

Socio-cultural Effects of Sayeit Law on Attitudes and Practices Indigenous Communities in Education

Mohamad Nik Mat Pelet, Nurul Nadia Samud, Norita Harijaman, Juliana Damsik, Nur Hidayah Yahaya

Akademi Pengajian Bahasa, Universiti Teknologi MARA, Selangor, Malaysia

Corresponding Author Email: nikmat@uitm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v12-i3/17692>

DOI:10.6007/IJARPED/v12-i3/17692

Published Online: 22 August 2023

Abstract

Malaysia's uniqueness is not only measured by the peaceful and tranquility that exist in a multi-racial and multi-religious society. In fact, Malaysia is also known for various customs and cultures that symbolize a particular race or tribe (A'zmi et al., 2017) in Malaysia. The Orang Asli community is among the richest with various customs and cultures that are still practiced today. The way of life of the Orang Asli people who still hold fast to the traditions handed down from generation to generation is something that is amazing because these days, customs and culture are disappearing due to the modernisation. This article reports the findings of semi-structured interviews involving five informants who are from the Orang Asli community from various locations such as Orang Asli villages in Selangor, Perak and Pahang. The information obtained was manually analyzed with descriptive explanations and presented in narrative form for a deeper impact in conveying the findings of this study. The purpose of the study was to identify the socio-cultural implementation of the Sayeit law in the lives of the Orang Asli community as well as explain its impact on attitudes and practices in the education of the Orang Asli community. The findings of the study show that the Sayeit law is still widely practiced by the Orang Asli community whether they live in rural areas or on the outskirts of cities or in cities. Meanwhile, the findings of the study also found that the practice of the Sayiet law had a negative impact on their attitudes and practices, thus affecting the process of obtaining a proper education. In particular, informants have shared their opinions and views regarding the socio-cultural influence of the Sayeit law which is no longer relevant, but is still practiced due to the fear that the hereditary custom will be gradually forgotten by the new generation.

Keywords: Sayeit Law, Attitude, Practice, Orang Asli Community, Education

Introduction

Each level of society has its own culture and customs which not only function to portray the identity of a nation but also as a practice that is passed down from generation to generation (Zulkifli & Mohd, 2022). According to Dasuki et al (2015) culture is a vehicle for shaping and organizing the life of a nation, especially in terms of thinking and behavior. Meanwhile, Abd

Rahman (2019) says that practices that are passed down from generation to generation are part of a culture that is believed to have its own sentimental value, including a relationship with nature and divinity. Therefore, culture must remain as the nation's heritage so that it is not lost, especially in a world that is now increasingly futuristic and developing rapidly, especially in terms of technology, resulting in the new generation being more dominant with the relevant elements compared to inheriting culture and customs from generation to generation.

According to Hassan and Ramli (2020), the Orang Asli community was one of the early communities that opened settlements in the Malay Land. He added that the beliefs, customs and culture practiced by the Orang Asli community are still remained until now even though there is a large number of the Orang Asli community who has embraced Islam. The Orang Asli community is said not to follow any religion at the beginning of their presence in the Malay Land. However, after going through the process of assimilation, that is, their lives began to develop and mix with other communities, making them more open, including in relation to religious beliefs. However, their heritage culture is still remained until now even though they have changed a lot to a better and modern life. Thus, cultural practices and customs are still highly valued among the Orang Asli community because each generation of the community continues to practise the culture and customs that they inherited from their ancestors.

Background

The Orang Asli community is not only unique and interesting, but their lives are full of customs, beliefs and culture that make them more well-known, especially since the Orang Asli community is believed to have existed since the Paleolithic and Mesolithic times (Ahmad & Hanafiah, 2021). In the beginning, the Orang Asli community did not embrace any religion or better known as animism. There were various beliefs or customs that they have practiced since ancient times, especially in their daily lives. The customs, beliefs and culture are still remained until now and continued to be the daily practice of the community. The Orang Asli community is also synonym with the settlements in rural areas or forests (Sahdan et al., 2009), therefore, their beliefs or culture are oriented towards a relationship with nature. There are various types of custom, belief or culture practised by the Orang Asli community. Among them are taboos in marriage, nature, hot rain, human events, illness and death, house construction and so on (Abdul Rahman, 2001).

Custom is a practice that is inherited from generation to generation by a community group (Abdul Rahman, 2001). He added that inherited customs usually become laws and regulations that must be obeyed by the community group. So, it can be said that custom is a way of life that is passed down from one generation to the next which aims to control the life so as not to be isolated from the community groups in the area. The Sayeit law is one of the customs that continues to become a culture among the Orang Asli community (Pios, 2012). Although the Orang Asli community is increasingly changing towards a more orderly life, the belief in custom is still remained until now. The Sayeit law is a situation that does not allow parents or guardians to prevent the wishes, desires and actions made by their children. If their children refuse to come to school, parents can only advise and cannot scold or beat them.

The Orang Asli community believes that if they scold or hit their children, it will bring harm or disaster to their family. However, it is different from the opinion of some head village or Tok Batin who state that if their children are in a state of poor health or abstinence, the implementation of the Sayeit law is used. In other words, if children refuse to do something on the grounds of being unhealthy or abstinent, parents cannot scold them. However, based

on the researcher's own observations and practice, the Sayeit's law is more inclined to the condition of parents or guardians who must follow their children's lead so that no bad things will happen to their children in terms of health (getting sick) or disaster. This situation can be proven by the preference of the parents of the Orang Asli community to give love to their children by following all the wishes of the children without any objections (Pios, 2012).

Literature Research

Culture is the heart of every community group, in fact, through culture we can also recognize the identity of a community group. According to Ahmad & Hanafiah (2021), the Orang Asli community still practices their old culture, especially the cultures related to taboos. Taboos continues to be a tradition of their ancestors despite their acceptance of changes and migration from old settlement to a more advance and developed areas. However, their study found that changes in terms of religious influence have gave added value to the lives of the Orang Asli who began to embrace religions such as Islam compared to the animistic beliefs in the past. In other words, the Orang Asli community still adheres to the culture related to taboos in all things that have been practiced for a long time as well as the art culture that continues to be the special identity of the Orang Asli community.

However, a study conducted by Sam (2015) found that young people among the Jakun Indigenous community are less involved in cultural practices to preserve heritage as a result of globalization. However, cultural practices are still practised by previous generations by continuing to practice the culture that has been handed down by their ancestors. The difference between these two generations proves that the cultural practices of the Orang Asli community are still protected, however, the younger generation who are still immature seem to take lightly the culture practiced by their ancestors long ago.

A study by Zam (2015) found that the Orang Asli community in Air Banun, Gerik, Perak managed to balance the progress of ecotourism with the sustainability of their culture in order to preserved it for the continued attraction of tourism activities in the area. He added that the Orang Asli community in the area also has a strategy to safeguard the cultural identity of the Orang Asli community in order to continue to preserve it with the approach of cultural sustainability, namely border strengthening, adoption, revitalization and rejection mechanisms. These approaches prove that the Orang Asli community in the Air Banun, Gerik, Perak area still adheres to the principle of maintaining the sustainability of their culture and at the same time accepting changes for the advancement of their area of residence.

A study by Yusoff et al (2021) found that the oral stories related to the culture of the Orang Asli community in Rompin, Pahang are decreasing and this causes annoyance to the previous generation in the community because they are worried about their sinking identity due to the development and changes received by the new generation. According to them, the efforts towards recording and collecting the oral stories are being carried out actively by the Orang Asli Jakun community in Rompin as an effort towards the preservation of culture which is not only a symbol of their identity but also, to be enjoyed and inherited by future generations be it by the community groups of The Orang Asli themselves or other communities who are interested in learning about the Orang Asli culture in Malaysia. It clearly shows that the Orang Asli community is still tied to culture and believes in the importance of the culture they have inherited for a long time.

Likewise with the results of Mustafa's (2013) study which found that the identity of the Orang Asli community can be identified through the results of carvings as well as the elements contained in the belief system they practice. According to him, the uniqueness of the Orang

Asli Jah Hut community is in the process of treating illness through carvings and rituals to drive away spirits, ghosts or spirits that are believed to possess the patient. Such beliefs and culture are still maintained by the Jah Hut tribe because they believe that it will successfully treat or cure diseases suffered by a person thus avoiding the interference of evil spirits who are believed to be the cause of the diseases they bear. However, it is different from the findings of the study by Jamal et al (2022) who found that the Orang Asli community of the Mah Meri tribe commercialized carvings to improve their economy by selling carvings on Nyireh wood to generate income compared to the previous situation of relying solely on forest products to continue survival. They added that although they sell the handicrafts, the cultural elements are still applied in the carvings that are produced, which the carvings are based on the culture of the Orang Asli community. In other words, it plays a role in spreading their identity through the cultural symbolism carved on the handicrafts that are sold.

Therefore, it can be concluded that the culture among the Orang Asli community is still intact even though they are beginning to accept changes, especially from the aspect of belief. If in the past the Orang Asli community was synonym with the belief of animism, however, now most of the Orang Asli community have started to embrace religions such as Islam, Christianity and so on. However, there are still cultures that are practiced especially involving taboos as long as they do not conflict with the religion they follow. In the meantime, based on discussions related to literary highlights, it was also found that each tribe of the Orang Asli community has beliefs, customs, taboos or cultures that symbolize the identity of each tribe. Although the cultural practices are different, the core remains the same, which is the maintenance of identity through the practice of each culture.

Statement of Problem

The life of the Orang Asli community has experienced a real surge, especially in terms of settlement. The Orang Asli community used to choose to live in the forest area far from the city coast, however, now the Orang Asli community is beginning to assimilate by opening new settlements that are easier to access. In fact, their lives are no longer dependent only on forest products but the Orang Asli community has started to make strides by finding jobs in the city and building a better life with the facilities provided in the city. However, the culture and customs of the Orang Asli community are still practiced, especially in educating children. The Orang Asli community still believes in the law of nature if they violate the cultural customs and traditions they have inherited. This phenomenon causes the Orang Asli community to be bound to fully accept change because they still believe in the effects and consequences of violating their culture and customs.

Education is a key element in helping an individual to change their destiny for the better. Education can make a person knowledgeable, experienced and confident to make a decision and changes. The Orang Asli community also shows good development in the field of education. If in the past, the Orang Asli community did not emphasize education, however, now the Orang Asli community is seen to be able to compete and successfully place themselves in Institutes of Higher Learning (Mohd et al., 2018) just like other communities in Malaysia. Nevertheless, there are still parents or guardians who believe in the culture of not forcing children to attend school if their children refuse to be sent to school. The culture called the Sayeit law has been practiced for centuries among the Orang Asli community, which is the culture of not forcing children to do something they do not want to do (Pios, 2012). This situation gives the impression that there is nothing else that can overcome the desires, wishes and wants of the children of the Orang Asli community as a result of the implementation of

the Sayeit law, although the study of Pios (2012) found that the involvement of the children of the Orang Asli community in extracurricular activities at school declined due to the attitude of parents who are still firm and bound by the Sayeit law.

This situation not only occurs in the daily activities of the children of the Orang Asli community, but even if they refuse to attend school, the Sayeit law is still carried out. Logically, if children refuse to go to school, parents or guardians have to play a role by doing whatever they can to ensure that children attend school because education is what they need for their future. However, among the Orang Asli community this culture is not practiced and they are still bound by the Sayeit law (Pios, 2012). This matter is even sadder when the parents of the Orang Asli community who reside and live in the city also still believe in this culture so that they let their children not attend school for a long period of time causing their children to drop out of school and ultimately not succeed like other children.

Research Objective

This study aims to explore the practices and thoughts of the Orang Asli community in relation to the Sayeit law socio-culture in their lives. Specifically, this study aims to:

- i. explore the implementation of the Sayeit law among the Orang Asli community.
- ii. explain the effect of the Sayeit law practice on attitudes and practices in the education of the Orang Asli community.

Theoretical Framework

a. Kluckhohn and Strodtbeck theory

The Kluckhohn and Strodtbeck theory or better known as the Values Orientation Theory was introduced in 1961 which emphasizes aspects of human relationships with time, nature, the purpose of human behavior and human nature. The five categories are discussed extensively in the Cultural Value Orientation Theory (1961) as follows

i. Time Orientation

Time plays an important role in a person's life. The Cultural Value Orientation Theory says there are three principles of time periods, namely the past, present and future. According to the pioneers of the theory, an individual who is still tied to the past will still keep the old beliefs, culture and customs that they have inherited. In fact, it is difficult to accept changes and reforms despite knowing the effects and consequences of those actions. In addition, this theory also emphasizes the aspect of the present, which is an individual who wants to change traditions and beliefs according to current conditions and changes. While the principle of the future discusses the aspect of an individual who always plans the future in a better direction by replacing an old tradition with a new element.

The principle of time is relevant to the belief or culture of the Orang Asli people who still believe in the Sayeit law in their lives. A large number of the Orang Asli community still believe in the Sayeit's law in continuing their lives. They seem to be tied to the past which still believe in old culture or customs even though the principles of the present have explained the effects and consequences of the beliefs they hold are no longer relevant to the current situation. In fact, there is a small number of Orang Asli people who started rejecting the Sayeit's law in their lives, however, it is not significant because the number of individuals who are tied to the past is still dominant.

ii. Human relationship with nature

The three principles emphasized in the aspect of human relationship with nature are mastery, harmony and submission. The principle of mastery refers to individuals who dare to take risks or take action on something that is done. The individual will always look for opportunities to improve their weaknesses from time to time. While the principle of harmony refers to individuals who are balanced and careful. This individual does not like to make changes just by following the rules that have been set. The third principle is submission or complete surrender to whatever circumstances surround them. In other words, the individual involved accepts as it is and does not take any risks to become better. Individual characteristics like these are the dominant group of the Orang Asli community in practicing the Sayeit legal culture. They do not try to become masterful individuals and just submit to the old cultural rules for the sake of a harmonious atmosphere to avoid any tension in social life.

iii. The purpose of an act

Principles in the aspect of the purpose of an act according to the Cultural Value Orientation Theory discuss three principles namely being, being in becoming and achievement. The principle of being motivates an individual to behave well for his own survival without taking into account the views and judgments of others. While the principle of being in becoming emphasizes the ability of an individual to behave well for the purpose of evaluating the surrounding group. The principle of achievement is the motivation of an individual to behave as required by his environment. The treatment that is done is not only to fulfill self-evaluation, but the principle of achievement also emphasizes the elements of evaluation and the views of the people around them. So, it can be said that the principle of achievement is a principle that can be linked to the lifestyle of the Orang Asli people who practice the Sayeit law in their daily lives.

iv. Human relationships

The current human relationship in this theory emphasizes three principles hierarchically, as equals and individualistic. Hierarchical or hierarchy plays an important role in a group or organization that is authoritative, especially individuals who have an important role in a group, while the principle of as equals emphasizes the aspect of equality, fairness and mutual agreement in making a decision. Individualistic, on the other hand, emphasizes the role of individuals and groups in making decisions independently. The three principles emphasized in the aspect of human relationships through the Cultural Value Orientation Theory discuss the continuity of relationships that are formed and built between people or groups living in an environment. The three principles describe the characteristics of individuals that exist in a group or organization. The same is the case with the Orang Asli community, there are certain individuals who play the role of Tok Batin or the leader who plays the role of hierarchical who still adheres to the old teachings and prescribes to all the residents in their environment to adhere to and practice culture, customs and beliefs as they believe in the Sayeit law.

v. Human nature

According to the pioneers of this theory, human nature is divided into 4 principles, namely *evil-mutable*, that is someone who is evil but still can change, *evil-immutable* is a state of someone who is evil but is able to change, while *mixture-mutable* is someone who has good and bad traits and still trying to be better. The *mixture-immutable* principle refers to someone who has good and bad traits but has no desire to change, while *neutral-mutable* is someone

who is neither good nor bad but learns to be better or worse. *Neutral-immutable* has the nature of good and evil and has no desire to change any situation. In addition, the *good-mutable* principle refers to a person who is basically good, but still exposed to bad things and the *good-immutable* principle refers to a person who is good and will forever remain so. So, it can be said that the Sayeit law practiced by the Orang Asli community is also in accordance with aspects of human nature that can change at any time based on the principles explained earlier.

b. Theory of Purposeful Action

Purposeful Action Theory was introduced and developed by Ajzen and Fishbein around 1975, discusses human behavior that formed from intentions as shown in figure 1. According to the pioneers of this theory, an individual's intentions are expressed through attitudes or actions exhibited based on subjective norms or their environment. In other words, the behavior of an individual is determined by the intention or purpose that is influenced by the attitude and norms of the individual subject. This theory can be directly linked to the practice of the Sayeit law among the Orang Asli community because of the belief in the actions of their children doing something due to the influence of the environment, which is their belief in the role and function of nature.

This theory emphasizes that the purpose or intention of a person is very important in determining the form of behavior they exhibit (Isa, 2016). The same is the case with the implementation of the Sayeit law among the Orang Asli community who believe that their children cannot be forced to do something for fear of causing harm in their lives as this theory emphasizes the intention and purpose of behaviour. According to the pioneers of this theory, attitude does not directly determine a person's behaviour, however, it is based on the intention to do so. In other words, the attitude of children who do not want to go to school or do not want to do the routine at home is not because of their negative behaviour, but it is based on intentions that ultimately lead to parents' trust to rely on the Sayeit's law. Figure 1 briefly explains the Theory of Purposeful Action.

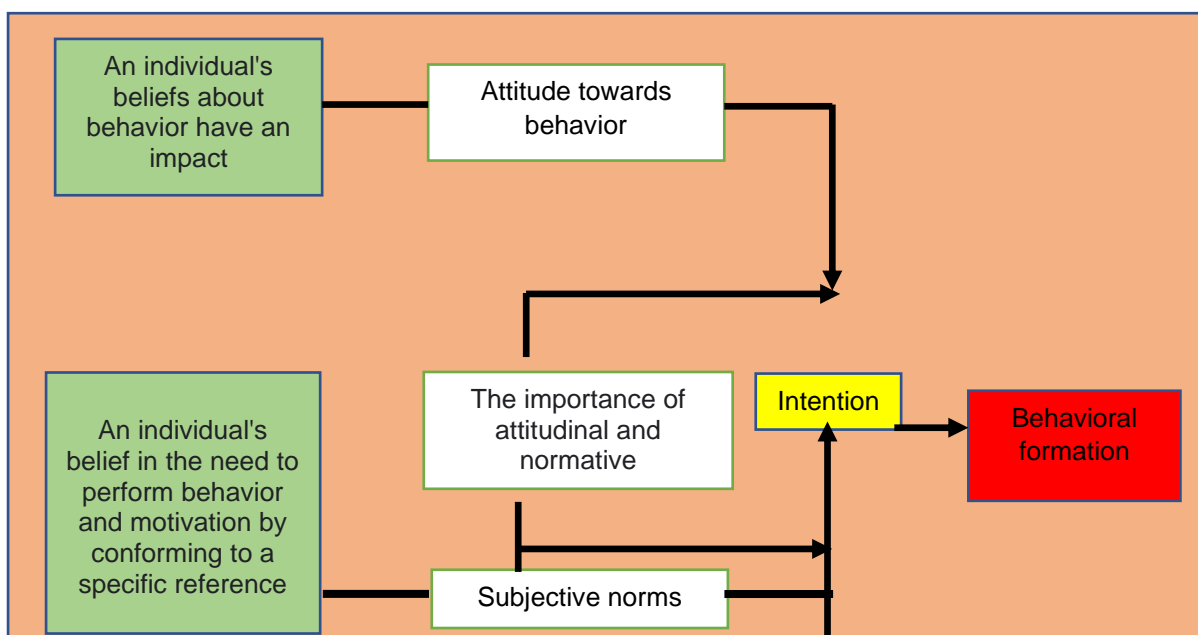


Figure 1 Theory of Purposeful Action
(Source: Fishbein and Ajzen (1975))

Therefore, it can be concluded that the two theories that support this study are the Kluckhohn and Strodtbeck Theory 1961 and the Purposeful Action Theory 1975 which are directly related to the implementation of the Sayeit law in the Orang Asli community. Kluckhohn and Strodtbeck's theory emphasizes the aspect of human relationship with time, nature, the purpose of human behavior and human nature while the Purposeful Action Theory emphasizes the aspect of an individual's intention being influenced by his environment in doing something. The Orang Asli community's belief in time, nature, human behavior and nature as well as the intention to behave can be detected in the implementation of the Sayeit law. All of these aspects can be indirectly linked when the Orang Asli community believes in a strong relationship between humans and nature (Er et al., 2010) including their actions or behaviors that are influenced by their intentions and their connection with nature. In other words, the Orang Asli community's belief in the effects and consequences of breaking the Sayeit law can indirectly influence people's current relationships, relationships with nature and their lives.

Methodology

The ethnographic approach was the researcher's choice in conducting this study because Creswell (1998) stated a practical ethnographic method to study the field of education, beliefs, behavior and language of a group of people. This qualitative ethnographic study is used to give the researcher the opportunity to explore more deeply related to the issue under study. According to Idris (2013), qualitative methods are also able to explore more widely the field being studied. The interview instrument was used by the researcher to obtain data by interviewing a total of five informants consisting of the Orang Asli community from three states namely Perak, Selangor and Pahang. In fact, the three informants also live in different places, i.e. living in the interior, on the outskirts of the city and in the city. The five informants are also from different tribes, namely the Semai, Temiar and Kensi tribes. The selection of these five informants is sufficient to obtain the required research data because Darusalam and Hussin (2016) state that there is no special rule to determine the size of informants and they suggest between one and seven informants provided that they comply with the criteria that have been set in a sampling.

Thus, the researcher prepares a set of interview questions to obtain data by performing some basic procedures before conducting the interview. Among them, the set of interview questions was built with four main parts, namely Part A: the informant's background. Part B: 10 questions related to the implementation of the Sayeit law, Part C: 20 questions related to attitudes and Part D: 20 questions related to the practices of the Orang Asli community in education. In addition, the set of interview questions also needs to be reviewed by experts and then confirmed so that the questions asked during the interview process do not cause any conflict between the researcher and the informant. In other words, the interview protocol was created by involving two experts from different agencies to validate the set of questions used. Interviews are not only conducted face-to-face, but also via phone calls during the second round, which is when the researcher seeks more in-depth and focused information after the first face-to-face interview session. Both of these methods are used because they take into account the time and cost factors of the researcher to go back and forth to the study locations that are relatively far away.

After the data collection session was completed, the researcher analyzed the transcripts of the data obtained manually. The process of analyzing data is a structured process by interpreting data in a form that is easy to understand (Idris, 2013). This process is important

to be implemented in an orderly and consistent manner so that the presentation of data made by the researcher has an impact especially on the community involved including responsible parties and groups of researchers in related fields. The determination of the terms not caring and not serious for the attitude data is used by the researcher based on the grouping of the terms of the questions used, which are 10 questions using the term caring and 10 questions using the term serious. The same is the case with practice data that is also measured through the same method, which is a group of questions that use the same terms, i.e. 10 questions use the term support and 10 questions use the term provide. If the informant gives five answers no out of 10 groups of questions regarding the term care, then it is classified as not caring and vice versa. The same method is also used to determine the terms for the data of Orang Asli community practices in education. Thus, the selection of a qualitative method by using a set of interviews relevant to the field under study to prove the culture of the Sayeit law among the Orang Asli community has an impact on attitudes and practices in the aspect of education among the Orang Asli community.

Findings

This study focuses on two main objectives, namely the implementation of the Sayeit law among the Orang Asli and the impact of the implementation on their attitudes and practices in education. However, the profile of the informant also needs to be briefly discussed to ensure that the data obtained is accurate and matches the field that being studied. According to the data source, a study must be of high quality by targeting participants who are able to contribute a lot and in-depth data so that the researcher is able to obtain more clear and precise sources of information. Therefore, the next description will detail the profile of the study sample and the two objectives of the study.

i. Informant Profile

Five people from the Orang Asli community who were selected were Tok Batin tribal leaders and parents aged 45 and above. The selection criteria is to ensure that informants have clear and in-depth knowledge related to the traditional beliefs and culture of the Orang Asli community. Table 1 describes in more detail the demographics of the informants who helped in the study.

Tabel 1

Informant Profile

Name	age	Residence	Tribe	Position	Number of Child
A	58 old	years Kuala Lipis Pahang	Semai	Tok Batin	8
B	55 old	years Hulu Perak, Perak	Semai	Tok Batin	6
C	50 old	years Petaling Jaya, Selangor	Temiar	Ketua Kaum	5
D	48 old	years Cameron Highlands, Pahang	Kensiu	Tok Batin	7
E	46 old	years Petaling Jaya, Selangor	Temiar	Ketua Kaum	6

The selected informants involve the local Orang Asli community who hold certain positions. This selection is made to ensure that the criteria for understanding the customs,

beliefs and culture of the Orang Asli are better compared to young people or young parents who may have little understanding of the customs, beliefs and culture of the Orang Asli community. The selection of informants who have children is also emphasized because the context of the study focuses on their practice in education. Therefore, parents who have children have a responsibility to ensure that their children get a proper education. Living separately is also a criterion in the selection of the study sample because it is to see if there are differences in the attitudes and practices of the Orang Asli community in the implementation of the Sayeit law in education. Thus, accurate informants with the set criteria are able to help researchers obtain clear and impactful data.

i. Implementation of the Sayeit law

Data from the interview process found that the Orang Asli community still implementing the principles of the Sayeit law. Although there is a group of Orang Asli communities that have built life in urban areas, they are still bound by the implementation of the Sayeit law. The findings of the interview can be seen in detail in table 2.

Table 2

Sayeit Law Implementation Interview

Informant Study	Implementation of Sayeit Law	Application of Sayeit Law
A	still practiced	school and daily routine
B	still practiced	school and daily routine
C	still practiced	school and daily routine
D	still practiced	school and daily routine
E	still practiced	school and daily routine

Based on the findings of the data, all informants stated that the Orang Asli community in their area still continues to implement the Sayeit law. The Sayeit law is used especially when involving their children's schooling including their daily activities or routines. According to the informant, if their children refuse to attend school, the parents do not need to scold their children in an uncivilized manner. In fact, there are parents who just let their children not attending school with the assumption that forcing their children to do something they do not like is against the Sayeit law. The same is true when children are asked to do daily activities such as bathing, helping at home, gardening or so on. The implementation of the same law is used i.e. parents will not scold their children if they refuse to do it. This situation turns out to be different from the practice of other societies in Malaysia that will take counter action against children who refuse to do something positive that their parents or family members ask them to do. Further discussion related to the findings of this data will be elaborated in the study discussion subtopic.

iii. Attitudes and practices in the education of the Orang Asli community

The researcher also interviewed informants related to the attitudes and practices of the Orang Asli community towards education. Interviews were directed to the perceptions, opinions and views of the informant as a context of parents or guardians. Based on the interview findings, informants are aware of the impact on the attitudes and practices of the Orang Asli community towards education. However, the beliefs and practices of the Sayeit law implementation are said to have been carried out for generations causing their belief to

surpass the rationale in implementation of the law. Table 3 displays information from interviews to explain the attitudes and practices of the Orang Asli community in education.

Table 3

Attitudes and Practices

Informant Study	Attitudes	Practices
A	<ul style="list-style-type: none"> • Do not care • Do not serious 	<ul style="list-style-type: none"> • Not giving support • Prepare learning needs
B	<ul style="list-style-type: none"> • care • Do not serious 	<ul style="list-style-type: none"> • Not giving support • Prepare learning needs
C	<ul style="list-style-type: none"> • Do not care • earnestly 	<ul style="list-style-type: none"> • Not giving support • Not provide studt requirements
D	<ul style="list-style-type: none"> • Care • Do not serious 	<ul style="list-style-type: none"> • Not giving support • Not provide studt requirements
E	<ul style="list-style-type: none"> • Do not care • Do not serious 	<ul style="list-style-type: none"> • Not giving support • Not provide studt requirements

Based on table 3, informants do not care about education in their lives and are not serious about ensuring that their children get a proper education. Their practice also proves that education is not the main thing in their lives. This statement can be clearly seen when the informants stated that they did not support their children to get a proper education. There are even informants who do not provide learning needs for their children and only rely on the help of the school to provide their children's needs at school. When their children refuse to go to school or refuse to do what is asked, parents will just let it go and not scold or reprimand their children's actions. This action proves that the beliefs and practices of the Sayeit law are at a higher level compared to the basic needs in their lives which is education which plays a role in changing the fate and future of their children.

Discussion of The Study

Education is the foundation and fundamental in the life of every human being. According to Salleh et al (2009), education becomes an added value to an individual to build self-confidence, career and decision-making ability through knowledge and experience which gained through education. Practices and beliefs are also no less important in the life of a society, however, they need to be aligned with a person's interests, needs and wishes. The same is the case with the socio-cultural influence of the Sayeit law among the Orang Asli community which is still practiced so that it has an impact on the educational aspect of the community. Parents who still believe in the effects and consequences of doing things contrary to the Sayeit law has result in the education of the children of the Orang Asli community to be left behind compared to other communities. Awareness on the importance of education in the life of the Orang Asli community contributes to the decline in their daily lives (Salleh et al., 2009).

The belief of the Orang Asli community in the practices of their ancestors is still thick and it is practiced until now by the new generation. Although the Orang Asli community has become increasingly open to change, but according to Mohd and Don (2010), their acceptance of culture, customs and beliefs has not changed much because their belief in the

practices of their ancestors can have an impact on their lives. The same is the opinion of Md (2021) who says that the Orang Asli community has a sentimental relationship between humans and nature so they believe that this relationship needs to be sustained to ensure their happy life and the economic resources obtained through the natural resources of the environment are remained.. This situation can be directly linked to the elements emphasized in the Kluckhohn and Strobeck Theory (1961) which states the purpose of behaving and the natural nature of humans including the relationship between humans and nature.

The attitude of the Orang Asli community towards education has often been discussed for a long time. The involvement of the Orang Asli community in the field of education is still less prominent, however, it is beginning to show changes compared to a decade ago. However, the belief system of the Orang Asli community is also said to still influence their attitude towards education, which is that they place less emphasis on education, especially those who live in rural areas. This statement is in line with the opinion of Md (2021) who explains that the belief system of the Orang Asli community is not only focused on religious beliefs, it is also used in their daily lives such as aspects of medicine, religion, taboos including education. This situation can be seen clearly in the practice of the Sayeit law by the Orang Asli community leading to the attitudes and practices of the Orang Asli community which affect the education of their children because they believe that their children are capable to change as emphasized in the principles of the Kluckhohn and Strobeck Theory (1961) which emphasizes aspects of human relationships with the purpose of behaving among humans and the natural behaviour of humans.

The practice of the Orang Asli community towards education is also affected as a result of the practice of the Sayeit law in their daily lives. The act of not wanting to force children to do things they do not like such as attending school, completing school assignments and so on has a lasting impact on aspects of education that can change their lives for the better as found in a study by Mohd et al (2018) who found that the Orang Asli community has begun to show changes towards education, however, there are still a few of Orang Asli people who are bound by old beliefs, practices and customs that prevent them from changing through better education and employment. Obviously, this situation is influenced by their environment that still emphasizes practices and beliefs such as the Sayeit's law which is said to be able to have a negative impact on their relationships as humans or relationships with nature so that it is said to have an impact on their lives as emphasized in the (Kluckhohn and Strobeck Theory, 1961).

In addition, the attitudes and practices of the Orang Asli community towards education can also be linked to the Purposeful Action Theory (1975) which states that the behavior of an individual is determined by the intention or purpose that is influenced by the attitude and norms of the individual subject. The attitude and practice of the indigenous community towards education occurs because of their intention or purpose to protect the sentimentality of the Sayeit law that has been practiced for so long in their lives. Their belief in the negative consequences that occur if they break the Sayeit's law are also subject norms that drive their attitudes and practices. In other words, every action taken by the Orang Asli community, especially in the socio-cultural implementation of the Sayeit law, is influenced by the elements of intention, purpose and subject norms around them, thus encouraging them to still practice the Sayeit law even though Mohd et al (2018) said awareness related to education has begun to form in the Orang Asli community. Accordingly, Mayan et al (2017) stated that there are various facilities and assistance that have been provided to attract the interest of the children of the Orang Asli community to attend school, however, still show low

awareness and still require the school to play a role to ensure that they attend school. This situation clearly illustrates the attitudes and practices of the Orang Asli community in education still do not show readiness to receive education as a basic and main need because it is driven by various factors including the socio-cultural influence of the Sayeit law in their lives.

Conclusion

In conclusion, the findings of the study found that the Orang Asli community is still practicing the social culture of the Sayeit law in their daily lives, including in the area of education. This sturdy and strong practices has given a long-term effect especially to the new generations in their community. Thus, it should be the role and responsibility of the parents to ensure that their children are able to change their live for a betterment through education that they received. However, due to the strong belief and socio-cultural practice of the Sayeit law that are still strong among them, it complicates the efforts of the responsible parties to provide various facilities and infrastructure to ensure that the children of Orang Asli will receive proper and better education. Therefore, further studies needed to be carried out especially the need to implement high-impact and mega programs to raise awareness among the Orang Asli community. This is to ensure that the Orang Asli community is able to adapt and change alongside the rapid growth of the country without neglecting and jeopardizing the sustainability of their ancient culture.

The Orang Asli community is rich in culture that is a symbol of the identity of each community group. Culture also symbolizes the identity of the Orang Asli community, which still adheres to the principle of keeping culture even though the country is becoming more modern and facing various challenges. However, the Orang Asli community is not submerged in the current of modernity and strives to ensure that their culture remains theirs for generations. The precise spirit formed in the Orang Asli community proves how important it is that we take care of the heritage of our ancestors towards the preservation of the nation's heritage which is the source of history and the development of the population in a country. However, the influence of culture needs to be emphasized because some of the cultural practices have a negative effect on certain groups of society as the findings of this study found that the Sayeit law has a negative effect on the education of Orang Asli children. Efforts to preserve culture need to be done as history and evidence of a nation's civilization, however, the elimination of culture that has a negative impact should be strengthened so that it does not continue to burden future generations. Therefore, studies like this need to be done in order to be able to provide comprehensive information not only to the researchers but also to the community groups who practice a certain culture in order to have an awareness of the impact it will have on their survival if it continues to be practiced. The maintenance of identity through the practice of culture needs to be done as an effort to prove the civilization of a nation and at the same time provide exposure in terms of the cultural reality of life.

Reference

- Abd Rahman, R. (2019). Socio-Cultural Integration in the Diversity of Plural Society. *Jauhar*,3 (1), 44-50. QUIZ.
- Abdul Rahman, N. (2001). Customs and Taboos in the Orang Asli Society. *Gading*,6 (1&2), 203-2005.
- Ahmad, K. M. H., & Hanafiah, M. G. (2021). Cultural Change of the Temiar Tribe Indigenous Community in Kampung Bukit Cermin Kuala Kangsar, Perak. *Malaysian Journal of Society and Space*,17 (2), 298-312.
- A'zmi, A. A., Mustafar, F. W., Abdul Karim, K. A., & Suhaimi, N. (2017). The Reality of Racial Diversity Towards Post-Independence National Unity. *Journal of Social Sciences*, 2. 1-24.
- Creswell, J. W. (1998). *Qualitative Inquiry and Research Design, Choosing Among Five Traditions*. Thousand Oaks, CA: Sage.
- Darusalam, G., & Hussin, S. (2016). *Research methodology in education*. Kuala Lumpur: University of Malaya Publishers.
- Dasuki, S., Mohd, R. F., Idris, N., & Abdullah, N. H. (2015). Development of Popular Culture and Socio-Cultural Change of Post-Modern Society Adaptation of Foreign Culture in Malay Marriage. *ICOMHA2015 eproceedings*, 37-48.
- Er, A. C., Che, M. A., Z. & Pereira, J. J. (2010). Socioeconomics of Indigenous Peoples: A Case Study in Bukit Lagong Forest Reserve, Selangor, Malaysia. *Malay Journal*,5: 295-314.
- Hassan, P., & Ramli, M. A. (2020). Socio-Cultural Isolation of the Orang Asli Community in Malaysia and its Impact on the Interpretation of Islamic Law. *Journal of Fatwa Management Research*,1(1).
- Idris, N. (2013). *Research in Education*. Selangor McGraw-Hill Education (M) Sdn. Bhd.
- Mayan, M. P., Krishna, A., Abdullah, A. N., Kandasuamy, M., & Hasan, R. (2017). Educational facilities for Orang Asli students and its relationship with students' motivation in the Selangor National Kebangsaan Asli school. Sultan Idris Education University.
- Md, A. N. F. (2021). The Belief System of the Kensiu Indigenous People in Lubuk Legong Village, Kedah. *Journal of Malay Civilization*, 16 (2), 54-62.
- Mohd, Y. A. R., & Don, A. G. (2010). Animism Beliefs of the Indigenous People in Peninsular Malaysia. *Journal of Islamic Preaching*, 2: 119-126.
- Mohd, N. M. M., Sukimi, M. F., & Mohd, N. M. S. (2018). Education Awareness and Work Interest of Indigenous Students of the Jakun Tribe in Rompin, Pahang. *Malaysian Journal of Society and Space*, 14 (1), 72-86.
- Mohd, I. N. K. (2016). Knowledge of Attitudes and Behaviors of UPSI Students Towards Sustainable Campus Principles. *Journal of Perspectives*, 18 (1), 29-41.
- Mustafa, B. N. (2013). Traditions and Beliefs of the Jah Hut Indigenous People in Kampung Penderas, Temerloh. Bachelor of Applied Arts (Arts Management) Thesis. University of Malaysia Sarawak, Malaysia.
- Pios, A. (2012). The Problem of Absence of Orang Asli Pupils to Co-Curricular Activities at an Orang Asli School in Petaling Jaya: Factors and Suggested Solutions. *Journal of Educational Management and Leadership, Aminuddin Baki Institution*. Vol. 24(2).
- Sahdan, Z., Che Rose, R. A., & Ahmad, H. (2009). Cultural Change of the Bateq People in the Situation of Ecotourism in the National Park. *e-Bangi Journal of Sciences and Humanities*, 4 (1),159-169.
- Salleh, M. J., Idris, N. K., Abd, A. N. A., Yusuf, N. H. & Hashim, S. A. (2009). A Study on Education Awareness Among the Orang Asli Community. *National Conference on Rural Education*, 3-9 February 2009.

- Sam, M. A. S. (2015). Study of Orang Asli Cultural Practices of the Jakuin Tribe in Peta Village. Master's Thesis in Technology Management Science. Tun Hussein Onn University of Malaysia.
- Yusoff, M. Y. M., Mansor, S., Harun, K., & Razak, A. R. M. (2021). The Jakun Indigenous Community in Rompin, Pahang: A Study on the Preservation of Oral Stories. *Malaysian Journal of Society and Space*, 17 (2), 298-312.
- Zam, Z. A. Q. (2015). Commodification of Orang Asli Culture in Tourism: The Perpetuation of the Cultural Identity of the Orang Asli community in Banun Water Reclamation Area, Gerik, Perak. Social Science Master's Thesis. Universiti Sains Malaysia.
- Zulkifli, N., & Mohd, Y. M. Y. (2022). Socio-cultural elements among the Boyan community in Semenyih Selangor. *Journal of Master Discourse*, 6 (2), 1-13.