

Human Capital: An Analysis Across the Orang Asli Groups in Peninsular Malaysia

Modal Insan: Analisis Seluruh Komuniti Orang Asli di Semenanjung Malaysia

SARA SHAKILLA MOHD SALIM & ZAINAL ABIDIN HJ ALI

ABSTRACT

Orang Asli or indigenous peoples are peoples with unique languages, knowledge systems and beliefs; can be separated into three main groups; Senoi, Proto-Malay and Negrito. In this article focusing on discussion about human capital among Orang Asli (aborigines) from that three main groups. This article focusing on the level of human capital ownership, physical skills, experience and participation in workshops/courses and formal education, social skills, as well as values, beliefs, and attitude towards changes and development. Human capital in the Orang Asli communities known as familiar studies in their development. Human capital that focuses more on formal education should also be expanded in the aspect of informal education, especially in the knowledge and skills of the traditional Orang Asli community as balancing of community development in their context. The importance of the study is to give general picture about their strength which comprises of knowledge and skills that they possess. Community development planning to uplift the human capital can be done based on human capital ownership (strength) of the respective ethnicity. The quality of Orang Asli's life can be indirectly improved with the uplifting of the human capital. This study using a cross sectional survey that provides explanations on the level of human capital ownership in the Orang Asli communities. Data for this research is collected by distributing questionnaires. This study involves all head of family of Orang Asli in six villages in Pahang, and three villages in Kelantan. A total of 319 respondents involved in this study. Data collection was done by according to area and district. In general, this study shows that the level of human capital for all three groups are moderate, based on the minimum value which leads by Negrito, followed by Senoi and Proto-Malay. This proves that the level of human capital among Orang Asli needs improvisation which directly needs efforts for awareness. Orang Asli community need to be exposure in the form of development (planning, implementation, and evaluation) that can create a community to achieve community development. Due to that, Orang Asli with high human capital ownership can encourage towards capacity building and strength in community members and contribute to nation development as well.

Keywords: human capital; groups of Orang Asli; community development; formal education; informal education

ABSTRAK

Orang Asli ialah komuniti yang mempunyai bahasa, sistem pengetahuan dan kepercayaan yang unik; terdiri daripada tiga kaum utama iaitu Senoi, Proto-Melayu dan Negrito. Artikel ini berfokuskan perbincangan tentang modal insan dalam kalangan Orang Asli daripada tiga kaum utama. Artikel ini berfokuskan kepada tahap pemilikan modal insan, kemahiran fizikal, pengalaman dan penglibatan dalam bengkel/kursus serta pendidikan formal, kemahiran sosial, serta nilai, kepercayaan, dan sikap terhadap perubahan dan pembangunan. Modal insan komuniti Orang Asli merupakan kajian umum dalam pembangunan mereka. Modal insan yang lebih menumpukan kepada pendidikan formal juga harus diperluaskan kepada pendidikan tidak formal khususnya dalam pengetahuan dan kemahiran tradisional Orang Asli sebagai pengimbang dalam konteks pembangunan komuniti Orang Asli. Kajian ini dapat memberi gambaran umum terhadap kekuatan komuniti yang terdiri daripada pengetahuan dan kemahiran yang mereka miliki. Perancangan pembangunan komuniti perlu berlandaskan kepada pemilikan modal insan (kekuatan) etnik masing-masing. Kualiti hidup Orang Asli secara tidak langsung dapat dipertingkatkan dengan peningkatan modal insan. Kajian ini merupakan kajian tinjauan keratan rentas yang memberi penjelasan terhadap tahap pemilikan modal insan dalam kalangan komuniti Orang Asli. Data dikumpul menggunakan borang soal selidik. Kajian ini terdiri daripada ketua keluarga Orang Asli di enam buah kampung di Pahang, dan tiga buah kampung di Kelantan. Sebanyak 319 orang responden yang terlibat dalam kajian ini. Pengumpulan data dilaksanakan mengikut kawasan dan daerah daripada dua negeri tersebut. Secara

umumnya, kajian ini menunjukkan tahap modal insan bagi ketiga-tiga kaum adalah sederhana, berdasarkan nilai minimum yang didahului oleh Negrito, diikuti oleh Senoi dan seterusnya Melayu Proto. Ini menunjukkan tahap modal insan dalam kalangan komuniti Orang Asli perlu dipertingkatkan seiring dengan usaha meningkatkan kesedaran terhadap kepentingan modal insan. Komuniti Orang Asli perlu didedahkan dengan aspek perancangan, pelaksanaan, dan penilaian yang mampu mewujudkan medium pembangunan komuniti. Oleh yang demikian, Orang Asli yang mempunyai pemilikan modal insan yang tinggi boleh mempengaruhi ke arah pembentukan kapasiti dan kekuatan dalam kalangan ahli komuniti lain dan seterusnya menyumbang kepada pembangunan negara.

Kata kunci: Modal insan; komuniti Orang Asli; pembangunan komuniti; pendidikan formal; pendidikan informal

INTRODUCTION

Indigenous refers to native ethnic groups of a certain territory which full rights are owned by a particular country (Tarmiji et al. 2017; Norizan et al. 2013; Hassan 1996). The aborigines of Malaysia can be classified into two categories; Bumiputera and Orang Asli (aborigines). The term 'Orang Asli' was introduced after the independence. It serves a purpose to classify many different ethnicities of Peninsular Malaysia under one roof of authority. Under Malaysian law, Act 134, Act Orang Asli 1954 (revised 1974), it stated

"Orang Asli is an individual whose father is Orang Asli, follows the lifestyle and belief, as well as the customs and norms of Orang Asli; and that includes the descendants. Adopted child or a child from a marriage to a non- Orang Asli, is considered as Orang Asli if the child follows the lifestyle of Orang Asli. Religious belief does not obstruct the rights as long as he/she follows the lifestyle of Orang Asli".

Orang Asli is one group of indigenous in Peninsular Malaysia which according to Malaysian constitution is a group of aborigines that has the same rights and privileges as the natives (Ramle 2007). In Malaysia, Orang Asli is a group of people whose livelihood depends on natural resources from the forests. Their economic activities revolve around nature. They still follow the norms of collecting stuff, fishing, and some other activities to obtain food source (Mohd Zahedi & Ramle 2008). The formation of Malaysia on September 16, 1963 gave a huge impact to Orang Asli, when the department that represents them had been renamed to Jabatan Hal Ehwal Orang Asli (JHEOA), Malaysia (Muhd Nur Syufaat, 2013; Rahimah, 2001 & Chin Mei Kian 1990). This department involve directly in the effort of Orang Asli's community development, although Orang Asli are often considered as the anti-development (Sarjit et al. 2014 & Hood Salleh 1989). Asnarulkhadi (2005) said that the Orang Asli community is perceived as isolated and disintegrated from the country's development

progress. The segregations might happen due to the failure of including and integrating Orang Asli into the development planning, which resulted in the feeling of isolation among Orang Asli.

Looking back at the development of the Orang Asli community in Malaysia, various forms of approach have been made in prospering the community by involving various parties. The Community Development Program (PPMS) is an example of a development program involving various agencies with the primary aim of improving the socio-economic target group. Similarly, the Rural Rolling Plan (RRP) is a government effort to eradicate poverty among the Orang Asli and to improve their quality of life (Mustaffa, 2008). In raising the standard of living of the Orang Asli communities, the efforts are still far-sighted in achieving community development goals. This is because the real needs factor of the community is not being specified. Community - development is a "place-based" approach which focuses on producing assets that can benefit the community's life who are under-development (Mark Roseladn 2016 & Vidal & Keating 2004). Assets are in the form of benefits, skills and capabilities of individuals, organizations and institutions (Anna Haines 2014; McKnight 1993). In the context of the community, assets owned may be regarded as community capital (Haines 2009). By knowing the different types of capital, the community's strength can then be assessed. This is the main objective of this study which seeks to examine the capital of the Orang Asli community in the context of the human capital that is focused on formal and informal education.

The nation's rapid development brings changes into the lives of Orang Asli. Orang Asli do need the same pace of development, just like the other group of ethnics and races in Malaysia. Recently, Orang Asli has proven to have the same ability to adapt to the development that is happening (Mustaffa 2012). In order to upgrade the quality of life of a particular community, it is important to implement constant and systematic community development. There are three

main elements in community development (Becker 2007) which are: 1) welfare of community members, which involves sufficient material aspect, and not material like health and education; 2) resources development which involves product increment and its efficiency; and 3) organisational development which involves construction and management of social organisation through community members who are able to help towards improvement of lives. The main objective of community development is to expand the capability of a community by maximizing the use of resources for their social and economic gain (Rahim & Asnarulkhadi 2014). The importance of resources as capital is the main aspect in boosting the community towards the process of community development, which are not solely focuses on main stream community, but also the Orang Asli. One of the capitals is human capital.

Human capital is a form of skills that can fulfil working industry, leadership skill, educational background, art development, health, and other skills as well as experience possessed (Green & Haines 2007). Research findings on the human capital of Orang Asli especially regarding formal education is still very much behind. The figures for the last six years showed that the number of students who finished elementary school (Primary 6) did not continue to Form 1 was 25.21% in 2013, reduces to 22.09% in 2014, dropping to 19.81% in 2015, dropping to 17.16% in 2016, dropping 16.75% in 2017 but rebounded to 17% in 2018. Despite this, the percentage of Orang Asli students who failed to complete their studies from Form 1 to Form 5 was still more than 35 percent. The six-year figures show that in 2012 the percentage was 42.96%, 2013 (49.2%), 2014 (41.05%), 2015 (35.49%), 2016 (35.31%), 2017 (42.12%) and 2018 (35.56%). Education dropout can be contributed by several factors and necessary actions need to be taken. With the results on human capital ownership among Orang Asli community, it can be a medium of assistance for many parties as a reference in the effort to develop Orang Asli community in mastering various aspects of human capital, in line with a developing country's demand.

Human is the agent of development through formal and informal education learned throughout their lives. The importance of education must be parallel with the effort and desire to change for the better. A society needs paradigm shift, willing

to change and to accept changes in order to make progress according to current development. Considering Orang Asli education status, the rate of dropout among Orang Asli in 1997 shows that the important factor that leads to dropout among Orang Asli students is the attitudes of students and parents towards study (Fadzil 2005). On top of that, Nicholas (2000) stated that there is a sum of Orang Asli who achieved education as high as the tertiary level. However, there are still a high percentage of dropouts among children; 62.1 percent between the year 1971-1995.

The development of human capital has attracted people's attention when it was made as one of the main agendas of manpower development in the context of RMK 9 (Abdul Rahman, 2007). Human capital is in every individual. It can be measured in terms of education opportunities, communicative advice and guidance between community members, training and health. It is a collection of knowledge, skills, and capabilities owned by an individual. It can be used to perform things that are beneficial for individuals, organisation and its surroundings (Wan Idros, 2008). The government should consider adopting various initiatives to enable indigenous education to be shaped according to the indigenous aspects of the indigenous community so that they feel that the education system is part of their lives (Rohaida et al. 2020). Emery & Flora, 2006; Sen, 1999 focuses to human in development, where people's ability should be increased to prevent imbalance in development. Development does not only serve the purpose of high income, but also to standardized educational facilities, welfare alike, to improve and to balance human functionality.

"Human development" is a form of development that centralised to human as both the agents and goal of holistic development (Saifuddin, 2009). In the effort of improving human capital development among Orang Asli, Education Ministry of Malaysia had planned an educational program for Orang Asli with four main objectives; to produce knowledgeable, skilful, and competitive Orang Asli community, to give educational aid those eligible, to instil understanding and awareness about government's policies and the importance of education, as well as the values in line with the development of Orang Asli community and to improve the quality of education for Orang Asli.

HUMAN CAPITAL IN COMMUNITY CAPITAL

The term human capital does not exist naturally (Fazal & Azlizan 2007). The term has its own historical value and its own particular birthplace. It was formed in the Europe, approximately 200 years ago. It has been used by Adam Smith in the year 1779. Initially, the term human capital is often related to economy and human only. However, at the early of 1960s, Becker (1962, 1964), Schultz (1961, 1962), and Mincer (1958, 1962, 1974) state that human capital has something to do with per capita income which still maintain its definition that revolves around economy.

Corresponding to the evolution of the definition, human capital is now considering as skill, talent, and knowledge among community members. It also comprises of competency in job market, leadership skill, educational background, art development, health and other skills, as well as experience (Green & Haines 2007:81). Similarly, in this study, human capital is measured based on four dimensions which are physical skills, experience and involvement in workshops / courses as well as formal education, social behavioral skills and values, beliefs and attitudes.

By looking into the educational history of Orang Asli, the dropouts rate in education shows decrement by years. In 2003, dropout happened on the rate of 9.70 percent, while in 2005 it decreased to 0.34 percent (JHEOA, 2007). The percentage of Orang Asli dropouts in secondary school is of the year 2002 is 57.16 percent, while in 2003 it decreased to 46.09 percent, and the amount went to show another increment in the year 2004 (54.16 percent). However, in 2005, it lowered back to 41.89 (JHEOA, 2007). In the aspect of formal education, the stress given on it for Orang Asli is an early effort towards the development of human capital among them (Zahid et al, 2008). Apart from that, human capital is perceived as a dynamic subject where the level of human capital owned by the community keeps on changing, parallel with its improvement or otherwise. Florin and Schultze (2008) stated that human capital can be categorized into two types which are general human capital and specific human capital. General human capital refers knowledge and skills possessed by an individual who can be used in various general activities, while specific human capital refers to knowledge and skills possessed by an individual who is related to specific

context and industry. In the context of specific education for Orang Asli community, there are some of the children went through skill or vocational training, apart from things learned in school such as automotive and building maintenance, as well as entrepreneurship in Paya Bungor, Pahang and Bukit Lanjan, Selangor. Throughout the period of RMK-8, a total of 2038 Orang Asli youth were involved (RMK-8:149).

An individual who has the capability to lead, get involved and act positively in shaping the community is also considered as a human capital (Emery & Flora, 2006). It also comprises proactive attitude that keen on changes for the sake of betterment and improvement. It is to boost the spirit to gain more knowledge and to practice the concept of lifelong learning (Abdul Rahman, 2007). Align with an on-going work in education among Orang Asli, Orang Asli/Penan Integrated Curriculum (KAP) was launched by the Ministry of Education of Malaysia in March 2007 at some school under the apprentice project. The curriculum is able to enhance learning and teaching process for Orang Asli children and parents too. The curriculum differs from the previous one, and is said to have the features that can boost the minority community (Asnarulkhadi et al. 2013).

METHODOLOGY

This study uses quantitative method. The data collection is done through survey. In the survey, a set of questionnaire acts as the research instrument; where the questions are constructed based on literature review, general concept, and social capital theory. Research instrument consist of closed-ended questions (structured), in Bahasa Melayu. It is made up of two parts: (i) Part A asking about basic background details such as gender, race, religion, type of family, marital status, and type of main job; and (ii) Part B consists of questions that are related to human capital. The questions concern on components such as level of physical skill, level of experience and involvement in workshops/courses and formal education, level of social behaviour, as well as level of values, beliefs, and attitude towards changes and development. There are a total of 21 items for physical skills components, 10 items for experience and involvement in workshops/courses and formal education, 6 items for social behaviour, and 17 items for values, beliefs, and attitude towards changes and development. Each item under

component of physical skill and values, beliefs, and attitude are rated based on Likert scale of 4 points – (1); Strongly Disagree (2) Disagree; (3) Agree; and (4) Strongly Agree. On the other hand, component of involvement in workshops/courses and formal education is rated based on 2 scale – (1) Yes; and (2) No. the component of social behaviour is rated based on Likert scale of 3 points – (1) Never; (2) Sometimes; and (3) Always.

The followings are the explanations on obtaining the human capital score which are divided into three categories; low, moderate, and high. The basic of calculation is by finding the class interval. It is to construct three categories by finding the highest score (of all aspects in human capital) subtracted by the total of lowest score, which is then divided by three (for three categories), as shown in the formula below;

$$\frac{190 - 54}{3} = 45.33 \text{ (class interval)}$$

$$\begin{aligned} 54 - 99 &= \text{Low} \\ 100 - 145 &= \text{Moderate} \\ 146 - 190 &= \text{High} \end{aligned}$$

From the formula, the scores for each level are as follow:

$$\begin{aligned} 54 - 99 &= \text{Low} \\ 100 - 145 &= \text{Moderate} \\ 146 - 190 &= \text{High} \end{aligned}$$

Nine villages in four districts of two states are involved in this study based on the highest percentage of location Orang Asli in Peninsular Malaysia. These locations have been decided based on guidelines given by JHEOA. It is according to the research objective which is to identify community capital of Orang Asli. The locations are the permanent residence of the Orang Asli, which means that it involves those people do not move to other places. The research location comprises of the main ethnics of Orang Asli which are Senoi, Proto-Malay, and Negrito. Table 1 shows the research location and subject.

TABLE 1. Research locations and respondents

Ethnicity	State	Village and District	Total Respondent
Senoi	Pahang and Kelantan	Kampung Sungai Mas (Kuantan), Kampung Lambok (Gua Musang), Kampung Serun (Pekan), Kampung Pos Blau (Gua Musang) dan Kampung Sungai Enggang (Temerloh)	104
Proto-Malay	Pahang	Kampung Sungai Mas (Kuantan), Kampung Bukit Bangkong (Kuantan), Kampung Serun (Pekan), Kampung Paya Badak (Temerloh) dan Kampung Selingkong (Pekan)	174
Negrito	Pahang and Kelantan	Kampung Sungai Mas (Kuantan), Kampung Lambok (Gua Musang) dan Kampung Aring (Gua Musang)	41

Note: 9 villages are involved in this study among three major ethnicity of Orang Asli. There are 3 common villages between different ethnicity, which are Kampung Sg. Mas (Senoi, Proto-Malay & Negrito), Kampung Lambok (Senoi and Negrito) and Kampung Serun (Senoi and Proto-Malay).

All head of families in the research location are selected to be the respondent of the study. The selection intended to give picture of the level of human capital owned by every family in a particular residence of Orang Asli community. The total of respondents involved is 104 for Senoi, 174 for Proto-Malay, and 41 for Negrito with random sampling technique. Descriptive statistics such as frequency, percentage, mean, and standard deviation are used in this study. The research findings highlight human capital owned and the difference in level of capital ownership between ethnics.

RESULTS AND DISCUSSION

Respondent's background shown in Table 2 concerns on age, gender, religion, type of family, and marital status. Majority of the respondents are between 21 to 40 years old, where the percentage according to ethnicity are 26% for Senoi (31-40 years old), 52% for Proto-Malay (21-30 years old), and 22% for Negrito, 21-30 years old and 31-40 years old respectively. Majority of respondents are male – 91.3% for Senoi, 88.5% for Proto-Malay, 90.2% for Negrito. Moreover, majority of respondents are of Animism belief, followed by Islam and

Christian. 80.8% of Senoi people, 79.9% of Proto-Malay people, and 46.3% of Negrito people are of Animisme belief. Majority of the respondents are married, where the percentage for Senoi is 85.6%,

83.3% for Proto-Malay, and 92.7% for Negrito. They live in a nature of nuclear family compared to extended family, where the percentage is 76% for Senoi, 73% for Proto-Malay, and 65.9% for Negrito.

TABLE 2. Respondent's Background According to Orang Asli Groups

	No. (%)	No. (%)	No. (%)
Age	Senoi (n = 95)	Proto Malay (n = 166)	Negrito (n = 36)
<20	12 (11.5)	15 (8.6)	4 (9.8)
21-30	25 (24.0)	52 (29.9)	9 (22.0)
31-40	27 (26.0)	40 (23.0)	9 (22.0)
41-50	13 (12.5)	26 (14.9)	7 (17.1)
51-60	11 (10.6)	15 (8.6)	6 (14.6)
60 and above	7 (6.8)	18 (10.3)	1 (2.4)
Mean	39.5	40.7	39.9
S.D	14.9	14.5	13.9
Gender	(n = 104)	(n = 174)	(n = 41)
Male	95 (91.3)	154 (88.5)	37 (90.2)
Female	9 (8.7)	20 (11.5)	4 (9.8)
Religion	(n = 103)	(n = 174)	(n = 40)
Islam	17 (16.3)	29 (16.7)	19 (46.3)
Christian	1 (1.0)	2 (1.1)	0 (0)
Animism	84 (80.8)	139 (79.9)	19 (46.3)
Others	1 (1.0)	4 (2.3)	2 (4.9)
Type of Family	(n = 103)	(n = 174)	(n = 41)
Nuclear Family	79 (76.0)	127 (73.0)	27 (65.9)
Extended Family	24 (23.1)	47 (27.0)	14 (34.1)
Marital Status	(n = 104)	(n = 172)	(n = 40)
Single	1 (1.0)	5 (2.9)	0 (0)
Married	89 (85.6)	145 (83.3)	38 (92.7)
Divorced	2 (1.9)	11 (6.3)	0 (0)
Widowed	12 (11.5)	11 (6.3)	2 (4.9)

Note: S.D = Standard Deviation

*The number of respondents is less than the actual number due to no respond received

Next, Table 3 shows major occupation of the respondents. There are various kinds of job done but them, either something traditional such as hunting

and collecting natural resources; or modern work such as factory worker or labour.

TABLE 3. Types of main occupation among respondent according Orang Asli Groups

	Senoi (n = 91)		Proto Malay (n = 149)		Negrito (n = 33)	
Main Occupation	No. (n)	Percent (%)	No. (n)	Percent (%)	Bil.(n)	Percent (%)
Rubber tapper	50	50.5	37	22.0	2	5.4
Forest product gatherer	19	19.2	4	2.4	17	45.9
Farmer	10	10.1	18	10.7	10	27.0
Labour (doing odd jobs)	1	1.0	15	8.9	-	-
Factory worker	1	1.0	15	8.9	-	-
Private sector staff	2	2.0	10	6.0	-	-

continue...

continued...

Fisherman	-	-	9	5.4	-	-
Breeder	1	1.0	3	1.8	-	-
Government servant	1	1.0	1	0.6	1	2.7
Salesman	-	-	3	1.8	-	-
Animal trapper	-	-	1	0.6	-	-
Others	6	6.1	33	19.6	3	8.1

Number of respondents is less than the actual one due to no respond received

Research findings shows the main occupation done by Senoi ethnic is rubber tapping with a total of 50.5%, followed by forest product gatherer with 19.2%, while 10.1% of them work as farmer. For Proto-Malay, the most of them also work as rubber tapper with 22.0% followed by other jobs such as working on their own with 19.6% and farmer with 10.7%. On the other hand, most people from Negrito ethnicity work as forest product gatherer with the highest percentage of 45.9%. Farmer came is second with 27.0% and followed by rubber tapper with 5.4%. This result show that majority of the respondents still practice traditional professions on plantation and forestry activities. Only a small

number of them started working in more modern fields, simultaneous with the development and available job prospects.

LEVEL OF HUMAN CAPITAL AMONG ORANG ASLI

FORMAL EDUCATION

Formal education can be divided into two; never been to school and schooled (primary, secondary, and tertiary which is a follow-up education after school such as college or university).

TABLE 4. Formal Education of Respondents According to Orang Asli Group

	Senoi (n = 101)		Proto Malay (n = 172)		Negrito (n = 37)	
Educational Level	No. (n)	Percent (%)	No. (n)	Percent (%)	No. (n)	Percent (%)
Never been to school	49	47.1	71	40.8	10	24.4
Schooled	52	50.0	101	58.0	27	65.9

* Number of respondents is less than the actual one due to no respond received*

The findings on formal education received by respondents, show a huge number of them do not receive the education the deserved. This is well portrayed by a great percentage of those who have never been to school with 47.1% (49 people) for Senoi and 40.8% (71 people) for Proto-Malay. This indirectly gives an impact to the quality of life of Orang Asli. Basic education should be stressed on because it is the force that triggers changes in life. As for Negrito ethnicity, a total of 65.9% (27 people) go to school, as compared to those of Proto-Malay with 58.0% (101 people) and Senoi with 50.0% (52 people). The year 2008 also shows an increment from the previous year in dropouts cases of primary and secondary education with a total of 26,791 students (2007) and 27,176 students (2008) in primary, and 9,624 students (2007) and 9,738 students (2008) for secondary (JHEOA, 2008). Meanwhile, the analysis on the outstanding achievements of Orang Asli students in the public

examination is still unsatisfactory. The five-year highlights of their achievements from 2011 to 2015 demonstrate outstanding achievements of Orang Asli students in UPSR with excellent results (4A and above) is not higher than 1.6% of the total number of candidates sitting for the examination. Likewise with PT3, the number of outstanding students who get 5A and above is not higher than 4.4% while only 3% of the students get excellent results in SPM. Only the results of STPM showed a slightly favorable result with a record percentage of more than 30% with excellent results (CGPA of more than 2.8) out of the total number of candidates.

However, the encouraging achievement of the human capital of Orang Asli students can be seen at the higher education level. This is evident by an increase in the number of enrollment and students graduating each year. This achievement demonstrates that Orang Asli students are now able to compete and be on par with other mainstream communities.

This positive development is shown in Table 1.10. In summary, this success has been proven as from the year 1970s until 2016, a total of 2103 Orang Asli students have successfully completed their studies at various levels of study.

LEVEL OF PHYSICAL SKILL

Level of physical skill is made up of inherited skills based on the traditional ones which are acquired from the older generations, or, or the

new skills learned in Orang Asli community. For inherited skills, it comprises of blowpipe, hunting, tree-climbing, looking for traditional medication, making traditional medication, treating (shaman), looking for rattan, sandalwood, and resin, trapping animals, trawling, chopping off trees, farming, and fishing. On the other hand, newly-learned skills include rubber tapping, collecting oil palm, weaving, carving, embroidery, writing, reading, and calculating.

TABLE 5. Distribution on Level of Physical Skill of Respondents according to Orang Asli Groups

Level of physical skill	Senoi (n = 72) No. (%)	Proto-Malay (n = 103) No. (%)	Negrito (n = 35) No. (%)
Low (21 – 42)	67 (64.4)	98 (56.3)	22 (53.7)
Moderate (43 – 63)	5 (4.8)	5 (2.9)	13 (31.7)
High (64 – 84)	0 (0)	0 (0)	0 (0)
Mean	28.57	24.25	39.0
S.D	9.57	9.96	8.69

Note: S.D = Standard Deviation

* Number of respondents is less than the actual one due to no respond received *

Findings show all three ethnicities have low level of physical skill. This is based on mean value obtained which is the highest is by Negrito with 39.0, followed by Senoi with 28.57 and lastly Proto-Malay with mean value of 24.25. The results project that the grasp on physical skill level is still pretty much low, and needs to be improved so that the respondents can benefit from it. Low level of physical skill might affect their lives in a negative way as it is perceived as how individuals are able to use it in everyday lives. Moreover, inherited physical skills are also the motor skills that can still be learned, especially in an Orang Asli community context. They are considered as human capital that can provide a lot of advantage for every individual.

The aspects of human capital development of Orang Asli are also highlighted through a special program of Skills and Career Training Program (PLKK). PLKK is one of the government's initiatives through JAKOA to reach out to the Orang Asli community in terms of socio-economic growth and in the same time strengthening human capital. The effectiveness and success of PLKK will create an Orang Asli community capable of upgrading their respective economic status through career development, and at the same time the success of competitive abilities within the Orang Asli community can be applied through strengthening human capital. The program provides financial and management support to enable the Orang Asli community to attend short, medium and long

training courses including basic skills in the Dual National Training Scheme (SLDN), Malaysian Skills Certificate Level 1 & 2, as well as Special Professional Certificate in selected training centres. Since 2011 to 2016, PLKK has trained 4,332 Orang Asli youth-trainees with a total allocation of RM35.2 million involving over 35 types of courses such as hospitality services, electrical wiring, beautician, prime mover, golf caddy, welders, hairdressing, ticketing, pastry and bakery and so on. In terms of career achievement after following this PLKK, from the year 2011 until the end of 2015, 1973 participants (64.22%) from 3072 people have worked in their respective skills with a total estimated income from RM900 to RM5000. Skilled human capital is highly important in economic development in community development (Norwaliza et al. 2020).

LEVEL OF EXPERIENCE AND PARTICIPATION IN WORKSHOPS/COURSES AND FORMAL EDUCATION

This level consists of experience and participation in workshops or courses in tailoring, handcrafting (including weaving), food producing, furniture-making, automotive, welding, machinery maintenance, *Program Pembangunan Minda Insan (PPMI)*, and *Program Latihan Kemahiran dan Kerjaya (PLKK)*. The types of workshops and courses are the ones that were offered in the community of the research location.

TABLE 6. Distribution on level of experience and participation of respondents in workshops/courses and formal education according to Orang Asli groups

Level of Experience and Participation in Workshops/Courses and Formal Education	Senoi (n = 91) No. (%)	Proto-Malay (n = 158) No. (%)	Negrito (n = 35) No. (%)
Low (10 – 13)	91 (87.5)	157 (90.2)	34 (82.9)
Moderate (14 – 17)	0 (0)	1 (0.6)	1 (2.4)
High (18 – 20)	0 (0)	0 (0)	0 (0)
Mean	10.86	10.76	11.17
S.D	0.84	0.76	1.04

Note: S.D = Standard Deviation

* Number of respondents is less than the actual one due to no respond received *

Research findings show the majority of respondents are at the low level. The difference in mean value obtained shows that Negrito recorded the highest value with 11.17, followed by Senoi with 10.86 and lastly Proto-Malay with 10.76. This is possibly due to the factor of interest and limited opportunities to get involved in such courses. Parents' attitudes who do not emphasize on the importance of education also affect the involvement of Orang Asli in formal education. This resulted in a situation where they are labelled as a group who are incapable of learning (Hasan 2009). Exposure and effort towards involving the community in workshops and courses as well as formal education are needed to build a community who are knowledgeable, experienced, and skilful

in particular field. It is important as a medium for a community to boost their capabilities and self-esteem in making positive changes to their lives. Courses and skills training are some of the strategies suggested to alleviate poverty (Khoo et al. 2019).

LEVEL OF SOCIAL BEHAVIOUR SKILL

Level of social behaviour skill consists of prosocial behaviour which is a positive competition and cooperation within everyday community interaction. Form of competition between individuals and community is healthy in order to achieve mutual life goal, while cooperation involves group activities, helping each other and mutual respect among community members.

TABLE 7. Distribution on level of social behaviour skill of respondents according to Orang Asli groups

Level of Social Behaviour Skill	Senoi (n = 88) No. (%)	Proto-Malay (n = 154) No. (%)	Negrito (n = 34) No. (%)
Low (6 – 10)	1 (1.0)	1 (0.6)	0 (0)
Moderate (11 – 14)	17 (16.3)	30 (17.2)	1 (2.4)
High (15 – 18)	70 (67.3)	123 (70.7)	33 (80.5)
Mean	16.74	16.77	17.62
S.D	1.95	1.93	0.82

Note: S.D = Standard Deviation

* Number of respondents is less than the actual one due to no respond received *

Results show majority of respondents are on the high level group, based on the mean value obtained. Negrito is the highest with 17.62, followed by Proto-Malay with 16.77 and lastly Senoi with 16.74. The difference in percentage finds that the Negrito recorded the highest result with 80.5%, followed by Proto-Malay with 70.7% and lastly Senoi with 63.7%. This shows that majority of respondents have good relationships and received

a lot of support and cooperation between each other in doing any community activities. Social behaviour skill is a medium in a community to boost external productivity which is the ability to increase community members' productivity through the collective spirit. Lucas (2016) states that a knowledgeable and skilful community does not only have the skill of internal productivity, but also on the external.

LEVEL OF VALUES, BELIEFS, AND ATTITUDES

Finally, is the level of values, beliefs, and attitudes which made up of belief, trust, and wants towards development and learning on new things as well as

sustaining the ancestors' legacy. This aspect that is considered as cognitive readiness plays quite an important role on individuals and community members to learn on new knowledge and skills.

TABLE 8. Distribution on level of values, beliefs, and attitudes of respondents according to Orang Asli group

Level of Values, Beliefs, and Attitudes	Senoi (n = 88) No. (%)	Proto Malay (n = 148) No. (%)	Negrito (n = 35) No. (%)
Low (17 – 34)	2 (1.9)	0 (0)	0 (0)
Moderate (35 – 51)	27 (26.0)	20 (11.5)	2 (4.9)
High (52 – 68)	59 (56.7)	128 (73.6)	33 (80.5)
Mean	56.65	59.83	61.46
S.D	9.45	6.93	4.85

Note: S.D = Standard Deviation

* Number of respondents is less than the actual one due to no respond received *

Table 8 shows the majority of respondents for all three ethnicities are at the high. The difference in mean value of Negrito is the highest of all with 61.46, followed by Proto-Malay with 59.83, and finally Senoi with 56.65. This shows that majority of respondents are willing and want to change for the better. The respondents' confidence and values towards development and changes that they want to achieve can be used as guideline towards development, align with community needs. It is

also viewed as a foundation in building community strength to change through positive cognitive force.

OVERALL LEVEL OF HUMAN CAPITAL

Overall level of human capital comprises of level of physical skill, level of participation is workshops/course and formal education, level of social skill as well as values, beliefs, and attitudes.

TABLE 9. Distribution on overall level of human capital of respondents according to ethnicity

Overall Level of Human Capital	Senoi N (%)	Proto Malay N (%)	Negrito N (%)
Low (54-99)	22 (21.2)	22 (12.6)	0 (0)
Moderate (108– 45)	59 (56.7)	119 (68.4)	32 (78.0)
High (146– 90)	1 (1.0)	0 (0)	2 (4.9)
Mean	112.23	111.94	129.03
S.D	17.35	13.83	10.18

Note: S.D = Standard Deviation* Number of respondent is less than the actual one due to no respond received*

Based on the knowledge and skills mentioned earlier, this study also tries to identify the whole strength possessed. Table IX show the level of human capital where the majority of respondents belongs in the moderate level group, based on the mean value which is (M=129.03) for Negrito, (M=12.23) for Senoi, and (M=111.94) for Proto-Malay. This shows that Orang Asli in general have the human capital that can still be improved and uplifted. This is because, human capital has the advantage in readjusting and improving the community's well-being since it is the base for a change towards a better quality of life.

From the aspect of human capital in this study, it is found that the level of social skill as well as the level of values, beliefs, trust, and attitudes of the

respondents are at satisfactory level, as compared to their level of physical skill and level of participation in workshops/courses and formal education. This suggests that the respondents do not have problems in social skills. They have the potential in enhancing their level of human capital through cognitive force and the ability in social behaviour that can influence other community members to boost their knowledge, be it formally or informally. That kind of community strength is seen as a form of community power in sustaining and at the same time upgrading the well-being, individually or collectively. As for the level of physical skill and the level of participation in workshops/courses and formal education, they need to be improved and enhanced for the betterment of

the community. Zahid et al (2008) emphasizes on the development of human capital through formal education (for children), informal education (for youth and adults who were educational dropouts) and normal education (traditional knowledge and skills that were not thought to kids and relatives) are the suitable strategies to counter the problem of underdevelopment, provided that they are relevant to the context of Orang Asli.

Based on understanding and belief that human capital is the human's ability that can be upgraded and increased in its values, it is the investment of the future, expertise and force towards forming human's ability that include a collection of knowledge, skills, competency, confidence and internal values as personal quality owned by individuals, groups, organisation or community (Asnarulkhadi 2005). As a conclusion, Orang Asli are still at the moderate level in terms of human capital (measured based on level of physical skill, participation in workshops/courses and formal education, social behaviour skill, as well as values, beliefs, and attitudes). The Negrito recorded the highest mean value among the ethnics, followed by Senoi and Melayu Proto. However, the level of social behaviour skill and values, beliefs, and attitudes, are at the high level. These two aspects are seen as an asset that can help improving skills and other knowledge in terms of readiness in the aspect of mentality and strong social skill. Doris et al. (2012) see the asset as an advantage, skill, and capability possessed.

CONCLUSION

In general, the ownership of human capital is relatively still low among Orang Asli, especially in terms of formal education and their participation workshops/courses. This is due to several factors such as limited exposure towards the importance in improving the level of education, as well as the factor of interest. Juli Edo (2006) has determined some reasons of educational dropout's cases. The factors include adaptability of children in school system, stereotype, and ethnocentrism of Malay towards Orang Asli and parents' attitude towards formal education. They trust that the positive values, attitudes, and beliefs can help them to live at the same pace as the mainstream society. With support and encouragement in the form of various activities organised, Orang Asli are capable of changes. Apart from that, a good social behaviour skill among the

respondents also shows the sign that this community is now more open in living their lives. Community development is an asset-building or capital to boost the quality of life in the context of community life environment (Ferguson and Dickens, 1999). Each individual must play their parts in fulfilling their duty in community. The same goes to the community which needs to cooperate and give full commitment between each other in development for the sake of mutual benefit. Active participation of Orang Asli community in the form of development (planning, implementation, and evaluation) can create a community that is passionate to achieve community development. Due to that, Orang Asli with high human capital ownership can encourage towards capacity building and strength in community members. The success in community development does not only have to consider community needs, but also to identify the existing asset or capital in a community as it gives opportunities in the context of the community life itself.

REFERENCES

- Abdul Rahman Ahmad. 2007. *Pembangunan Modal Insan: Aplikasi dalam Konteks Peningkatan Produktiviti dan Daya Saing IPTA/IPTS dalam Siri Monograf Pengajaran dan Pembelajaran IPTA (1)*. Serdang: Pembangunan Modal Insan Selangor: PusatPembangunan Akademik (CADE), Universiti Putra Malaysia.
- Abdul Rahman Embong. 2003. *Pembangunan dan Kesejahteraan: Agenda Kemanusiaan Abad Ke 21*. Bangi: Penerbit Universiti Kebangsaan Malaysia, Bangi.
- Abdul Talib B. 2003. *Kenali Kami; Masyarakat Orang Asli di Malaysia*. Batu Pahat: Penerbit KUiTTHO.
- Wear, A. 2008. Innovation and community strength in provincial Victoria. *Australasian Journal of Regional Studies* 14(2):195-211.
- William-Hunt, A. 1998. Orang Asli dan cabaran pembangunan. Dlm. *Warga Pribumi Menghadapi Cabaran Pembangunan*, disunting oleh Hasan Mat Nor. Bangi: Jabatan Sosiologi dan Antropologi.
- Asmawi Ibrahim & Ramle Abdullah. 2018. *Pembinaan Kapasiti Belia Orang Asli melalui Program Latihan Kemahiran dan Kerjaya*. Jabatan Sains Sosial, Fakulti Pengajian Kontemporari Islam. Kuala Terengganu: Universiti Sultan Zainal Abidin.
- Asnarulkhadi Abu Samah, Hanina H.Hamsan, Rahim Sail & Zahid Emby 2010. Modal Sosial dan Modal Insan Belia Orang Asli – Satu Tinjauan Umum, Proceedings of The 7th International Malaysian Studies Conference (MSC7), USM Penang, Mac.16-18, 2010.

- Azizah Ab. Rahman. 1987. Jabatan Hal Ehwal Orang Asli: Sejarah Penubuhan dan Kejayaannya (1954-1980). Kajian ilmiah tidak diterbitkan. Universiti Kebangsaan Malaysia.
- Becker, G. S. 1964. *Human Capital: A Theoretical and Empirical Analysis, With Special Reference to Education*. New York: National Bureau of Economic Research.
- Beaulieu, L. J., & Mulkey, D., eds. 1995. *Investing in People – The Human Capital Needs of Rural America*. Boulder: Westview Press.
- Black, A. & Hughes, P. 2001. *The Identification and Analysis of Indicators of Community Strength and Outcome (Occasional Paper No.3)*. Department of Family and Community Services. Canberra, Australia.
- Nicholas, C. 2000. *The Orang Asli and The Contest for Resources: Indigenous Politics, Development and Identity in Peninsular Malaysia*. International Work Group for Indigenous Affairs.
- Cunningham, I. 2002. Developing human and social capital in organisations. *Industrial and Commercial Training* 34(3): 88-94.
- Data Maklumat Asas Jabatan Hal Ehwal Orang Asli (DAMAK). 2006; Bahagian Perancangan dan Penyelidikan Jabatan Hal Ehwal Orang Asli Malaysia.
- Data Maklumat Asas Jabatan Hal Ehwal Orang Asli (DAMAK). 2016. Bahagian Perancangan dan Penyelidikan Jabatan Hal Ehwal Orang Asli Malaysia.
- Doris et al. 2012. *Transformasi Modal Insan melalui Peningkatan Pendidikan: Kajian Kes Komuniti Orang Asli di Cameron Highlands, Pahang*. PROSIDING PERKEM VII, JILID 2 (2012) 1215 – 1224.
- Green, G. P. & Haines, A. 2007. *Asset Building and Community Development*. Thousand Oak, Canada: Sage.
- Hancock, T. 2001. People, partnership and human progress: Building community capital. *Health Promotion International* 16(3): 275-280.
- Hanina H. Hamsan dan Asnarulkhadi Abu Samah. 2008. Orang Asli – Isu, Transformasi dan Cabaran. Dlm. *Kesihatan dan Perubatan Masyarakat Orang Asli*, disunting oleh Ma'rof Redzuan & Sarjit Gill, 113-142. Serdang: Penerbit Universiti Putra Malaysia.
- Hasan Mat Nor. 1996. *Masyarakat Orang Asli: Kajian Kes di Empat Buah Kampung Orang Asli di Daerah Batang Padang, Perak*. Fakulti Sains Kemasyarakatan dan Kemanusiaan, Universiti Kebangsaan Malaysia.
- Hasan Md Nor. 2018. Budaya keusahawanan Orang Asli. Dlm. *Pembangunan Kontemporari Orang Asli*, disunting oleh Sarjit S. Gill dan Mohd Roslan Rosnon, 54-71. Serdang: Penerbit Universiti Putra Malaysia.
- Jabatan Kemajuan Orang Asli. 2014. *Laporan Tahunan JAKOA*. Kuala Lumpur: Jabatan Kemajuan Orang Asli Malaysia.
- Jabatan Kemajuan Orang Asli. 2015. *Laporan Tahunan JAKOA*. Kuala Lumpur: Jabatan Kemajuan Orang Asli Malaysia.
- Jabatan Kemajuan Orang Asli. 2016a. *Data Maklumat Asas Orang Asli*. Kuala Lumpur: Jabatan Kemajuan Orang Asli Malaysia.
- Jabatan Kemajuan Orang Asli. 2016b. *Laporan Tahunan JAKOA*. Kuala Lumpur: Jabatan Kemajuan Orang Asli Malaysia.
- Jabatan Kemajuan Orang Asli. 2016c. *Pelan Strategik Kemajuan Orang Asli (2016-2020)*. Kuala Lumpur: Jabatan Kemajuan Orang Asli Malaysia.
- Jabatan Kemajuan Orang Asli. (2017). *Laporan Tahunan JAKOA*. Kuala Lumpur: Jabatan Kemajuan Orang Asli Malaysia.
- Khadijah Alavi & Rahim Md. Sail. 2015. Tahap penerimaan masyarakat terhadap latihan kemahiran di Malaysia. *Journal of Social Sciences and Humanities* 10(1): 16-28.
- Khoo, S. L., Mohamad Shaharudin Samsurijan, P. S. Gopal, Nor Malina Malek & Zahri Hamat. 2019. Urban poverty alleviation strategies from multi-dimensional and multi ethnic perspectives: Evidences from Malaysia. *Kajian Malaysia* 36 (2) :43-68.
- Kretzman, J. P. & McKnight, J. L. 1993. *Building A Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets*. Chicago, IL: ACTA Publications.
- Kretzman, J. P. & McKnight, J. L. 1996. Asset-based community development. *National Civic Review* 85(4): 23.
- Lucas, R. E. Jr. 1988. On the mechanics of economic development. *Journal of Monetary Economics* 22: 3-42.
- Mincer, J. 1958. Investment in human capital & personal income distribution. *Journal of Political Economy* 66(4): 281-302.
- Mahat a/l Mat Dong. 2018. Penerimaan dan adaptasi komuniti orang asli terhadap pembinaan empangan hidroelektrik. Tesis Sarjana Sains Sosial. Bangi: Universiti Kebangsaan Malaysia.
- Marof Redzuan & Abdul Razak Abdul Rahman. 2008. Orang Asli – Isu, transformasi dan cabaran. Dlm. *Integrasi Orang Asli dalam Masyarakat Arus Perdana*, disunting oleh Ma'rof Redzuan & Sarjit Gill, 252-283. Penerbit Universiti Putra Malaysia.
- Malaysia. Jabatan Kemajuan Orang Asli (JAKOA). 2015. *Laporan Tahunan JAKOA 2015*. Kuala Lumpur: Jabatan Kemajuan Orang Asli (JAKOA).
- Mohd Fauzi Mohd Harun & Nor Aini Hj Idris. 2009. *Pembangunan Masyarakat Orang Asli Dilema Miskin dan Terpinggir*. Shah Alam. Pusat Penerbitan Universiti: Universiti Teknologi MARA.
- Mohd Nur Syufaat Bin Jamiran & Seow Ta Wee. 2013. Kelestarian Transformasi Pembangunan Sosioekonomi Orang Asli. *Persidangan Kebangsaan Geografi & Alam Sekitar kali ke 4, 5-6 Mac 2013*, UPSI.

- Mustaffa Omar. 2008. Orang Asli – Isu, Transformasi dan Cabaran. Dlm. *Rancangan Pengumpulan Semula (RPS) Masyarakat Orang Asli: Pencapaian dan Cabaran* disunting oleh Ma'rof Redzuan & Sarjit Gill, 178-203. Serdang: Penerbit Universiti Putra Malaysia.
- Norwaliza Abdul Wahab, Ramlee Mustapha dan Jasmi Abu Talib. 2016. Membangunkan modal insan Orang Asli: Kajian peranan penentuan matlamat pendidikan dalam kalangan ibu bapa masyarakat Orang Asli di Kuantan, Pahang. *Malaysian Journal of Society and Space* 12 (3): 1-10.
- Norwaliza Abdul Wahab, Ridzuan Jaafar & Sunarti. 2020. Involvement of Orang Asli youth in vocational education and training in Malaysia: Aspirations and outcomes. *Asian Journal of Assessment in Teaching and Learning* 10(2): 18-26.
- Rainey, D.V, Robinson K.L., Allen, I. & Christy, R.D. 2003. Essential forms of capital for sustainable community development. *American Journal of Agricultural Economics* 85(3):708-715.
- Ramle Abdullah. 2007. Orang Asli dalam arus pembangunan nasional: Analisis persepsi dan penerimaan terhadap pembangunan di kalangan Orang Asli di Terengganu. Dlm. *Seminar Kebangsaan Sains Sosial: Sains Sosial Teras Pembangunan Modal Insan Jilid 1*, disunting oleh Arshad Abd. Samad, Asmawati Suhid, Bahaman Abu Samah, Jamilah Othman, Jegak Uli, Mazanah Muhamad, Nobaya Ahmad dan Samsilah Roslan, 105-119. Serdang: Institut Pengajian Sains Sosial (IPSAS) UPM.
- Rohaida Nordin, Muhamad Sayuti Hassan@Yahya, Vatchira Wong Rui Fern, Melissa Cherley & Lavernya Bala Subramaniam. 2020. Indigenous education for the Orang Asli : Legal perspectives and best practices. *Journal of Nusantara Studies* 5(2): 365-383. <http://dx.doi.org/10.24200/jonus.vol5iss2pp365-383>.
- Sarjit Gill & Wan Ahmad Amirzal. 2008. Orang Asli – Isu, transformasi dan cabaran. Dlm. *Pengetahuan ICT dalam Masyarakat Orang Asli*, disunting oleh Ma'rof Redzuan & Sarjit Gill, 82-112. Penerbit Universiti Putra Malaysia.
- Schultz, T. W. 1961. Investment in human capital. *The American Economic Review* 51 (1):1-17.
- Tarmiji Masron, Fujimaki Masami & Norhasimah Ismail. 2017. *Orang Asli in Peninsular Malaysia : Population, Spatial Distribution and Socio-Economic Condition*. <https://www.researchgate.net/publication/286193594>
- Wan Idros Wan Sulaiman. 2008. *Perancangan Pembangunan Modal Insan dan Keperluan Organisasi dalam Pembangunan Modal Insan Isu dan Cabaran*. Selangor: Universiti Kebangsaan Malaysia.
- Yahaya Ibrahim. 2009. Komuniti, pembangunan dan transformasi. Dlm. *Komuniti, Pembangunan & Transformasi*, disunting oleh Yahaya Ibrahim. Bangi : Universiti Kebangsaan Malaysia.
- Zahid Emby, Asnarulkhadi Abu Samah, Mariani Mansor, Jamilah Othman & Hanina Halimatusaadia Hamsan. 2008. Pembangunan Modal Insan: Saluran Kemerdekaan Orang Asli Semenanjung Malaysia? Kertas kerja yang dibentangkan di Persidangan Perdana Pribumi Malaysia. Anjuran Universiti Darul Iman Malaysia, Kuala Terengganu. Oktober 2008.
- Zainal Abidin Hj. Ali. 2004. Jabatan Hal Ehwal Orang Asli: Peranan dalam Bidang Penyelidikan. Kertas Kerja dalam Seminar Sehari Tradisi Lisan Masyarakat Orang Asli. Anjuran Pusat Pengajian Bahasa, Kesusasteraan dan Kebudayaan M e l a y u , Fakulti Sains Sosial dan Kemanusiaan, Universiti Kebangsaan Malaysia.
- Zainal Abidin Hj. Ali. 2012. Penilaian terhadap pelan tindakan pembangunan pendidikan Orang Asli 2000-2010. Dlm. *Pendidikan dan Orang Asli dalam Arus Perdana*, disunting oleh Ramle Abdullah, Mohamad Hafis Amat Simin, Azlina Abdullah dan Zurina Mansor, 43-58. Kuala Terengganu: Universiti Sultan Zainal Abidin.
- Sara Shakilla Mohd Salim
Department of Moral Studies
Civics and Character Development
Faculty of Human Sciences
Universiti Pendidikan Sultan Idris
- Zainal Abidin Hj Ali
Division of Skills Education,
Jabatan Kemajuan Masyarakat (KEMAS)
Ministry of Rural Development