



Implementation of Da'wah programme by MUIP Pahang : Orang Asli perspective

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Abstract

This study aims to identify the form of da'wah programs that have been implemented by the Islamic Religious Council and the Malay Customs (MUIP) in the indigenous peoples around Pahang. The design of this study uses qualitative methods through document review, observations and interviews of involved officers. The findings show that all da'wah programs among indigenous peoples have been implemented by Da'wah and Muallaf Units. This unit was supervised by a DM41 officer and assisted by four staff. There are 20 types of programs that have been planned for the Orang Asli in Pahang such as missionary pilgrimages and hospitable hospitals emblazoned by the MUIP headquarters. While every MUIP District Administrative Unit also has their rated program as planned at the Headquarters level. The implications of this program have been fully Islamic Orang Asli settlements and have mosques that use native language of Orang Asli in Pahang.

Keyword: Da'wah, MUIP, Orang Asli, Pahang

Introduction

Based on the Orang Asli population (OA) census issued by JAKOA, there are 78,636 members of Orang Asli households throughout Pahang. Through the census, there are also 262 Orang Asli (KOA) villages in Pahang, Lipis District is the largest number of KOA in 69 villages and has the largest number of households at 14310. Kuantan district has KOA number and number of contents the home of at least six KOAs and only 465 households (JAKOA: 2019). While the OA's religious data updated in 2018 shows that only 7483 OAs are Muslims (JAKOA: 2018). The current life pattern of OA society has accepted Islam as a living force (Mohamad Mohadis Yasin: 2005). Therefore, da'wah efforts need to be enhanced so that Islam becomes the preferred choice.

Nowaday, in Pahang there are various da'wah organizations have begun a diligent effort to introduce Islam to the OA community, whether it is a government or non-government body. Among the organizations that make the OA community as a target group in their mission are the Pahang Islamic Religious Department (JAIP), the Orang Asli Development Department (JAKOA), the Malaysian Islamic Welfare Organization (PERKIM), the Islamic Development Department of Malaysia (JAKIM) and the Islamic Religious and Customary Council Malay Resin (MUIP). Various programs have been planned by the organization to ensure that the OA community



accepts Islam as their lifeholder and abandon their inherited animism from generation to generation.

Background of the study

Various studies have been conducted in relation to the OA community. Jamilah Mohd Zain and Engku Ahmad Zaki Engku Alwi 2014 have conducted a study entitled Da'wah Activities of the Department of Islamic Development Malaysia (JAKIM) Against the Orang Asli: Implementation and Challenges. The limitations of this study focus only on the activities conducted by JAKIM only. The study found that JAKIM has implemented 10 activities in order to deliver dakwah to the OA community in Malaysia. The activities were the OA Community Movement Muzakarah, the Community of Orang Asli Movement and the Public Movement Convention, the National Level OA Islamic Spiritual Leadership Symposium, Qurban Aidil Adha Tour, Mahabbah Travel, Islamic Awareness and Understanding Course, Da'wah and Friendly Friendly Pilgrimage Program Ihya Ramadhan and Celebration Aidilfitri, Fardu Ain Class and Love Expedition to OA Village. This study also presents the challenges faced during the missionary efforts. These challenges are categorized into internal challenges, external challenges and challenge of the target groups themselves. This study brings together all data from JAKIM without limiting certain states.

In addition, Ahmed Redzuan Ahmad Yunus 2010 has also conducted a study titled "Da'wah approach through education to the Orang Asli in Pahang. He has produced a study focusing on the contributions of JAIP, JAKOA, FIRST and PERKIM in OA education in Pahang State only. His research found that JAIP had provided religious classes to strengthen the new OA holdings of Islam. In addition, JAIP also organized an Islamic appreciation program which was held by the massive gathering of OA Islam at the state level. JAIP also holds a Quranic class to strengthen the mastery of the Koran in the OA community. As an incentive, JAIP has also held a Qur'an recital among OAs. JAKOA also helps OA from the point of academic development by providing early education at Child Care Center to provide assistance to OA's children to enter the inner and outer tertiary education center. JAKOA also provides various courses to improve the living standard of OA society in Pahang. According to Ahmed Redzuan, non-governmental organizations such as PERKIM Pahang also helped provide religious guidance classes and general lectures on Islamic dignity. FIRST is also a center that helps the development of Islamic education among OAs. The center trains the potential OA to become a community mobilizer established by the Pahang Foundation. However, this study did not state MUIP contribution in Pahang in OA education

There are studies focusing on the appreciation of Islam by Orang Asli Aboriginal Kampung Sungai Berua Terengganu by Ahmad Redzuwan Mohd Yunus, Razaleigh Muhamat @ Kawangit and Mohd Hasimi Mahmud (2014). In addition, there is also a study that looks at the role of the local community in preaching to the OA community such as the study conducted by Badlihisam Mohd Nasir (2014) titled The Missionary Society for the Orang Asli Muallaf: Study at Felda Gugusan Chini. The approach of da'wah through this method is seen to have a positive effect in delivering da'wah message. There is also a study which looks at OA's perception of Islam as done by Che Nur Hasanah Che Hussian, Mariam Abd. Majid and Muhammad Yusuf Marlon Abdullah (2018) titled Persepsi Masyarakat Orang Asli Terhadap Islam di Kampung Genting Peras, upah Langat, Selangor. The study found that there is positive OA on Islam. They argue that Islam is a good religion, a religion that emphasizes honesty and sincerity and so on. While there is a negative view of Islam saying that converting to Islam means entering Malay, there are Muslims who do not practice Islam and Islam contain many prohibitions.

Based on the previous findings, no research has been focused on the da'wah program that has been implemented by MUIP against the OA community in Pahang. Therefore, this study will focus on the programs implemented by MUIP towards the OA community in Pahang.

Indigenous People in Pahang (Orang Asli)

The existence of the Orang Asli Act 1954 (Act 134) under Aboriginal Peoples Ordinance No. 3, 1954 which was amended in 1974, the termination and eligibility of the Orang Asli community was described in detail. Based on Section 3 of the Orang Asli Act 1954 (Act 134), Orang Asli is defined as follows:

- I. Any of his or her father is a member of the Aboriginal ethnic group, who speaks the Orang Asli and is usually in the Orang Asli way of life and indigenous customs, and includes a descendant through the man;
- II. Any person from any race taken as an adopted child by the Orang Asli and who was raised as an Orang Asli, normally speaks the Orang Asli, according to the Orang Asli way of life and indigenous beliefs, and becomes a member of a Orang Asli community;
- III. or The child of any union between an Orang Asli girl with a man of another race, provided that the child usually speaks Orang Asli and the Orang Asli beliefs and is still a member of an Orang Asli community.

Table 1: Pahang Orang Asli Distribution

NO	DAERAH	BIL KAMPUNG	BIL KELUARGA		BANCI	
			KIR	AIR	KIR	AIR
1	LIPIS	69	2,747	13,628	2,459	14,310
2	PEKAN	33	2,987	12,713	2,750	13,182
3	CAMERON HIGHLANDS	25	1,609	6,826	1,358	6,933
4	RAUB	24	1,177	4,542	1,028	5,010
5	ROMPIN	21	2,104	8,497	1,806	8,909
6	MUADZAM	19	1,498	6,596	1,330	6,089
7	TEMERLOH	16	1,626	7,169	1,376	6,909
8	BERA	15	1,459	6,690	1,048	4,803
9	BENTONG	14	882	3,856	828	3,989
10	JERANTUT	12	915	3,561	591	3,172
11	MARAN	8	513	2,101	433	2,208
12	KUANTAN	6	465	2,457	511	2,229
TOTAL		262	17,982	78,636	15,518	77,743

KIR: Ketua Isi Rumah, AIR: Ahli Isi Rumah. Data BANCI merujuk kepada bancian yang dilakukan pada tahun 2018. Terdapat sedikit perbezaan berbanding tahun 2017.

Table 2: Religious Composition of the Orang Asli of Pahang

NO.	AGAMA	BILANGAN
1	Animisme	30,199
2	Islam	7,483
3	Kristian	5,127
4	Buddha	382
5	Bahai	1,823
6	Hindu	44
7	Tiada Agama	18,469
8	Agama Suku Adat	2,803
9	Lain-Lain	1,176
10	Tiada Maklumat	10,237
TOTAL		77,743

Sumber: JAKOA, 2019. Data telah dikemaskini pada 29 November 2018.

History of Establishment of MUIP

The Council of Islamic Religious and Indigenous Malay Religious Affairs (MUIP) was established in 1926. The first President of the Council was Al-Marhum Yang Amat Mulia Tengku Besar Sulaiman. At the beginning, the Council was known as the Council of Pahang Islamic Members, then changed its name to the Pahang Malay Islamic Religious Advisory Council, eventually changing to the Pahang Malay Religious and Traditional Malay Council which remained until today. On May 8, 1974, Mulia Sultan Haji Ahmad Shah Al-Mustai'in Billah Ibni Al-Marhum Sultan Abu Bakar Ri'ayattudin Al-Muadzam Shah was accompanied by the throne of the Pahang State Government. As the Pahang State Religious Head, he has chaired the Council Meeting. Nevertheless, from 1 November 1984, the Sultan had appointed His Royal Highness the Crown Prince of Pahang as the President of the Council and remained at the helm of the Council until today (MUIP, 2019)

However, over a sense of concern, KDYMM Sultan Pahang was pleased to grant a piece of land of 4.35 acres for the construction of a Council administrative complex. On 21 October 2002, KDYMM Sultan Pahang was pleased to complete the groundbreaking ceremony marking the commencement of the construction of the complex. The construction of the complex as the Headquarters of the Islamic Religious and Traditional Malay Council of Pahang has cost a total of RM13.85 million, of which RM6 million was contributed by the Federal Government while the remaining costs were borne by the Council itself. Starting from that date, the administration's operations moved from the Sultan's office of KDYMM to its own complex building. His Royal Highness Sultan Pahang officiated the complex on 21 June 2007 and was pleased to name it as Sultan Haji Ahmad Shah's Islamic Complex (MUIP, 2019). The Da'wah and Muallaf units act as da'wah planners at the central level, while the District Administration Unit focuses on da'wah activities at the district level so that da'wah activities grow more rapidly.

Results and Discussion

The results show that MUIP has organized various planned activities and programs every year to reach out to the targets of the Orang Asli community in Pahang. Here are the activities and programs that MUIP has implemented:

- I. The Ziarah Programme. This program is aimed at approaching da'wah groups among Orang Asli non-Muslims. This program is more in the form of dakwah things through various activities such as telematch, scientific storytelling which is alternated by tazkirah. This program is the MUIP activities most carried out either through the Da'wah and Muallaf Unit or through the District Administration Unit (Annual Planning Taqwim 2018). This program is often implemented in collaboration with Institutions of Higher Learning such as Sultan Ahmad Shah Pahang Islamic College and NGOs around Kuantan. This is because MUIP does not have sufficient personnel to mobilize all Pahang. The program was also attended by KDYTM Tengku Mahkota Pahang during the program at Jerantut, temerloh, Jengka, Bera, Chenor and Maran (Annual Program Planning Taqwim, 2017).
- II. Ihya 'Ramadhan programme. This program is filled with the breaking fast, Ramadan Tazkirah, Taraweh prayer and Tadarus Al-Quran. This program is implemented in each district by the District Administration Unit in the selected village which has many Orang Asli Muslims and has a surau facility. Meanwhile, in the less-educated area of the Islamic Orang Asli and no surau area is held at the homes of the Orang Asli Muslims alone. The program is also being implemented at an Islamic Orang Asli youth level. The researcher once participated in Ihya 'Ramadhan program at SMK Sg Koyan hostel which involved Islamic Orang Asli youths at the Lipis District level. The program is held for three days and two nights with various fastings on Ramadhan. Among the filling, are the matter of canceling fasting, sunnah matters in fasting, makruh in fasting and feqah discussions during fasting Ramadhan (Working Paper Ihya Ramadhan Lipis, 2017).
- III. Breaking Fast Ceremony. This program is implemented by the MUIP headquarters in selected locations. Program ends after completing terawih prayers. Normally before the breaking ceremony will be held the annual handover ceremony will celebrate Hari Raya to the Orang Asli community either in money or kitchen utensils. The district administrations also run the program according to their respective districts (Taiping Annual Program Planning MUIP, 2015).
- IV. Aidilfitri Celebration Programme. This program is implemented only half day. Program habits will expire after the banquet. Among the filling are the remarks of TYDP MUIP and cash gift to native children. Such programs are also attended by non-Muslim Orang Asli communities. Such an atmosphere can influence them to be closer to Islam (Taqwim Annual Program Planning MUIP, 2014).
- V. Umrah sponsorship. This is a sponsoring program comprising preachers among indigenous people who are actively involved in carrying out da'wah work in the state of Pahang. MUIP also sponsors preachers among Malays who are also contributing their services to every Orang Asli community propaganda program in the state. The purpose of this sponsored program is to be an award to those who are preachers and to encourage the participants to continue their missionary efforts in the future. (MUIP Annual Program Planning Taqwim, 2018)
- VI. The Aboriginal Leadership Convention Programme. This convention is an intermediate medium or platform of meeting between the Muslim Aborigines throughout Malaysia with

- the highest leadership of government agencies. It is also a space for the government to meet and hear all the issues that arise especially in the Orang Asli villages. Among the program filling are video shows and sharing of knowledge from invited speakers comprising YB Senator Senate (Orang Asli Senator) and Deputy President of Yayasan Dakwah Islamiah Malaysia (YADIM). In addition, there are also exhibitions related to the programs and activities of da'wah in the Orang Asli villages throughout the country. (MUIP Annual Program Planning Taqwim, 2018).
- VII. Daie Adventure And Friendly programme. The Pahang Malay Islamic Religious Advisory Council organized the Daie and Friendly Adventure Program with the Orang Asli community for the purpose of strengthening and strengthening the faith to new believers to be implemented continuously in order for their faith to be preserved and to strengthen the link between Muslims and relatives. The program has been implemented in Pos Lemoi Orang Asli Village, Cameron Highland, which is home to about 17 Muslims, with a total population of 191. Consists of the Semai tribe and most self-employed people such as finding forest produce and working in nearby tea plantations (Annual Taiping Planning Program MUIP, 2014).
- VIII. New Muallaf Whitening Programme. The program aims to resolve the issue of new sibling registration which is still missing on the record of registration as well as issues of conversion of their religious status on identity cards. In addition, the program is dedicated to strengthening the relationship between indigenous people and NGOs. Among the activities that have been carried out are house-to-house pilgrimage, hamper contributions, prayer camps and a process of conversion of ID cards operated by the State Registration Department. The whitening program implemented on June 4, 2018 found that 33 applications have successfully changed the status of religion and 20 have been updating the identity card (Taiping Annual Program Planning MUIP, 2018).
- IX. Da'wah Travel Programme. Pahang Islamic Council has held this for three days and two nights, starting from 26, until November 28, 2018. The program is participated by 4 MUIP branches namely Bera, Temerloh, Jengka and Jerantut where these 4 branches are located in the western zone . The program started in the Jengka district with a gotong-royong activity at Sungai Bangkong KOA surau around the ninth hour and end at 12 noon. Then the program went to Bera district in the village of Penchorong. Program activities start with pilgrims and friendly. In the evening there was a casual activity and BBQ with the villagers in Jelawat village. The activity was continued the following morning with mutual cooperation at the courtyard of KOA Gau, Pos Iskandar. The next destination was at Bukit Ngeri KOA in Temerloh district and the activity was held with local people. The program ends with a pilgrimage and hospitality at KOA Sungai Kucing at Ulu Tembeling Jerantut. (Zakatportal, MUIP, 2018)
- X. Rohiyah Da'wah Program. Among the key objectives being developed are to focus on spiritual emphasis as well as generate excellence in self, academic, worship & personality. The program is only implemented in primary and secondary schools. The program also involves facilitators in IPT students around Pahang among them KUIPSAS students (MUIP Program Annual Taqwim, 2017) .
- XI. Muallaf Aqidah Strengthening Programme. It aims to enhance understanding and awareness of the Sunnah Wal Jamaah's Aqidah Sunnah and its contradictory teachings and to provide exposure on current issues relating to the deviation of aqidah which took place in Pahang. such programs can create awareness on the importance of understanding, studying and deepening the essential Islamic Aqidah in strengthening Islam and the true faith of Muslims and believers (MUIP Annual Program Planning Taqwim, 2017).



- XII. Mahrajan Amal Islami. The program is held to assess the mastery of knowledge, understanding and skill of converts through events that are contested as well as cultivate the culture and interest of converts to knowledge in the effort to produce the best human capital. Apart from that, the program also creates the individual and community of converts and the quality of the Islamic Indigenous people and is able to fully understand the teachings of Islam and to strengthen the brotherhood of the multi-ethnic and racial converts. There are three categories of events that are contests namely the Quran Recital (Men and Women), Hafazan Al-Quran (Men and Women) and Public Pronunciation (Men and Women). Mahrajan is held at the state level first before the national level (Taipwam Annual Program Planning MUIP, 2017) .
- XIII. Course on Administration and Strengthening of Mosque among Aboriginal Peoples Staff. The program aims to increase knowledge on the function and role of the mosque in Pahang. In addition, this program can also enhance the consensus of various parties towards making mosques a center of community development and to increase awareness of reducing the mosque as a key aspect in the development of excellent society. Participants are also exposed to a way to design the mosque's agenda to make it an effective community institution and to enhance understanding and skills in the management of the mosque. Participants of this program consist of mosque AJK and mosque officials and surau. most Orang Asli settlements in the Muslim world have surau to be managed (Taqwim Annual Program Planning MUIP, 2016).
- XIV. Muallaf Pre Wedding Course. The course organized by the Muallaf Da'wah Unit, Pahang Islamic Religious Council in collaboration with the Islamic Family Law Division, Pahang Islamic Religious Department, lasted for three days with the involvement of new brothers among the Orang Asli in the state of Pahang. This program is fully sponsored by MUIP. (MUIP Annual Program Planning Taqwim, 2016).
- XV. Effective Preaching Course Procedures. This course uses the four main modules, namely, Why Need Preach, Methods of Preaching How to Rasulullah SAW, After They Get Hidayah and Preparations As Preachers. Participants of this course consisted of Guru Brigade Dakwah, Orang Asli Community Movement (PMOA), Pekan Branch PERKIM Committee, District Islamic Religious Office and Pekan District Officer (Annual Taiping Planning Program MUIP, 2019).
- XVI. New Relief Council. The program program is divided into two categories namely. The purpose of the program was to uncover new talents in the field of Quran and Tarannum reading amongst the new Aboriginal brothers. In addition, this competition creates a healthy competition amongst them and strengthens good relationships with fellow Muslims (Taipwam Annual Program Planning MUIP, 2014) .
- XVII. Khairul Ummah program. The objective of the program is to be one of the programs to deliver the current information and indirectly receive feedback as well as to embrace the concept of knowledge in society. The program has received cooperation from the mosque management as well as encouraging response from the local community as well as those close by. Bregad Dakwah also holds this program in the Orang Asli community (Taiping Annual Program Planning MUIP, 2015).
- XVIII. Wedding New Bride Couples. The Islamic Religious Council and Pahang Malay Customs Council also held a wedding ceremony for the Muslim Orang Asli couple. Temerloh District Administration Unit among those who organized the Walimatulurus Program of the Four Pair of New Orang Asli Aborigines at Kampung Orang Asli Kampung Paya Rekoh, Jenderak Selatan Temerloh. The council also got cooperation with Temerloh District Islamic Agama Office (PAID), Orang Asli Development Department (JAKOA) and Kuala



- Krau Parliamentary Office. The ceremony began with a Home-related Talk and followed by a marriage ceremony of four new relatives at the KOA Paya Rekoh surau (Program Calendar 2014). Such programs will usually be inserted in various other activities, such as da'wah pilgrimage programs, coloring competitions, lucky draws and karaoke are aimed at revealing Islam as a religion favored by all (Muhammad Hafidz Abdul Halim, 2018).
- XIX. Pahang State Assistant Transformation Program. The program was implemented in collaboration with the Pahang Islamic Religious Department. The implementation of this program is aimed at strengthening the da'wah movement towards the Orang Asli. The purpose of the program was to provide awareness to the participants about the preparations that should be available to a missionary (Taiping Annual Program Planning Taqwim, 2015) .
- XX. Muallaf Funeral Management Program. The objective of the course is to provide exposure to participants in the right way in managing the Funeral. Among the modules studied by the participants were corpse Management, Body Shroud Management, Body Prayers, Homecoming Management and Compulsory and Circumcision Matters in Body Management. All course participants provide very positive feedback. (MUIP Annual Program Planning Taqwim, 2017).
- XXI. Multaqa Power Brigade Dakwah & PMOA The program is aimed at gathering all da'wah drivers to share views and devise further activities to empower dakwah efforts in Pahang state (MUIP Annual Planning Program Taqwim, 2017).

Conclusion

Based on the findings of the study, MUIP has contributed greatly to the development of Orang Asli in Pahang. Various programs are carried out solely to show Islam a harmonious way of life and is very suitable. Preachers among the Orang Asli are also prepared with various supplies to go down to their own da'wah field. Although various activities have been carried out on the Orang Asli community, it is clear from the perspective of the quality and appreciation of Islam among Muslims who have been Muslim at a minimum and still need guidance (Ramlee Abdullah & Azlina Abdullah 2013). Transfomarization of their minds after Islam still does not reveal a great change. Significant changes are only from the standpoint of the creed, ie, from the belief of animism to the aqidah of Islam. But from the perspective of customary traditions and traditions of ancestors inherent in Islam is still strong (Zakuan Sawai, 1998). The effort to establish a society based on the command of Allah SWT is not an easy one, therefore MUIP is also seen as serious in da'wah efforts, a lot of expenditure has been spent, as well as time and energy have been devoted solely to spreading Islamic da'wah against this group. Vigorous efforts need to be invoked and interrupted in order to achieve the desired goals resulting in the creation of an indigenous people who are devoted to Allah SWT.

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