

# Acceptance of Indigenous Community Mobilizers Towards the Competence Constructs of Indigenous Preachers in Malaysia

Ayuni Nazuha Mohd Rosli, Abdul Ghafar Don, Mohamad Zulkifli Abdul Ghani

Research Centre for Dakwah & Leadership,  
The National University of Malaysia

## Abstract

The implementation of Islamic preaching to the Orang Asli community needs a specific method and content to suit with their different lifestyles, customs, beliefs, traditions, and taboos. Preachers need to possess certain competencies in propagating Islamic teachings to the Orang Asli community effectively. This study aims to identify the content and analyse the acceptance of the Orang Asli Community Mobilizer (OACM), Department of Islamic Development Malaysia (JAKIM) towards the competency construct of Orang Asli preachers. The data of this study was obtained by using quantitative methods through survey research by distributing questionnaires to 30 PMOA or OACM people who have served for 5 years or more. Samples taken from two states in Malaysia, namely OACM from Negeri Sembilan and Selangor. The construct is designed based on a preliminary survey, particularly literature review that has compatibility with the needs of the Orang Asli movement in delivering da'wah. There five constructs suggested based on the existing literature namely self-preparation, mastery of knowledge, appropriate approach, skills, and proper attitude. The results of the study found that all constructs show high min score between 0.92 to 0.97. The overall score for the acceptance of OACM on the construct of competency is 0.98. The implication of the study reveals that all five constructs are vital in preaching Islamic teachings towards the Orang Asli Community in Malaysia.

**Keyword: Preachers, Orang Asli, construct, Malaysia.**

## 1. Introduction

The goal of da'wah (Arabic term for propagating Islam) is to make Islam known to the entire human and to bring to enjoy happiness and well-being in this worldly life and hereafter. As a part of Malaysian population, Orang Asli<sup>1</sup> also have equal right for da'wah. Currently, there are Governmental and non-governmental organisations (NGOs) who are conducted numerous preaching initiatives to disseminate Islam among the Orang Asli people. Nonetheless, it can be a bit challenging to approach and explain Islam effectively due to the lifestyles of Orang Asli who still follow their own traditions and beliefs. In this case, the Islamic Development Department of Malaysia (JAKIM) is a government agency responsible for da'wah towards

---

<sup>1</sup> Orang Asli is a Malay term denotes for aborigines or indigenous people. They are considered as a minority in Malaysia with the total numbers according to the Department of Orang Asli Development 2015's census are 187,225 out of 30 million population of Malaysia.

Orang Asli community by assigning Orang Asli Community Mobilizer (PMOA), to do da'wah efforts among the Orang Asli community to make them understand Islam as a way of life.

According to Mohd Zairul (2018), the success of a da'wah depends on the content of the da'wah and the appropriate approach to the target situation. Delivering da'wah to the Orang Asli community is not an easy thing to do because their adherence to customs, beliefs and taboos has become a tradition in their lives (Ahmad Redzuan, 2008). In relation to that, carrying out da'wah to the Orang Asli needs to have a specific content that is appropriate to their level of thinking so that it is easy for them to accept the teachings of Islam properly. Therefore, the preacher's efforts to improve the work of preaching is to coordinate every syllabus and content that is brought to be delivered to the Orang Asli community.

## **2. Problem Statement**

Various da'wah agencies, whether government bodies or non-governmental organizations (NGOs), play a role in carrying out da'wah to the Orang Asli community, but with the presence of many agencies involved, there is an inconsistency in the delivery of Islam to them. So, there is confusion in their understanding of Islamic religious knowledge brought by preachers because it has different patterns and contents without following specific guidelines (Zulkefli, 2020). Furthermore, the preacher also feels comfortable with bringing the understanding of Islam in his own way. In this way there is inconsistency and uniformity in the method and form of da'wah approach. According to Zulkefli's study (2020) states that inconsistency causes the Orang Asli community to distance themselves from the preacher because they are confused by the understanding that is brought. In relation to that, preaching to the Orang Asli community presents some difficulties for the preacher because their form and lifestyle and their level of thinking are different compared to other races that have high thinking. This situation becomes a challenge for preachers to determine what methods and approaches suit their lifestyle.

In determining the da'wah approach requires knowledge of the target's background. The attitude of the preacher who takes for granted the mastery of the approach and the knowledge of the surrounding conditions gives challenges and deadlocks in carrying out preaching. Knowing the background of the target is a fundamental and important element in every movement of da'wah work (Zaydan, 1993). In a study by Syed Abdurahman (2010) stated that there is a lack of preachers who are able and capable in mastering knowledge, having physical endurance, spiritual endurance, mental endurance in addition to having the knowledge of how to diversify methods to be used as an approach to the target. According to the Nurul Izzah & Razaleigh (2020) study, preachers with credibility are able to gain trust among the target group, especially the Orang Asli community who are new to Islam. However, there is a problem when the attitude highlighted by the preacher himself gives a handicap in the preaching effort and gives a negative perception among the Orang Asli community. Because of this, because the preacher does not have a consistent set of guidelines in the implementation of the Orang Asli community.

Based on the total population of the Orang Asli community who converted to Islam is still low which is 40,172 people (21.5%) out of the total Orang Asli population of 182,775 (Source JAKOA, JAIN & MAIN, 2015). Therefore, in this problem, da'wah competence through consistent content and method of delivery should be worked on to increase the number of

conversions of the Orang Asli community to Islam. Referring to the problems that occur, a set of guidelines was built specifically for indigenous community preachers to ensure uniformity and harmony in the management of preaching.

### 3. Literature Review

Studies related to the preaching of the Orang Asli community have been widely discussed in various aspects and dimensions. For example, in the study of Che Nur Hasanah Mariam & Muhammad Yusuf (2018) found that preaching efforts by individuals and various institutions have not yet been able to gain attention and open the hearts of some of the Orang Asli community to accept Islam. While in the study of Zulkefli Aini, Nur Damia & Abdul Ghafar (2018) they discuss the forms of da'wah communication towards the Orang Asli by touching on the importance of communication aspects in the da'wah delivery process. The study involves the initial stage, planning and preparation to start the topic of conversation in the context of the content of the interaction when communicating with the Orang Asli community. As such, the study found that the three levels influence the effectiveness of the da'wah delivered and have a positive effect among the Orang Asli community. Based on this foundation, da'wah towards the Orang Asli community requires a clear and standard guideline to ensure effectiveness in the process of delivering the da'wah message. This matter is in line with the principles and principles of da'wah recommended by the Quran so that da'wah is delivered clearly (Al-Quran, Surah Yusuf. 12:108) and wise and orderly (Al-Quran, Surah al-Nahl, 16:125).

In relation to the Al-Quran policy, Mohamad Zulkifli (2020) and Zulkefli Aini (2020) emphasized the need for da'wah against the Orang Asli to be carried out in a planned and continuous manner and to take complete initiatives towards empowering the Orang Asli da'wah movement in Malaysia. Without organized planning and no direction and guidelines especially in guiding the indigenous people who have become Muslims will result in an incomplete understanding of their religion and then build a bad perception among non-Muslim indigenous people towards da'wah (Asmadi & Ramlan, 2020). In order to coordinate planning in the construction of guidelines, several approaches need to be identified to preach to the indigenous community, so Mohd Zairul (2019) emphasized on the implementation of preaching using the bi al-Hal approach used by the Orang Asli Community Mobilizer. Nevertheless, the results of the study found that the Orang Asli community's acceptance of bi al-Hal's preaching is still at a moderate level. The implication of this study is that the driving force can identify the suitability of the da'wah approach that can be used to carry out da'wah towards the Orang Asli community. Therefore, the preacher can also formulate strategies to build more effective guidelines.

While in Ismail Naim's study (2020) emphasized the preparation of PMOA in terms of knowledge and skills as a preparation to preach to the target. The preacher's preparation has a great impact in the implementation of preaching. The results of the study found that PMOA needs to master the aspects of knowledge as stated by Yusuf al-Qaradawu in *Thaqafah al-Da'iyah*, among them is knowledge about religious knowledge, knowledge about people (psychology and sociology), knowledge about language and knowledge about the reality of preaching (*waqi'*). In terms of skills, it is suggested in the study that the PMOA has the

appropriate skills to preach to the Orang Asli community, such as craftsmanship skills, communication skills, animal husbandry skills, farming and Islamic medicine. Because of that preparation as a preacher needs to be equipped with extensive knowledge and skills and can be used as a construct for the guidelines of preachers of the Orang Asli community.

In the study Abdurrahman Abdullah (2019) emphasized on the commitment of da'wah by PMOA as part of the preparation or preparations to carry out da'wah. Preparation as a PMOA or preacher is very necessary to be able to deal with the problems and challenges ahead. The necessary preparation is like physical, spiritual, emotional, and mental preparation because carrying out preaching to the Orang Asli community has its own challenges. Abdurahman's study found that commitment as a PMOA has significant influence and implications on the effectiveness of Orang Asli preaching.

Based on that basis, it is important that preachers of the Orang Asli community, especially the Orang Asli Community Mobilizer (PMOA) of JAKIM have a standard guideline to ensure that the da'wah task can be carried out effectively and have a clear direction. The reality that preachers of the Orang Asli community preach according to their respective styles and ways as explained by al-Jami (2017). This situation will lead to confusion among the target audience. Therefore preaching to the Indigenous people needs to be carried out in an organized and continuous manner so that the Indigenous People can accept Islam well and then practice it perfectly in their lives (Ahmad Redzuwan, 2006).

In Conclusion, the studies have a difference with the researcher's study that they only discuss about the da'wah efforts, challenges and approaches used. Therefore, the implications of the study lead to the need for preachers to empower their identity in terms of knowledge, skills, and attitudes in preaching. Therefore, a PMOA guideline needs to be built in order to achieve consistency and effectiveness in the delivery of Islamic da'wah.

#### **4. Competence Construction Of Indigenous Community Movers**

According to D.S Rychen (2001), competence means the ability and skills possessed by an individual in doing a job or task. Each job requires its own skills to be effective in a task. From the point of view of da'wah work, competence is very important because it can help the target or *mad'u* to understand Islam better. This is because the method or way of delivering content plays an important role in the success of preaching, especially to groups who are new to Islam such as the Orang Asli community. In relation to that, the ability and skills of the preacher can build the well-being of the people in a more effective way. To realize effectiveness in da'wah requires coordination in specific guidelines so that they are more organized and according to the standards to be achieved. Therefore, there are five constructs that were built as a result of the literature review of the previous study, namely the self-preparation construct, the knowledge mastery construct, the approach construct, the skill construct and the attitude construct.

##### **a. Construct of Self-Preparation**

Self-preparation is one of the main pillars in carrying out preaching, especially to groups that have certain challenges such as preaching to the Orang Asli community. The challenges

involved in preaching to the Orang Asli community are not the same as other general communities. In principle, the life of the Orang Asli community requires external influence to continue its survival from time to time. Their lives have their own customs and beliefs that lead them to a different way of life compared to the lives of people in the city. Their understanding of Islam is also not extensive and always has competition with the influence of other teachings such as the Christian missionary movement among the Orang Asli community. Therefore, the preacher needs to have sufficient personal preparation such as in the aspects of preparation of spiritual strength, mental strength, and physical strength. The preacher's ability to have that strength encourages to expand the religion of Islam more widely and give them a good understanding.

From the point of view of having spiritual strength means having a close relationship with Allah SWT through worship that can give birth to full confidence and dependence on Allah SWT (Syed Abdurrahman, 2010). According to Kamarul Azmi (2016) also stated that spiritual development is categorized in the aspect of human development and spiritual development that can be implemented in the way of the Prophet SAW in building self-identity when preaching. The strength of a preacher lies in his spirituality and requires consistency in fighting for this Islamic da'wah, especially da'wah to new groups who want to know Islam such as the Orang Asli community. While in the aspect of mental preparation, it is related to a healthy mind and intellect as well as thoughts that have clear goals or objectives based on Islamic Sharia. Mental preparation is also one of the necessary aspects in managing the organization and movement of da'wah work well. A wise and strategic arrangement can be developed by creative thinking and a healthy mind in preaching to the Orang Asli community. According to Syed Abdurrahman (2010) states that in preaching efforts will be faced with various forms of targets whether in terms of custom, tradition, culture, level of thinking, education and so on. Not only that but there are also obstacles and obstacles from the smallest things up to the level of murder. Therefore, preachers are required to prepare themselves especially in this aspect of mental preparation.

Every da'wah preparation is not perfect if it is not checked with the aspect of physical preparation. This aspect becomes the backbone for a person to move actively and always have the strength to carry out da'wah. Physical preparation means having a healthy body. Having a healthy body and body will encourage a preacher to carry out preaching for the sake of Islam to gain the pleasure of Allah SWT. According to Zairul (2018), the description of da'wah with the physical includes in the da'wah effort *bi al-hal* and *al-lisan*. Physical readiness can also be developed with leisure activities and the preacher's behaviour which can be used as an example to *mad'u* in every movement whether in action or conversation. Possessing spiritual, mental, and physical strength requires the knowledge of a preacher because each strength is the result of a person's level of knowledge and experience in facing challenges when carrying out da'wah, especially in the da'wah of the indigenous community. Therefore, the self-preparation of the preacher needs to be equipped with three aspects of strength, namely the spiritual, mental, and physical aspects which are based on perfect knowledge.

#### **b. Construction Of Knowledge Mastery**

According to a study by Faiz & Zulkefli Aini (2017), knowledge comes from the Arabic language which means knowledge and skill in various fields that cover matters of the world, the hereafter, the inner, the outer and so on. On the other hand, uneducated people are ignorant people. According to al-Ghazali (1939), the word knowledge has been used since the time of the first Islamic generation. The knowledge covers about Allah SWT and all the signs and attributes of the greatness of Allah SWT in the life of this universe. The word prefixes 'al' and then becomes al-'ilm which means knowledge about Allah SWT. But the word knowledge is specialized about meaning that it is said that knowledgeable people are those who like to debate with opponents about fiqh problems and so on (Faiz & Zulekfli Aini, 2017). According to al-Qaradawi (1986), a competent preacher needs a high level of knowledge to convey the content of preaching well. Therefore, preachers of the Orang Asli community need to have mastery of knowledge based on Islam, namely mastery of reciting the Qur'an and the knowledge of the Qur'an, the knowledge of the Sunnah, the knowledge of Aqidah and the knowledge of Fiqh. These sciences are the basic and main things that need to be provided to new targets who want to get to know Islam, in addition they have their own beliefs and customs which makes it a little difficult to search Islamic religious knowledge into their lives. In addition to having knowledge about the basics of Islam, preachers also need to have knowledge about the background and current issues of the target situation that is happening because this is one of the approaches and attractions for the Orang Asli community to be close to Islam. By knowing their situation, it is easy for the preacher to know what manhaj is appropriate to use to spread Islamic knowledge so that it can be well received. Preaching to the Orang Asli community certainly has quite strong challenges and obstacles, but with the skills and knowledge possessed by preachers, they are able to overcome these challenges effectively and are able to have a positive impact in preaching.

### c. Approach Construct

The approach is an important element in carrying out da'wah. Through the da'wah approach requires the use of methods that suit the target to enable the target to receive a da'wah with a clear understanding without feeling forced, pressured, and deceived (Ab. Aziz Md Zain, 2015). The basis of the approach that is emphasized in Islam through the teachings of Allah SWT to Prophet Muhammad SAW is the approach of *al-hikmah* (wise), *al-maw'izah al-Hasanah* (good advice) and *al-mujadalah bi al-lati hiya ahsan* (discussing in a way the good) which is recorded in the Qur'an in surah al-Nahl verse 125. Syed Qutub (1909-1966 AD) explained that the verse is the basis of the approach in preaching to all mankind by following the methods and techniques used by Prophet SAW. In the context of da'wah, the Orang Asli community has different methods to teach them Islamic knowledge because the low level of education and thinking needs to be adjusted to their situation and requires a wise approach to them. Hikmah means to be wise, that is to convey knowledge in a strategic and creative manner in order to gain good traction from the target party in line with the study of Hazri & Nordin (2010).

In terms of approach, according to the study of Nur Damia & Zulkefli (2017), he uses a simple language approach method that is not using terms that are difficult to understand, not using the accent dialect of his country of birth and explaining a preaching message in the form of pictures or paintings. While according to the study of Noraini & Mariam (2016) using a gradual

approach method can attract the target well. This method is also used by Allah SWT by sending down revelations to His servants so that it is easy to accept an order and law with an open heart and with wisdom. This method is suitable to use because of the complex human habit to live the reality of life from time to time according to the passage of time. In addition, according to Zaydan (2000), considering the background of the target is one of the effectiveness in approaching the target, especially towards the Orang Asli community.

#### **d. Skills Construct**

Basically, skills refer to a person's competence and ability to handle a situation or a job. Skills are also manifested in actions (Muhammad Faisal & Nabil Ahmad, 2020). According to Kamarul Azmi (2010), skill is a high-calibre ability that does not come into existence in a person but through experience and challenges faced continuously. Skills help a person to deal with and solve a test with existing facts. Expand the experience of being able to train yourself to be involved in organizational management. Being involved in organizational management activities such as conducting conferences and activities related to preaching and seminars is a most positive individual initiative (Ibtisam & Berhanudin Abdullah, 2019). Through the involvement, the preacher can gain various exposure to knowledge and experience through people who have been involved in solving social, political, economic, cultural, and religious issues for a long time. In preaching also requires communication skills.

Communication is a process of interaction to connect from one party to another (Amir Aris & Ahmad Rozelan, 2016). Communication has two forms of interaction which are verbal and non-verbal communication. Da'wah communication skills are an important element in conveying the content of da'wah to the target. The use of communication also needs to be appropriate to the level of thought and the target environment. According to Faiz (2016) stated that the aspect that needs to be emphasized in preaching is mastering communication skills. According to Nur Damia (2016) also stating that preachers need to master communication skills in terms of language aspects. Mastering the spoken language of the target group, language that contains elements of psychology and persuasion is an effective communication strategy to attract the target's attention. While Uswah (2018) emphasizes the aspect of persuasion in communication, and it becomes a psychological skill that can be used when preaching to persuade the target with gentle words and show the reason behind an event. Through the observation of past studies, it can be concluded that preachers need to master three skills in preaching, namely management skills, communication skills and psychological skills.

#### **e. Attitude Construct**

Attitude is an aspect born from the interior and personality of the individual by bringing behaviour and action. The definition of attitude is as a form of human tendency to act consistently towards something either towards an object or a situation (Muhamad Faisal & Nabil Ahmad, 2020). According to the study of Faisal & Nabil (2020), preachers are encouraged to participate in preaching activities so that they can train preachers to interact with the community and at the same time form a good attitude towards the target. By participating in the dakwah program, preachers can also see the real state of the community and get to know them more closely and can change the good perception in preaching to the Orang Asli

community. In this aspect of attitude, it needs to be trained continuously and have an impact on the preacher to mature in preaching. Therefore, shaping the preacher's personality becomes one of the importance in the preaching field because the attitude or personality is the main image for an individual. Therefore, preachers who have high quality and credibility must always maintain their attitude and good manners in order to maintain the well-being of Islam.

## 5. Findings and Discussion

Through this Rasch measurement model approach, the researcher examined the functionality of the items from the aspect of reliability and acceptance of the items among the Indigenous Community Mobilizers (PMOA) involving two states, the Negeri Sembilan and Selangor PMOAs for a total of 30 samples taken.

### Reliability and Acceptance of Construct Items

Based on the Rasch measurement model approach, Cronbach's Alpha ( $\alpha$ ) value that can be accepted for reliability is between 0.71 - 0.99 because this value is at the best level (71% - 99%). The Alpha value is explained as in table 1.1 (Bond & Fox, 2015).

**Table 1.1:** Cronbach's Alpha Score Interpretation

<i>Alpha-Cronbach Score</i>	<b>Reliability</b>
0.9 – 1.0	Very good and effective with a high level of consistency
0.7 – 0.8	Good and acceptable
0.6 – 0.7	Acceptable
<0.6	Item needs repair
<0.5	Items need to be dropped

Source: Bond & Fox 2015

In this study, the researcher used the Rasch measurement model approach to determine the reliability of the instrument and the acceptance of the items by the PMOA. The results of the analysis of the pilot study found the reliability value obtained based on the value of Cronbach's Alpha ( $\alpha$ ) which is 0.96 as shown in table 1.2 which shows that the value means that the instrument used is in a very good condition and is effective and can be used in real research.

**Table 1.2:** Cronbach's Alpha Reliability Value of the Pilot test

Person RAW SCORE-TO-MEASURE CORRELATION = 0.98
CRONBACH ALPHA (KR-20) person RAW SCORE RELIABILITY=0.96



The analysis of the instrument is carried out by looking at the reliability and acceptance of the respondents towards the constructed construct. The results of the pilot study are based on table 1.3 which shows the reliability value of the respondents regarding the acceptance of items.

**Table 1.3:** Results of the Pilot test

<b>Bil</b>	<b>Constructs</b>	<b>Alpha Value (<math>\alpha</math>)</b>	<b>Level of Reliability</b>
1	B= Self Preparation	0.94	Very Good
2	C= Mastery of Knowlegde	0.97	Very Good
3	D= Approach	0.92	Very Good
4	E= Skills	0.95	Very Good
5	F= Attitude	0.97	Very Good
6	<b>Total</b>	<b>0.98</b>	<b>Very Good</b>

Source: Survey Form 2023

The results of the pilot study were analysed using the Statistical Package for the Social Sciences (SPSS) version 26.0 based on the measurement of Cronbach's Alpha ( $\alpha$ ) value. The study builds several constructs of PMOA's acceptance of the Orang Asli preacher's guideline construct, which is construct part B about the Self-Preparation construct, part C the Knowledge Mastery construct, part D the Approach construct, part E the Skill construct and part F is the Attitude construct.

The results of the PMOA acceptance study of the highest construct show that the Knowledge mastery item has a value of 0.97 which shows that the item is very good and effective with a high level of consistency. This shows that the construct of mastery of knowledge is a major importance in carrying out preaching coincides with the study of Ismail Naim & Abdul Ghafar (2019) who stated that mastery of knowledge is very necessary for a preacher to maintain the ability to carry out preaching especially towards the Orang Asli community. According to Yusuf Al-Qaradawi (1986) he stated that to be an excellent preacher it is necessary to have a broad mastery of knowledge, especially in mastering the knowledge of the Qur'an, the knowledge of faith and the knowledge of Fiqh. These sciences are basic things in life that every preacher needs to master. This point was emphasized by Yusuf al-Qaradawi (1986) in Islamic-based knowledge (*Thaqafat Islamiyah*).

Meanwhile, the second highest PMOA acceptance value is on the attitude construct with a value of 0.97, which indicates that the item is at a very good and effective level with a high level of consistency. According to the study of Abdul Ghafar Don et al (2019) states that the attitude of a preacher has a great influence on the approach of preaching to the Orang Asli

community. Also, in line with the study of Nurul Izzah & Razaleigh (2020) which states that a good personality or attitude is able to provide effectiveness in the delivery of Islamic preaching especially to non-Muslims who do not know about Islam. If a preacher is able to show a good attitude towards the community, surely, they will be easily attracted to the teachings he brings. Because of that, the acceptance of the attitude construct gives very high support in the preaching aspect of the Orang Asli community.

Next, the lowest PMOA acceptance value is on the approach construct which is 0.92 but still shows very good acceptance and is effective at a high level of consistency according to Cronbach's Alpha score. The preaching approach is a difficult thing to do because it requires many parties and energy involved to manage it. In fact, each form of approach is not the same according to each target. The difference in using the method or way of preaching depends on the target's condition and the target's lifestyle background. In the context of the lifestyle of the indigenous people, an appropriate and intelligent approach is needed to refine the approach used. The situation of those who have various beliefs, customs and taboos makes them difficult to approach in preaching. But the preaching approach also needs to be emphasized because this aspect of the approach plays an important role in preaching.

Based on this pilot study, it can be concluded that validity and reliability are very important aspects that need to be considered in the construction of a new instrument for a study. Based on the results of the analysis, it was found that all 55 items in the constructed construct were effectively accepted by the respondents. So based on Cronbach's Alpha value analysis test, it shows the validity and reliability of quality and can be used by preachers of the Orang Asli community.

Through this study it is shown that the construct of mastery of knowledge and the construct of attitude have the highest acceptance by the Indigenous People's Movement (PMOA). However, the results of the study still found that every construction that was built had importance and received high acceptance in the development of da'wah towards the Orang Asli community. The results of the construction of this construct are based on the observation of past related studies and most of the studies discuss the issues and problems that occur in the preaching of the Orang Asli community. The construction of this construct is carried out because there are factors that occur such as inconsistency in the delivery of content. This can cause confusion by the target party about Islam. Treating the indigenous people requires a strong mastery of knowledge by using skills and approaches in line with the level of thinking of the indigenous people. Failure to determine the appropriate approach causes a lack of target interest in Islamic teachings (Siti Nor Haliza et. al, 2021). According to the study of Noraini et. al (2022) the cause of issues and challenges in the preaching of the Orang Asli community is due to a lack of coordination in delivery and a lack of competent guides in delivering the content well. With the construction of this construct, it can be used as a core guide for preachers of the Orang Asli community to train themselves to become quality preachers to the community.

## **6. Conclusion**

In every implementation of da'wah there is a need for strategy and coordination in management. To ensure that each strategy can be carried out in an organized manner is to build a specific

guide for preachers to be used as a reference in the form of coherence in preaching. By building a construct of these guidelines, it can help preachers carry out da'wah activities more effectively and have quality in terms of da'wah delivery techniques. The construction of this structure was well received by the Orang Asli Community Mobilizer (PMOA) established by the Islamic Development Department of Malaysia (JAKIM). Every construct that is built also has high reliability and can guarantee quality to preachers in carrying out preaching to the Orang Asli community. This construct was also built specifically to increase preaching efforts and improve the quality of effectiveness in delivering the content for the development of the well-being of the local community.

### Acknowledgement

The authors would like to thank to Ministry of Higher Education Malaysia for funding the research grant (Code No. FRGS/1/2021/SS03/UKM/02/2). The authors would also like to appreciate co-researchers of the Grant : Anuar Puteh, Assoc.Prof.Dr Razaleigh Muhamat & Dr Zulkefli Aini.

### References

- [1]. Al-Quran, Al Karim.
- [2]. Aziz Mohd Zin. (2005). *Metodologi Dakwah*. Kuala Lumpur: University of Malaya Publishers.
- [3]. Abdurahman Abdullah. (2019). Da'wah Commitment of Indigenous Community Mobilizers Department of Islamic Development Malaysia Kelantan State. *Master's Thesis*. Faculty of Islamic Studies. Universiti Kebangsaan Malaysia.
- [4]. Ahmad Redzuwan Mohd. Yunus. (2006). "Preaching to the Pahang Indigenous Community: The Preacher's Problem. *Islamiyyat* (28):45-68.
- [5]. Ahmad Redzuwan Mohd Yunus. (2008). *Dakwah Masyarakat Orang Asli Negeri Pahang*. Shah Alam : Karisma Publication Sdn. Bhd
- [6]. Al-Ghazali, Abu Hamid Muhammad bin Muhammad. (1939). *Ihya' Ulum al-Din*. Chapter. 1. Misr: Matbacah mustafa al-Bab al-Halabi.
- [7]. Al-Jami' , Muhammad Amin. (2017). *Adawa' 'Ala Tariq al-Da'wah ila al-Islam*. Beirut: Dar al-Jalil.
- [8]. Amit Aris & Ahmad Rozelan Yunus. (2016). *Effective Communication*. Staff Development Training Series.
- [9]. Asmadi Bin Abdul Rahman & Ramlan Bin Mustapha. (2020). Cabaran Pelaksanaan Dakwah terhadap Masyarakat Orang Asli oleh Majlis Ugama Islam dan Adat Resam Melayu Pahang. *Islamiyyat*, 42 (Special Issue):59-67.
- [10]. Bond, T. G., & Fox, C. M. (2015). *Applying the Rasch model: Fundamental measurement in the human sciences (3rd ed.)*. Routledge/Taylor & Francis Group.
- [11]. Che Nur Hasanah Che Hussain, Mariam Abd. Majid & Muhammad Yusuf Marlon Abdullah. (2018). Perception of the Orang Asli Community towards Islam in Genting Peras Village, Hulu Langat, Selangor. *JEWARIS*, 2(1):1-14.
- [12]. D.S Rychen & L.H. Salganik. (2001). Defining and Selecting Key Competencies. Mep Interieur. Eagly, A.H. & Chaiken, S. 1993. *The psychology of attitudes*. Fort Worth, TX:

- Harcourt Brace Jovanovich*. This volume provides a comprehensive review of all aspects of research on the psychology of attitudes.
- [13]. Faiz Abdul Rahim & Zulkefli Aini. (2017). Knowledge Domain of Preachers of the Orang Asli Community. *Journal of Islamic, Social, Economics and Development (JISED)*, 2(6), 166-182.
- [14]. Ibtisam Ibrahim & Berhanudin. (2019). *Professional Preacher Skills Management Approach in Preaching to the Public*. Proceedings of the International Conference on Islamic Civilization and Technology Management. 23-24 November. Faculty of Contemporary Islamic Studies, Sultan Zainal Abidin University.
- [15]. Ismail Naim Abdullah. (2020). Preparation of Indigenous Community Mobilizers (PMOA) In Aspects of Knowledge and Skills. *Master's Thesis*. Faculty of Islamic Studies. The National University of Malaysia.
- [16]. Kamarul Azmi. (2016). *Teaching and Learning*. In Kamarul Azmi (Ed. Encyclopedia of Islamic Education (First Edition cd, pp. 120). Skudai Johor: Faculty of Islamic Civilization Universiti Teknologi Malaysia & Association of Islamic Education Scholars (Malaysia) (AIES). ISBN: 978-967-0194-66- 0.
- [17]. Mohd Zairul Ridzuan. (2018). Pendekatan Dakwah bi Al-Hal Terhadap Masyarakat Orang Asli di Malaysia. *At-Tahkim*, Vol. 8, No. 15 .6. 2018. Program Dakwah & Kepimpinan. Pusat Kesejahteraan Insan & Komuniti, Fakulti Pengajian Islam Universiti Kebangsaan Malaysia.
- [18]. Mohd Zairul Ridzuan. (2019). Negeri Sembilan's Orang Asli Community's Acceptance of Bi Al-Hal's Dakwah of the Orang Asli Community Mobilizer (PMOA). *Master's Thesis*. Faculty of Islamic Studies. The National University of Malaysia.
- [19]. Muhammad Faisal Ashaari & Nabil Ahmad. (2020). Elements in the Content of the Training and Guidance Program for Preachers. *Bitara International Journal of Civilizational Studies and Human Sciences*. Vol (3)2: 161-172.
- [20]. Noraini Junoh, Ahmad Murshidi Mustapha, Mohd Nazri Mat Zin, Affendi Ismail, Zanirah Mustafa@Busu & Wan Zurina Nik Abdul Majid.(2022). *Development of Indigenous Beliefs in Malaysia: Issues and Challenges*. Proceedings Science, Ethics & Civilization. Academy of Contemporary Islamic Studies, MARA University of Technology. Vol 1:96-102.
- [21]. Nur Damia Husna Nor Sad. (2016). Communicating the Preacher's Language of the Orang Asli Community. *Master's Dissertation in Islamic Studies*, Faculty of Islamic Studies, The National University of Malaysia.
- [22]. Nur Uswah Ahmad Fauzi. (2018). Persuasion in Dakwah Communication Against the Orang Asli Community in Selangor. *Master's Dissertation of Islamic Studies*, UKM
- [23]. Nurul Izzah binti Che Zaidi & Razaleigh Muhamat @ Kawangit. (2020). The Preacher's Personality in Treating the Non-Muslim Community. *Al-Hikmah* 12(1) 2020: 19-36.
- [24]. Rohani Arbaa, Hazri Jamil & Nordin Abd Razak. (2010). Teacher-Student Relationships and Their Relationship to Student Learning Commitment: Do Quality Teachers Produce Learning Differences between Student Genders? *Malaysian Journal of Education* 35(2): 61-69.

- [25]. Siti Nor Haliza, Nurul Asmida, Norakmal & Khairah. (2021). *Missionary Approach to New Brothers in Malaysia: A Highlight*. Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA Foundation Center, Dengkil Campus, Selangor.
- [26]. Syed Abdurahman Syed Hussin. (2010). Evangelism to the Orang Asli in Malaysia: Problems and Obstacles. *Usuluddin Journal*. September: 155-179.
- [27]. Zaydan, `Abd Karim. (1993). *Usul al-Da`wah*. 3rd printing. Beirut: Mu'assasah al-Risalah.
- [28]. Zaydan, 'Abd al-Karim. (1976). *Usul al-Da'wah al-Manar*.
- [29]. Zulkefli Aini, Abd Ghafar Don, Ahmad Irdha Mokhtar, Nur Damia Husna Nor Sad, Nur Uswah Ahmad Fauzi. (2018). *Preaching to the Indigenous People and the Preacher's Approach to Language Communication*. Proceedings the International Seminar on Dakwah, Local Wisdom and Transnational Islam 27-30 April. Organized by Antasari State Islamic University of South Kalimantan Indonesia at Hotel Barito Aria Banjar Masin.
- [30]. Zulkefli Aini. (2020). Practicing preacher communication skills with the Orang Asli community in Malaysia. *BITARA International Journal of Civilizational Studies and Human Sciences*. 2020. Vol.3 (4):61-87.