
CONDUCTING FIELDWORK STUDY IN THE SEMAI COMMUNITY: EXPERIENCES AND CHALLENGES

Hamimah Hamzah

Assistant Professor,
International Islamic University Malaysia
hamimah@iiu.edu.my

ABSTRACT: This article will view experiences and challenges gained by the writer while conducting fieldwork study in completion her doctoral thesis at the International Islamic University Malaysia (IIUM). Conducting fieldwork study for the first time and having no skill in undertaking the study has turned the writer's life into nightmare. Indeed, this is true when the writer's application to conduct fieldwork research at Sg. Asap resettlement area in Belaga, Sarawak was turned down by the State Government of Sarawak without any valid reason. As a result, the writer almost gives up in continuing her study. Fortunately, after two years of study and with the supervisor encouragement and support she managed to change her research topic. This illustrated that conducting fieldwork study was challenges and burdensome task. To be succeeding in doing the fieldwork study, it is inadequate for a student to only be learned in the subject matter of the research. The student however, must have proper strategies and flexible plan and be prepared physically, mentally and financially while conducting the fieldwork study. As such, this article will address issues on preparing for the fieldwork, challenges on the field and the aftermath of the fieldwork.

KEYWORDS: Orang Asli, fieldwork, participant observation, qualitative methods, challenges.

1.0 INTRODUCTION

Basically, fieldwork means work done by researchers to gain practical experience and knowledge through firsthand information. It has been considered, for nearly seven decades, to be the distinctive method of social and anthropology. The discipline has been concerned primarily with the study of indigenous peoples and peasant.¹ Fieldwork however, has travelled far since Malinowski did his fieldwork in the Trobriand Islands, both with regard to the methods and techniques used, and the kind of communities and problems studied.²

¹ M.N. Srinivas *et. al.*, *The Fieldworker and the Field: Problems and Challenges in Sociological Investigation*, Oxford University Press: New Delhi, 1979 at p. 1.

² The most famous of early intensive fieldwork studies was carried out between 1915-1918 by Bronislaw Malinowski in Trobriand Islands where he observed among others, the rule of reciprocity and custom among the peoples of Trobriand Islands. For further reading, see; Bronislaw Malinowski, *Crime and Custom in Savage Society*, K. Paul, Trench, Trubner & Co. Ltd.: London, 1926.

As times flies, the goal of fieldwork was no longer to establish and list traditional customs. The researchers began to record activities carried out by the community under investigation. As such, to get this sort of material, it was insufficient to interview local authority figures or reading official documents or books. Therefore, the researchers had to observe the people in action, to listen to what they said to each other and to participate in their daily activities.

This research method is known as participant observation. In this method, the researchers observe what is going on around them and try to participate as much as possible of the daily life of the community under investigation. In many ways, doing fieldwork is like leading two lives. In the participant part, the researchers try to develop an insider's view of the daily habits and customary activities of the community under investigation.

At the same time, the researchers try to keep a certain mental distance and take notes of everything. This is the observation part. For example, if the researchers attended a meeting, the researchers interested not only in what the informants said at the meeting, but who is there, what the gender make-up of the group is, ages, attitudes and interactions between the different people and the list goes on. At the end of the day, whenever the researchers have a spare moment, they write it all down.

Therefore, the researchers must dig extra depth of knowledge to understand the meanings that people attribute to things or the effect of the state law on them. However, such depth knowledge obviously takes a long time.³ However, to gather and collect information through conversation and observation is slow. Additionally, the presence of researchers affects the community they are living in. They are after all are considered as outsiders. As such, they have to spend months to create good rapport with the people. Hopefully, at the end of the day, they can be trusted or the people feel comfortable enough to talk freely about sensitive issues.

2.0 THE SARAWAK BITTER EXPERIENCE

The first task that the writer has to undertake in order to conduct the fieldwork study was to get written permission from the Director of the State Planning Unit of the Sarawak Chief Minister

³ There are no real hard and fast rules for how long researchers should conduct their fieldwork study. The time spend on conducted by some of the foreign researchers on Orang Asli are as follows; Robert Dentan carried out fieldwork study among the *Semai* communities in Perak and Pahang for fourteen months, Geoffrey Benjamin lived among the *Temiar* for eighteen months to complete his thesis. While Clayton Robarchek who studied on *Semai* culture conducted fieldwork study for fourteen months in Pahang. Among the local researchers, Colin Nicholas stayed for a period six months in *Semai* settlement in Raub and Kuala Lipis, Pahang while A. G. Gomes conducted fieldwork at Lengap and Tapah region in Perak for twenty four months.

Department. ⁴Unfortunately, there was no reply from the Department after six months. As such, while waiting for the replied the writer has contacted the officer in charge to inquire the status of her application.

The respective officer advised the writer to change the title of the research topic because some of the departments disagreed with the proposed topic. Following his advice, the writer changed her research topic from "The development of Kayan Kenyah customary land tenure: A case study" to "Changes in culture and tradition: A case study of Kayan Kenyah community in Belaga."

In the letter the writer emphasized that the research is purely academic with the objective to observe the traditional patterns of Kayan Kenyah community that has been changing due to internal and external influences. Despite, the advised given by the respective officer, the writer's application was turned down by Director of the State Planning Unit in June 2006. However, with the encouragement of the writer's supervisor, the writer wrote an appeal letter to the Director of the State Planning Unit.⁵

In the appeal letter the writer mentioned that she acted upon the advised of the said officer to change the topic and make a fresh application. Consequently, the writer again has to change her research topic to "An analysis of disputes relating to land tenure ownership in Sarawak Native Courts." Although the writer proposed to change the research topic and recommendation letter from the Honorable Rector of the IIUM was attached, the appeal was rejected without any valid reason.

The lesson that the writer learned from this bitter experience is firstly, time is the essence of the research. In doing Ph.D. research the writer has to complete her study within three years. However, when the Director of the State Planning Unit rejected the writer's application to conduct fieldwork study in Sarawak, the writer has 'wasted' two years of her study period. Delayed in conducting the fieldwork study will affect the finding of the thesis. It is insufficient to be on the field to collect and gather data for a short period of time.⁶Furthermore, there are a lot of works to be done by the researcher after coming back from the fieldwork study. For example, the researchers need to analyze and filter the data in order to write the thesis.

⁴ The letter was sent to the Director of the State Planning Unit of the Sarawak Chief Minister Department on April 2005.

⁵ Professor Dr. Hunud Abia Kadouf is currently the Dean of AIKOL, IIUM.

⁶ It is advisable to conduct fieldwork study at least for the minimum period of six months.

Secondly, the need to have backup plan in case the initial plan failed. To reiterated, when the application to conduct the fieldwork study was rejected, the writer has to search for a new area for her study. As a result, the writer again has to change her research topic and the locality of her research.⁷

3.0 THE BACKUP PLAN

The writer's supervisor advised that she should proceed with the topic on the native customary land tenure but the area for fieldwork study should be changed. Responded to the advice the writer changed her thesis topic to 'Rights and Interests in land among the Orang Asli in Pahang: A case study.' Basically, the research explored the rules governing land rights and interests of Orang Asli.⁸

The research focuses on *Semai* communities in Kuala Lipis, Pahang. Two villages were selected for the fieldwork study. Firstly, Bertang village in Pos Betau that represents the government sponsored regroupment scheme. Secondly, Lenjang village in Pos Lenjang represents the 'traditional' village. In both villages the writer studied the *Semai* general ideas of land as property.

The main objectives of the study are firstly, to explain the *Semai* land rights and interests. Secondly, to examine the changes of the land rights and interests after the *Semai* joint the government sponsored regroupment scheme. Lastly, to study the process of negotiation, mediation and *bicara* (a formal assembly to resolve a dispute) in protecting the land rights in resolving land disputes.⁹

In order to achieve the objectives of the study, the writer's focuses on qualitative methods. This is because the reality of the social and institutional situation and the behaviour and perception of individual can be best understood through a qualitative approach. As mentioned above, one of the techniques employed by the writer was known as participant observation. On the one hand, the writer observed what was going around her. On the other hand, she tried to participate as much as possible in the daily life of the *Semai*. The writer participated in most of

⁷ The writer would like to express her gratitude to her supervisor for his encouragement and moral support to persuade and urge her to conduct the fieldwork study despite the disagreement of the colleagues at AIKOL.

⁸ Article 160 (2) of the Malaysian Federal Constitution defines the Orang Asli as an aborigine of the Malay Peninsula. Administratively the Orang Asli is categorized into three major ethnic groups, namely; *Negrilo, Senoi and Proto-Malay*. These major groups in turn are subdivided into eighteen official subgroups, namely; *Kensiu, Kintak, Jahai, Ianoh, Mendriq, Batek, Semai, Temiar, Jah Hut, Che Wong, Mah Meri, Semoq Beri, Temuan, Semelai, Jakun, Orang Kanaq, Orang Kuala and Orang Seletar*.

⁹ Hamimah Hamzah, *Rights and Interests in land Among the Orang Asli in Pahang*, Lambert Academic Publishing GmbH & Co. KG: Germany, 2012 at p. 8.

the village activities which allows her to observe personally the social and economic phenomena in the communities.

4.0 PREPARATION FOR THE FIELDWORK STUDY

Likewise in Sarawak, permission letter from the Orang Asli Affairs Department (JAKOA) is needed before the writer could conduct the fieldwork study in any of Orang Asli areas.¹⁰This is a prerequisite requirement for any researcher to conduct fieldwork study in Orang Asli territories. Contrary to the writer's Sarawak experience, within one week the JAKOA has reply positively to the writer's permission letter.

Once the permission letter was granted, the next step was to find funds to conduct the fieldwork. The writer is deeply grateful to the IIUM for awarded research grant of RM 12,000.00 to her for conducting the fieldwork study. Although, the writer's spend six months in *Semai* villages which were at the fringe and deep jungle this did not mean she did not spent money. In fact she had to spent more money while on the field for travelling expenses, foods, accommodation and hired assistant-cum-informants to facilitate the fieldwork study.¹¹ As such, a good financial management throughout the fieldwork period is pivotal.

In addition, the writer must take responsibility on determining the time she has to spend on the field. On this point, the writer's supervisor mentions that there is no fast and hard rule on this matter. However, one guiding criteria is the quantity of data needed to write up the thesis and the time needed to collect it.¹²Therefore, it is a necessity to find the balance between firstly, available funds. Secondly, data actual needed and lastly, time on the field. Without the balance a student may be ending up with a tough extension year and heaps of outdated data.¹³

Networking and pre-organizing field contacts are other important factors to be established. As much as possible, before going for fieldwork the writer had established her field contacts by contacting the relevant officers in JAKOA Headquarters. The latter had directed the writer to the field officers of JAKOA in charge in Pos Betau and Pos Lenjang. With the assistance of the field

¹⁰ The writer has to fulfill certain forms before permission is granted from the Department of Orang Asli Affairs in Malay language Jabatan Kemajuan Orang Asli (JAKOA). The forms can be accessed at "Procedure of making application for study/research," <<http://www.jakoa.gov.my/en/web/guest>> viewed on 25 May 2014.

¹¹ The writer hired assistant cum-informants at both Pos Betau and Pos Lenjang and paid RM 10.00 per day.

¹² Prof. Dr. Hunud Abia Kadouf, (personal communication 20 July 2007).

¹³ The pitfall experience by the writer was that she collected too much data which not most of it usable for the thesis. As a result, the writer has to extend one and a half years of her study period.

officers the writer managed to know the informants. The networking with them should be long in advance.¹⁴In the same tune, networking with people who are expert in the area, universities and research should be done in advance as well. This is important for a smooth and timely start and productive work, once on the field.

Researchers must be fit and healthy during the fieldwork period. As such, they should determine what the health requirement is. Failure to adhere with the requirement in some cases could lead the researcher to be hospitalization. To this effect, Toshihiro¹⁵ mentions that he had suffered illness with urethral calculus during his fieldwork study at Kampung Baning, Negeri Sembilan to the point that he could not continue his research at the locality. In the same vein, Gomes¹⁶ during his fieldwork study at Semai villages at Lengap and Tapah, Perak shared the same experience when he was hospitalization with Malaria. On the same note, Dentan¹⁷ who conducted his fieldwork study at Semai settlement in Pahang and Perak had spent four months in hospital recovering from various diseases acquired in the field.

Similarly, the writer shared the same experience during her pilot study at Pos Betau. The writer was suspected to succumb with Malaria.¹⁸ As such, the writer was advised by the IIUM clinic to take medicine (chloroquine) during her stayed at the Orang Asli villages. So it is important to take all the required medical precaution before researchers be on the field.

4.1 DURING THE FIELDWORK

To reiterate, the writer conducted fieldwork study in two Semai villages for six months (end of November 2007 until May 2008). During this period, the writer faced with a lot of challenges. Firstly, as regards to accommodation. The writer initially had made an arrangement with the JAKOA officer at Kuala Lipis branch to stay with adopted family during her fieldwork at Pos Betau. Nevertheless, on the arriving day the writer found out that officer was on leave for a month. To make thing worst, the adopted family could not accept me at that point of time as they were renovating the house to add another bedroom as the house has only one bedroom.

¹⁴ The writer wrote letters to the relevant officers in JAKOA Headquarters six months earlier before she left for her fieldwork study.

¹⁵ Nobuta Toshihiro, *Living on the Periphery: Development and Islamization among the Orang Asli in Malaysia*, Center for Orang Asli Concerns: Subang Jaya, 2009 at p.xix.

¹⁶ A. G. Gomes, *Looking for Money: Capitalism and Modernity in an Orang Asli village*, Center for Orang Asli Concerns: Subang Jaya, 2004 at xix.

¹⁷ R. K. Dentan, *Case study in cultural Anthropology: The Semai a Nonviolent People of Malaya*, Holt, Rinehart and Winston: New York, 1968 at p.4.

¹⁸ Malaria is transmitted by anopheline mosquitoes mainly found in the rainforest and forest fringes. It remains a life-threatening disease for many Orang Asli. Once symptoms develop, Malaria can kill in a few days from cerebral infection. Malaria infection was treated with chloroquine. For further reading, see; Adela Baer et. al., *The Health of Orang Asli Women in Orang Asli Women of Malaysia: Perceptions, Situations and Aspirations*, Center for Orang Asli concerns: Subang Jaya, 2006 at pp.109-130.

The writer had no choice but to go back home and waited for another two weeks (after the adopted family completed the house renovation) to be able to conduct the fieldwork study.

Secondly, related to transportation. The villages at Pos Lenjang were in the interior area of Kuala Lipis. The laterite road winds across hilly terrains and primary jungle. During raining season, this road becomes dangerous because some parts are steep and slippery. Therefore, the place could only be reached by using high-powered vehicles such as land rovers, lorries or trucks. Unfortunately, the writer did not have any transport for the fieldwork. As a result, she had difficulties in moving around to other villages in Pos Lenjang.

Likewise, in Pos Betau the writer had to walk under the hot sun or sometimes showered by rain in order to collect data. On the lucky days, the JAKOA field officers or the villagers would generously give a ride to the writer. However, on the unlucky days, the writer was chased by stray dogs. Interestingly, Hoe Ban Seng¹⁹ in conducting his fieldwork study with *Semelai* community at Tasik Bera shared the same hardship, he notes:

"During a dry period, one has to walk under the hot, bright sun sometimes for 10 to 15 minutes without any lunch, except eating jungle fruits and drinking the clear Tasek water. Life during the fieldwork was difficult but full of lively interests."

Thirdly, pertaining to language barrier. Although, most of the *Semai* could converse in Malay language but they prefer to communicate in their mother tongue language. As such, linguistic proficiency in their language can ease and speed up data collection and organization. However, to overcome this matter, the writer had engaged the educated and respected villagers as her assistants-cum-informants. They were retained during the duration of the fieldwork study because of two reasons.

The first is to authenticate and cross check information received by the writer during interviews and personal observation. The second they were engaged as a form of introductory pass to gain access into the villagers' households for interviews.²⁰In the same fashion, Toshihiro shared the same experience, where he notes that:

¹⁹ Hoe Ban Seng, *Semelai Communities at Tasek Bera: A Study of the Structure of an Orang Asli Society*, Center for Orang Asli Concerns: Subang Jaya, 2001 at p.5.

²⁰ *Ibid.*, n.11 at p.13.

"I began to acquire the unique language of the Orang Asli...through attending the village primary school...I gradually increased my local knowledge in bits and pieces. When I thought the villagers were used to my presence, I began an interview survey of households."²¹

Fourthly, unexpected circumstance or incident during the fieldwork study. The writer conducted pilot study at Kampung Simoi Baru for a month and stayed with her adopted family. However, the appearance of the writer reflected a religious teacher from the Pahang Islamic Department²². Thus, there was a rumor from villagers that the writer intended to convert the villagers to become Muslims.²³In order to gain the villagers confidence, the writer had to personally explain and convince each of the villagers the purpose of her research.

Additionally, the writer also faced dilemma to stay with her adopted family as the latter had family crisis. Initially, my adopted family consists of my adopted mother, grandmother and her grandson. However, a week after the writer stayed with the adopted family my adopted mother's daughter and her family came to stay with us. Unfortunately, my adopted mother was not in a good term with her son in law. This lead to frequent heated arguments between them. Since the writer was an outsider and refused to take side between them, so the best option was to change the location of her research. Likewise, Toshihiro in his study of *Temuan* community in Kampung Baniang, Negeri Sembilan faced the similar challenged.²⁴

Fifthly, At Pos Betau villages were provided with electricity and water supply. The National Energy Board²⁵ used generators to supply electricity to the villagers. However, during the writer's fieldwork study at Pos Betau electricity is only available from 7.00 p.m. until 7.00 a.m.²⁶Therefore, the writer could only utilize her laptop within these hours. Thus, at night the writer used to transfer her rough notes from the field diary and field notes to the computer.²⁷ This exercise must be

²¹ Ibid., n. 17 at p.xviii.

²² In Malay language it is known as *Jabatan Agama Islam Pahang* (JAIP). During the writer's fieldwork in Pos Betau, the Department of Islamic Development Malaysia (JAKIM) in collaboration with JAIP held three days programme from 14th April until 16th April 2008 for Muslims Semai in Pos Betau. The programme generally a talk given by the religious officers that touched upon the basic pillar of Islam.

²³ Islamization of the Orang Asli as one of the government policy to function as an instrument of integration and assimilation of the Orang Asli into the nation. For further reading, see;R. K. Dentan et. al., *Malaysia and the Original Peoples: A case study of the Impact of the Development on Indigenous Peoples*, Allyn and Bacon: Boston, 1997 at pp. 142-150 and Colin Nicholas, *The Orang Asli and the Contest for Resources: Indigenous Politics, Development and Identity in Peninsular Malaysia*, Center for Orang Asli Concerns: Subang Jaya, 2000 at pp. 98-102. Moreover, Islamic studies students at universities in Malaysia have discussed Islamic missionary activities and Islamic conversion among the Orang Asli for example, in undergraduate academic papers.

²⁴ Ibid., n.17 at p.xix. He was harassed by an Orang Asli youth during his stayed at Kampung Baniang and later had to change the location of his study to Kampung Durian Tawar.

²⁵ In Malay language it is known as *Tenaga Nasional Berhad*. (TNB).

²⁶ Since 2011 electricity is available twenty four hours at Pos Betau.

²⁷ As mentioned, basically the writer used two types of notes. There were on the spot (immediately

done on daily basis so that the analysis and writing process at the later stage will be manageable.

However, many social activities of the villagers at both Pos Betau and Pos Lenjang were held at night. For example, performance of *sewang* (traditional dance) and *bicara* session (a formal assembly to resolve a dispute). These activities normally started at late evening and ended up at early morning. After these activities definitely the writer was exhausted thus, transferring of rough notes to the computer can be only done the very next night (if there was no activity). Sometimes the transferring of the rough notes to computer can only be done after a week.

Lastly, pertaining to local life circle and activities. The writer used to make home visit in the afternoon. During this time, most of the men were working and she could only meet and becomes friends with most of the ladies in the villages. The writer also observed activities in the houses, neighbourhood and swidden. However, the writer only spent three months in Pos Betau and Pos Lenjang therefore; she did not observe the *Semai* activities for the whole agricultural circle. Academically speaking, to observe the latter was the crucial part of the fieldwork study. Moreover, during this period not many *bicara* sessions were organized.

As a result, on the topics of land use among the *Semai* communities and methods of protection of rights in land, she had to depend on information gathered from questionnaires, interviews and from encouraging discussion. However, while on the field the writer must not forget the limitation of time (time is short compared to what the writer has to do). As such, she has to collect or gather all the relevant data and information as much as possible during this limited time of period.

After the writer succeeded in gathered and collected all the significant data and information it was time for the writer to pack up her things and come back home. Nevertheless, back home another important task awaited to be done, namely; to filter and analyze the data and to write up the thesis. Accordingly, Rashid is correctly mentions that:

"The real analysis and the presentation of data, however, begin after the researcher leaves the field."²⁸

afterwards) notes. For instance, when the writer conducted interview or observing event, the writer jot down a few notes to serve a memory aids. However, if the writer chatting over dinner, it is usually considered not appropriate to pull out a notebook, so it has to wait. These notes are usually fairly short and semi-cryptic. Even if a tape-recorder was used, the writer still tends to take notes, for a number of reasons. The first is the possibility of a tape recorder malfunction, or other loss of data. The second is not everything shows up on the tape for example, what does the person look like or his or her physical expression.

²⁸ Abdul Rashid Moten, *A Guide to Research proposal and Report Writing*, Research Center

4.2 AFTERMATH OF THE FIELDWORK STUDY

On the field basically the writer gathered and collected all information and data related to her thesis. However, not all the information and data obtained from the field is significant for the writing up of the thesis. As such, the first task that the writer had to undertake is to filter the relevant information and data obtained from the fieldwork. Only these filter information and data will be used for the thesis. Therefore the writer had to tailor the thesis write up according with these information and data. Nevertheless, the unfiltered information and data should be kept by the writer for future usage.²⁹

Writing a sensible thesis requires hard and deep thinking, regular discussion with supervisor, extensive revision and a lot of patience. The writer needed to marshal 'filter' information and data and write them in a meaningful way. It means that the writer should be able to present ideas and arguments coherently that supported with 'filter' information and data.

As such, the ability to write well is not some magical competence bestowed on the rare and fortunate individual. As Isaac Bashevis Singer³⁰ writes:

"There are no miracles in writing. The only things that produce good writings are hard work."

To this effect, the writer vividly remembered the advised given by her supervisor that writing is a skill which, can be acquired by practicing to write number of words or number of pages daily. Furthermore, he added even a professor finds difficulty to write if the latter failed to put the writing exercise daily.³¹

Ability to write is insufficient tool for a Ph.D. student to complete the thesis. As mentioned above, another pertinent tool needed is the student's ability to analyze and conveying explanation of the 'filter' data and information to the readers. As such, it is impetus the thesis must have analysis chapters which, is the core of thesis. Accordingly, Rashid rightly emphasis that the analysis chapters is the heart of the whole thesis.³²These chapters are significant to contribute to the originality of the thesis. Importantly, these chapters also determined the success of the Ph. D. study.

5.0 CONCLUSION

International Islamic University Malaysia: Gombak, 1988 at p. 25.

²⁹ For example, the 'unfiltered' information and data could be used for writing articles and seminar papers after the writer had completed her Ph.D.

³⁰ Ibid, n.31 at p.21.

³¹ Prof. Dr. Hunud Abia Kadouf, (personal communication 29 August 2008).

³² Ibid., n.31 at p.24.

Fieldwork study is pertinent for the originality of Ph.D. thesis. The fieldwork study conducted by the researchers enable them to collect and gather first hand data that is significant for the study. It is no doubt that to conduct the fieldwork study there are many issues and challenges faced and hardship suffered by the researchers. However, to be in the safe side the researchers must always have the backup plans for fieldwork constraints and or unforeseen situations. Indeed doing fieldwork study was the toughest phase yet fulfilling in a life of Ph.D. student. As the Quran aptly mentions (the translation):

"So, verily with every difficulty, there is relief: verily, with every difficulty there is relief."³³

REFERENCES

Abdul Rashid Moten. (1988). *A guide to research proposal and report writing*, Gombak: Researcher Center IIUM.

Adela Baer et. Al. (2006). *Orang Asli women of Malaysia: Perceptions, situations and aspirations*, Subang Jaya: Center for Orang Asli Concerns.

A.G. Gomes. (2004). *Looking for money: Capitalism and modernity in an Orang Asli village*, Subang Jaya: Center for Orang Asli Concerns.

A.G. Gomes. (2007). *Modernity and Malaysia: Settling the Menraq forest nomads*, London: Routledge Taylor and Francis Group.

Bronislow Malinowski. (1926). *Crime and custom in savage society*, London: K. Paul, Trench, Trubner & Co. Ltd.

Colin Nicholas. (2000). *The Orang Asli and the contest for resources: indigenous politics, development and identity in Peninsular Malaysia*, Subang Jaya: Center for Orang Asli Concerns.

Development of Orang Asli Department. (2010). Procedure of making application for study/research. Retrieved May 25, 2013. <http://www.jakoa.gov.my/en/web/guest>.

E. A. Hoebel. (1954). *The law of primitif man: A study in comparative legal dynamics*. New York: Harvard University Press.

³³ (Surah 94: 5-6) The Al-Quran, Mushaf Al- Madinah English translation of the meaning and commentary, Revised and edited by, The Presidency of Islamic Researcher IFTA Call and Guidance, 1990 at p. 1975.

Hamimah Hamzah. (2012). *Rights and interests in land among the Orang Asli in Pahang*, Germany: Lambert Academic Publishing GmbH &Co. KG.

Hoe Ban Seng. (2001). *Semelai communities at Tasek Bera: A study of the structure of an Orang Asli society*, Subang Jaya: Center for Orang Asli Concerns.

Linda Tuhiwai Smith. (1999). *Decolonizing Methodologies: Research and indigenous peoples*, Dunedin: Zed Books Ltd.

Maeda Narifumi Tachimoto. (2001). *The Orang Hulu: A report on Malaysian Orang Asli in the 1960's*, Subang Jaya: Center for Orang Asli Concerns.

M. N. Srinivas et. Al. (1979). *The fieldworker and the field: problems and challenges in sociological investigation*, New Delhi: Oxford University Press.

Nabuta Toshihiro. (2009). *Living on the periphery: Development and Islamization among the Orang Asli in Malaysia*, Subang Jaya: Center for Orang Asli Concerns.

Seraphin Kamden, (2011). Doing doctoral fieldwork back home: An African experience. Retrieved May 24, 2013. <http://www.soas.ac.uk/research/rsp/resources/fieldwork>.

R. K. Dentan. (1968). *Case study in cultural anthropology: The Semai a nonviolent people of Malaysia*, New York : Holt, Rinehart and Winston.

R. K. Dentan et. al. (1997). *Malaysia and the original peoples: A case study of the impact of the development on indigenous peoples*, Boston: Allyn and Bacon.