



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## The Role of Religious Agencies in Negeri Sembilan in Carrying out *Da'wah Bi Al-Hal* to the Aboriginal Community

Johara Bibi Suleiman, Zulkefli Aini, A'dawiyah Ismail

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v11-i6/10086>

DOI:10.6007/IJARBSS/v11-i6/10086

**Received:** 05 April 2021, **Revised:** 02 May 2021, **Accepted:** 27 May 2021

**Published Online:** 08 June 2021

**In-Text Citation:** (Suleiman et al., 2021)

**To Cite this Article:** Suleiman, J. B., Aini, Z., & Ismail, A. (2021). The Role of Religious Agencies in Negeri Sembilan in Carrying out *Da'wah Bi Al-Hal* to the Aboriginal Community. *International Journal of Academic Research in Business and Social Sciences*, 11(6), 70–83.

**Copyright:** © 2021 The Author(s)

Published by Human Resource Management Academic Research Society ([www.hrmars.com](http://www.hrmars.com))

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 11, No. 6, 2021, Pg. 70 - 83

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at  
<http://hrmars.com/index.php/pages/detail/publication-ethics>



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



## The Role of Religious Agencies in Negeri Sembilan in Carrying out *Da'wah Bi Al-Hal* to the Aboriginal Community

Johara Bibi Suleiman, Zulkefli Aini, A'dawiyah Ismail

Centre for Da'wah and Leadership Studies, Faculty of Islamic Studies, National University of Malaysia

### Abstract

This study aims to identify the role of religious agencies in Negeri Sembilan, namely the Department of Islamic Religious Affairs Negeri Sembilan (JHEAINS) in carrying out *da'wah bi al-hal* to the Orang Asli (aboriginal) community in Negeri Sembilan. This is a qualitative study using case study design. Data were obtained through in-depth interviews with four informants and analyzed thematically. The results of the study found that the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) used the approach of *da'wah bi al-hal* through the education and welfare in the implementation of Islamic dakwah to the Aboriginal community. The results of this study can be used as a reference by relevant agencies that carry out *da'wah bi al-hal* to the Aboriginal community so that improvements can be made in order to promote the the true teachings of Islam and be able to correct the misconception of the Aboriginal community about Islam.

**Keywords:** *Da'wah Bi Al-Hal*, Aboriginal People, Agency, Education, Welfare

### Introduction

Da'wah is an effort made by the preacher to invite others to accept, practice, and appreciate the teachings of Islam with faith and obedience to Allah SWT in order to achieve happiness and well-being in this world and the hereafter (Mokhtar, Hashim, Jemali, & Ismail, 2017). In short, *da'wah* is the summon, invitation or call to all mankind to believe in Allah, by doing His commands and abandoning what is forbidden (Ismail, 2014).

Da'wah can be divided into two categories, namely da'wah to Muslims so that they can improve the quality of their Islamic faith, knowledge and understanding and da'wah to the non-Muslims by introducing them to Islam (Aziz & Ismail, 2018). In addition, the obligation to convey the Islamic teaching is obligatory for every Muslim whether male or female, big or small, old or young, and leader or citizen (Hussian, Abd. Majid, & Abdullah, 2018). Therefore, every Muslim is a preacher (Aziz & Ismail, 2018). In addition, da'wah can be delivered either individually or in groups. In the context of group da'wah, it can be done by government or private agencies, educational and social institutions, as well as non-governmental organizations (Razak & Rahim, 2017).

The preachers play a role in upholding the message of Islam and continuing the noble task of the Prophet and Messenger to summon people towards goodness and stay away from

evil (Abu Zaid, 1996). Whereas, the target of da'wah is the person who receives da'wah (Ismail, 2014). Da'wah is delivered to the target of da'wah according to certain approaches and techniques. According to al-Bayanuni & al-Fath (1995), the approach of da'wah stated in the Qur'an is *al-hikmah*, *al-maw'izah al-hasanah* and *al-mujadalah bi allati hiya ahsan*, based on the words of Allah SWT through surah al-Nahl verse 125. The form of da'wah delivery is through various techniques such as da'wah through oral, written and behavior (Anuar, 2017). Each technique has its own *modus operandi* depending on the wisdom of the preacher who conveys the message of da'wah to the target group.

### Research Problem

The approach of da'wah through talks or dialogues that are too formal and requires a high level of thinking and mastery of knowledge is not suitable for the Aboriginal community. This is because some of them are illiterate and have never received formal education. Thus, it is difficult for them to understand what is being conveyed (Mohd Zain & Engku Alwi, 2014). In addition, there are preachers who think that da'wah is sufficient to be delivered orally or through talking with entertaining jokes without taking into account the various da'wah approaches (Jalal, Ismail, & Ab Ghani, 2019). Oftentimes, the ability of the da'wah target to understand the da'wah message conveyed is not taken into account.

Da'wah does not only involves the delivery of messages from the preachers to the target of da'wah but how the principles and approaches of da'wah appropriate to the target group are implemented as found in the Qur'an (Aini et al., 2019). The passage of time and the state of society demands a suitable da'wah approach, not only talks and lectures but also the contemporary approach that meet the needs of the da'wah targets (Abdul Hatim & Sahad, 2015).

Apart from that, there is a misunderstanding among the Orang Asli community about Islamic-themed programs. They thought that the program was aimed to force them to embrace Islam. Some Aboriginal people, on the other hand, think that programs run by religious agencies or any agency with an Islamic background are specific to Aboriginal Muslims only. This makes them less interested in participating in the related programs (Abd. Rahaman & Don, 2018).

This problem encourages researchers to study how the Negeri Sembilan Islamic Religious Affairs Department uses the approach of *da'wah bi al-hal* to the Aboriginal community so that the message of da'wah can be conveyed comprehensively and can be understood by all regardless of age, education and religion.

### Literature Review

#### a. Orang Asli

Orang Asli (aboriginal/indigenous people) is categorized as bumiputera (native-born) in the main ethnic groups along with the Malays and natives of Sabah and Sarawak. The naming and identification as Orang Asli is in accordance with the provisions of the law in 1954. This is because the interpretation of the Orang Asli from a legal point of Malaysia, especially in the Constitution under the Article 160 (2) as the Orang Asli (Aborigines) of Peninsular Malaya. Pursuant to Act 134 (Orang Asli Act 1954, Amendment 1974) under Clause 3 (1) has been given a specific interpretation of who can be accepted as an Orang Asli, namely:

- (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.

Orang Asli are a minority in the bumiputera ethnic group with a population in 2018 according to the Department of Statistics Malaysia is 178,197 people or 0.5 percent of the total population of Malaysia. There are three major groups of Aboriginal people, namely the Negrito, Senoi and Proto-Malay according to the information from the Department of Development of Aboriginal People (JAKOA). Every race is broken into tribes. There are six tribes for each ethnic group (although according to Endicott (2016), Proto-Malay ethnic have one extra tribe of Temoq), as shown in Table 1 (Carey, 1976). According to Juli Edo (2010), the Aboriginal community consists of three ethnic groups formed from 18 tribes. Each tribe is an ethnic entity that is unique and rich in their respective cultures. They exist as a society that adheres to the ancestral customs. The division of Aboriginal peoples by tribe is done according to the pattern of their settlement (Carey, 1976), the physical appearance, language and customs practiced by each group and tribe (Mohd Sam, 2015).

TABLE 1 Breakdown of Aboriginal Peoples by Ethnicity and Tribe

No.	Ethnic	Tribes
1	Negrito	Kensiu, Kintak, Lanoh, Jahai, Mandriq, Bateq
2	Senoi	Che Wong, MahMeri, Jahut, Semoq Beri, Semai, Temiar.
3	Melayu Proto	Semelai, Temuan, Orang Kuala, Orang Kanaq, Orang Seletar, Jakun/Orang Ulu

Source: [www.jakoa.gov.my](http://www.jakoa.gov.my)

The distribution of Aboriginal community settlements in Peninsular Malaysia by their respective tribes is shown in TABLE 2.

TABLE 2 Settlement of Aborigines by State in Peninsular Malaysia

No.	Ethnic	Tribes	Settlement by State
1.	Negrito	Kintaq	Perak
		Kensiu	Kedah
		Jahai	Perak, Kelantan
		Mendriq	Kelantan
		Batek	Kelantan, Pahang
		Lanoh	Perak
2.	Senoi	Che Wong	Pahang
		Temiar	Perak, Kelantan
		Semai	Perak, Pahang, Selangor
		Jah Hut	Pahang
		Semoq Beri	Terengganu, Pahang
		Mah Meri	Selangor
3.	Melayu Proto	Semelai	Pahang, Negeri Sembilan
		Jakun	Pahang, Johor
		Temuan	Selangor, Negeri Sembilan, Melaka
		Orang Seletar	Johor
		Orang Kanak	Johor
		Orang Kuala	Johor

Source: [www.jakoa.gov.my](http://www.jakoa.gov.my)

#### b. *Da'wah bi al-Hal*

Etymologically, the term *da'wah bi al-hal* is a combination of two Arabic words, namely *da'wah* with the meaning of calling or summoning and *al-hal* which means a real condition, situation and action. The combination of these two words carries the meaning of a calling within specific situations and actions that suit the background of the target of *da'wah*. The basis for the implementation of *da'wah bi al-hal* is based on the Qur'an and the hadith of the Prophet. Among the relevant verses of the Qur'an are as Allah SWT says in surah al-Ma'idah verse 2, surah al-Tawbah verse 60, surah al-Ra'd verse 11, surah al-Nahl verse 125, surah al-Ahzab verse 21, surah Fussilat verses 33 and 46, and surah al-Mumtahanah verse 8.

The Qur'anic statement about the *da'wah bi al-hal* can be seen in the Word of Allah SWT in Surah Fussilat, verse 46 which means:

"Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants."

Meanwhile, the relevant hadiths are:

"If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother" (Narrated by Muslim and Abu Daud)

The verses of the Qur'an and the hadith of the Prophet indicate the aspect of *da'wah bi al-hal*. The pious deeds performed by a preacher can be an example or a good thing that can be a guide and a role model for the person being preached to. This is also true in the hadith of the Prophet, in which a good deeds done by one person to another, by helping



someone who is in trouble can be an effective *da'wah bi al-hal* and can bring the target of *da'wah* closer to the preacher.

According to Matondang (2006), *da'wah bi al-hal* as a social *da'wah* approach (*manhaj al-amal ma'a al-jamaah*), should apply the method that have been done by the Prophet SAW as a guideline. There are eight methods of social *da'wah* performed by Rasulullah SAW, namely: 1) Commitment and identity of the preacher (*thiqah al-dai'iyah*), 2) Clear goals and objectives (*tahdid al-hadaf*), 3) Understanding the situation and condition of society (*al-ta'aruf 'ala tabi'at al-mujtama'*), 4) Provision of leadership (*tarbiyyah qiyadiah*), 5) Clear presentation of *da'wah* (*al-'ard al-wadih*), 6) Creating an excellent and attractive *da'wah* (*ijad istiqtah hawl al-da'wah*), 7) Morals and noble values (*al-suluk al-mutabiq li al-mabadi'*), and 8) Patience and perseverance in facing the challenges (*al-sabr wa al-tahammul*). These methods are a strong pillar for the implementation of *da'wah bi al-hal*.

Meanwhile, Undriyati (2015), looks at *da'wah bi al-hal* in the context of preacher skills from the point of view of role model or example displayed during *da'wah* which aims to improve the standard and quality of life of the target group. It is also a moral perfection with the hope that the target of *da'wah* can emulate and participate in the *da'wah* activities organized. This approach to *da'wah bi al-hal* is also known as *da'wah bi al-qudwah al-hasanah* or *da'wah* through a good example (Zaydan, 1993) by using the medium and technique of *da'wah* in a *ma'nawi* manner which is a manifestation of the moral purity of the preacher who does not need oral language to explain it (al-Bayanuni & al-Fath, 1995). Similarly, the implementation of *da'wah bi al-hal* is, according to Zin (2001), covers the efforts to apply Islamic values in the practices and way of life of a society. It is also focused on the efforts to build good morals in the community such as unity, tolerance, helping each other and respecting each other. The basis of the *da'wah of bi al-qudwah* has been realized effectively through the leadership of Prophet's *da'wah* as recognized by Allah in the Qur'an, Surah al-Ahzab, verse 21.

(Razak & Rahim, 2017) views *da'wah bi al-hal* as a *da'wah* process that takes place when the preacher provides self-development services through activities directed to improve the well-being and happiness of the ummah either physically or spiritually. It is also a *da'wah* approach implemented through charitable activities and appropriate activities through the fields of education, politics, leadership and social community whether done individually or in groups by highlighting, giving appreciation, introducing and building personality and Islamic lifestyle practices.

*Da'wah bi al-hal* is also known as *al-da'wah bi al-'amal* (*da'wah* through practice), *al-da'wah bi al-fi'il* (*da'wah* through action) and *al-da'wah bi al-tanmiyyah al-mujtama'* (*da'wah* through community development) which is done through the community development programs (Hussain, 2009). Through such approach, the target group is believed to be easily influenced when they focus more on what the preacher is doing practically than what they hear from a series of talks or explanations from the preacher. These preachers who are known as volunteers, are also known as *mu'allim*, *murabbi* and *mu'addib*. Their job is not only to convey the message of Islam to the target group, but also to help the target group of *da'wah* improve the quality of life in the community. They also play a role as agents of community change and as community development officers.

Meanwhile in terms of *da'wah* operations in the field, the forms of *da'wah bi al-hal* are not limited in scope to specific programs only (Abd. Rahaman & Don, 2018). It covers various forms and activities such as *ukhuwah* visits and friendly meeting with the target groups such as Aboriginal people, new muslims, hospital patients, people with disabilities,

senior citizens, trainees in the rehabilitation centers and detention center residents as well as cultural awareness programs for non-Muslims , training and skills programs such as computers and culinary (Sandi, 2017), physical programs that meet basic needs such as economic and non-physical development programs such as programs to improve the quality of religious, intellectual and social practice, programs to build facilities and infrastructure in communities such as community halls and clinic (Sagir, 2015).

#### c. Negeri Sembilan Islamic Religious Affairs Department

The Negeri Sembilan Islamic Religious Affairs Department was established on 1 January 1950 under the rules of the Religious Council 1950 to handle the affairs of the Muslim community in Negeri Sembilan. In 1957, the government amended the rules of the Religious Council 1950 to the Islamic Religious Council Act 1957 and further amended to the Islamic Law Administration Act 1960 which was later repealed with the enactment of the Islamic Law Administration (Negeri Sembilan) Enactment 1991. On March 1, 2004, The Administration of the Religion of Islam (Negeri Sembilan) Enactment 2003 came into force and all previous enactments were repealed.

The Negeri Sembilan Islamic Religious Affairs Department plays a role in the management of da'wah activities, family law, mosques and suraus, halal, Islamic education, Shariah enforcement, as well as research and management services. The management of dakwah activities is under the responsibility of the Da'wah Division and this division is divided into 3 units, namely the administrative and financial unit, Islamic understanding unit and ukhuwah unit. The Ukhuwah Unit is a unit that plays a role in carrying out Islamic da'wah activities to new converts and non-Muslims, including the Aboriginal community in Negeri Sembilan. Meanwhile, one of the functions of the District and Regional Islamic Religious Office is also to implement Islamic da'wah programs at the district and regional levels respectively.

#### **Research Methodology**

This is a qualitative study that uses a case study design. The data were obtained through in-depth interviews with four informants. The interview technique used was a semi-structured interview. The selection of study informants is based on certain criteria such as the length of time they have been involved in caring for the Aboriginal community in Negeri Sembilan as shown in TABLE 3.

TABLE 3: Background of the Informant

Number	Gender	Task background
Informant 1	Male	<ul style="list-style-type: none"> <li>i. Officers from the Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) who have been involved in dakwah programs in Aboriginal villages for more than 23 years.</li> <li>ii. Of Aboriginal descent.</li> </ul>
Informant 2	Male	<ul style="list-style-type: none"> <li>i. Officers from the Human Capital and Welfare Unit, Negeri Sembilan Aboriginal Development Department (JAKOA) who are specifically involved in managing Aboriginal affairs for 21 years.</li> <li>ii. Of Aboriginal descent</li> </ul>
Informant 3	Female	<ul style="list-style-type: none"> <li>i. Friendly visit volunteers who have served in Aboriginal villages for almost 9 years</li> <li>ii. Of Aboriginal descent.</li> </ul>
Informant 4	Male	The Assistant Director of the Ukhuwah Unit, Dakwah Division, Negeri Sembilan Islamic Religious Affairs Department (JHEAINS) has a role in managing Islamic dakwah programs in the Aboriginal villages of Negeri Sembilan for 3 years.

The questions and themes of the interviews were verified by three academics from the public universities with expertise in the field of Aborigines and muafak da'wah. Verification was done according to Cohen Kappa's approach. The data of the study were analyzed thematically based on the main point of this study which is the form of *da'wah bi al-hal* implemented by religious agencies in Negeri Sembilan to the Aboriginal community.

### Result and Discussion

The method of *da'wah bi al-hal* is not limited to lectures in mosques, giving tazkirah in musallas or giving speeches in front of thousands of people. On the other hand, *da'wah bi al-hal* includes efforts in shaping human morals and lifestyle, educating people to have noble morals, good speech, love each other, honest in words and actions, hard work, courageous to uphold justice, wise in dealing with problems and patient when hit by disaster (Fuad & Ismail, 2019). In addition, *da'wah bi al-hal* also focuses on da'wah programs, morality, image development and so on (Hussian, Majid, & Abdullah, 2018).

*Da'wah bi al-hal* is a da'wah approach that is suitable for the Aboriginal community and this effort needs to be done with an organized and strategic work to promote Islam to the Aboriginal community (Rahaman & Don, 2018). According to Aini & Don (2020), the *da'wah bi al-hal* approach to the Aboriginal community can be implemented orally and non-verbally. Oral da'wah is by giving fardhu ain guidance on the basics of tauhid, fiqh and morality. Apart from that, organizing community programs such as banquets, house-to-house visits, telematch and communal work is an appropriate approach to implement. Whereas the non-verbal da'wah approach is through the emphasis on the development aspects of the Aboriginal community in terms of education, economy and welfare (Rahaman & Don, 2018).

The study found that the Negeri Sembilan Islamic Religious Affairs Department plays a role in carrying out *da'wah bi al-hal* efforts to the Aboriginal community, especially in Negeri Sembilan. The form of *da'wah bi al-hal* that is implemented is da'wah through education and welfare.



The Negeri Sembilan Islamic Religious Affairs Department has appointed 35 Rakan Ziarah Volunteers to assist the Department to be do friendly visits to the aboriginal community apart from 21 Aboriginal community mobilizers appointed by the Malaysian Islamic Development Department (JAKIM). Some of the volunteers are of Aboriginal descent (Informant 4). Apart from the existing preachers, the Department can also train and produce more preachers from various agencies and give training and guidance on the socio-culture of the Aborigines as well as the need to communicate wisely with them. Spoken language is not a major issue because the language used by the aboriginal people of the Temuan and Semelai tribes is very similar to the Malay language but informational communication skills with great wisdom is very important when associating with the aboriginal people especially in explaining things about Islam (Informant 1).

In addition, the construction of musalla in Aboriginal villages is also the main agenda in carrying out *da'wah bi al-hal*. By the end of 2020, a total of 36 musallas had been built in the aboriginal villages. Financial allocations are from the state government channeled through the Negeri Sembilan Islamic Religious Affairs Department. Provision for the construction of the musallas were also provided by the Malaysian Islamic Development Department and the Negeri Sembilan Islamic Religious Council as well as contributions from individuals. The musalla became the gathering center of the Orang Asli community when the programs are carried out in addition to appointing imams among the Aborigines to manage and lead the obligatory prayers (Informant 4).

### **1. *Da'wah Bi al-Hal* Through Education**

Studies show that the Negeri Sembilan Islamic Religious Affairs Department emphasizes the *da'wah bi al-hal* approach in educating and giving Islamic understanding to the Orang Asli community in Negeri Sembilan. According to Informant 3, the program is usually well received among the Aborigines regardless of religion, especially women and children, so that there are times when there are non-Muslim Aborigines who seem to be interested in the teachings of Islam. This can be identified from their words and views of Islam when they are speaking. They began to give cooperation, support and assistance, participate in the program and observe the atmosphere of the program and the morals of the preacher, but they postponed their desire to embrace Islam due to certain factors such as obstacles from family and such. These target groups need to be identified and given due attention, in addition to the programs or visits for them need to have a clearer direction and objectives.

Among the *da'wah bi al-hal* programs through Education that are conducted are:

#### **a. a. Aboriginal Village Islamic Studies Classes**

This class is conducted weekly by 42 religious teachers appointed by the Negeri Sembilan Islamic Religious Affairs Department. This class aims to provide an understanding of the basics of tauhid, fiqh, morality and sirah nabawiyah (Informant 4). According to (Anuar, 2017), information on the basics of fardhu ain enables Aboriginal people who embrace Islam to understand Islam correctly and subsequently practice the teachings of Islam well.

#### **b. Courses and Training**

Basic courses for Aborigines who have just converted to Islam are also held, including basic courses for muallaf, faith strengthening courses, basic fardhu ain courses which aim to provide knowledge and understanding of the basics of faith and worship. In addition, advanced courses such as the beauty of Islam and funeral management courses are also held

to provide an understanding of halal and haram in Islam, purification skills, prayers, slaughter methods in Islam and Islamic funeral management methods. Advanced courses are usually offered to Aboriginal Muslims who already have a relatively good understanding of the basics of fardhu ain and are interested in adding knowledge and most of the participants involved are Aboriginal people who both play a role as preachers indirectly in their respective villages (Informant 4).

c. Visit and Follow-up Guidance for Muslim Aboriginal People.

This program aims to assist the process of Islamization and provide face-to-face guidance to individuals who have embraced Islam. This house-to-house visit is implemented regularly and continuously, especially for the Aborigines who have just converted to Islam under 5-years. Learning sessions are conducted one to one by Rakan Ziarah Volunteers according to the modules provided by the Department. Participants' level of understanding report should be prepared from time to time so that the program is truly effective and improvements will be implemented from time to time (Informant 1).

d. Musalla Enlivening Program

Celebrations of Islamic holidays such as Aidilfitri, Aidiladha, Maal Hijrah, Maulidur Rasul, Isra' and Mikraj, Nuzul al-Quran as well as the Qurban Appreciation program are used as activities to enliven the musallas. These programs are open to the Aboriginal Muslim and non-Muslim communities with the aim of exposing them to the great days in Islam. Such programs usually received great responses from the local Aboriginal community regardless of religion, especially children and women (Informant 3). Apart from that, the Ihya' Ramadhan program was also held to provide exposure on worship activities during Ramadhan to the Aboriginal community. Among the contents of the program is the breaking of fast ceremony and congregational tarawih prayers (Anuar, 2017).

e. Home To Home Visit

The program aims to provide information to non-Muslim Indigenous people about the beauty of Islamic teachings, as well as provide an overview and correct the misconceptions of non-Muslims towards Islam. This program is run by Rakan Ziarah (Friendly Visit) Volunteers and is held regularly and continuously. This information session is conducted either one to one or in groups at the home of the Aborigines. Each information and response of the Aboriginal people is recorded and documented for improvement in future sessions. During this visit as well, the volunteers will identify Aboriginal people who have a tendency or have the potential to return to Islamic nature. More frequent visits and information sessions were focused on the individual so that they really chose Islam as their religion. In addition, if there are Aboriginal people in need of specific assistance, these volunteers have a role in extending the relevant matter to the agency responsible for action (Informant 1).

f. Visit and Meet Program

The programs such as *simpulan kasih*, *ziarah mahabbah*, *ramah mesra*, community program with leaders, community service program, zakat trip and so on. These programs are usually held in collaboration with other agencies such as the Negeri Sembilan Orang Asli Development Department (JAKOA), Government and Private Educational Institutions and non-governmental organizations. The preachers or officers involved will spend the night in the Aboriginal villages during the period. The programs include free health check-ups,

communal works including cleaning the area around the village, musalla, community hall and repairing the houses of the identified Aborigines as well as cooking together with the Aborigines and the neighboring Muslim community, friendly matches, telematch, exhibitions, appropriate Islamic entertainment, as well as briefings from government agencies. House-to-house visit with the Aborigines regardless of religion were also conducted by bringing gifts or souvenirs (Informant 4).

### **Da'wah through Welfare**

The welfare of the Muslim Aboriginal people is a matter that needs to be given serious attention because the living standards of some of the poor Aboriginal people prevented them from joining the follow-up program after embracing Islam. The assistance provided was able to ease their burden (Informant 1). Aborigines, regardless of gender, need to go out to earn a living to support their families due to their poor living standards. Usually they will go out to find forest products with other family members for a long time. This situation causes them not to be at home or in the village for a long time, thus making it difficult for the preachers who want to meet them to convey the message of da'wah (Zain & Alwi, 2014).

The factor of finding sustenance to support the family, such that some have to go out to work in the morning and return at night or do not return for days when looking for forest products does make it difficult for the Aborigines to learn or deepen their religious knowledge after embracing Islam (Informant 3). However, according to Informant 2, earning a living is not the main factor that prevents the Aborigines from participating but those in charge need to play a more creative role in implementing programs that are in line with the work schedule of the Aborigines. At the same time the less able Aboriginal people should be helped regardless of religion so that they appreciate how Islam emphasizes the importance of life and human needs.

The Negeri Sembilan Islamic Religious Affairs Department really emphasizes on the welfare of the Aborigines, especially after they have embraced Islam. Rakan Ziarah volunteers and Aboriginal community mobilizers are tasked to identify the welfare needs of the Aborigines for follow-up action by the Negeri Sembilan Islamic Religious Affairs Department or relevant agencies. At the same time, the Department also went to the field to the Aboriginal villages either during the program or for the visit sessions (Informant 4).

Among the welfare assistance implemented by the Negeri Sembilan Islamic Religious Affairs Department are (Informant 4):

a. Basic goods assistance

Kitchen goods amounting to RM 100.00 for one family are given every month to the Aboriginal Muslims.

b. General Assistance

Forms of assistance include living cost, food, debt and so on. This assistance targets the poor, and needy Aboriginal Muslims. The value of the contribution depends on the need.

c. Holiday Aid

RM 300.00 is given to each Muslim for the Eid Al-Fitri celebration. This assistance is given to every Aboriginal Muslim during the first 5 years of conversion. After a period of 5 years

this assistance is only given to the head of families and Aboriginal people aged 18 years and above.

d. New Home Construction

Allocation to build new houses is given to Aboriginal Muslims in need and the amount allocated depends on the cost of construction.

e. Repairing an existing house

Provision for home repairs is also given to Aboriginal Muslims in need and the amount allocated depends on the cost of construction.

f. School aid

School uniform assistance, consist of two complete sets of uniform for each student costing RM 250.00 is given. Apart from that, school equipment such as bags and so on were also donated costing RM 100.00 per student.

g. Dermasiswa (bursary)

Bursaries awarded to the Aboriginal children as follows:

- i. Kindergarten: RM 100.00
- ii. Primary School: RM 200.00
- iii. Secondary School: RM 250.00
- iv. Certificate Level: RM 500.00
- v. Diploma Level: RM 750.00
- vi. Degree Level and above: RM 1000.00

h. Natural disaster relief

Assistance to victims of natural disasters such as floods, fallen trees, storms, fires, short circuits, etc. is also provided. Total allocation depends on needs.

i. Funeral Management

An allocation for funeral management of Aboriginal Muslims of RM 1500.00 is given to family members upon death.

j. Marriage

An allocation of RM 2500.00 is also provided for Aboriginal Muslims who have just getting married as a gift.

k. Islamization Gift

Aboriginal people who have just converted to Islam are given a gift of Islamization of RM 2000 cash and an Islamization kit costing RM 150.00 each.

## Conclusion

The *da'wah bi al-hal* approach implemented by the Negeri Sembilan Islamic Religious Affairs Department through education and welfare is by offering services with the concept of role model, provide services to all regardless of religion and standard of living, prioritize the welfare of Aboriginal Muslims and provide appropriate infrastructure such as the construction of musallas as the center of knowledge. The study also found that the da'wah

activities carried out by the Negeri Sembilan Islamic Religious Affairs Department are more focused on the Aboriginal Muslim community. This is to ensure that the Aboriginal people who have embraced Islam truly appreciate and understand the teachings of Islam and can be a role model to the non-Muslim Aboriginal community. At the same time the non-Muslim Aborigines is not ignored, in which visit and friendly meet programs are filled with appropriate activities to build relationships with them. The outreach program by meeting the Aborigines regularly and periodically aims to provide information and correct misconceptions about Islam without any coercion to embrace Islam. The fact is that the *da'wah bi al-hal* approach to the Aborigines requires various efforts, creativity, patience and perseverance to attract their interest to know more about the teachings of Islam.

### Corresponding Author

1. Johara Bibi binti Suleiman, Student, Centre of Da'wah and Leadership, Faculty of Islamic Studies, National University of Malaysia, 43600, Bangi, Selangor, joharaukm20@gmail.com.

### References

- Aini, Z., & Don, A. (2020). The Practise of Communication Skills Among Muslim Preachers to Orang Asli in Malaysia. *BITARA Journal Civilizational Studies and Human Sciences*, 83-100.
- Aini, Z., & Suyurno, S. (2016). *Pengantar Komunikasi Dakwah*. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan UKM.
- Aini, Z., Don, A., Puteh, A., & Husna, N. (2019). The Practise of Da'wah Communication During Fardu Ain Guidance Class Among Muslim Orang Asli in Selangor. *International Journal of Law, Government and Communication*, 34-47.
- Akta Orang Asli 1954 (154)*. (n.d.).
- al-Bayanuni, & al-Fath, M. (1995). *al-Madkhal ila 'Ilm al-Da'wah*. Beyrut: Mu'assasah al-Risalah.
- Al-Quran. (n.d.).
- Anuar, Z. (2017). Keberkesanan Program Dakwah Islamiah kepada Masyarakat Orang Asli di Negeri Sembilan. *Tesis Sarjana Muda*. Universiti Terbuka Malaysia.
- Aziz, I. A., & Ismail, Z. (2018). Trait Personaliti Pendakwah Muslim: Satu Sorotan Literatur. *al-Hikmah*, 34-54.
- Carey, I. (1976). *The Aboriginal Tribes of Peninsular Malaysia*. Kuala Lumpur: Oxford University Press.
- Edo, J. (2010). *Adat dan Nilai Masyarakat Orang Asli*. Kuala Lumpur: Universiti Malaya.
- Endicott, K. (2016). Introduction. In K. Endicott, *Malaysia's Original People: Past, Present and Future of the Orang Asli*. Singapore: NUS Press.
- Fuad, Z., & Ismail, N. (2019). Metodologi Dakwah Pendakwah Terhadap Saudara Baru (Kajian di PERKIM Kuala Lumpur). *Kertas Kerja Persidangan Antarabangsa Tokoh Ulama Melayu Nusantara 2019 ke-3*. Shah Alam.
- Ghani, A. M., Johan, J., Mohamad, A., & Puteh, A. (2014). Dakwah Saudara Baru Orang Asli dari Perspektif Maqasid al-Syariah. *Seminar Antarabangsa Dakwah & Etnik 2014* (pp. 1-15). Bangi: Pusat Kajian Dakwah Orang Asli dan Pribumi, UKM.
- Hatim, A. S. A., & Sahad, M. N. (2020). Pendekatan Dakwah Kontemporari Melalui Kesenian. *Jurnal Islam dan Masyarakat Kontemporari*, 21(1), 134-148.

- Hussain, M. (2009). The Concept and Function of Dakwah bi al-Hal. In M. Hussain (ed), *Reading in Islamic Da'wah*. Gombak: International Islamic University Malaysia Press.
- Hussain, C. C., Majid, M. A., & Abdullah, M. M. (2018). Persepsi Masyarakat Orang Asli Terhadap Islam di Kampung Genting Peras, Hulu Langat, Selangor. *Jurnal Hal Ehwal Islam dan Warisan Selangor*, 1-14.
- Ismail, A. (2014). *Dakwah Suatu Tuntutan dalam Islam*. Tanjung Malim: Universiti Pendidikan Sultan Idris.
- Jabatan Hal Ehwal Agama Islam Negeri Sembilan. (2021). Retrieved from <https://jheains.ns.gov.my/>
- Jabatan Kemajuan Orang Asli Negeri Sembilan. (2021). Retrieved from <https://www.jakoa.gov.my/akta-perundangan/>
- Jalal, B., Ismail, A., & Ab Ghani, S. (2019). Dinamika Pendakwah Melaksana Dakwah Pelbagai Etnik. *Journal of Education and Social Sciences*, 45-51.
- Matondang, A. (2006). Dakwah Bil Hal: Satu Pendekatan dan Strategi. In A. Matondang, Y. Ahmad, & M. Abdul Mutalib, *Bicara Islam*. Nilai: Fakulti Kepimpinan dan Pengurusan Universiti Sains Islam Malaysia.
- Mokhtar, A., Hashim, I., Jemali, M., & Ismail, A. (2017). Dakwah Kepada Golongan Profesional di Pahang. *Jurnal Perspektif: Special Issue*, 136-148.
- Rahaman, M. A., & Don, A. G. (2018). Pendekatan Dakwah Bi al-Hal Terhadap Masyarakat Orang Asli di Malaysia. *At-Tahkim*, 1-7.
- Razak, A. A., & Abdul Rahim, M. (2018). Falsafah Dakwah Bil Hal: Menurut Perspektif Al-Quran. *Jurnal Sultan Alauddin Sulaiman Shah, Special Issue*, 1-17.
- Razak, A. A., & Rahim, M. A. (2017). Dakwah Bil Hal dalam Konteks Masyarakat Semasa di Malaysia. *Prosiding Persidangan Antarabangsa Kelestarian Insan 2017 (INSAN 2017)*. Ayer Keroh Melaka: Universiti Tun Hussein Onn Malaysia (UTHM).
- Sagir, A. (2015). Dakwah Bil-Hal: prospek dan Tetangan Da'i. *Jurnal Ilmu Dakwah*, 15-27.
- Sam, S. M. (2015). Kajian Amalan Budaya Orang Asli Suku Kaum Jakun di Kampung Peta. *Tesis Sarjana yang tidak diterbitkan*. Universiti Tun Hussein Onn Malaysia.
- Sandi, F. (2017). Dakwah Bil-Hal: Muhammadiyah Strategy in the Empowerment of Disabilities Groups in Yogyakarta. *International E-Journal of Advances in Social Sciences*, 965-975.
- Undriyati, S. (2015). Startegi Dakwah Bil Hal di Masjid Jami' Asholikhin Bringin Ngaliyan. *Disertasi Sarjana Sosial Islam Universitas Islam Negeri Walisongo Semarang Indonesia*.
- Zaid, A. A. (1996). *Pendakwah Masa Kini, Sikap dan Perasaan*. Kuala Lumpur: Yayasan Dakwah Islamiah Malaysia.
- Zain, J. M., & Alwi, E. E. (2014). Aktiviti Dakwah Jabatan Kemajuan Islam Malaysia (JAKIM) Terhadap Masyarakat Orang Asli: Pelaksanaan dan Cabarannya. *Prosiding Bicara Dakwah Kali Ke-15: Pengurusan Dakwah Kontemporari*. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan.
- Zaydan, K. (1993). *Usul al-Da'wah*. Beirut: Dar al-Risalah.
- Zin, A. M. (2001). *Metodologi Dakwah*. Kuala Lumpur: Penerbit Universiti Malaya.