

Participation in Social Development Programs Among Orang Asli: A Case Study in Sungai Berua Village, Hulu Terengganu

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Abstract

In Malaysia, the Social Development Program also known as ‘Program Pembangunan Sosial’ (PPS) has been conducted to improve the quality of life of the entire communities, including the Orang Asli community. However, their quality of life is still poor. Among other causes happen is the level of participation of the Orang Asli community in PPS is still low because they are unwilling to partake in the

expected PPS. The objective of this study is to identify the challenges of participation of the Orang Asli community in PPS. This study was conducted in the Orang Asli village of Sungai Berua, Hulu Terengganu from January 2017 to June 2018 using a qualitative method through a case study approach. The case study fieldworks are documentary review, observation and face to face interviews. The interview session conducted based on list of interview questions about participation of Orang Asli in PPS. Informants of this study consisted of 4 agencies namely the Department of Orang Asli Development (JAKOA), Department of Islamic Development Malaysia (JAKIM), Orang Asli primary school and community clinic and a total of 22 informants were selected from the Orang Asli community that directly were involved in PPS. Data were analyzed using NVIVO 8 software. The study revealed two factors that influence the lack of participation of the Orang Asli community in the PPS, namely 1) cultural and environmental factors, and 2) governance factors. Cultural and environmental factors include laziness, shyness, boredom, over-sensitivity, lack of interest, low self-esteem, lack of focus, lack of awareness, unhygienic, peer influence, trust, parental / family role, nutritional quality, external acceptance, expectation for tokens or returns and language issues in communication. While the governance factors include time, a large of programs running at a certain period of time and the facilities provided do not meeting their needs. Therefore, by understanding all

the challenges, the agencies involved can plan, implement and evaluate their programs in order to give positive impact to the Orang Asli community.

Keywords: Livelihood, Orang Asli, Participation, Social Development Program

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การมีส่วนร่วมในโครงการพัฒนาสังคมของ Orang Asli: กรณีศึกษาในหมู่บ้านชูโรง เบอร์ว ชุมชน ตรังกานู

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บทคัดย่อ

ประเทศไทยได้ดำเนินโครงการพัฒนาด้านสังคม (Social Development Program: PPS) เพื่อปรับปรุงคุณภาพชีวิตของชุมชน ต่าง ๆ รวมทั้งชุมชน Orang Asli อย่างไร้ตัว สมาชิกในชุมชนยังคง มีคุณภาพชีวิตต่ำ หนึ่งในหลายปัจจัยที่ทำให้เกิดสถานการณ์ดังกล่าว คือการมีส่วนร่วมของชุมชนน้อย วัตถุประสงค์ของการศึกษานี้เพื่อรับ ความท้าทายในการมีส่วนร่วมของชุมชน Orang Asli ต่อโครงการ PPS งานวิจัยนี้ดำเนินการในชุมชน Orang Asli ระหว่างเดือนมกราคม 2560 ถึงเดือนมิถุนายน 2561 ด้วยวิธีวิจัยเชิงคุณภาพแบบกรณีศึกษา ผู้วิจัยใช้วิธีการศึกษาเอกสาร การสังเกต และการสัมภาษณ์แบบเพชิญ

หน้า ผู้ให้ข้อมูลได้รับการคัดเลือกจาก 4 หน่วยงานคือ กรมพัฒนาชุมชน Orang Development (Department of Orang Asli Development: JAKOA) กรมพัฒนาอิสลามแห่งมาเลเซีย (Department of Islamic Development Malaysia: JAKIM) โรงเรียนประถมศึกษา Orang Asli และคลินิกชุมชน และสมาชิกชุมชน จำนวน 22 คน วิเคราะห์ข้อมูลด้วยซอฟต์แวร์ NVIVO 8 ผลการศึกษาพบว่า สองปัจจัยที่มีผลต่อการมีส่วนร่วมของชุมชน Orang Asli คือ 1) ปัจจัยทางวัฒนธรรมและสิ่งแวดล้อม และ 2) ปัจจัยทางระบบการจัดการ โดยปัจจัยทางวัฒนธรรมและสิ่งแวดล้อมที่ค้นพบประกอบด้วย ความเกี่ยวกับร้าน ความเขินอาย ความเบื่อหน่าย ความอ่อนไหว การขาดความสนใจ ความนับถือในตนเองต่ำ การขาดความมุ่งมั่น การขาดความตระหนัก สุขอนามัยที่ไม่ดี อิทธิพลจากเพื่อน ความไว้วางใจ บทบาทในครอบครัว ภาระโภชนาการ การยอมรับจากภายนอก ความคาดหวังสิ่งตอบแทน และปัญหาด้านภาษาในการสื่อสาร ส่วนปัจจัยทางระบบการจัดการประกอบด้วย เวลา จำนวนโครงการที่ต้องดำเนิน การในบางช่วงที่มีมากเกินไป และสิ่งอำนวยความสะดวกที่ไม่ตอบสนองความต้องการของสมาชิกในชุมชน ดังนั้น การเข้าใจปรากฏการณ์ ความท้าทายนี้ หน่วยงานต่าง ๆ สามารถนำไปใช้วางแผนดำเนินโครงการ และประเมินผลโครงการ เพื่อก่อให้เกิดประโยชน์ต่อชุมชน Orang Asli ต่อไป

คำสำคัญ: Orang Asli การดำรงชีวิต การมีส่วนร่วม โครงการพัฒนาสังคม

Introduction

Social development is part of the contributor to the country's progress. The economic development framework that underlies the progress of the world countries over the past five decades is increasingly aligned with the social development framework due to its huge implications for human and environmental development. In general, social development is an effort to improve the well-being of the community, to carry out the process of integration of social improvement with economic growth and to ensure that all members of society participate in the development process. In other words, social development is the key to building a quality life (Zainudin & Omar, 2012).

Social Development Program is conducted to improve the life quality of the community, including the Orang Asli community (Abdullah, Ibrahim, Simin, Ramle, & Rasat, 2017). Based on the Report of the National Population and Family Development Board Report (LPPKN, 2016), PPS aims to improve family well-being such as family relationships, family economy, family health, family safety, family and community involvement, religious role and spiritual practices, housing and environment and communication technology. Among the projects implemented under PPS include 1) educational assistance, 2) provision of infrastructure and social facilities, 3) mind development programs, and 4) family and community development programs as well as 5) health facilities (JAKOA, 2015).

Although many PPS have been implemented, the achievements are not very encouraging with regard to the level of education, health level, income level and the issue of their participation in PPS. There are several factors that cause a community to be unprepared to participate in the PPS planned for them. Thus, the objective of this study is to identify the factors of Orang Asli community participation in PPS.

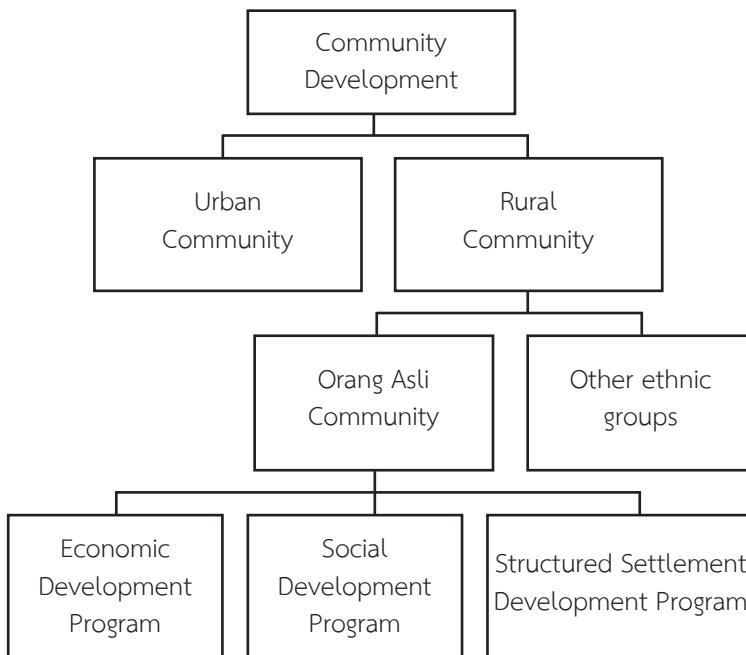
Literature Review

Social Development Program

Ministry of Rural Development responsible for rural development, regional development, community development, Bumiputera, Orang Asli, rubber industry smallholders, land consolidation and land rehabilitation. Through the Local Community Development Program, the Ministry aims to enable the rural community to get basic development facilities such as housing, infrastructure, utilities and social amenities (Ministry of Rural Development, 2020). There is a Strategic Plan for the Development of Orang Asli (2011-2015) which are first transformation (1957-1994) and the second transformation (1994-2020). The plans include the Pre-New Economic Policy (growth), the New Economic Policy (equity growth), the National Development Policy (balanced growth) and the National Vision Policy (sustainable development). There are two approaches used by the agency in developing the Orang Asli community. First,

through economic growth, namely land development and commercial endeavors. Second, providing social facilities such as health, education, housing and personal welfare facilities (Idris, 1992).

The main agency, responsible to the Orang Asli community is JAKOA. This agency is the body under the Malaysian Ministry of Rural Development. The JAKOA has been assigned with the task of supervised the development of the Orang Asli and to oversee the affairs of the Orang Asli. Social wellbeing is a goal to the individuals, families and communities to achieve. It is a key element that determines the core development of a community. There are two groups of communities, namely urban communities and rural communities. Rural communities are lagging behind in most aspects especially in education, technology, standards of living and access to economic opportunities. The rural community is divided into two parts namely, the Orang Asli community and other ethnic groups. There are three classifications of development programs implemented for the Orang Asli community, namely the Economic Development Program (PPE), PPS and Structured Settlement Development Program (PPT) (JAKOA, 2015). The conceptual framework of this study is illustrated in figure 1.

**Figure 1** Conceptual Framework

PPS includes educational assistance, Housing for Poor People, training programs, mind development programs, family development programs and health facilities (Abdullah, Ibrahim, Simin, Ramle, & Rasat, 2017). It is also supported by Jamiran and Ta Wee (2013), whereby PPS includes family and community development, health facilities and community housing program. Similarly, as provided by Ab Manaf, Abdullah, Omar, Halim, Simin and Sa'di Hashim (2019), PPS focuses on aspects of education, health facilities and infrastructure as well as housing facilities.

The issues of Orang Asli participation in PPS

Community participation is a fundamental strategy in community development (Talib, Jusoh, & Ibrahim, 2009). It refers to the voluntary involvement of community group members in development programs, planned by the government (Samah, 2006). These community groups participate voluntarily not only as members, but also as collaborators in order to accomplish the program's objectives (Talib, Jusoh, Ibrahim, & Ahmad, 2012). However, the level of participation of the Orang Asli community in PPS is still low (Salim & Samah, 2011). This is because members of the Orang Asli community have become accustomed to an environment that does not give them the opportunity to voice out their opinions, make decisions and perform an activity. In addition, it is also due to certain cultural factors, norms and practices that are seen to be rooted in the life of the community (Talib, Jusoh, Ibrahim, & Ahmad, 2012).

Moreover, Wahab, Ahmad, Jelas, Abd Rahman, and Halim (2014) showed that the participation of the Orang Asli community is still low in educational development programs due to the attitude of parents who are "indifferent" to their children's education even though the government has given them various educational assistance. The lack of participation in this community is due to the parents' low level of education and their economic background. The study of Shaari, Yusoff, Ghazali, and Dali (2016) also stated that the absence of Orang Asli students to school is due

to these seven factors 1) low socioeconomic level of the family, 2) transportation to secondary schools, 3) low level of educational awareness, 4) low motivation, 5) low health status, 6) helping parents to increase income for family by working in the forest and 7) parents' less assertive attitude in educating children who like to skip school.

In addition, the study of Roddin and Sidi (2013) indicated that the lack of participation of the Orang Asli community in tourism programs is due to taboos and beliefs. They cannot accept tourists because it is considered a violation of personal rights, the right to defend the sanctity of culture, restriction from getting their needs, health threats and exploitation by others. This is supported by Abdullah, Ibrahim, Simin, Ramle, and Rasat (2017) who discovered that the Orang Asli have their own customs and beliefs such as the Orang Asli Semaq Beri tribe who believe in supernatural and superhuman powers. As for health issues, the study of Shaari, Yusoff, Ghazali, and Dali (2016) revealed that the health status of the Orang Asli community is still at a low level. This is because the quality of nutrition at home affects their mental and physical development. They only eat foods that are found in their environment, especially carbohydrate foods. Khor and Zalilah (2008) found that malnutrition among Orang Asli children is caused by poverty, poor nutritional quality, taboo practices, low nutritional knowledge and high worm infection problem.

There are six factors that contribute to the Orang

Asli community's lack of participation in development programmes; 1) attitude factors (give up, no learning skills, frequent absence, no self-confidence, inability to make decisions, too dependent on others, laziness, boredom, sensitivity, shyness and hyperactivity (Wahab, Mohameda, Hassana, & Haron, 2013; Ahmad & Jelas, 2009; Tijah, Jerald, & Pusat, 2003). 2) Common factors (values, customs, beliefs and taboos) (Abdullah, Ibrahim, Simin, Ramle, & Rasat, 2017; Roddin & Sidi, 2013). 3) Family factors (educational status, socioeconomic level, uncomfortable housing, level of awareness of parents, level of awareness among the children, financial problems and genetic factors) (Ahmad & Jelas, 2009; Dellmann-Jenkins, Papalia-Finlay, & Hennon, 1985). 4) Cognitive cultural factors (community mentality and language differences) (Ahmad & Jelas, 2009). 5) Geographical factors (living away from the city and infrastructure facilities) (Marzuki, Mapjabil, & Zainol, 2014) and 6) nutritional factors such as the consumption of unhealthy food (Ahmad & Jelas, 2009; Khor & Zalilah, 2008).

Research Methodology

A selected study site is Kampung Sungai Berua located in Hulu Terengganu. This decision was made based on a report by JAKOA (2015) that this area out of the bounds of national development and also has several other pressing issues such as low average income when compared to other Orang Asli settlements in the state of Terengganu, as shown

in Table 1. Additionally, this village has sufficient social development facilities, such as housing facilities, primary schools, 'surau', community clinic, community hall, agency staff on duty at all time.

Table 1 Average Income and Poverty Category of Orang Asli Communities in Terengganu

No.	Village	Average Monthly Income	Category
1	Sungai Berua	RM 400 and below	Extreme poverty
2	Sungai Sayap	RM 450	Extreme poverty
3	Sungai Pergam	RM 820	Poor

Source: JAKOA (2015)

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This study was conducted using qualitative research methods through a case study approach for the purpose of describing and explaining data and information in detail and in depth (Marshall, 1996). Case study was used to get a detailed analysis of a person or group, especially in social phenomena and to analyze a group or person in order to generalize about a larger group or society as a whole. The uniqueness of case study approach is that it involves analysis of real-world problems of which one has experience or is able to observe. Data were collected from face to

face interviews, observations, records and statements from any document regarding the case. Study informants were selected using a purposive sampling method, which is usually used to select informants in order to provide clear and detailed information on the issues to be studied (Merriam, 1998). Distribution of Orang Asli at Kampung Sungai Berua as shown in Table 2.

Table 2 Distribution of Orang Asli at Kampung Sungai Berua

Total head of household	Tribe	Total
107	Semaq Beri and Batek	530

Source: JAKOA (2015)

The informants of this study were divided into two groups; 1) the Orang Asli communities involved in social development programs implemented for them and, 2) the agencies that planned and implemented these development programs. On behalf of the agency, the selected informants are JAKOA, JAKIM, schools for Orang Asli and government health clinics that involve in planning and implementing the development programs for Orang Asli communities in the state of Terengganu.

Observation and interview methods were used to gather the information from agencies and communities. Several visits were made from time to time to the study

location to get an overview and clear picture of the program implementation and to build a good rapport to get the valid data. Intensive studies were conducted from January 2017 to June 2018. Researchers participated in PPS to observe the community's participation. The researchers carried in-depth interviews to four informants, 1) JAKOA, 2) JAKIM, 3) Orang Asli primary school and 4) community clinic. Informants from the agencies comprised of officers responsible for the implementation of PPS for the Sungai Berua Orang Asli community. A total of 22 informants were selected from the Orang Asli community based on their participation in the PPS.

The data was analyzed using content analysis techniques with the help of NVIVO software 8. Informant coding is as in Table 3.

Table 3 Agencies Informants and Sungai Berua Community Coding

Informant	Coding
Agency	IR1a, IR1b, IR1c dan IR1d
Orang Asli Community	IR2a, IR2b, IR2c, IR2d, IR2e, IR2f, IR2g, IR2h, IR2i, IR2j, IR2k, IR2l, IR2m, IR2n, IR2o, IR2p, IR2q, IR2r, IR2s, IR2t, IR2u, IR2v

Table 3 shows the coding of the informants for this study. IR coding means the informants interviewed; IR1a, IR1b, IR1c and IR1d are coding for agencies (JAKOA, JAKIM, SK Sungai Berua and Klinik Tambahan) while IR2a to IR2v are Orang Asli community. The map of the Orang Asli community settlement area for this study is shown in Figure 2.

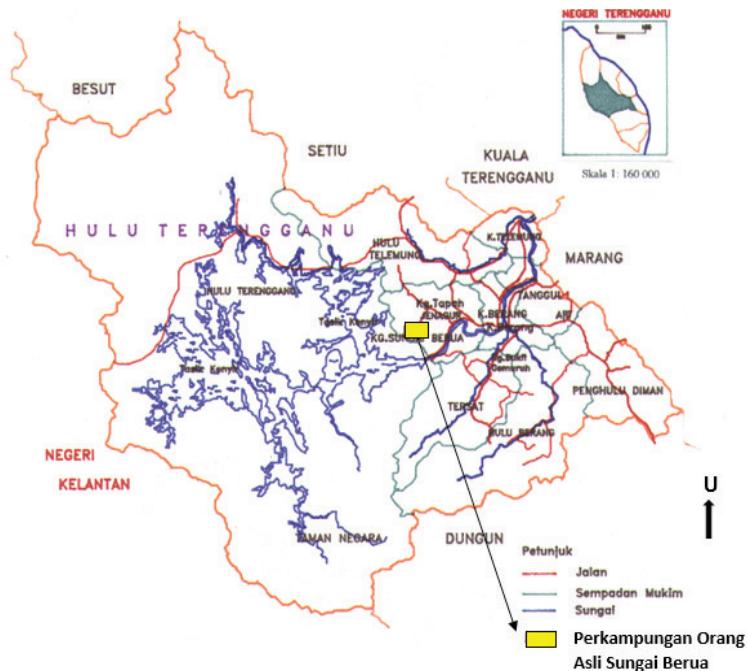


Figure 2 Kampung Sungai Berua, Hulu Terengganu Orang Asli Settlement Area

Source: Abdullah (2001)

Findings

The challenges of Orang Asli community participation in PPS

The interviews conducted with the related agencies and Orang Asli communities that involved in PPS, reveal that there are many factors that cause the lack of community participation in program conducted; 1) cultural and environmental factors and 2) governance factors. Below are written recorded of conversations between researchers and informants (agencies and communities).

1) Cultural and Environmental Factors

Cultural means their traditional knowledge, beliefs, arts, and other forms of cultural expression that have been handed down through the generations (Janke, 2005). Ideas, creativity and styles of a community, knowledge, beliefs, rites and customs, shared and participated productive techniques contribute to the making of a cultural and environmental. Culture is its expression in a particular society's knowledge, values and customs, which evolve over time as they are transmitted from one generation to the next. Such a definition may be also extended to include the attitudes, practices and beliefs of communities (Santagata, Bertacchini, Bravo, & Marrelli, 2011). While environmental factors defined by Brooks (2010) such as family environment, school, community, mass media, economy and infrastructure influence behavior towards the environment. There are 16 factors in cultural and

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environmental which includes; laziness, shyness, boredom, over-sensitivity, lack of interest, low self-esteem, lack of focus, level of awareness, unhygienic, peer influence, trust, parental / family role, nutritional quality, external acceptance, expectation for tokens or returns and language issues in communication.

1.1) Laziness

The results of the interviews show that the factor of the Orang Asli community participation in PPS is their laziness. The agency acknowledges as follows:

“The lazy attitude is still there”. “There are still other factors, such as lazy to get up early for school even though JAKOA will give RM2 per day for those who go to school”.
(IR1a, 2017)

The statement shows that Orang Asli did not participate in this PPS due to their laziness. Although the agency provides pocket money to them, many still do not go to school.

1.2) Shyness

The interviews show that the factor of the Orang Asli community participation in PPS is their shy attitude. The agency acknowledges as follows:

“In class, they are still shy. If we ask them, they still won’t respond. Sometimes it’s really frustrating. We don’t want it to be one sided. We want them to response too but they didn’t. I don’t know if they understand what we said or not”.

(IR1b, 2017)

“They are the shy types”.

(IR1c, 2017)

“They’re still shy when facing us. Only some of them are friendly, mostly the new generation. If we talk to them, they will ignore us. If strangers come, usually they will run away, unless if the strangers come with goodies.”

(IR1d, 2017)

The community acknowledges as follows: They state:
“After all I am shy”.

(IR2a, 2017)

Observations reveal that they still have a shy attitude with people from the outside community. The researcher found that the community would not talk and do not want to be approached due to their shy nature throughout the researcher’s stay in the village. However, they then gradually communicate with the researcher once the researcher had been with them for a certain period of time.

1.3) Boredom

The interviews demonstrate that another factor of participating in the Orang Asli community in PPS is boredom. This is acknowledged by the agency as follows:

“In terms of the program situation, it must be fun, creative so that it won’t be boring. Just like us, if the program is boring, we will be bored. If we want to give them a talk in half an hour to an hour, we have to include entertainment, or else they will feel bored. The Orang Asli love entertainment, love singing. They like karaoke.”

(IR1a, 2017)

“As for the ‘fardhu ain’ learning session, learning should be relaxed, you can eat in class, but they also get bored easily.”.

(IR1b, 2017)

The interview’s outcomes reveal that people in the Orang Asli community tends to get tired or bored when they are in the program that is implemented for them. In reality, the programs implemented need to be interspersed with various activities such as singing activities so that they do not get tired or bored.

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1.4) Overly Sensitive

The interviews discover Orang Asli community who participate in PPS is also over sensitive. This is admitted by the agency as follows:

“They are also overly sensitive. There was a case where the siblings fought because one of them tells on the other. There was also a case in TABIKA where the parents came for the teacher because their child protest to them”.

(IR1b, 2017)

The interview reveals that Orang Asli also have an overly sensitive attitude.

1.5) No Interest

The observation reveals that another factor of the Orang Asli community participation in PPS is that they were uninterested in the PPS conducted for them. They have admitted as follows:

“Not interested.”

(IR2t, 2018)

“I’m not interested in going to this program.”

(IR2v, 2018)

They are also not interested in attending the PPS implemented for them especially if they are forced to attend the program.

1.6) Low Self- Esteem

It was also found that low self-esteem is another factor of the Orang Asli community participation in PPS. Below are some statements from the agency.

“They seemed to have a low self- esteem”.

(IR1c, 2017)

“Low self- esteem, anti-social, not sociable”.

(IR1d, 2017)

Furthermore, its show that the Orang Asli are still less adaptable to the outside world and have a low self- esteem.

1.7) Lack of Focus

Participatory observations, conducted on participants of Orang Asli and The Native Adult Classes (KEDAP) and Religious and Fardu Ain Classes (KAFA) for adults, show that Orang Asli community did not concentrate in the class. Some of them chatted with each other and others brought their children into the classroom, causing the class to become too noisy for them to focus during the learning session. Additionally, they did not response as if they did not understand what was being conveyed to them.

1.8) Level of Awareness

The interview reveals that one of the factors of the Orang Asli community participation in PPS is level of awareness. The agency admitted as follows:

“Weather is not one of the factors because there is no rain or scorching heat. We do not know what they really want. There is no awareness, but there are few of them who are interested. There is no awareness to progress”.

(IR1c, 2017)

The interview shows that they still do not have the self-awareness to progress.

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1.9) Hygienic Issues

Observation reveals that the factor of the Orang Asli community participation in PPS is their attitude of not taking care of hygiene matters. The agency agreed as follows:

“The houses provided by the government for these Orang Asli are okay, but they are unhygienic people, their housing area is unpleasant because they do not clean it”.

(IR1c, 2017)

“They didn’t use the toilet, they defecate everywhere, they don’t want to accept advice”.

(IR1d, 2017)

Although there are many hygiene awareness programs that have been carried out by the agency, their awareness about hygiene matters is still low.

1.10) Peer Influence

The interview shows the other factor of Orang Asli

community participation in PPS is the peer influence. The Orang Asli community admitted as follows:

“Husband is okay with it. Plus, the people here like to gossip”.

(IR2h, 2018)

“Rarely do it because don’t know how. People here will gossip”.

(IR2n, 2018)

“Rarely do it because don’t know how. People here will gossip”.

(IR2r, 2018)

“Didn’t pray at home because people will gossip”.

(IR2u, 2018)

It is believed that their lack of participation in PPS is due to peer influence. This happened because of several factors, for example if they are practice the Islam teachings, they will be isolated by others and anyhow they still need to care of their friends’ feelings.

1.11) Beliefs

The interviews found that the other factor of Orang Asli community participation in PPS is their own beliefs and customs. The agency acknowledged as follows:

“In terms of beliefs, even though they are Muslims, they do believe in other things, and practice traditional medicine. There is another tradition”.

(IR1b, 2017)

“The factor that influences participation is that the way of life is still traditional”.

(IR1d, 2017)

This is also acknowledged by the community itself. They stated:

“I did my check up with the clinic, but I also met a shaman, if my health is still not good, I continue to go to the clinic, I usually see a shaman for normal pain such as fever or swelling”.

(IR2f, 2017)

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“I did my check up at the clinic during pregnancy and childbirth. But I do my maternity abstinence in my own way. Abstinence only for a week. I also meet shaman, mostly for fever, cough, diarrhea, vomiting, swelling, I see a shaman first and then go to the clinic”.

(IR2k, 2018)

“There is a medical checkup activity. But I ran away, because I was afraid of needles”.

(IR2p, 2018)

The shaman is a person who acts as intermediary between the natural and supernatural worlds, using magic to cure illness, foretell the future, control spiritual forces. Furthermore, it is their beliefs that still adhere to their animistic beliefs and taboos that makes it difficult for the agency to teach them about Islam and modern medicine.

1.12) The Role of Parents / Family

The observation shows that the role of parents and

family is also a factor for Orang Asli community to participate in PPS. As admitted by the agency:

“In terms of education, we have to act as if we are their parents. Because their parents do not care about children’s education”.

“The Orang Asli can actually handle the skills like sewing, beauty care, cooking, but then they have to sacrifice their time to study and work outside, but that’s what causes them to give up sometimes. Last year we sent 3 persons to take the SKM II hairdresser skill in Kuala Lumpur. So far, they are successful but they need to work to earn a salary. We have a vendor who will find them a job and they got the job in Kuala Lumpur for 6 months. But they returned to their village before finish it because cannot separated from their parent.”

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(IR1a, 2017)

“Parents do not play their role in educational matters because they thought school is not important. For them, later the children will go into the forest.”

(IR1b, 2017)

“Low level of education, illiteracy, low level of knowledge”.

(IR1d, 2017)

Below are some responses given by the community itself. They stated:

“There were people who joined KEDAP. But not anymore because they are married and have children. I

only attended school until form 4 because I got married".
(IR2d, 2017)

"There is a sewing class but I can't attend because of my child."

(IR2e, 2017)

"I studied until standard 6 because my parents asked me to get married early. I joined KEDAP for knowledge. I learnt to write, read and count, but still I can't teach my child".

(IR2g, 2017)

"At home I rarely pray. But I'm interested to do so after I joined Fardu Ain class".

(IR2i, 2018)

"I join fardu ain class because I want to learn more about Islam. But I don't pray at home because I'm worried that people will gossip".

(IR2l, 2018)

"I attended school until standard 6 because my parents asked me to get married early".

(IR2m, 2018)

"It's hard because I'm busy with my children".

(IR2o, 2018)

"I couldn't attend because of my child".

(IR2q, 2018)

The results of the interviews show parents did not really support creating educational awareness to children and the importance of development programs carried out.

In addition, early marriage also makes it difficult for them to attend the PPS conducted because they have to take care of their young children.

1.13) Nutritional Quality

The results of the interviews show nutritional quality is another factor of Orang Asli community to participate in PPS. The agency admitted as follows:

“Their nutritional intake should be advised. People in Sungai Berua Village are small and malnourished”.

(IR1a, 2017)

“They do not take nutritious food”.

(IR1c, 2017)

“Food intake is unhealthy”.

(IR1d, 2017)

Researchers found that the Sungai Berua Orang Asli community is facing health problem like malnutrition.

1.14) External Acceptance

The interviews show that their external acceptance is also a factor of the Orang Asli community participation in PPS. As mentioned by the agency:

“At the beginning of the year they registered for form 1, many students went to secondary school. We sent more than two vans to school, and the vans were full in a month or two. Then it became less and less, as students did not want to go to high school because they experienced inferiority complex. The Malays call them black, ‘Orang Asli’. The one who survives high school is Remy, because

his face is like Malay.”

(IR1a, 2017)

During my day I did not like going to school because I was bullied by the Malays”.

(IR2b, 2017)

“There are also cases of bullying at school, we are usually mocked”.

(IR2c, 2017)

The outcomes of the interviews show that the Orang Asli community is less involved in PPS due to the problems of being mocked and bullied by the communities outside.

1.15) Expectation for Tokens or Returns

Through the results of the observations, the researchers found that the Orang Asli community will only attend a program if they are given some tokens (food, hampers, lucky draws and etc.).

This is also a challenge that agency has to face in their effort to make the Orang Asli community participate in PPS. This is also admitted by the agency as follows:

“When hosting a program, it is necessary to give basic necessities such as food because if you make a program for nothing, they will complain to JAKOA that they do not get anything”.

(IR1a, 2017)

“We also don’t know what else we need to do to attract their interest, because they come with wrong intentions, they attend just to be rewarded. So, learning is

hard. But not all are like that. There are also good ones.

(IR1b, 2017)

“Usually they join the programs just to get something in return”.

(IR1c, 2017)

This is also admitted by the community itself. They said:

“I like to go for telematch because I like it when there are a lot of people. The food is provided”.

(IR2j, 2018)

“If you join KEDAP, you will get money.”

(IR2r, 2018)

“If we get money then we can buy necessities”.

(IR2s, 2018)

Based on the results of interviews with the informants, researchers found that most Orang Asli whether they are elderly, youth or children who participate in the development program conducted by any agency, their intention is just to get some tokens from the agency. They hope that they can provide something in the form of their daily needs to replace the source of income that will be affected because they have to participate in the program organized.

1.16) Language and Communication Issue

Through participatory observations conducted on participants of Orang Asli and Natives Adult Classes (KEDAP) and Religious and Fardu Ain Classes (KAFA), they use their

language while communicating with each other in class. This shows that they still do not use the Malay language as the language of communication.

2) Governance Factors

The other main factor that effected the participation of Orang Asli communities in PPS are governance factors.

Governance factor is also an important factor that should be considered to increase community participation in PPS. Governance is a government's ability to make and enforce rules, and to deliver services (Mann, 1984). Governance is about the performance of agents in carrying out the wishes of principals, and not about the goals that principals set (Wilson, 1887). The main agency that is responsible for Orang Asli communities in Malaysia is JAKOA. There are 3 governance factors includes; 1) time factor, 2) a large amount of programs, and 3) facilities provided not meeting their needs.

2.1) Time Factor

The interviews show that time is a factor for Orang Asli community to participate in PPS. The agency reported that:

“For KEDAP program, only women are involved, the reason is that men have to go into the forest”.

(IR1a, 2017)

Some community members also stated:

“I need to take care of children. It's hard to go because KEDAP program is in the afternoon”.

(IR2d, 2017)

“It is also difficult because I am busy taking care of my child and waiting for him to return from school”.

(IR2g, 2017)

The time is one of the governance factors for Orang Asli community to participate in PPS. Usually, the time set by agency is not suitable with the daily routine of the community since the mothers need to take care of their young children, while the fathers go into the jungle.

2.2) A large amount of Programs

The interview also reveals that too many PPS implemented by agencies in a given period for the Orang Asli to join the programs. As reported by agency:

“If you observe and ask Orang Asli in Berua, they’ll tell you that it’s difficult for them because there are too many programs, and yet they have to go into the jungles in search of food supply”.

“Another thing is, in 2017, there were around 20 programs that were conducted and some of them overlapped”.

(IR1a, 2017)

Sometimes several programs are held here, that’s why people feel overwhelmed to get involved in the programs. There is more than twice a month. Sometimes they know the program is there, but we still have to call them. Even though they already knew about the program, at the time of the event they pretended they did not know”.

(IR1b, 2017)

Among the factors of this community participation in family and community development programs is because there are too many programs carried out in their villages which causes them confused to pick which program to be attended.

2.3) Facilities Provided Not Meeting Their Needs

The interview shows that facilities provided do not meet their needs also become part of the challenges for the Orang Asli community to participate in PPS. An interview with the agency revealed:

“In terms of infrastructure, we improved their houses, hall and ‘surau’. But they cannot maintain of them and do not make full use of the facilities provided. For example, they still use traditional houses to rest or when the weather is hot. They also often do damage to the facilities provided”.

(IR1, 2017)

The facilities that provided for them do not meet their needs because it not suitable for their nature of life. Through the researcher’s observation, the house provided have been badly damaged as they broke the ceiling and windows due to heat. They also built other houses made by bamboo and wood next to the houses provided for them. It shows that the Orang Asli community is less comfortable living in houses built for them.

Discussions and Contributions

Based on field observations, most of the results of

interviews conducted with both respondents (agencies and the communities) are similar. For example, most of the houses granted under the House for Poor Program (PPRT) have been badly damaged. They broke the ceiling and windows of the house because they could not withstand the heat. They also built bamboo or wood houses next to the PPRT houses provided. It shows that the Orang Asli community is less comfortable living in houses built for them. This finding is supported by Wee, Mohamed, Jamiran, Zainal Abidin, and Mohd Sam (2013) in her study. It showed that, although Orang Asli have PPRT houses, some of them build other houses either next to their PPRT house, or in other areas. This occurs as a result of their acceptance of modern culture and maintain their culture. This is because the houses they build themselves are more comfortable and meet their needs.

Further, they also had a poor attitude during the implementation of the programs attended by this community. In short, there are six factors that contribute to the lack of participation of the Orang Asli community in the development programs; 1) attitude factors (easy to give up, no learning skills, frequently absent, no self-confidence, unable to make their own decisions, too dependent on others, lazy, easily get bored, sensitive, shy and hyperactive) (Wahab, Mohameda, Hassana, & Haron, 2013; Ahmad & Jelas, 2009; Tijah, Jerald, & Pusat, 2003) , 2) Common factors (values, customs, beliefs and taboos) (Abdullah, Ibrahim, Simin, Ramle, & Rasat, 2017; Roddin & Sidi, 2013).

3) Family factors (educational status, socioeconomic level, uncomfortable housing, level of awareness of parents, level of awareness among the children, financial problems and genetic factors) (Ahmad & Jelas, 2009; Dellmann-Jenkins, Papalia-Finlay, & Hennon, 1985). 4) Cognitive cultural factors (community mentality and language differences) (Ahmad & Jelas, 2009). 5) Geographical factors (living away from the city and infrastructure facilities) (Marzuki, Mapjabil, & Zainol, 2014) and 6) nutritional factors (consumption of unhealthy food) (Ahmad & Jelas, 2009; Khor & Zalilah, 2008).

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Conclusion and Recommendation

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Based on the results of observations and interviews with agencies and Orang Asli community, as a whole, the Orang Asli participation in PPS are divided into two main factors; 1) cultural and environmental factor and 2) governance factors. Cultural and environmental factors include laziness, shyness, boredom, over-sensitivity, lack of interest, low self-esteem, lack of focus, lack of awareness, unhygienic, peer influence, trust, parental/family role, nutritional quality, external acceptance, expectation for tokens or returns and language issues in communication. While the governance factors include time, a large of programs running at a certain period of time and the facilities provided do not meeting their needs. The factors of Orang Asli community participation in PPS can be seen in Figure 3.



Figure 3 Factors of Orang Asli Community Participation in PPS

Therefore, by understanding all the factors, it is hoped that the agencies involved can plan and implement development programs that can positively impact the Orang Asli community. In general, the results of this study can benefit the management of the agencies and the stakeholders in implementing any social development programs that can improve the well-beings of the Orang Asli community. Based on the study, there are several important things that need to be considered to further strengthen the role of agencies and the participation of the Orang Asli community in development programs. It needs to involve members of the Orang Asli community at the planning stage to ensure that the program to be implemented is in line with the needs of this community.

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