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**Muslim Preacher's Persuasive Strategy in *Da'wah* Communication to Indigenous People (Orang Asli) in Selangor**

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**ABSTRACT**

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*The process of communication in delivering da'wah messages among the community of indigenous people (Orang Asli) demands da'wah efforts to guide positive changes towards the practice and appreciation of Islamic teachings. Therefore, this article is to identify muslim preacher's persuasive strategy in da'wah communication to the community of indigenous people in Selangor. By using the theory developed by Achmad Mubarak who discussed persuasive communication from Islamic Da'wah perspective, the study is in fact a qualitative study with a case study design. Data collection was through semi-structured interviews. Some of seven research participants who were purposely selected comprising the Community Development Officers of Indigenous People or Penggerak Masyarakat Orang Asli (PMOA) and the Revert Preacher Panelist or Panel Dakwah Mualaf (PDM), two representatives from the Association of Welfare and Management Muslim Orang Asli Selangor or Persatuan Kebajikan dan Pengurusan Islam Orang Asli Selangor (PKPI) and al-Khalifah Foundation (Yayasan al-Khalifah) that has involved with preaching the indigenous people community. The data from interviews were analysed using thematic method which included the procedure of making transcription and reduction. The study found that the persuasive strategy of preachers in da'wah communications that took place involved the authority of preachers through the appointment and cooperation with*

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*Islamic institutions, the credibility of preachers namely knowledge, intentional preaching, spiritual practices and noble character and the application of indigenous people community changes that consisted of cognitive, behavioral and emotional aspects. Hence, the proponent approach as a strategy in da<sup>ʿ</sup>wah communication of the indigenous people community can shape the thinking, appreciation and practice of the Islamic teachings willingly. The study, therefore may have implications for the government agencies such as the Department of Islamic Development Malaysia, State Islamic Religious Council and non-governmental organizations as an effort to enhance the effectiveness of da<sup>ʿ</sup>wah movement among indigenous people community.*

**Keyword:** Persuasive, Communication, Indigenous People, Da<sup>ʿ</sup>wah, Preacher

## **INTRODUCTION**

An official report of the Department of Orang Asli Development in 2014 indicates the Orang Asli community in Selangor is a total of 19761 people. From that particular figure, there are 5465 people or 27.6% had converted to Islam (JAKIM 2015). These data actually indicate that the quantity of Islamic conversation among the Orang Asli community is still low. Consequently, it needs to be improved by promoting some activities and enhancing some skills related to that particular community. This statement is supported by the findings of Ramle (2015) which shows that the quality of knowledge and appreciation of Islam as well as its affiliation among Muslims of the Orang Asli are also on the minimum level either in the field of *aqidah* (Islamic faith) or *syari<sup>ʿ</sup>ah* (the muslim code of religious law). The findings are also consistent with the view of Abdul Ghafar Don (2014) which concluded that the Orang Asli had a minimum level of awareness toward their practice and appreciation of Islam. These aspects in fact include their ability to perform the duties of the fundamentals of Islam such as prayer (*solat*) and fasting (*sawm*). From that valuable situation, the muslim preacher should take an opportunity to improve the Orang Asli commitment to the teachings of Islam. According to Zulkefli et. al., (2018), one of the aspects that can be taken seriously is to focus on how to improve the communication skills among the preachers. They should be exposed some aspects of communication skills such as the ability to communicate with others by sharing some ideas clearly as well as effectively and with confidence either in writing or oral speech.

Based on the idea of Samsudin A. Rahim (1993), an effective communication skill in the process of delivering a message to the target group which influence to the behaviour of recipient is an accordance with the

communication function in term of persuasion. Therefore, this article will focus on muslim preacher's persuasive strategy in *Da'wah* communication to the Orang Asli in Selangor. In fact it is an effort to improve the quality of Islamization among the Orang Asli community.

### **AN OVERVIEW ABOUT PERSUASIVE COMMUNICATION**

Khairiah (2016) argues that in many western perspective of communication theory and process, the conceptual framework of dialogue are more emphasized compared to persuasion. This is because that particular perspective regards persuasion as monologue communication which is unideal form of communication, is viewed negatively to propaganda, considered unethical since truth is not essential.

According to Stiff and Mongeau (2016) persuasive communication represents any message that is intended to shape, reinforce, or change the responses of another, or others Trenholm (1989) states that persuasion is a process that occurs when a person speech that can influence values, beliefs and attitudes of the listeners. Hovland, Janis & Kelley (1953) defines persuasive in the context of the function of communication as a verbal expression that is normally done with the aim to change the behavior of others. Meanwhile Smith (1982) attributed the meaning of persuasion with the psychology area that is used as a symbol to influence the internal aspects of a person's cognitive and awareness voluntarily after receiving a good message.

Aristotal (2014) states that there are three characteristics of personality in persuasive communication i.e personality of speaker as well as an appeal to ethics (ethos), an appeal to emotions of listeners (pathos) and an appeal to intellectual or rational (logos). The study of Petty and Brinol (2009) found that people who do persuasive speech lead to the acceptance of another messages to be delivered effectively. This involves the credibility and authority of persuasion such as expertise, understanding, honesty, attractiveness and status. Bettinghaus (1980) describes the effectiveness of persuasive communication depends on the level of compliance of individuals to change behavior as desired. The difference in terms of background such as age, gender, level of thinking and also career should be considered before making persuasion. In addition, the similarity between the presenter and the audience, the messages conveyed variations, styles of messages, and diversity of the medium used indirectly affect changes in attitudes, emotions and behavior of individuals.

The use of persuasive communication medium are in all of its forms such as interpersonal communication whether in verbal or non-verbal communication and mass communication such as the internet, television, radio, newspapers and etc. However, this study focuses more on the interpersonal communication in order to gain confidence in the clarity of a message delivered directly. Accordingly, the mastery of communication skills and understanding of the psychology of persuasion are very important to generate the effectiveness of the

response of listeners after delivering a message (Zulkefli dan S.Salahuddin 2016). According to Aristotle (2014), strategy of persuasion involves reasonable argument through the character and quality of one's self and to understand the emotional persuasion target causing a sense of fun and excitement. Khairiah (2016) also explains that persuasive communication emphasizes honesty, truth and authenticity of a message.

In the context of the Islamic *da'wah*, the preachers should have a strategy to make a persuasive method especially in terms of good personality, appropriate message to be conveyed and suitable performance in accordance with the psychological of receiver as well as target group of *da'wah*. According to Achmad Mubarak (1999), the religious aspect of persuasion in communication associated with the field of psychology. This is because when the Muslim preachers start to communicate to the target group, they will receive a message by thinking about the truth of the message, and eventually may give positive feedback on the message and practice it voluntarily. In other words, the interaction between preachers and receivers are more practical and mutually influence trends, concerns, interests, feelings and desire to practice Islam without any coercion (Arifin 1977).

There are some elements of persuasion in the Holy Quran through the word *Qaul* which are paired with another word to express the differences of context and objectives (Achmad Mubarak 1999). For example, the word of *qaulan layyinā* (words that are gentle) applied to the tyrant (al-Quran, Chapter/Surah Taha: 43-44), *qaulan balīghā* (words that touch the soul) used to man a hypocrite (al-Quran, Chapter/Surah al-Nisa': 63 ), *qaulan maisūra* (words that easily understood) be used to the oppressed and marginalized people (al-Quran, Chapter/Surah al-Isra': 28), *qaulan Karīm* (word of honor) applies to parents and senior citizens (al-Quran, Chapter/Surah al-Isra': 23) and *qaulan sadīdā* (words correctly) applied to the public and layman (al-Quran, Chapter/Surah al-Ahzab: 69-70).

## **METHODOLOGY**

This study is a qualitative research with a case study design. The study area chosen by the researchers is in Selangor which is located on the west coast of Peninsular Malaysia under the category of suburbs area that have more advanced facilities and equipment compared to other states in Malaysia (Aisyah Jami'an 2013). There are seven districts that have indigenous people settlement in Selangor such as Hulu Langat, Sepang, Hulu Selangor, Kuala Langat, Klang, Gombak and Petaling. The study involved nine research participants who were selected purposively, i.e four people of Orang Asli Community Development Officers (PMOA) registered under the Department of Islamic Development Malaysia (JAKIM), 3 Revert Preacher Panelist (PDM) registered under the Selangor Islamic Religious Council (MAIS) and 2 representatives from non-governmental organizations (NGOs), namely the Association of Welfare and

Management Muslim Orang Asli Selangor (PKPI) and Yayasan al-Khalifah (YAK). Brief background of research participants is indicated as Table 1. Their selection is based on their experience of more than ten years involving actively in the Islamic *da'wah* among indigenous people. The data was collected through in-depth interviews with the study participants by using semi-structured interviews. The construction of instrument of interview questions are based on the objectives defined in reliance specific literature review. The questions were formed based on certain themes that are in accordance with objectives of the study. The validity and reliability of interview questions are based on the verification and valuation carried out by three academicians from Universiti Kebangsaan Malaysia (UKM) and Universiti Sains Islam Malaysia (USIM) with expertise in the field of *da'wah* to indigenous people and communication from Islamic perspective. The data collected was confirmed by the study participants through assessment calculations of degree of Cohen Kappa's technique. The researchers analyzed data collection manually by reading of the transcript repeatedly, making signs and underlining the words, ideas and meanings that make up the theme and pattern of findings. The researchers created a descriptive interpretation of data analysis of interview process for reporting findings supported by the excerpt from the transcript of the interview subjects.

Table 1 Research Participatns

Code	Sex	Position
PK 1	Male	Member of PMOA
PK 2	Male	Member of PMOA
PK 3	Female	Member of PMOA
PK 4	Male	Member of PMOA
PK 5	Female	Member of PDM
PK 6	Female	Member of PDM
PK 7	Female	Member of PDM
PK 8	Male	Deputy Chairman of PKPI
PK 9	Male	Chairman of YAK

## FINDINGS

There are three persuasive strategies used by Muslim preachers when communicating to indigenous people community in the process of Islamic *da'wah*, two of which that affect them as a messenger and one involves indigenous people as a receiver. The preacher's strategy as a messenger is in term of his authority and credibility. Meanwhile, indigenous people strategy is related to some changes that occur within themselves.

## **1. Muslim Preachers Authority**

Muslim preachers use their authority from the authorities relating to Islamic affairs as JAKIM and MAIS and support from the Department of Orang Asli Development (JAKOA) to implement religious programs. Through such programs, they can communicate effectively to assist indigenous people community in embracing the religious life, especially those who are Muslims. Furthermore their appreciation of Islam as stated by Ramlee (2015) is located at the medium level because they are still bound by their ancestral beliefs and perceptions about the practice of Islamic ritual.

As noted by PK1, PK3, PK7 and PK9 that the authority has a relationship with indigenous people's confidence in them as Muslim preachers who are assigned roles and responsibilities to guide them for better life. In addition, indigenous people recognize their arrival because they involve government agencies and private sectors in improving knowledge and skills for their life. By this way, they can avoid any doubt in any missionary programs implemented by Muslim preachers.

According to PK 9 that the authority of the Muslim preachers linked to the skills of knowing rules, disclosure and exercise of preaching in order to understand the customs and taboos related to indigenous people. It also refers to them who have authority in term of knowing and respecting the protocol and bureaucracy before and during preaching to the indigenous people. If that particular aspects are ignored, it will invite negative perception mainly from the village leader known as Tok Batin.

The study of Ahmad Redzuwan (2008) found that those who want to deal with indigenous people easily have to understand the hierarchy in the structure of their society such as Tok Batin and Tok Jenang, as well as to identify tasks and role of each of them and make it easier to do certain planning and implementing community programs. Therefore, Muslim preachers who gained trust among indigenous people should have the authority to find out about the social system within the community as they also have to gain the trust of the authority in the system.

This is because, according to PK 7, those who approach an influential person such as Tok Batin and Chairman of the Village Development and Security Committee (JKKK) by using interpersonal communication can easily influence them to accept the arrival of the Muslim preachers and interact with the villagers. This finding is consistent with the view of Bettinghaus (1980) who said the audience will be strongly affected when they saw a presenter who approach them directly has the power, status or influence to convey them. However, the process side by side with individuals that require preachers do it as often as possible to get to know them more closely even though they knew the intention of the preachers who want to preach to them.

## **2. Muslim Preachers Credibility**

Muslim preachers make credibility as their persuasive strategy of preaching Islamic message in the communication process with indigenous people. Credibility in the study, according to PK9, is referred to a preacher who has knowledge, clear goal in preaching, excellent spiritual practices and good manners.

### **2.1 Knowledgable Muslim Preachers**

In order to be a knowledgeable person, the study found that preachers need to seek and increase their knowledge through attending formal classes, reading scientific books, participating in a study circle led by somebody who has an authority in Islamic knowledge and attending courses organized by various parties. By this way, according to PK 2, PK 3, PK 4, PK 5, PK 6, PK 7 and PK 8, they can answer the questions about Islam asked by indigenous people. Besides that, according to PK 8, seeking for knowledge is not confined to revealed knowledge only, but it accounts for the human sciences such as politics and history. This is useful to be applied when they are capable to choose suitable materials for preaching a message of *da'wah* to indigenous people and to be used as an argument when talking with them. In the same time, the credibility of the mastery of knowledge by Muslim preachers also expressed confidence in indigenous people who wanted a solution for their daily problems. This is a consistent with the view of Zaydan (1976) which states that the Muslim preachers have to have deep understanding of integrated knowledge not only be beneficial to themselves, but they are capable to teach others. According to PK4 and PK9, through a small study circle conducted within the Muslim preachers groups, preachers can develop strategies to enhance the understanding of revealed knowledge as well human sciences, Islamic quality of indigenous communities and appreciation of the work of *da'wah*. From PK1 of view, the study found that through the courses conducted by JAKIM, for example, they were exposed to communication skills including language competency as well as comparative religions understanding so that they have credibility in conveying the message to indigenous people. This approach coincides with the study of Ab. Aziz and Ahmad Redzuwan (2006) that found such a course of training is focused more on Muslim preachers work and their movement that is able to enhance their expertise and skills to be more proactive and confident in dealing with people.

### **2.2 A clear goal in preaching**

According to Gass and Seiter (2011) goal of communication is an important element in persuasion because the process of communication does not happen spontaneously. It involves a conscious effort to influence the thoughts or actions of others to the message. Therefore, according to PK 5, PK 6 and PK 8 as Muslim preachers they have to set the intention in their heart that the work of *da'wah* for indigenous people is actually to set a reflection within themselves, to strengthen

their confidence to the Almighty God and to guide them in order to have clear goals in life so that they can build a civilization in the society through the practice of religion. In order to achieve that particular goal, according to PK4, Muslim preachers need to have sincere and admirable qualities such as self-sacrifice and refrain from unethical attitude such as easily discouraged, always looking for the mistakes of others and ignoring the human condition. This situation coincides with the views of Borg (2010) which states that there are two qualities that exist in individuals who do persuasive communication i.e empathy and honesty. Both will contribute positive communication effects in the long run. On the other side, according to PK 9 that there are a number of Muslim preachers who had come to indigenous people who did not intend to preach them in accordance with the Islamic teaching. They otherwise intended to gain personal interests and take advantage of them, such as for herbs like *tongkat ali* or intended to threaten them in a rough manner forcing indigenous people to embrace Islam.

### 2.3 A consistency of worship

The credibility of the preachers in religious affairs to be an example for indigenous people to the Orang Asli, including the spiritual aspect. Thus, in the study of Mohd Zain, Ashraf and Mohd Rafi (2015) found that spiritual practice can influence motivation, self-confidence and resilience of individuals in addition to adhere to the principle of moral, productivity and responsibility to achieve success in their respective fields. The study found that PK 1, PK 5 and PK 8 associate spirituality with emotional control and confidence in The Almighty God. Not only that, the emotional aspect of the preacher will impact the response of indigenous people. In addition, PK 9 explains that spiritual consciousness through the understanding of the concept of trials in Islam and its objective, determined by The Almighty God, makes preachers more gritty and do not give up easily. As a human being, Muslim preachers should understand that trials were revealed to them is actually to correct their mistakes and be a lesson so that they do not repeat it for the same deed. Furthermore, the appreciation of the measures facing a trial can improve the confidence of the preachers. This situation coincides with the study of Jamilah and Engku Ahmad Zaki (2014) that found some Muslim preachers of indigenous peoples do not have enough the firmness of muslim identity through the practice of prayer and spiritual strength to live together with them who still cling to the customs of their ancestors. In fact, some of them are easily influenced by some indigenous people until they are almost crazy.

### 2.4 Ethical Attitude

According to Zaydan (1976) Muslim preachers have to behave according to the teachings of Islam. Similarly, in the context of preaching to indigenous peoples, the findings of study of Ab. Aziz and Ahmad Redzuwan (2006) proved that negative behavior among some Muslim preachers such as mortgage defaults,

disrupt aboriginal girls and stealing is contrary to Islamic morals that may affect indigenous people beliefs in universal aspect of morality and give negative impact on their faith. The study found that the aspect of morality and preachers are inseparable because the primer is the main characteristics of credibility that contribute effectiveness of persuasive communication. According to PK 2, PK 3, PK 4 and PK 7, Muslim preachers who have patience and trust in themselves while doing missionary to indigenous people known as moral preachers. This is because they interact with people who have different background in term of beliefs, customs, culture and language. Meanwhile PK 4 argued that Muslim preachers of indigenous people have to fight with negative feelings such as easy to despair, anger and impatience when dealing and communicating with them. On the other development, PK9 took the view that morality is essential to build good relationships with indigenous peoples communities by being indifferent about the welfare and hardship so that preachers feel for their distress. Through this attitude, they may avoid a state of selfishness. At the same time, this will create a sense of togetherness in the activities and programs with indigenous people. It can also foster a caring in nature and affection to them, especially to guide them towards goodness. However, there are some preachers who do not trust when interacting with indigenous people.

According to PK5, there are complaints from some indigenous peoples who claim that there are some preachers who are not transparent in managing their allowances during attending class of religious teaching. These actions will ultimately affect public confidence as well as their motivation to continue to learn the teachings of Islam. Therefore, the preachers who have honesty, patience, love and caring show highly moral credibility in implementing persuasive communication. According to Azlina (2015), the persuasive communication process requires patience and degree of flexibility when negotiating with people who want to be persuaded. Thus, highlighting the noble behavior of preachers will enable to make the target receive positive feedback and can prevent the target from a defensive action (Abdullah Hassan 2007).

### **3. Changes application**

According to Kruger (2016) there are some psychologists who studied changes of human behavior through three components i.e cognitive, emotional and behavioral. Changes in one of these components will affect changes to other components. They argued that by changes in the way of thinking will affect human feelings and behavior. By identifying cognitive changes that make up the application of knowledge, stimulate emotion and encourage certain behavior, preachers can determine type of message to be conveyed to the target group.

#### **3.1 Cognitive application form knowledge**

Cognitive is one of inner dimension of human being that make up the trust and confidence of individuals resulting from the restructuring of knowledge whether existing knowledge or new knowledge. It is adjusted according to an approach

that ultimately affect change in behavior of individuals. Cognitive within the context of this study emphasize developing Islamic science among indigenous people communities to enhance their potential of the worldly life and the hereafter, so as to understand the concept of oneness of God and attain piety to Him (Razaleigh Muhamat 2014). The study found that efforts to influence change of indigenous people cognitive need the creativity of preachers when they begin to communicate with them by emphasizing more on the appropriateness of the level of public awareness, especially among children of indigenous people. It is a benchmark of changes desired by the preachers to always take the opportunity and skills to turn off for rational argument. Making a comparison with storytelling that have a positive value and increase their confidence, thus contributing to the effectiveness of the message delivered. Furthermore, they used certain approach to change the cognitive of indigenous people by utilizing logical argument, copying notes, storytelling and identify the group.

According to PK 3, PK 5, PK 6, PK 7 and 8 PK, by using a logical argument, storytelling, visual and repetition method can stimulate indigenous people thinking in order to understand the messages conveyed by Muslim preachers. The use of a logical argument requires the preachers to consider two things, namely the clarity of the message delivered and the ability of indigenous people to understand the message by giving examples of something that closely related to their daily lives such as trees, rivers and rocks. This finding is consistent with the findings of the study of Mohd Rasdi and Aminuddin (2009) in the context of adult learning among indigenous people that the implementation of learning systems should be focused on examples of objects realized around them like animals being hunted, the tree is known and the activity aided by teaching aids such as leaves, color pencil, kitchen utensils and graphic images such as a plane or train. Those examples refer to the information and real experience of indigenous people which lead to their interest to learn more about the message. It shows that the lives of indigenous people can't be separated by culture and environment that are related to their learning motivation (Wan Afizi, Shaharuddin & Noraziah 2014; Abdull Sukor et al. 2011). Based on the study of Mazzlida, Salbiah and Ruhizan (2016) in the context of indigenous people who have a variety of cultural and social environment background, the acceptance of learning should be combined with elements of spirituality in order to learn more balanced and comprehensive knowledge. According to PK 2, in order to evaluate the understanding of Islamic converts among indigenous people by providing them a number of questions related to what they had learned. The evaluations are given on their ability to answer the question. If they do not answer the questions properly, the preachers will repeat it by focusing on topics that are still not understood. Furthermore, repetition method of learning that has been applied for several times make learning process among the Islamic converts of the indigenous people on a topic takes a long time. This item shows the learning technique

among indigenous people Muslim converts are not the same with other converts of other race where the previous are easier than the primer. .

In addition, the study of Rasdi and Mohd Aminuddin (2009) found that the session of learning and teaching for indigenous people adults who are not accompanied by continuous consolidation activities will make them bored in class. In addition, PK 5 and PK 6 used the method of storytelling in the classroom as a teaching strategy of Islamic basic general knowledge such as story of the Prophets. This method usually is integrated with positive value added which benefit to indigenous people in order to gain their confidence in learning and encourage them to move towards the betterment of life. On the other hand, PK 4 and PK 8 said that they used a method of identifying target groups that have the positive potential by analyzing their background in terms of age, education and culture. Consequently, they are able to be accepted by indigenous people and more focused on their teaching. Therefore, they may influence other groups of indigenous people to join a class. This is because, according to PK 8, the majority of indigenous people students do not have critical thinking. They just follow what is being taught.

### 3.2 Emotion stimulation

There are various factors to achieve the mission of Islamic *da'wah*, including delivering of a message that can touch individual feelings such as anger, fear, happiness, sadness, disgust, etc (Ab. Aziz 2001). The presence of Muslim preachers has received positive feedback from indigenous people so that they understand the message delivered and voluntarily take action when requested. The act that involves sense of humanity, looking for similarities and giving reward will make the preachers be respected and loved. Otherwise, they will run away from the preachers. According to PK 1, PK 2, PK 3, PK 4, PK 5 and PK 7, Muslim preachers should communicate with indigenous people community in a wisdom way especially when admonish mistakes made by them especially in a classroom when dealing with lawful and prohibited in Islamic laws. Furthermore, as ethical preachers who have knowledge about teachings of Islam need to think twice about their actions and speech in order to contribute to positive perception of indigenous people community especially those who are non-Muslim. They are not encouraged to act in some ways that result in harm to them. This is because they are known as very sensitive persons who are sensitive but difficult to be persuaded. Therefore, rather than using harsh language, the Muslim preachers adressed soft remark in order to admonish indirectly mistakes made by indigenous people. This is based on the experience of PK 1 who usually used figurative language that has elements of humor to remind them what was taught before as well as to educate them.

The findings of the study of Nor Damia (2017) showed that among the characteristics of language in *da'wah* communication used by Muslim preachers are politeness in nature and gentle along with positive elements of human

behavior such as motivation, humor and praise. Some phrases such as 'you are so smart', 'you can do it' and 'you are very clever' are the preferred expression. Those words are likely the recognition to a task that has been done well by indigenous people. At the same time, it may stimulate confidence and a positive attitude towards their ability (Mohd Rasdi & Aminuddin 2009).

### 3.3 Encourage behaviour

According to the study of Razaleigh Mohd, Abdul Ghafar and Anuar Puteh (2013), indigenous people Muslim converts faced a dilemma in the social aspects after conversion. This can contribute to behavior change among them to practice the teachings of Islam. They perceived that to embrace Islam they have to ignore their original identity as aboriginal people and become Malay in practice. Although the study proves that there is a perception that one of the stereotyping of someone among indigenous peoples embracing Islam is becoming Malay, the interaction between them with Malays does not exist. Therefore, in order to cope to new environment in Islamic way of life, indigenous people Muslim converts still have dilemma to practice Islam completely such as performing prayer, fasting and abandoning the consumption of liquor. The study found the PK 2, PK 3, PK 6 and PK 7 say that indigenous people have sense of bashfulness and humility which become the major challenge for the Muslim preachers to teach them and ensure their understanding of the subjects taught in religious class. The way they practice Islam such as performing prayer, taking ablution before prayer and wearing hijab just because they think that they have to attend a religious class and at the same time because of being shameful with their non-Muslim neighbors.

According to PK 7, he faced a problem when asking for indigenous people Muslim converts to come to his house and meet him personally if they have any question to reduce the embarrassment during learning process in classroom. The question that was asked regularly is about prayer in respect of which even they have long embraced Islam but some of them remain forgotten. Explanation given by the Muslim preachers personally open more opportunity to them asking any question related to religious affairs instead of asking the same questions during the learning process in classroom. Beside that PK 1, PK 4 and PK 5 say that any change in human behavior will occur when individual has a consciousness to change, for example wearing hijab for women Muslim and performing the Friday prayer for men. However, this process occurs gradually on a small scale and takes a long time. Through the advice and counsel of a good preacher can encourage acceptance of the messages conveyed in order to be the norm in this society. On the other hand, the study of Mazzlida, Salbiah and Ruhizan (2016) found that integrated elements of spiritual practice and cultural with social environment of the indigenous people Muslim converts is to stimulate the transformation of society in order to learn comprehensive knowledge. Thus, in the self-affirmation of their spirituality can educate them to practice Islam in a right way. In addition, PK 9 stated that the suitable approach to understand the negative behavior of

indigenous people should be identified by every Muslim preacher in order to avoid frustrated in implementing the work of *da'wah*. He added that some of indigenous people do not have the nature of the ungrateful and unappreciative of others. Thus, according to him the preachers should not be discouraged by these behavior. They should take it as a way to develop a sense of sincerity for *da'wah* without expecting any reward from others.

## **CONCLUSION**

Muslim preachers are individuals who play an important role in the process of calling to all that is good, enjoining what is right and forbidding evil. They should behave ethically with regard to what they convey a message that portray the image of Islam. Similarly, when they organize activities related to the indigenous people, they have to take the consideration that the purpose of *da'wah* should become a reality. Therefore, the task of preaching requires communication skills as well as a planned and structured approach in order to realize the goal of *da'wah*. Not only that, they should prepare themselves to seek and master in various knowledge in order to instill confidence in preaching the teachings of Islam. Therefore, they require many skills such as communication and psychology that should give a positive impact on *da'wah* goals. In fact, with their communication skills as one of the strategies of *da'wah*, the process of delivering message is easily understood and practiced by the target group willingly without coercion.

In the context of preaching to the indigenous people, the preachers have to deal with this target group since they come from different backgrounds, beliefs and educational level. This situation shows that their focus is on methodology of delivery and technique of *da'wah* performance require an effective strategic planning. Consequently, persuasion in communication skills can influence the target group of *da'wah* that affects the implementation of the teachings of Islam by his own volition without being forced.

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