuala, Kanaq, and Seletar*.

2.3 HISTORY DAKWAH ORANG ASLI IN MALAYSIA

The life of the Orang Asli community, which is far behind in all areas, requires them to be helped and given serious attention as well as to improve their living standards and introduce the teachings of Islam among them.

2.3.1 JABATAN KEMAJUAN ISLAM MALAYSIA (JAKIM)

Jabatan Kemajuan Islam Malaysia or JAKIM is a religious institution at the Federal Level. The existence of JAKIM is to fulfill the aspirations of the citizen and the country to see the progress and development of the ummah in line with the true demands of Islam (Sambutan 35 Tahun JAKIM 2003: 3).

The establishment of JAKIM is seen as one of the platforms for meeting the needs of the Muslim community in line with the development and development of the country which makes Islam the official religion (www.islam.gov.my/sejarah-jakim: 25 August 2013) and has been recognized in the Federal Constitution Article 3 (1) which clearly states that Islam is the religion of the Federation (JAKIM Annual Report 2011: 13).

To ensure the uniformity and effectiveness of religious administration in each state, the Council of Rulers in its 81st conference, on 17 October 1968, agreed to establish the National Council for Islamic Religious Affairs of West Malaysia. The establishment of the Secretariat of the National Council for Islamic Religious Affairs Malaysia (MKI) was formed on 1 July 1969. The council was later renamed the National Council for Islamic Religious Affairs Malaysia on 17 June 1971 when Sabah and Sarawak became members (4 Decades of JAKIM 2012: 14 -16).

Subsequently, from 1 January 1984, the organizational structure of the Religious Division, Prime Minister's Department was enlarged by increasing the number of units and upgrading the positions of heads of divisions, branches, and units. Following that on 21 May 1985, the name of the Religious Division, Prime Minister's Department was changed to Bahagian Hal Ehwal Islam (BAHEIS), Prime Minister's Department based on increased

responsibilities and expansion of duties after the Sabah State Government handed over three da'wah training centers in Kudat, Kundasang and Keningau to be administered by the Federal Government on 21 May 1984 (4 Decades of JAKIM 2012: 34).

In line with the development of the country and the current needs of the Muslim community, the 24th meeting of the Kemajuan Hal Ehwal Agama Islam Malaysia Committee (JKI) on 24 June 1995 agreed to establish a Task Force to restructure the functions and organization of BAHEIS, Prime Minister's Department. Following the results of the study, the Task Force has suggested that the function of BAHEIS be restructured and as a result, a new structure was later established. Finally, on 1 January 1997, BAHEIS was further enhanced with a new administration to become a full-fledged department with the new name of the Malaysian Islamic Development Department or JAKIM as it is known today (4 Decades of JAKIM 2012: 35).

2.3.2 HISTORY OF THE ESTABLISHMENT OF JAKIM DAKWAH DIVISION

The Dakwah Division was established on 1 January 1997. Before that, it was known as *Institut Dakwah dan Latihan Islam* (INDAH), the Religious Division of the Prime Minister's Department. The institute was established on *Rabiul Awwal* 1394H equivalent to April 1974 as a result of the decision made at the 6th meeting of *Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia* (MKI) on 16 December 1971. The establishment of the institute is to fulfill the wishes and aspirations of Muslims in the country. Who wishes to see the existence of a Dakwah Institute that is responsible for carrying out da'wah activities at the central level (4 Decades of JAKIM 2012: 156)

In line with current needs, the INDAH organization has grown with the expansion process in terms of additional officers, activities, and the establishment of INDAH Units in Sabah and Sarawak in 1977. From May 1, 1984, the establishment of the Dakwah Management and Coordination Unit was made in line with the expansion of BAHEIS organization, Prime Minister's Department. The purpose is to appreciate the concept of Islamic da'wah which makes Islam an *Ad-Din* and to support the ideals of da'wah in achieving God's blessings in this world and His pleasure in the hereafter (www.islam.gov.my/bhg/bahagian-dakwah/main: 25 August 2013).

Currently, the Dakwah Division consists of three (3) branches, namely the Special Dakwah Branch (including Orang Asli Dakwah & Dakwah Saudara Muslim), the Development Branch, and the Innovation & Civilization Branch. Apart from that, in the Dakwah division, there is one (1) Akidah Strengthening Center and one (1) Support Services Unit (JAKIM Organization Chart of the Dakwah Division 2014).

2.3.3 JAKIM SPECIAL DAKWAH BRANCH

Dakwah Islamiah to Orang Asli is one of the main activities of JAKIM. This responsibility, *Dakwah Orang Asli* Branch (DOA) in the Dakwah division of JAKIM was established as a result of the meeting of the Malaysian Islamic Religious Affairs Committee in the 19th conference on 22 April 1991 which approved the establishment of the branch (Mohamad Mohadis Yasin 2005: 258 -259).

The objective of this D.O.A branch is to coordinate all Islamic da'wah plans, programs, and activities to the Orang Asli community throughout Peninsular Malaysia as well as provide moral and material support to the Government and private Dakwah Bodies

involved in dakwah activities to the Orang Asli community. Apart from that, the DOA branch is also responsible for improving the quality and dakwah efforts carried out among the Orang Asli community and also controlling dakwah activities carried out to them as well as obtaining progress reports on dakwah activities carried out by dakwah bodies from time to time (Nordin Ahmad 2008).

In the meantime, a total of 306 PMOAs have been approved for appointment on a contract basis and placed in Orang Asli villages for a certain period as preachers to guide in various matters to develop the community and provide religious instruction to those who have embraced Islam (JAKIM. Book Souvenirs, Celebration 35 the year 2003: 54).

2.4 PREVIOUS PREACHER ACTIVITIES IN ORANG ASLI VILLAGE

Rozhan Othman (1990) as a result, routine preachers were born, that is, those who saw the preacher's effort as an effort to repeat a certain thing only. They will use the same approach to different targets in the sense of not taking into account the environment and targets of da'wah they face. These people have killed their intellectual abilities. They do not think much and think that da'wah is just a few simple actions.

According to Razaleigh (2003), Religious groups are those who have been approached by religious preachers or are influenced by the way of life of the community around their village. While those who believe in animism are those who inherited it from one generation to another

According to a study by Mariam (2014), the efforts to attract Indigenous through the planning of various activities relevant to them are among the challenges in the context of da'wah among the new Muslim *Orang Asli*. In addition, Ruhiah Abd. Rahman (2004) each

program planned must be appropriate and coincide with the level of acceptance of the target group

To deliver da'wah to the Orang Asli community, JAKIM through the Special Dakwah Branch has organized various activities and special programs each year to approach the dakwah target of this group. The activities implemented are as follows:

2.4.1 MUZAKARAH PENGGERAK MASYARAKAT ORANG ASLI

JAKIM held a Muzakarah Program to Mobilize the Orang Asli Community with the Deputy Director General of Human Development, for the Year 2012 on 14 to 16 March 2012 at the Islamic Training Institute of Malaysia (ILIM) Bangi, Selangor. The program was held for 3 days and 2 nights involving a total of 190 PMOA participants throughout Malaysia to be given training and exposure to conduct dakwah, religious activities in Orang Asli villages in Peninsular Malaysia (JAKIM Annual Report 2012: 42).

2.4.2 IJTIMAK PENGGERAK MASYARAKAT ORANG ASLI (PMOA) AND KONVENSYEN PENGGERAK MASYARAKAT

Ijtimak PMOA is an annual program implemented specifically for PMOAs as a meeting platform between PMOA and the Dakwah division. In this Ijtimak, various issues related to the duties and role of PMOA are discussed so that their role can be further strengthened from time to time (JAKIM Annual Report 2011: 46).

2.4.3 MAHABBAH JOURNEY 2012

From 23 to 24 June 2012, JAKIM held the Mahabbah Journey 2012 with the Deputy Director General (Human Development) of JAKIM in the Orang Asli village of Sg. Temin Gerik, Perak Darul Ridzuan. Kampung Orang Asli Sg. Temin is one of the Orang Asli villages in Perak that uses water transportation such as boats as the main transport (JAKIM Annual Report 2012: 43).

2.4.4 ZIARAH DAKWAH AND RAMAH MESRA PROGRAM

The Ziarah Dakwah and Ramah Mesra program is implemented to reach out to dakwah groups among the Orang Asli community and other non-Muslim ethnic groups through a visit and friendly program that is more in the form of *dakwah bil hal*. Through this method, Islamic messages and pamphlets that feature a friendly Islamic face are distributed and can captivate the hearts of the target group. In 2011 a total of 140 series of dakwah and friendly pilgrimages were implemented for the Orang Asli community, non-Muslims, and new Muslims (JAKIM Annual Report 2011: 46).

2.5 THE CHALLENGES AND BARRIERS OF DA'WAH TOWARD ORANG ASLI

According to Syed Abdulrahman (2009), da'wah work is not an easy thing, because it involves the problem of changing the belief and understanding of human life or as mentioned by al-Bahi al-Khawli (1979) "moving people from one environment to another". In this da'wah effort, the preacher will face various targets from various angles starting from the point of view of beliefs, customs and traditions, way of life, way of thinking, education, and others. Apart from that, the preacher will face clashes not only with the

above but also in the form of obstacles and resistance from small to murder. All this requires the preacher to have a solid preparation in terms of knowledge, physical and spiritual.

According to Halim (2002), this is due to their low educational background as their thinking is not exposed to Islam and enclosed to current developments. They are still cuddled and influenced by the indigenous leader's view of the bitter history experienced by their ancestors on the maltreatment of the Malays against them. In addition, According to Abd Ghaffar Don (2019), the history of sorrow among indigenous people and Muslim societies has always been read and repeated since ancient times by the Indigenous leader on how and why they reject the teaching of Islam. There are existing Malay communities who deal with them in business transactions and some of them are dishonest in business, thus making the Orang Asli had lost confidence in the Malays. This is indirectly causing them to reject Islam as they thought Islam is the religion of Malays.

Ashrap (2017) thinks that among the factors preventing the improvement of life quality and the implementation of religious teachings in life is due to their bounding to the old beliefs.

Syed Abdurahman (2012) research on the problems and obstacles in the propagation of indigenous people in Malaysia. He stated that all the problems and obstacles can be categorized into internal and external challenges. There are three main problems and obstacles that deliberate the dakwah efforts of this group. Firstly, problems and obstacles related to dakwah institutions and preachers themselves. Secondly, problems related to the Muslim community in particular with the neighboring villages of indigenous peoples. Finally, problems related to da'wah targets.

2.6 DA'WAH COMMUNICATION

Da'wah communication is a tool used by preachers to convey Islam to *mad'u*. Therefore, preaching cannot be separated from communication in all its forms. Dakwah will not work without being accompanied by a means called communication. Thus, communication becomes the main instrument in preaching. Toto Tasmara (2006) believes that da'wah communication is a special form of communication where a communicator conveys messages towards *mad'u* using the Qur'an and Sunnah, with the aim that others can do righteous deeds through the messages conveyed.

Efforts to build the preacher's communication relationship with the Orang Asli community are important to create harmony and mutual compatibility between the preacher and the audience. Ab. Aziz (2001) explained that a preacher needs to master the skills and techniques of approach appropriate to the background of the target group. Thus, the preacher must use the appropriate form of dakwah communication as a presenter to influence and guide the audience based on the rulings outlined by Islamic law. When the preacher can choose the right form of communication according to the situation of an audience, it is a way to facilitate the process of giving an understanding of the message to be conveyed (Asep Syamsul 2013).

According to Abd al-Karim Zaydan (1993), a preacher needs to communicate with the audience to convey the message of da'wah. In the context of da'wah, the message of da'wah is the teachings of Islam from various angles such as faith, sharia, morality, and Islamic history. In addition, preachers can use appropriate communication mediums to invite them to understand, accept and embrace the teachings of Islam to achieve happiness in this world and the hereafter (Kustadi 2013). According to Muhammad Sholikin (2013), dakwah

communication activities can also be implemented from the cultural point of view of a community or communication by culture. In addition, he noted that the term da'wah which describes the framework of the communication process is *al-tablīgh* (delivery of Islamic teachings). It involves a process of delivering religious messages and pamphlets through a specific methodology using specific media to the target group so that they can receive, understand and submit feedback on the message either directly orally, or non-verbally. In addition, in the context of the da'wah communication approach that can be used by the preacher is in wisdom, the principle of love, emphasizing a tolerant life and focusing on methods of persuasion.

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In the context of verbal communication, for example, the communication process occurs when the preacher uses a particular medium of instruction to convey the message of preaching to the audience through verbal channels such as speeches, sermons, dialogues, and discussions. This coincides with the statement in the Qur'an (Sūrah Ibrāhīm: 4) as the

words of Allah SWT which means “And We did not send a Messenger except in the language of his people so that he might explain (the laws of Allah) to them. But Allah sends astray whom He wills, and guides whom He wills. and He is the Almighty, the Wisest”. According to Yusuf al-Qaradawi (2011) that the verses of the Qur'an do not only state the form and language of the speaker's medium such as English and German. It also focuses on the function and role of language in verbal speech. For example, when a person communicates with the public, then the language adjustment used is the language adjustment of the public taking into account their level of thinking. Accordingly, to be the rule of speaking orally, Zulkefli and S. Salahuddin (2016) suggested that the following manners be taken into account as a step, as the topic of conversation between the preacher and audience should be related to good things and benefits, should avoid expressing words that do not benefit, does not lie in his speech, does not open up lack of others, does not criticize and insult others.

In addition, preachers can also communicate with the audience using an approach oriented towards community development and progress in specific sectors such as the economy and education (Zulkefli & S. Salahuddin 2016). Through this form of communication, the message of da'wah is conveyed "silently" by doing good in the form of community activities and community development until it successfully influences the target group compared to verbal messages they obtain through talks or speeches (Kustadi 2013). Preachers act as agents of change in society to help improve the quality of life in certain areas such as the economy. According to Yusof Hussain (2009), among the duties and roles played by preachers in this context is to help the community to identify needs deemed appropriate, get support from leaders and community members in carrying out community

development projects, help community members develop the project, provide skills - specific skills to the community members involved, provide motivation, be a reference to ensure that the project runs smoothly and help assess the planned and ongoing projects.

2.7 COMMUNICATION DA'WAH APPROACH

The task of calling non-Muslims to Islamic teachings was initiated by the Prophet s.a.w as the main pioneer and continued by Muslims until now. Malaysia is a country that brings together non-Muslim groups of various races in one community. Therefore, the da'wah strategy towards this group needs to be diversified in tandem with the development of the world today (Khairul Azhar, 2013)

Da'wah plays a central role in establishing religious understanding between human beings. It also is crucial in building peace between fellow citizens. Furthermore, dakwah is significant in creating sustainable human development. One of the meanings of 'Islam' itself is peace. A modern interpretation of Islamic values, such as Said Nursi's, should be conveyed to non-Islamic communities for the Muslims to be understood. Finally, as the modern communication approaches to development are responsible for the present destabilization (un-peaceful) of the world, Islamic communication strategies might be of help in ensuring success in the application of these strategies in non-formal education or dakwah, as well as in intra- and extra-university activities when pursuing the goal of achieving peace.

2.8 DAKWAH APPROACHES METHOD

According to Noresah Baharim (2005), the approach is derived from a close sentence. The approach means the ways, means, and steps and so on to initiate and perform tasks or solve problems and so on. The word approach gives the same meaning as the word *Pendekatan* in Malay. It gives the meaning or means of doing something related to a problem.

Other words give the same meaning or similarity to the word *Pendekatan* or *Approach* when associated with *da'wah* which is *Manhaj*, *Uslub*, *Method*, and *methodology*. This is explained by Ab. Aziz Mohd Zin (2011) said the meaning of the word *method*, *Manhaj*, *Uslub*, *Method*, and *methodology* associated with *da'wah* is similar to the meaning of *da'wah methodology*. Therefore, *Manhaj*, *Uslub*, *Method*, and *methodology*, approaches belong to the same group from the point of view when it is associated with *da'wah*.

However, there is a sense of *uslub da'wah* in the two meanings of *uslub da'wah* with specific and general meanings. *Uslub da'wah* with special meaning as explained by al-Sayyid Nawfal is to convey the meaning, thinking, and basis of the laws (message of preaching) in certain forms. While *Uslub* is a common preacher as explained by Ab. Aziz Mohd Zain (2004) is a method of preaching that involves selecting content to suit the target, selecting channels and media to suit the target, and selecting a more effective form of presentation. As such, the approach of the *da'wah* gives the same meaning as the word *uslub da'wah*, it embraces common and special meanings.

2.8.1 DA'WAH BIL LISAN

Siti Nafsiah (2000) said *Da'wah Bil Lisan* is usually used on the pulpit or podium and the *mad'u* directly listens to the call and religious message given by the preacher. This method is more precisely given to targets who are in a place or a meeting with a homogenous status, such as those who are usually included in meetings, village communities, and others.

In addition, according to Syamsupiana Kasim (2020), Verbal bill preaching is one of the most widely practiced ways of preaching. Currently, such preaching is done verbally and broadcast live on social media such as Facebook, Instagram, and YouTube. It makes it easier for all of these to listen to preaching channels regardless of time and place.

According to Asmuni Sukir (1993), the implementation of verbal preaching is meant to mean words that are gentle and can be understood by *mad'u* and not with words that hurt people's hearts. This matter is also mentioned in the hadith: -

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ
الْإِيمَانِ

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”

Through this (ayah) the researcher wants to explain that da'wah using hands can explain that *da'wah bil yadi* is da'wah that uses power and strength or shows a person's ability in

conveying the teachings of Islam. This is supported by Ahmad Janawi (2003) stated the da'wah that the Prophet often does is in the context of *dakwah bil lisan*, which is to deliver Islamic teaching via lectures, sermons, discussions, advice, and so on. Rasulullah also used dialogue with followers of Judaism, Christianity, and other religions to convey Islam.

2.8.2 DAKWAH BIL HAL

A. Hasyimi (1994) stated that *da'wah bil-hal* is a situation, behavior, morals, and exemplary that is following the instructions of the Qur'an and al-Sunnah. religion, until things (conditions) are formed that are better than the previous conditions. Prophet SAW. is an exemplary figure who has applied the preaching of bills in Islamic broadcasting.

According to Siti Undriyati (2015), *da'wah bil Hal* is a word from Arabic that means action. The *Da'wah bil hal* is also defined as the process of making peace, with real action through various aspects of life to improve the quality of life. This method of intelligence also means an act of *da'wah* performed by showing the attitude, gestures, behaviors, and actions (moral) in the hope that people (*mad'u*) can accept, see, display, and emulate. It is also mentioned that self-development services are preaching activities aimed at enhancing the well-being and happiness of people whether physical or spiritual.

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

Prophet SAW. prioritizing *Da'wah bil hal* rather than *Da'wah bil lisan*. This shows how important *Da'wah bil hal* is in daily activities. Preachers should first perform righteous deeds before inviting others. *Da'wah bil Lisan* is an effort to teach others to understand exactly what they are going to preach. Therefore, *dakwah bil hal* emphasizes the practice of Islamic teachings in the form of noble morals, the practice of worship, and the implementation of social deeds such as zakat, endowment, congregational prayer, cooperation, and programs of activities that aim to develop a social life.

Da'wah bil hal has a meaning that focuses on the development of the community in all its aspects, both the religious aspect and the physical development aspect. M. Quraish Shihab (1992) said, *Da'wah bil hal* is expected to be able to support all aspects of community life, so that every Muslim can overcome the needs of life and the interests of its members, especially in the fields of economy, education, and public health. The Prophet, as an example, has affirmed by Allah in the Qur'an, chapter al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.

2.8.3 DA'WAH KITABAH

Da'wah bil-kitabah is da'wah that is delivered with written words. Therefore, this form of preaching includes verbal communication delivered through writing. This form has been used by the Prophet Muhammad SAW. to invite kings from several countries to convert to Islam. the letter sent by the Prophet to the head of state inviting them to convert to Islam.

Communication with writing is developed with the help of Journalistic theory. *Dakwah bil-kitabah* can take the form of scientific writings, literature, or potpourri published in Journals, books, magazines, brochures, newspapers, and bulletins. According to Wahidin Saputra (2011), One of the advantages of *Da'wah bil-kitabah* is the wide range of writings and a relatively long period. For example, there are classic books written by leading scholars in the fields of interpretation, hadith, fiqh, and belief, which can still be used now. The messages of the authors through the written books are permanent and easier to recognize than the messages of the preachers.

2.9 TYPE OF COMMUNICATION

According to Hanne Keiling (2019), there are several different ways we share information. The author showed there are 4 types of communication such as 1) verbal 2) Non-verbal 3) Written and 4) Visual. And the same thing is shared by Physipol (2020) there are 4 types of communication and all type of communication have different ways to share information. For example, you might use verbal communication when sharing a presentation with a group. You may use written communication when applying for jobs or sending emails.

2.9.1 VERBAL

According to E.C. Berkeley (1950) Human spoken, and pictorial languages can be described as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word "language" also refers to common properties of languages. Language learning normally occurs most intensively during human childhood. Most of the thousands of human languages use patterns of sound or gesture for symbols which enable communication with others around them. Languages

seem to share certain properties although many of these include exceptions. There is no defined line between a language and a dialect. Constructed languages such as Esperanto, programming languages, and various mathematical formalisms are not necessarily restricted to the properties shared by human languages. Communication is the flow or exchange of information within people or a group of people. A variety of verbal and non-verbal means of communicating exists such as body language, eye contact, sign language, haptic communication, chronemics, and media content such as pictures, graphics, sound, and writing. Convention on the Rights of Persons with Disabilities also defines communication to include the display of text, Braille, tactile communication, large print, accessible multimedia, as well as written and plain language, human-reader, augmentative and alternative modes, means and formats of communication, including accessible information and communication technology. Feedback is critical to effective communication between participants.

2.9.2 NON-VERBAL COMMUNICATION

According to Baden Ian Eunson (2012), Nonverbal communication can be a very powerful tool for understanding ourselves and others. Is nonverbal communication and body language the same? No, they are not. Body language involves the physical behavior of our bodies eye contact, posture, gesture, orientation, and so forth while nonverbal communication embraces all body language communication, and also includes clothing and adornment, environmental factors, and even how we use time. Nonverbal communication concepts feature heavily in other chapters of this book. So what does nonverbal

communication do for us that verbal communication and good old-fashioned words cannot do?

Dickson and Hargie (2003) suggest that we use nonverbal communication to replace verbal communication in situations where it may be impossible or inappropriate to talk. complement verbal communication, thereby enhancing the overall message. modify the spoken word. Contradict, either intentionally or unintentionally, what is said. regulate conversation by helping to mark speech turns. express emotions and interpersonal attitudes. negotiate relationships in respect of, for instance, dominance, control, and liking. convey personal and social identity through such features as dress and adornments. contextualize interaction by creating a particular social setting.

Nonverbal communication describes the process of conveying meaning in the form of non-word messages. Some forms of non-verbal communication include chronemics, haptics, gesture, body language or posture, facial expression, eye contact, object communication such as clothing, hairstyles, architecture, symbols, infographics, and tone of voice, as well as through an aggregate of the above. The speech also contains a non-verbal element known as paralanguage. These include voice lesson quality, emotion, and speaking style as well as prosodic features such as rhythm, intonation, and stress. Research has shown that up to 55% of spoken communication may occur through non-verbal facial expressions and a further 38% through paralanguage. Likewise, written texts include nonverbal elements such as handwriting style, spatial arrangement of words, and the use of emoticons to convey emotional expressions in pictorial form.

2.9.3 WRITTEN

According to Radhika Kapur (2020), Written communication is the type of communication that takes place in a written form. The common forms of written communication are letters, notices, emails, messages, advertisements, and so forth. When the information is lengthy and comprises images, pictures, charts, graphs, statistical data, and so forth, then it cannot be imparted orally to individuals. In such cases, written communication is regarded as one of the indispensable ways of imparting information. When the individuals are to send documents and reports, then they simply get them scanned and send them through email. When individuals are communicating with each other in a written form, they need to take into account various factors, these include, addressing appropriately, making use of decent words, stating the information clearly and understandably, stating all the necessary concepts, and concluding well by saying thank you and putting the name and signatures. To implement written communication effectively, individuals need to upgrade their skills in terms of various forms of technology. When they are well-equipped in terms of the usage of computers, tablets, and mobile technologies, they will be able to carry out written communication satisfactorily.

2.9.4 VISUAL

According to Nida Ijaz (2018) In the field of art, visual communication plays an important role to communicate with the viewer. Visual communication is evolving from time to time but it is not a current invention. And Khatuna Kacharava (2016) said visual communication is the transmission of information using visual language (images, signs, etc.) on the one hand, and on the other hand – using visual perception (organs of vision, perception). In

everyday life, visual communication can be defined as “everything I see”. However, nowadays visual communication is extremely developed and complicated both at the level of language and at the level of perception due to the active development of visual art and electronic and digital technologies.

Based on M. Parkinson (2017) by understanding why and how visuals communicate ideas and information so effectively, leaders and communications professionals will be inspired to expand their repertoire with images (both static and moving) that simplify and connect.

2.10 CONCEPTUAL FRAMEWORK

Theoretical theory had two types. There are conceptual frameworks and theoretical frameworks. The important framework to describe is the abstract, logical structure of meaning that guide the development of the study, and all frameworks are based on the identification of concepts and the relationships among those concepts.

According to Bernd Heinrich (1984), Conceptual frameworks are often those that bring in ideas from outside the defined field of your study, or that integrate different approaches, lines of investigation, or theories that no one had previously connected to report what previous researchers have found or what theories have been proposed. In constructing a conceptual framework, your purpose is not only descriptive but also critical; you need to understand (and communicate in your proposal or research paper) what problems there have been with previous research and theory (Bernd Heinrich,1984).

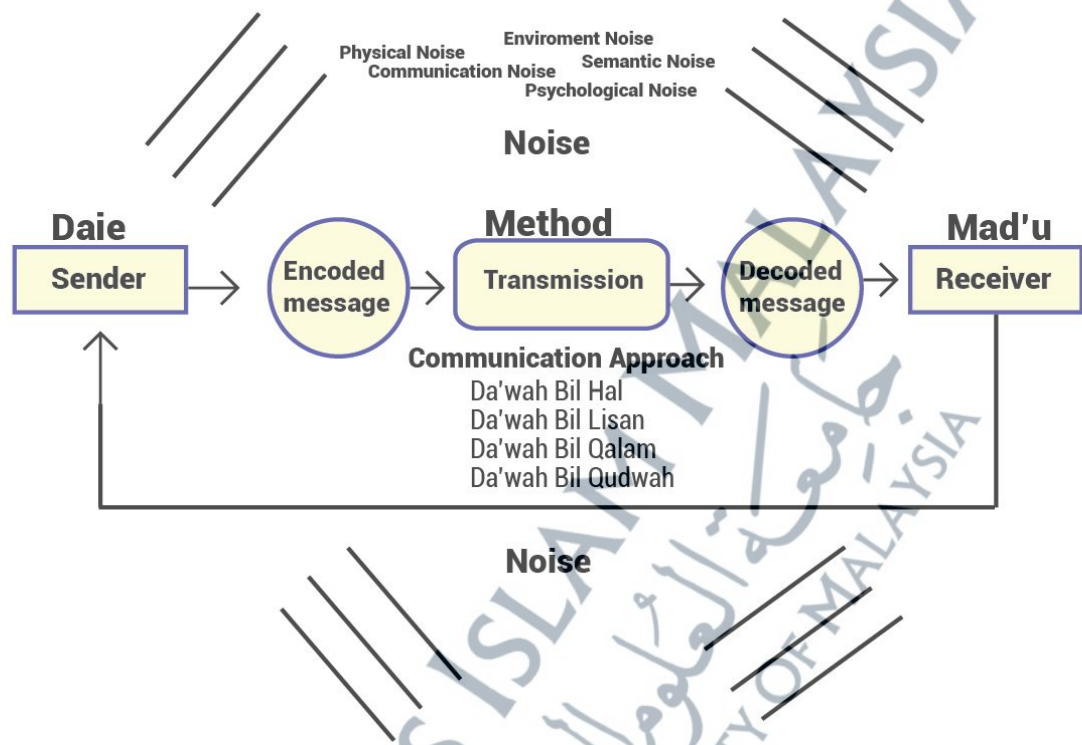


Figure 1.1

The sender-receiver model is a simple two-way communication theory. The sender encodes their message into a format that will be understood by the receiver. The message is sent through a channel to the receiver who then decodes and engages with the message (Patrichi, 2013).

According to Adler and Towne (1978), all that ever has been accomplished by humans all that ever will be accomplished involves communication with others. Many social and organizational problems derive from unsatisfactory relationships brought about by inadequate communication between people.

The elements in this model are:

- **Encode (Daei):** To translate thoughts or ideas into a form of language that can be understood by the receiver; eg, written English, spoken French, or a drawn diagram.
- **Message:** What is sent: the output of the encoding
- **Transmission (Method):** The method used for sending the message (face-to-face, telephone, email)
- **Noise:** Something that interferes with the sending or understanding of the message (distance, culture, language differences)
- **Decode (Mad'u):** The translation of the message by the receiver from the medium into their thoughts.

As a Mad'u or preacher, they must have a lot of knowledge to understand their target. If the Orang Asli is our target, they must understand their culture, ritual, religion, and so on. We must understand their activities in daily life to ensure we do not break their taboo. Orang asli still believes in their grandmother's spirit and taboo in the jungle. If outsiders came and do anything they want, it can make their grandmother angry in the village.

Besides, Orang Asli was a primitive people in Malaysia. So they have problems facing other races because they think they are not beautiful like the Malays or Chinese who have fairer skin and they also think they are not intelligent like educated people. They feel they cannot face other people because of their lack of confidence. So, the preacher should have empathy for the Orang Asli and know their problem in facing other people. The preacher also can assist them to increase their confidence level.

2.11 CONCLUSION

In this chapter, this research explains the literature review on previous studies related to da'wah communication towards the Orang Asli. This chapter, there is about the term preaching and communication, including the types of Orang Asli in Malaysia. This chapter also explains the types of da'wah that are used including the types of communication. Past research is very important to strengthen the study of da'wah communication with the Orang Asli.