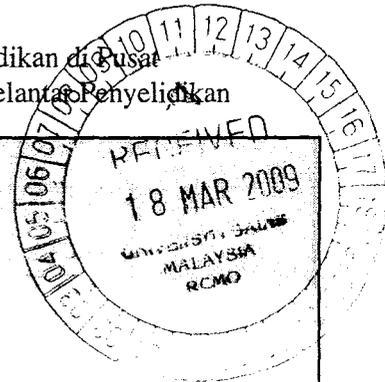


LAPORAN AKHIR PROJEK PENYELIDIKAN JANGKA PENDEK

FINAL REPORT OF SHORT TERM RESEARCH PROJECT

Sila kemukakan laporan akhir ini melalui Jawatankuasa Penyelidikan di Pusat Pengajian dan Dekan/Pengarah/Ketua Jabatan kepada Pejabat Pelantar Penyelidikan



1. **Nama Ketua Penyelidik:** **Shahrier Pawanchik**
Name of Research Leader

Profesor Madya/
Assoc. Prof. Dr./
Dr. Encik/Puan/Cik
Mr/Mrs/Ms

2. **Pusat Tanggungjawab (PTJ):** **School of Distance Education**
School/Department

3. **Nama Penyelidik Bersama:** **Dr Fatan Hamamah Yahaya**
Name of Co-Researcher

4. **Tajuk Projek:** **English Language Needs of 'Orang Asli' Students in Primary Schools in the Districts of Sungai Siput, Perak and Rompin-Endau, Pahang and Johore.**
Title of Project

5. Ringkasan Penilaian/Summary of Assessment:	Tidak Mencukupi <i>Inadequate</i>		Boleh Diterima <i>Acceptable</i>	Sangat Baik <i>Very Good</i>	
	1	2		3	4
i) Pencapaian objektif projek: <i>Achievement of project objectives</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
ii) Kualiti output: <i>Quality of outputs</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
iii) Kualiti impak: <i>Quality of impacts</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
iv) Pemindahan teknologi/potensi pengkomersialan: <i>Technology transfer/commercialization potential</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
v) Kualiti dan usahasama : <i>Quality and intensity of collaboration</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
vi) Penilaian kepentingan secara keseluruhan: <i>Overall assessment of benefits</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

6. Abstrak Penyelidikan

(Perlu disediakan di antara 100 - 200 perkataan di dalam Bahasa Malaysia dan juga Bahasa Inggeris. Abstrak ini akan dimuatkan dalam Laporan Tahunan Bahagian Penyelidikan & Inovasi sebagai satu cara untuk menyampaikan dapatan projek tuan/puan kepada pihak Universiti & masyarakat luar).

Abstract of Research

(An abstract of between 100 and 200 words must be prepared in Bahasa Malaysia and in English).

This abstract will be included in the Annual Report of the Research and Innovation Section at a later date as a means of presenting the project findings of the researcher/s to the University and the community at large)

This research aims at exploring the English language needs of indigenous (Orang Asli) students in primary schools in the districts of Sungai Siput, Perak and Rompin-Endau, Pahang. These students comprise of different sub-ethnic groups, the Temiar are found in th Sungai Siput district, Perak and the Jakuns are in the Rompin-Endau district, Pahang. Though they are classified under 'Orang Asli,' their spoken languages are different and culturally they are different too. Six years after the implementation of teaching mathematics and science in English, the problem of students' proficiency in English especially for the 'Orang Asli' students in primary schools in the rural areas, is still debatable. Unless this problem is solved at the primary level, it will fossilize and contribute towards students' low confidence and self esteem, and anxiety in the language at the secondary and tertiary levels. The researchers will focus on the students' English language needs and make recommendations on overcoming their language difficulties.

Bahasa Malaysia

Bahasa Inggeris

7. Sila sediakan laporan teknikal lengkap yang menerangkan keseluruhan projek ini.

[Sila gunakan kertas berasingan]

Applicant are required to prepare a Comprehensive Technical Report explaining the project.

(This report must be appended separately)

Please refer to appendix

Senaraikan kata kunci yang mencerminkan penyelidikan anda:

- (b) **Faedah-faedah lain seperti perkembangan produk, pengkomersialan produk/pendaftaran paten atau impak kepada dasar dan masyarakat.**

State other benefits such as product development, product commercialisation/patent registration or impact on source and society.

This study can become an impetus for teachers and curriculum developers at the Ministry of Education Malaysia to implement a revamped English curriculum or developed a new English course by encouraging collaborative learning and using creative content based instructional materials in order to meet the academic and social needs of the 'Orang Asli' students.

* Sila berikan salinan/Kindly provide copies

- (c) **Latihan Sumber Manusia**

Training in Human Resources

- i) Pelajar Sarjana:

Graduates Students

(Perincikan nama, ijazah dan status)

(Provide names, degrees and status)

- ii) Lain-lain:

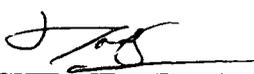
Others


Tandatangan Penyelidik
Signature of Researcher

5/3/2009
Tarikh
Date

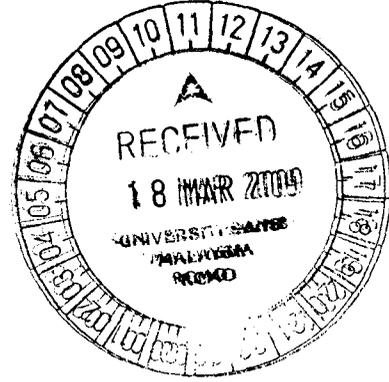
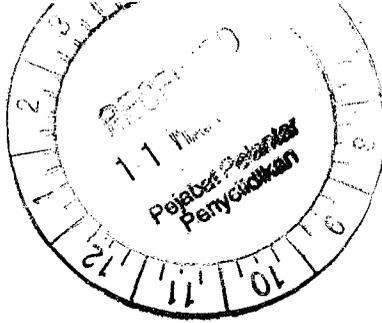
Komen Jawatankuasa Penyelidikan Pusat Pengajian/Pusat
Comments by the Research Committees of Schools/Centres

Dingikan


TANDATANGAN PENERUSI PROF. HANAFI ATAN
JAWATANKUASA PENYELIDIKAN Timbalan Dekan
PUSAT PENGAJIAN/PUSAT (Pengajian Siswazah dan Penyelidikan)
Signature of Chairman Pusat Pengajian Pendidikan Jarak Jauh
[Research Committee of School/Centre] Universiti Sains Malaysia

16/03/09

Tarikh
Date



**ENGLISH LANGUAGE NEEDS OF 'ORANG ASLI' STUDENTS IN PRIMARY
SCHOOLS IN THE DISTRICTS OF SUNGAI SIPUT, PERAK AND ROMPIN-
ENDAU, PAHANG AND JOHORE**

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**SHORT TERM RESEARCH GRANT
FINAL REPORT**

304/PJJAUH/637077

ENGLISH LANGUAGE NEEDS OF 'ORANG ASLI' STUDENTS IN PRIMARY SCHOOLS IN THE DISTRICTS OF SUNGAI SIPUT, PERAK AND ROMPIN-ENDAU, PAHANG AND JOHORE

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Abstract

This paper aims at exploring the English language needs of indigenous (Orang Asli) students in primary schools in the districts of Sungai Siput, Perak and Rompin-Endau, Pahang. These students comprise of different sub-ethnic groups, the Temiar are found in the Sungai Siput district, Perak and the Jakuns are in the Rompin-Endau district, Pahang. Though they are classified under 'Orang Asli,' their spoken languages are different and culturally they are different too. Six years after the implementation of teaching mathematics and science in English, the problem of students' proficiency in English especially 'Orang Asli' students in primary schools in the rural areas is still debatable. Unless this problem is solved at the primary level, it will fossilize and contribute towards students' low confidence and self esteem, and anxiety in the language at the secondary and tertiary levels. The researchers will focus on the students' English language needs and make recommendations on overcoming their language difficulties.

INTRODUCTION

Background

The Ministry of Education Malaysia introduced the teaching of mathematics and science in English for students in year one (primary), form three and form six (lower and upper secondary) in 2002. The objective is to raise the general English proficiency of the students. To ensure its sustainable effectiveness, the Ministry has staggered its implementation. The policy was carried out in stages and its full implementation for secondary schools was in 2007 and in 2008 for primary schools. However, six years after the implementation of teaching mathematics and science in English, the problem of students' proficiency in English especially in primary schools in the rural areas is still debatable. The paradox is the teachers may be teaching the two subjects efficiently in English but than these primary school students may not be able to grasp because of language difficulties. Unless this problem is solved at the primary level, it will fossilize and contribute towards

students' low confidence and self esteem, and anxiety in the language at the secondary and tertiary levels.

The researchers will look into the English language needs of indigenous (Orang Asli) students studying in primary schools in the districts of Sungai Siput, Perak and Rompin-Endau, Pahang. These students comprise of different sub-ethnic groups, the Temiar are found in the Sungai Siput district, Perak and the Jakuns are in the Rompin-Endau district, Pahang. Though they are classified under 'Orang Asli,' their spoken languages are different and culturally they are different too. The researchers will focus on the students' English language needs.

Research on English language needs of 'Orang Asli' students has not been done by others and the researchers feel that findings from this research could provide useful insights to the teachers and curriculum developers whether to revamp the present learning strategies and activities or design a new English course.

REVIEW OF RELATED LITERATURE

The concept of "needs" in today's English language learning environment not only refers to the needs of the learners but also takes into account the teaching institutions, the user-institutions (companies, business, and banking) and even the larger spectrum – the society at large. It is important for the researchers to take into account the needs of the Ministry of Education as to why the learners need the language so that the curriculum that is designed will include both the needs of the learners and the needs of the establishment.

Need analysis has been defined as the identification of difficulties and standard situations, by observation of participants functioning in a target situation in conjunction with interviews and questionnaires (Basturkmen, 1998). However, Hutchinson and Waters (1987) focus on lacks rather than needs that come to determine curriculum since what we are interested in is the gap between the target proficiency and the present proficiency.

Researchers have realized that it is not practical to attempt to teach the whole of a foreign language (English), as this will require more time and effort than is practically possible for the majority of learners and teachers alike (Maley, 1983). Accordingly, by focusing on the reasons why learners need to learn English will better enable language teachers to cater for their learners' specific needs and save a lot of wasted time and effort.

According to Brindley (1989) needs can be divided into objective and subjective needs. The objective needs are derived from factual information about the learner and his usage of the language in the real life situation. The learner's current language proficiency and difficulties are taken into consideration. However, the subjective needs refer to the learner's wants and expectations.

These needs are taken into consideration along with the language learning styles and strategies.

In the Krashen's Input Hypothesis (1985) or better known as $i + 1$ Hypothesis, i connotes the students' current L2 competence, and $+ 1$ is a level of proficiency beyond their present level.

Mackay and Bosquet (1981) define needs as either real, current needs (what the learner needs the language for now) or future, hypothetical needs (what the learner may want the language for at some unspecified time in the future). Other types of needs would be considered as learner desires (what the student would like to do with the language, independent of the specific requirements of the situation or job for which the needs analysis is being carried out) and teacher-created needs (what the teacher imagines is needed or would like to impose on the learner).

Widdowson (1987) provides two interpretations to the meaning of 'learner needs' and the first expression refers to what the learner needs to do with the language once he has learned it. This is goal-oriented of needs and needs related to terminal behaviours (the ends of learning). However, the expression 'learner needs' can refer to what the learner needs to do in order to actually acquire the language. This is a process-oriented definition of needs and needs related to transitional behaviours (the means of learning).

Sysoyev mentions that Krashen's theory is similar to L. Vygotsky's (1978) concept of Zone of Proximal Development. It covers two stages of proficiency level, in the first stage what the learner can do by himself/herself and in the second stage, what he/she can achieve with the help of another, more competent person. So the competency of the teacher is important for the learner's proficiency progress. The distance between the two stages is called Zone of Proximal Development.

Wilkins (1974) however, states 'the first principle of a sound approach to language teaching is to know what the objectives of teaching are.' He also mentions that it is necessary to predict what kind of language skills will be of greatest value to the learner. So it implies that a preliminary analysis of the learner needs and expectations will be a prerequisite in any course design whether for general or specific purposes.

Mackay and Palmer (1981) found that many well intentioned programs have foundered because either no consideration was given to the actual use the learner intended to make of the language or because the list of uses drawn up by the course designer was based on imagination rather than an objective assessment of the learners' situation, and prove to be inaccurate and in many cases entirely inappropriate to his real needs.

Before any course is drawn up, a learner analysis has to be made. Nunan (1985) justifies needs analysis as, 'Pedagogically, the most powerful argument in favour of a needs-based course is a motivational one.... One way of improving motivation is to orientate content towards those areas that most interest learners and which are perceived by them as being more relevant.'

The learner is not targeting to learn all aspects of the language but only parts of the language which are most relevant to his/her needs. Thus a course design must be focused towards meeting just the language needs of the learners.

METHODOLOGY

The methodology underlying this research is guided by the protocol of Hutchinson and Waters (1987) and refined by Basturkmen (1998) model of needs analysis. It is both qualitative (exploratory interviews, class observations, examination of students' materials) and quantitative through the implementation of structured questionnaires.

The researchers believe that information gathered from the questionnaires, and triangulated with structured interviews with key informants, will permit considerable insights into the language needs of the participants in this study. Such insights will make possible recommendations for inclusion in a course design.

Objectives

This research starts from the premise that the decision to introduce teaching of mathematics and science in English in the primary schools in 2002, raises the issues of students' proficiency in the language. For the 'Orang Asli' students who are staying in the rural areas, the implementation poses an added burden, and this research will investigate the following issues:

- i. What are the preferences for learning styles?
- ii. What are the learning skills in order of priorities?
- iii. What are the task-based activities in order of appropriateness?

Significance of the Study

This study focuses on English language needs of 'Orang Asli' students in primary schools in the districts of Sungai Siput, Perak and Endau-Rompin, Pahang.

Looking in microcosm, these indigenous students still lag in education and the implementation of teaching mathematics and science in English in the primary schools, will pose problems. The students will be burdened with language difficulties. And at the end of the day, these difficulties will erode their confidence and increase their anxiety of learning the language.

Findings from this research will provide insights for the Ministry of Education to come up with new learning styles and techniques to meet the needs of students in the peripherals to overcome English language difficulties.

Subjects

At the outset, this research has identified indigenous (Orang Asli) students in primary schools in the districts of Sungai Siput, Perak and Endau-Rompin, Pahang.

Key Informants

The researchers feel that the teachers, who are teaching English as a subject and science and mathematics subjects in English in the primary schools, can be relied upon to give feedback on the language needs of the students. These key informants have direct access to the students.

In order to gather information about the language needs of the learners, four instruments are used: (a) exploratory interviews (b) class observations and (c) structured questionnaires.

Questionnaire

The questionnaire meant for the students is adapted along the lines put forward by Basturkmen (1998). The questionnaire is divided into three sections:-

Section A - Background Information. This section consists of five questions. It will yield findings that relate to participants' personal backgrounds.

Section B - Language Needs in the primary schools. This section consists of thirteen questions. Findings from this section will yield insights into the language competencies of the participants.

Section C - Opinions about English language instruction in the primary schools. Findings yielded by this section will show participants' opinions on the English language that is being taught.

FINDINGS

Information gathered from the questionnaire is tabulated into tables.

Learning styles.

Table 1.1 Sekolah Kebangsaan Kampung Kenang, Sg. Siput, Perak

Learning in class	Frequency	Percent	Cumulative Percent
individually	2	7	7
in pairs	6	22	29
in small groups	8	30	59
in one large group	11	41	100
Total	27	100	

Table 1.2 Sekolah Kebangsaan Kampung Chenein, Sg Siput, Perak

Learning in class	Frequency	Percent	Cumulative Percent
individually	4	13	13
in pairs	0	0	13
in small groups	8	27	40
in one large group	18	60	100
Total	30	100	

Table 1.3 Sekolah Kebangsaan Labong, Rompin-Endau, Pahang

Learning in class	Frequency	Percent	Cumulative Percent
individually	1	2.5	2.5
in pairs	1	2.5	5.0
in small groups	14	35	40
in one large group	24	60	100
Total	40	100	

Table 1.4 Sekolah Kebangsaan Tanah Abang, Rompin-Endau, Pahang

Learning in class	Frequency	Percent	Cumulative Percent
individually	24	25	25
in pairs	7	7	32
in small groups	25	26	58
in one large group	41	42	100
Total	97	100	

Tables 1.1, 1.2, 1.3 and 1.4 show that students in all the schools (Sekolah Kebangsaan Kampung Kenang and Sekolah Kebangsaan Kampung Chenein in the districts of Sg. Siput, Perak and Sekolah Kebangsaan Labong and Sekolah Kebangsaan Tanah Abang in the district of Rompin-Endau, Pahang) prefer learning in one large group and secondly learning in small groups. It can be deduced that the students feel secured when learning in groups. They could refer to their friend for help when facing difficulties in completing a task and also when answering questions. They are least confidence in learning English individually.

The researchers triangulate these findings with information gathered from interviews with teachers who are teaching English as a subject and mathematics and science subjects in English. And the researchers found that the students are at ease when they are in a large group, especially when it comes to completing a task. This learning style of collaborative learning provides space for the students to interact among themselves and in tandem give them confidence and reduces their anxiety in learning English.

Learning skills

Table 2.1 Sekolah Kebangsaan Kampung Kenang, Sg Siput, Perak

Preferred learning	Yes	No	Percent Yes
memorizing	20	7	74
problem solving	16	11	59
getting information for yourself	9	18	33
listening	23	4	85
reading	19	8	70
writing	21	6	78
listening and taking notes	13	14	48
reading and making notes	11	16	41
speaking: repeating what you hear	17	10	63

Table 2.2 Sekolah Kebangsaan Kampung Chenein, Sg. Siput, Perak

Preferred learning	Yes	No	Percent Yes
memorizing	25	5	83
problem solving	22	8	73
getting information for yourself	8	22	27
listening	30	0	100
reading	28	2	93
writing	26	4	87
listening and taking notes	24	6	80
reading and making notes	10	20	33
speaking: repeating what you hear	16	13	53

Table 2.3 Sekolah Kebangsaan Labong, Rompin-Endau, Pahang

Preferred learning	Yes	No	Percent Yes
memorizing	23	17	58
problem solving	32	8	80
getting information for yourself	21	19	53
listening	36	4	90
reading	34	6	85
writing	37	3	93
listening and taking notes	16	24	40
reading and making notes	22	18	55
speaking: repeating what you hear	22	18	55

Table 2.4 Sekolah Kebangsaan Tanah Abang, Rompin-Endau, Pahang

Preferred learning	Yes	No	Percent Yes
memorizing			
problem solving	68	29	70
getting information for yourself	70	27	72
listening	38	59	39
reading	87	10	90
writing	79	18	81
listening and taking notes	86	11	89
reading and making notes	51	46	53
speaking: repeating what you hear	45	52	46
	57	40	59

As shown from Table 2.1 (85%), Table 2.2 (100%), Table 2.3 (90%) and Table 2.4 (90%), the students prefer learning by listening to the teachers' explanation. This skill is not too demanding. The researchers also found out, by elucidating from the class teachers that the students are able to grasp their teachers' explanations better because when explaining the mathematics and science terminologies, at times the teachers mixed English and Bahasa Malaysia.

The second learning technique is writing and in this class activity the students copy notes from the board (Table 2.1 shows 78%, Table 2.2 - 87%, Table 2.3 - 93%% and Table 2.4 - 89%). It can be deduced that this task-based activity provides an opportunity to write in English and familiarize with the words or terminologies. It allows them to memorize and expand the students' vocabularies.

From the four tables it can be seen that the students do not prefer the teaching technique of 'getting information for yourself.' The students are not keen to explore for the information.

The researchers triangulate these findings with information gathered from interviews with teachers who are teaching English as a subject and mathematics and science subjects in English. The students are able to remember better after writing what the teachers have written on the boards. These 'Orang Asli' students have limited vocabularies and getting them to explore a specific topic in the schools' resource rooms is a burden.

Task based activities

Table 3.1. Sekolah Kebangsaan Kampung Kenang, Sg. Siput, Perak

Task-based activities	Yes	No	Percent Yes
role play	13	14	48
language games	17	10	63
songs	24	3	89
talking with and listening to other students	8	19	30
memorizing conversations/dialogues	9	18	33
getting information from invited speakers	13	14	48
getting information from planned visits (zoo etc)	14	13	52

Table 3.2. Sekolah Kebangsaan Kampung Chenein, Sg. Siput, Perak

Task-based activities	Yes	No	Percent Yes
role play	14	16	47
language games	18	12	60
songs	29	1	97
talking with and listening to other students	15	15	50
memorizing conversations/dialogues	17	13	57
getting information from invited speakers	13	17	43
getting information from planned visits (zoo etc)	25	5	83

Table 3.3 Sekolah Kebangsaan Labong, Rompin-Endau, Pahang

Task-based activities	Yes	No	Percent Yes
role play	15	25	38
language games	27	13	68
songs	31	9	78
talking with and listening to other students	25	15	63
memorizing conversations/dialogues	14	26	35
getting information from invited speakers	12	28	30
getting information from planned visits (zoo etc)	25	15	63

Table 3.4 Sekolah Kebangsaan Tanah Abang, Rompin-Endau, Pahang

Task-based activities	Yes	No	Percent Yes
role play	46	51	47
language games	65	32	67
songs	77	20	79
talking with and listening to other students	48	49	50
memorizing conversations/dialogues	40	57	41
getting information from invited speakers	38	59	39
getting information from planned visits (zoo etc)	64	33	66

Tables 3.1, 3.2, 3.3 and 3.4 show that 'Orang Asli' students in primary schools in both districts of Sungai Siput, Perak and Rompin-Endau, Pahang enjoy singing

and listening to songs. This activity is a relaxing and enjoyable language task. There is no pressure on the students to do well. The researchers elucidate the information with the teachers and they agree with this language task as the least demanding activity and the students look forward to this activity. And the second activity that they enjoy most is playing language games. The researchers cross check this information about the language games with their teachers and found that the students need to be guided. They enjoy this activity because they share information with their friends. Thirdly is an activity on getting information from planned visits. The researchers found that these 'Orang Asli' students are excited to share their experience on planned visits such as a visit to the zoo and beach. This activity requires the students to speak and they are more confident when they present their experience in a group. Before a visit, the students gather the information about the place from the school libraries (resource rooms). This activity promotes reading and speaking skills.

CONCLUSIONS

The Ministry of Education Malaysia's policy on raising English proficiency of the students by teaching mathematics and science in English should be lauded. This method is known as Content Based Instruction (CBI) (Brewster, 1999) and it is very popular in the USA and Canada. It has proved particularly useful because it emphasizes learning about something rather than learning about a language (Davies, 2003). Moreover, it is flexible and emphasizes both content and language goals. Using this 'language through content' method can instill interest in the students.

On reflection, the grim reality of learning English is revealed when the researchers interviewed the teachers who are teaching the subjects. Generally the answers that the researchers received are most of these students find English difficult and the teachers need to translate the mathematics and science terminologies in Bahasa Malaysia. Thus it helps if the English periods are increased so that the students can receive more practice and drilling.

It can be seen that during class activities, the students are confident when they are placed in a large group. Their anxiety in learning English is reduced. This technique of collaborative learning should be encouraged especially for problem and project based learning.

The students prefer singing and listening to songs because these activities are interesting and are not demanding. Further more the students are culturally attuned to songs. They learn new words faster. By these class activities, the teacher instills confidence and reduces their anxiety of using English words. This teaching technique allows the students to enrich their vocabularies which they can share with their peers.

RECOMMENDATIONS

The reasons behind the decline in competent and good users of English are not hard to find. These include a lack of trained and experienced teachers (Hirvel and Law,1991) especially in primary schools in the rural areas. The researchers found that we have a situation of teachers whose options are not English but are asked to teach in the subject. This leads to teachers not being creative in conducting language task-bases activities. There are many activities which can supplement the text books' activities and stir students' interest.

Besides the students' learning needs are the teachers' predicaments. Many of the teachers are not trained to teach in English but are asked to teach mathematics and science in the language. If teachers at this level are not confident to operate in English naturally their clients (the primary school students) will face language difficulties. So something has to be done and the current training provision for teachers to teach in English is not sufficient (Haroon &Veloo, 2005)

From this study, the researchers identify that learning in a group is the students' preferred learning style. And activities to meet the students' needs should be developed along this learning style. Of significant activity that can enhance students' acquisition of English is by listening to songs and singing in English. Thus should a new English course need to be designed, it must be tailored towards helping the students to improve their listening skills and reinforce by repetition of words that they have learned.

This study can become an impetus to teachers and curriculum developers at the Ministry of Education Malaysia to implement a revamped English curriculum or developed a new English course by encouraging collaborative learning and using creative content based instructional materials in order to meet the academic and social needs of the 'Orang Asli' students.

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PENDIDIKAN DALAM MASYARAKAT PRIBUMI: KAJIAN KES DI SK ORANG ASLI DAERAH SG.SIPUT, PERAK

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ABSTRAK

Pemurnian hasrat untuk terus membangunkan potensi manusia dalam bidang pendidikan adalah baik. Setiap pembangunan yang dirancang akan diikuti dengan perubahan-perubahan yang berlaku dalam sistem kehidupan yang asal. Kesediaan untuk berubah, menerima impak perubahan tersebut dan mengamalkan nilai-nilai yang baru adalah antara cabaran utama yang perlu dilalui masyarakat Orang Asli agar aspek peminggiran tidak terjadi pada kelompok tersebut dalam masyarakat. Hal ini termasuklah aspek pendidikan bagi masyarakat pribumi (Orang Asli), yakni, mereka perlu diberi perhatian yang sama untuk mendapat pendidikan agar tidak terpinggir dari arus perdana pembangunan negara. Kertas ini mengambil kes empirikal dari SK Chenein dan SK Kg. Kenang di Daerah Sg.Siput, Perak bagi memperincikan aspek pendidikan masyarakat Orang Asli.

Kata kunci: Pendidikan, peminggiran, masyarakat Orang Asli, potensi sumber manusia

Pengenalan

Pendidikan merupakan tonggak kepada kehidupan manusia. Pendidikan boleh membawa perubahan dalam hidup manusia ke arah kehidupan yang lebih terancang, baik dan selesa. Penyertaan ahli masyarakat dalam pembelajaran sama ada yang berbentuk formal dan non-formal merupakan satu usaha murni untuk memajukan modal insan supaya tidak jauh terpinggir dari arus pembangunan negara. Dalam konteks pendidikan, pencapaian akademik kumpulan minoriti Orang Asli masih jauh ketinggalan jika dibandingkan dengan etnik lain di Malaysia.

Pendidikan Anak Orang Asli

Bagi merealisasikan matlamat Malaysia sebagai sebuah negara maju pada tahun 2020, Orang Asli perlu dibawa bersama dalam membangunkan agenda negara. Pada masa kini terdapat seramai 132,783 Orang Asli di Malaysia iaitu 0.5 peratus daripada jumlah penduduk negara ini (Jabatan Perangkaan, 2000). Seterotaip terhadap Orang Asli sebagai kurang maju atau lebih tepat lagi jauh ke belakang (Dentan, Endicott, Gomes & Hooker, 1997: 93) sudah banyak kali kedengaran. Berdasarkan laporan daripada JHEOA (2000), kadar buta huruf di kalangan Orang Asli di Malaysia ialah sebanyak 49.2 peratus berbanding dengan kadar buta huruf nasional iaitu sebanyak 6.4 peratus. Angka tersebut merupakan satu nilai yang amat besar dan sekiranya tidak ditangani secara serius akan memberi implikasi yang negatif kepada pembangunan negara. Walau bagaimanapun, pihak kerajaan perlu lebih serius merancang pembangunan untuk kumpulan minoriti tersebut. Perancangan pembangunan terutamanya bidang pendidikan adalah suatu proses yang amat kompleks untuk direalisasikan kerana melibatkan pelbagai aspek terutamanya budaya, sosial, politik, agama, demografi dan sosio-ekonomi.

Pemurnian hasrat untuk terus membangunkan potensi manusia dalam bidang pendidikan adalah baik. Setiap pembangunan yang dirancang akan diikuti dengan perubahan-perubahan yang berlaku dalam sistem kehidupan yang asal. Kesiediaan untuk berubah, menerima impak perubahan tersebut dan mengamalkan nilai-nilai yang baru adalah antara cabaran utama yang perlu dilalui masyarakat agar aspek peminggiran tidak terjadi

pada kelompok tertentu dalam masyarakat. Bagi masyarakat Orang Asli, mereka memerlukan pengagihan hak yang saksama untuk terus menikmati pembangunan agar tidak terpinggir dari arus perdana pembangunan.

Pendidikan Formal

Persediaan awal mesti dirancang dalam memberi pendidikan formal dan tak-formal kepada ahli masyarakat. Di samping pendidikan, faktor daya usaha, keinginan dan cita-cita untuk meningkat maju harus ada pada ahli masyarakat. Bagi sesebuah masyarakat yang berkembang maju, nilai sanggup menerima perubahan ditunjukkan dengan semangat dan sikap yang asertif, proaktif dan inovatif mengikut kemajuan zaman. Sikap pesimistik terhadap kemajuan akan membawa kita ketinggalan zaman dalam meneruskan kehidupan yang terus-terusan berubah. Perbezaan dalam matlamat hidup, kaedah mensosialisasi anak-anak dan status sosial, kesemuanya mempengaruhi pola perkembangan konsep sendiri anak-anak khususnya pada alam persekolahan, cita-cita, kerjaya dan masa depan mereka kelak.

Menurut Awang Had Salleh (1985), generasi muda yang berdisiplin dan bermotivasi tinggi lahir dari persediaan awal masyarakat menyediakan dan memberi pendidikan formal dan tak-formal kepada mereka. Di samping pendidikan tersebut, faktor daya usaha, keinginan dan cita-cita untuk meningkat maju harus ada pada ahli masyarakat. Bagi Atan Long (1979) pula, sesebuah masyarakat perlu anjakan paradigma, sanggup berubah menerima perubahan untuk terus hidup dan berkembang mengikut kemajuan zamannya. Jika tidak, mereka akan ketinggalan zaman atau pun tertinggal dalam meneruskan kehidupan yang terus berubah dan mungkin akan terpengaruh dengan pola kebudayaan yang tertentu dalam hidup masyarakat tersebut. Umpamanya terdapat perbezaan dalam matlamat hidup, status sosial, nilai-nilai yang ditegaskan, kaedah melatih anak-anak di mana kesemuanya mempengaruhi pola perkembangan diri anak-anak mereka, khususnya dalam persekolahan, cita-cita, kerjaya dan masa depan anak-anak mereka kelak.

Dari aspek pembangunan manusia, Kementerian Pendidikan Malaysia telah merencana program pendidikan untuk Orang Asli dan telah menggariskan 4 objektif pendidikan iaitu: (i) melahirkan masyarakat Orang Asli yang berilmu, berkemahiran dan berdaya

saing; (ii)memberi bantuan pendidikan kepada setiap pelajar Orang Asli yang layak; (iii) memberi kefahaman dan kesedaran mengenai dasar-dasar kerajaan dan kepentingan pendidikan serta nilai-nilai selaras dengan pembangunan masyarakat Orang Asli; dan (iv) meningkatkan tahap kualiti pendidikan Orang Asli.

Program tersebut amat relevan memandangkan potensi pelajar Orang Asli perlu digarap dan digemblengkan untuk mencapai guna tenaga mahir dari segi pengurusan sumber manusia. Justeru itu, setiap pembangunan yang dirancang akan diikuti dengan perubahan-perubahan yang berlaku dalam sistem kehidupan yang asal. Kesediaan untuk berubah, menerima impak perubahan tersebut dan mengamalkan nilai-nilai yang baru adalah antara cabaran utama yang perlu dilalui masyarakat agar aspek peminggiran tidak terjadi pada kelompok tertentu dalam masyarakat. Begitulah halnya dengan masyarakat Orang Asli, mereka perlu diberi hak yang sama untuk menikmati pembangunan agar tidak terpinggir dari arus perdana pembangunan negara.

Suku Temiar

Pola taburan penduduk Orang Asli tertumpu di sepanjang kawasan geofizikal Banjaran Titiwangsa yang menganjur dari Utara negeri Perak dan Kelantan, merentasi Banjaran Tengah hingga ke Selangor, Negeri Sembilan, sampai ke bahagian Barat negeri Pahang dan masuk merentasi Utara negeri Johor. Terdapat tiga etnik utama Orang Asli di Semenanjung Malaysia iaitu Senoi, Melayu-Proto dan Negrito. Bagi kumpulan etnik Senoi mencatatkan taburan yang tertinggi iaitu 54 peratus, Melayu-Proto 43 peratus dan Negrito 3 peratus. Majoriti etnik Senoi terdapat di negeri Perak, Melayu-Proto di negeri Pahang dan Negrito di negeri Kelantan (JHEOA, Sg.Siput 2007).

Jadual 1 : Kumpulan Etnik Senoi dan Lokasi Penempatan (1993)

Etnik Senoi	Lokasi
Semai	Timur-laut Pahang dan Perak Selatan
Temiar	Perak Utara dan Kelantan Selatan
Jah Hut	Pahang Tengah
Chewong	Pahang Tengah
Mah Meri	Pesisir Selangor (Pulau Carey)
Semoq Beri	Selatan Pahang tengah

Sumber: JHEOA, Sg.Siput 2007

Dalam Jadual 1, kumpulan etnik Senoi terdiri daripada enam suku kaum yang utama iaitu Semai, temiar, Jah Hut, chewong, Mah Meri dan Semoq Beri. Suku Temiar majoritinya tinggal di Perak Utara dan Kelantan Selatan berbanding dengan suku Semai yang mendominasi kawasan Timur-laut Pahang dan Perak Selatan (JHEOA, Sg.Siput 2007).

Suku Temiar memang terkenal dengan kemahiran tertentu seperti meranum hasil hutan, bertani saradiri (berhuma, tanam ubi dan jagung), berdusun buah-buahan, menangkap ikan dan berburu binatang serta membuat kraftangan daripada rotan, kulit kayu dan mengkuang (bubu, tampi, tikar dan atap). Bagi punca pendapatan lain, mereka turut menjual hasil hutan dan mencari *daun crenglok* untuk membuat rokok daun.

Upacara sewang ialah amalan kebudayaan tradisional dalam suku Temiar yang diamalkan bagi tujuan upacara berubat, membuka pantang untuk musim menuai, menyambut tetamu dan kematian. Ia juga menjadi aktiviti sosial bagi suku kaum tersebut bertujuan untuk berkumpul sesama ahli keluarga, jiran tetangga dan mencari jodoh.

Jadual 2: Perangkaan Pelajar Orang Asli Sekolah Rendah Tahun 2003

BIL	NEGERI	SEKOLAH RENDAH (Sek.Kebangsaan)												JUMLAH KECIL		JUMLAH BESAR (L+P)
		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P			
1	Johor	125	114	180	166	159	167	134	130	127	133	143	142	868	852	1,720
2	Kedah	8	8	4	4	1	1	4	2	2	2	2	2	21	19	40
3	Kelantan	239	200	221	201	161	148	180	182	197	186	195	169	1,193	1,086	2,279
4	Melaka	18	19	14	15	13	10	16	14	14	23	15	5	90	86	176
5	N. Sembilan	108	140	93	121	137	127	120	125	84	102	83	102	625	717	1,342
6	Pahang	812	771	871	808	737	729	710	665	765	627	586	560	4,481	4,160	8,641
7	Perak	625	632	604	645	589	586	549	563	578	577	490	541	3,435	3,544	6,979
8	Selangor/WP	213	168	188	199	232	191	201	201	191	199	166	158	1,191	1,116	2,307
9	Terengganu	14	12	10	10	12	12	13	11	11	9	5	4	65	58	123
JUMLAH KECIL		2,162	2,064	2,185	2,169	2,041	1,971	1,927	1,893	1,969	1,858	1,685	1,683	11,969	11,638	23,607
JUMLAH		4,226		4,354		4,012		3,820		3,827			3,368		23,607	

Sumber: JHEOA, 2003.

Dalam Jadual 2, dijelaskan enrolmen anak-anak Orang Asli di Semenanjung Malaysia ke sekolah rendah pada tahun 2003 mengikut negeri. Seramai 23,607 anak Orang Asli berjaya mendapat pendidikan pada peringkat rendah iaitu Darjah Enam. Enrolmen mengikut negeri mendapati negeri-negeri Pahang (8641 orang), Perak (6979 orang), Selangor dan wilayah Persekutuan (2307 orang), Kelantan (2279 orang) dan Johor (1720 orang) mempunyai jumlah pelajar Orang Asli yang paling ramai memasuki Sekolah Rendah pada tahun 2003. Ini menunjukkan suatu perkembangan yang sihat. Namun, perangkaan ini perlu menunjukkan peningkatan yang lebih tinggi lagi bagi anak-anak Orang Asli untuk mendapat pendidikan.

Jadual 3: Perangkaan Pelajar Orang Asli Sekolah Menengah Tahun 2003

BIL.	NEGERI	SEKOLAH MENENGAH														JUMLAH KECIL		JUMLAH BESAR (L+P)
		PERALIHAN		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P	L	P			
1	Johor	0	0	102	148	71	77	60	53	45	58	50	35	6	7	334	378	712
2	Kedah	0	0	0	3	0	1	0	0	0	0	0	0	1	0	1	4	5
3	Kelantan	0	0	63	54	31	23	9	11	12	5	3	4	1	1	119	98	217
4	Melaka	0	0	11	16	4	3	3	0	3	0	1	0	0	0	22	19	41
5	N.Sembilan	0	0	120	84	39	53	37	57	41	52	17	41	0	0	254	287	541
6	Pahang	0	3	247	271	274	292	160	245	141	184	103	155	5	3	930	1,153	2,083
7	Perak	0	0	323	283	296	293	260	269	208	242	154	194	0	6	1,241	1,287	2,528
8	Selangor	0	0	67	74	51	77	45	64	44	48	25	33	7	6	239	302	541
9	Terengganu	0	0	0	3	7	0	0	0	0	0	0	0	0	0	7	3	10
JUMLAH KECIL		0	3	933	936	773	819	574	699	494	589	353	462	20	23	3,147	3,531	6,678
JUMLAH BESAR		3		1,869		1,592		1,273		1,083		815		43		6,678		

Sumber: JHEOA, 2003.

Manakala dalam Jadual 3, menunjukkan perangkaan anak Orang Asli di Sekolah Menengah. Seramai 6,678 pelajar Orang Asli mendapat pendidikan dari peringkat peralihan hingga Tingkatan Enam. Negeri Perak (2528 orang pelajar) dan Pahang (2083 orang pelajar) mempunyai enrolmen yang paling tinggi berbanding Kedah (5 orang pelajar) dan Terengganu (10 orang pelajar) mempunyai enrolmen yang paling rendah. Hal ini sedemikian berdasarkan kedudukan geografi tempat tinggal kaum Orang Asli di Malaysia yang lebih ramai didapati di negeri Perak dan Pahang.

Jadual 4: Perangkaan Pelajar Orang Asli Yang Sedang Belajar di IPTA, 2003

INSTITUSI	PRA	SIJIL	MATRIK	DIPLOMA	S/ MUDA (BA)	L	P	JUMLAH
UM	0	0	0	0	2	2	0	2
UKM	0	0	0	0	2	1	1	2
USM	0	0	0	0	1	0	1	1
UIA	0	0	1	0	0	1	0	1
UUM	0	0	0	0	4	2	2	4
UTM	0	0	0	0	1	0	1	1
UPM	0	0	0	0	1	0	1	1
UiTM	3	0	0	22	6	10	21	31
UMS	0	0	0	0	2	0	2	2
POLITEKNIK	0	19	0	8	0	18	9	27
UNIMAS	0	0	0	0	2	0	2	2
KUiTTHO	0	0	0	1	1	1	1	2
KUSTEM	0	0	0	0	1	1	0	1
UPSI	0	0	0	0	1	0	1	1
KOLEJ KOMUNITI	0	2	0	0	0	2	0	2
JUMLAH	3	21	1	31	24	38	42	80

Sumber:JHEOA, 2003.

Jadual 5: Perangkaan Pelajar Orang Asli Yang Tamat Belajar di IPTA, 2003

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BA)	SARJANA (MA)	Ph.D	JUMLAH	LELAKI	PEREMPUAN
UUM	0	0	1	0	0	1	1	0
UTM	0	3	7	0	0	10	7	3
USM	0	6	5	0	0	11	3	8
UPM	0	19	32	2	0	53	27	26
UM	1	2	8	0	0	11	3	8
UKM	0	0	10	1	0	11	7	4
UiTM	15	104	13	0	0	132	46	86
UIA	0	0	2	0	0	2	2	0
POLITEKNIK	29	10	0	0	0	39	28	11
L/NEGARA	0	1	8	1	2	12	9	3
KUiTTHO	0	1	0	0	0	1	1	0
UMS	0	0	1	0	0	1	0	1
KOLEJ KOMUNITI	1	0	0	0	0	1	1	0
JUMLAH	46	146	87	4	2	285	-	-
LELAKI	31	55	45	2	2	0	135	
PEREMPUAN	15	91	42	2	0	0		150

Sumber:JHEOA, 2003.

Jadual 6: Perangkaan Pelajar Orang Asli Yang Tamat Belajar
Di Institusi-Institusi Pengajian Tinggi Awam Tahun 2004.

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BA)	SARJANA (MA)	Ph.D	JUMLAH
UUM	0	0	3	0	0	3
UTM	0	5	10	0	0	15
USM	0	6	5	0	0	11
UPM	0	18	28	1	0	47
UM	0	2	10	0	0	12
UKM	0	0	9	1	0	10
UiTM	7	98	15	0	0	120
UIA	0	0	1	0	0	1
POLITEKNIK	33	10	0	0	0	43
L/NEGARA	0	1	7	1	2	11
KUITTHO	0	2	0	0	0	2
KOLEJ KOMUNITI	1	0	0	0	0	1
M/PERGURUAN	0	160	0	0	0	160
JUMLAH	41	302	88	3	2	436

Sumber: JHEOA, 2005.

Sementara itu dalam Jadual 4, Cuma terdapat 80 orang pelajar Orang Asli yang sedang menuntut di Institusi Pengajian Tinggi Awam (IPTA) dalam tahun 2003. Manakala Jadual 5 menunjukkan bahawa sehingga tahun 2003 terdapat 285 orang pelajar (135 pelajar lelaki dan 150 orang pelajar perempuan) di IPTA yang telah menamatkan pengajian mereka. Manakala dalam Jadual 6 didapati pada tahun 2004, seramai 436 pelajar Orang Asli telah menamatkan pengajian mereka di pelbagai IPTA di seluruh negara. Pelajar Orang Asli yang menamatkan pengajian dengan mendapat Sijil (41 orang), Diploma (302 orang), ijazah Sarjanamuda (88 orang), Sarjana (3 orang) dan Doktor Falsafah (2 orang). Jumlah tersebut amat memberangsangkan dan perlu semakin bertambah dari tahun ke tahun.

Ringkasnya, daripada Jadual 2 hingga Jadual 6, dapat dirumuskan bahawa anak-anak Orang Asli mampu mendapat pendidikan sehingga ke peringkat tinggi. Ini bermakna potensi manusia harus dijana dan digembelingkan dengan lebih bermakna melalui proses

pendidikan. Semua pihak sama ada ibubapa, masyarakat, kerajaan, badan bukan-kerajaan, dan sektor korporat harus bekerjasama untuk membangunkan komuniti Orang Asli di Malaysia. Ia satu realiti sosial yang patut disahut cabarannya dan direalisasikan dengan penuh dedikasi oleh semua pihak demi menyampaikan pendidikan yang berkualiti kepada anak-anak Orang Asli.

Pendidikan Tak-Formal

Pendidikan tak-formal ialah pendidikan yang dipelajari dari persekitaran hidup seseorang melalui agen sosialisasi dalam sosiobudaya masyarakat dari aspek pendidikan awal atau asuhan dalam keluarga. Ia bertujuan untuk menanam semangat kental dalam diri seseorang untuk meneruskan kelangsungan hidup. Pendidikan tak-formal lebih kepada pembentukan siasah diri, sifat sendiri, jatidiri dan personaliti yang kuat daripada aktiviti-aktiviti yang bercorak *adventure* yang dilalui seseorang. Tahap pendidikan tak-formal bermula dari anak itu lahir lagi sehingga ke peringkat awal remaja. Peringkat keluarga tekankan nilai moral, pembelajaran melalui dengar, lihat dan perhati. Si anak akan memperolehi kemahiran daripada ibu/bapa, melalui kaedah ikut-ikutan, pemerhatian dan latihan. Sebagai contohnya, kanak-kanak belajar tentang sistem agama daripada mengikut apa yang dilakukan ibubapanya seperti sembahyang; memahami budaya, adat, sikap, cara berkawan dan menjaga maruah melalui kawalan sosial dan upacara lazim yang diikuti keluarganya.

Tradisi lisan masyarakat iaitu melalui kaedah bercerita tentang dongengan masyarakat akan mengajar anak-anak tentang proses kehidupan manusia secara tak-formal. Kaedah seumpama ini akan mendidik ahli masyarakat dengan serapan nilai budaya, unsur teladan, didaktik dan pengajaran seperti yang terdapat dalam cerita-cerita rakyat berunsur binatang, mitos dan dongengan. Kanak-kanak turut belajar tentang pantang larang dan adat melalui pergaulan seperti menghormati orang yang lebih dewasa, ketua dan ibubapa. Dalam masyarakat terdapat mekanisme budaya seperti pantun, seloka, peribahasa, teka-teki dan perpatah yang mengajar cara-cara berkelakuan baik. Kaedah tak-formal sangat penting digunakan untuk menyampaikan ilmu tentang kehidupan seseorang.

Bagi anak-anak Asli Temiar, pendidikan tak-formal memberi kepuasan jasmani dan rohani (keseronokan), rasa penuh tanggungjawab (*carefree*), tidak tertakluk kepada *routine* harian, di samping menawarkan kebebasan dengan melakukan kegiatan yang berbentuk *adventure* dengan alam sekeliling. Kegiatan lasak seperti meredah semak-samun, hutan dan belukar, berenang, bermain di air terjun, menangkap ikan dan katak serta berburu merupakan pengalaman harian yang menyeronokkan bagi anak-anak tersebut. Interaksi yang positif antara individu dengan individu, individu dengan alam, dan individu dengan Tuhan akan melahirkan sifat-sifat dalamam yang kuat pada manusia. Akhlak yang mulia iaitu jujur, amanah, saling mengenali dan menghargai antara satu sama lain akan dapat dipupuk. Nilai akhlak seumpama ini dapat dirasai apabila bersama-sama dan berada dalam komuniti Temiar di Sg. Siput.

Orang Asli mampu maju lebih jauh lagi sekiranya mereka didekati, difahami dan dibudayakan dengan ilmu pendidikan. Terdapat halangan-halangan yang menyebabkan anak-anak Orang Asli sukar mendapat pendidikan secara formal di sekolah-sekolah. Ini berkaitan dengan isu penyampaian maklumat yang betul, menanam minat dan budaya belajar, mengajak mereka ke sekolah, memberi perangsang dan semangat kepada mereka. Hal ini menjadi penghalang utama kepada tertentu terutamanya pihak kerajaan untuk membantu mereka dalam aspek pendidikan.

Senario Pendidikan di SK Kg. Kenang dan SK Chenein, Sg. Siput, Perak

Kes empirikal di dua buah Sekolah Kebangsaan di daerah Sg. Siput, Perak telah dipilih untuk mengupas senario pendidikan yang terdapat dalam masyarakat Orang Asli di Perak.

Pendidikan dan pembelajaran berbentuk kontekstual

Pembelajaran di sekolah-sekolah masih didominasi guru. Bagi guru kaedah ceramah masih menjadi pilihan utama. Pelajar kurang diberi keterampilan untuk menyelesaikan sesuatu masalah dalam mata pelajaran yang diambil. Untuk mengatasi masalah tersebut guru perlu menerapkan pendekatan pembelajaran berbentuk kontekstual. Aktiviti pelajar

dalam proses pembelajaran yang berbentuk kontekstual adalah sangat baik, kegiatan pembelajaran di kelas lebih hidup, dan berbentuk interaktif. Setelah mendapat arahan dan bimbingan guru, pelajar bebas bertanya dan berdiskusi, kelas menjadi hidup, pelajar menjadi lebih aktif terhadap pembelajaran dan ada upaya untuk menemukan dan membangun pengetahuan serta ketrampilan terhadap kemampuan menyelesaikan masalah dalam matapelajaran yang dipelajari di sekolah.

Pembelajaran dan pendidikan merujuk kepada proses pendemokrasian pendidikan yang merangkumi program meningkat pengetahuan, kemahiran dan kompetensi sama ada secara formal di sekolah, pusat latihan vokesyenal, atau secara tidak formal berdasarkan pengalaman dan latihan di tempat kerja. Sebagai contoh, pelajar Orang Asli dapat mengenal pasti jenis-jenis katak dan siput yang terdapat dalam sungai, menyenaraikan perbezaan katak dengan siput yang terdapat dalam ekosistem sungai serta boleh membina ayat dengan perkataan katak dan ekosistem sungai.

Seterusnya, dalam konteks tertentu yang berdasarkan kehidupan mereka, pelajar-pelajar tersebut dapat menceritakan kembali tentang putaran hidup katak dan siput daripada hubungan yang rapat antara mereka dengan alam. Hal ini menjelaskan konsep pendidikan yang dianuti oleh masyarakat pribumi. Ia tidak selari dengan konsep pendidikan hakiki dan tidak langsung menyentuh tentang pembangunan rohani dan insaniah. Ia lebih memberi fokus kepada pembangunan fizikal.

Semua mata pelajaran di sekolah haruslah mengandungi pelajaran-pelajaran akhlak yang mendidik budi pekerti dan pendidikan jiwa. Sistem pendidikan hakiki mempunyai hubungan langsung dengan tujuan hidup. Tujuan pendidikan pula ialah untuk melahirkan manusia yang sempurna, mulia dan baik kepada masyarakat dan negara. Pendidikan dan pembelajaran berbentuk kontekstual dapat meningkatkan keupayaan modal insan kaum pribumi sekiranya diperkenalkan dalam setiap mata pelajaran yang diajar di sekolah.

Jadual 7: Pelajar Orang Asli Di Peringkat Sekolah Rendah Tahun 2000

BIL	NAMA SEKOLAH	TAHUN												JUMLAH KECIL		JUMLAH BESAR
		1		2		3		4		5		6		L	P	L + P
		L	P	L	P	L	P	L	P	L	P	L	P			
1	SEK. KEB. POS POI	13	14	11	10	9	12	11	8	8	10	5	7	65	70	135
2	SEK. KEB. POS PIAH	8	5	8	19	12	9	7	9	6	5	8	8	49	55	104
3	SEK. KEB. RPS LEGAP	26	16	12	22	14	12	18	10	15	8	10	12	95	80	175
4	SEK. KEB. KUALA MU	9	10	7	12	12	8	13	19	10	10	5	5	56	64	120
5	SEK. KEB. BEKOR	7	7	2	2	4	3	2	3	2	3	2	5	19	23	42
6	SEK. KEB. KG KENANG	15	22	14	20	18	14	8	8	6	7	12	15	73	86	159
7	SEK. KEB. CHENEIN	15	22	28	21	14	11	28	32	20	25	18	20	123	131	254
8	SEK. KEB. BENDANG KERING	1	2	0	3	0	1	2	2	2	2	0	0	5	10	15
9	SEK. KEB. POS PERWOR	14	19	18	13	13	19	22	11	18	8	10	6	98	76	174
10	SEK. KEB. SUNGAI PELANTUK	5	4	7	5	5	6	6	8	3	7	5	5	31	35	66
Jumlah Kecil		113	121	107	127	101	95	117	110	90	85	75	83	614	630	1244
JUMLAH BESAR		234		234		196		227		175		158		1244		

Sumber: JHEOA Sg.Siput, 2008

Dalam Jadual 7, pelajar Orang Asli berjumlah 159 orang di SK Kg. Kenang dan 254 orang di SK Chenein. Ini merupakan enrolmen pelajar Orang Asli pada tahun 2000. Enrolmen pelajar di SK Chenein didapati seimbang sepanjang tahun bermula dari Tahun Satu hingga ke Tahun Enam. Manakala Jadual 8 pula, menunjukkan trend yang sama dapat dilihat pada enrolmen pelajar ke sekolah pada tahun 2001. Dalam Jadual 9, didapati jumlah pelajar ke kedua buah Sekolah Kebangsaan tersebut pada tahun 2005 adalah semakin meningkat.

Jadual 8: Pelajar Orang Asli Di Peringkat Sekolah Rendah Tahun 2001

NAMA SEKOLAH	TAHUN												JUMLAH KECIL		JUMLAH BESAR
	1		2		3		4		5		6		L	P	L + P
	L	P	L	P	L	P	L	P	L + P	P	L	P			
SEK. KEB. POS POI	10	16	13	14	11	10	9	12	11	8	8	10	65	70	135
SEK. KEB. POS PIAH	8	10	8	5	8	19	12	9	7	9	6	5	49	57	106
SEK. KEB. RPS LEGAP	17	23	26	16	12	22	14	12	18	10	12	8	99	91	190
SEK. KEB. KUALA MU	10	10	9	10	7	12	12	8	13	19	10	10	61	69	130
SEK. KEB. BEKOR	6	4	7	7	2	2	4	3	2	3	2	3	23	22	45
SEK. KEB. KG KENANG	32	43	15	22	14	20	18	14	8	8	6	7	93	114	207
SEK. KEB. CHENEIN	16	22	15	22	28	21	14	11	28	32	20	25	121	133	254
SEK. KEB. BENDANG KERING	0	2	1	2	0	3	0	1	2	2	2	2	5	12	17
SEK. KEB. POS PERWOR	16	14	14	19	18	13	13	17	22	11	18	8	98	82	180
SEK. KEB. SUNGAI PELANTUK	2	7	5	4	7	5	5	6	6	8	3	7	28	37	65
Jumlah Kecil	117	151	113	121	107	127	101	93	117	110	87	85	642	687	1329
JUMLAH BESAR	268		234		234		194		227		172		1329		

umber: JHEOA, Sg.Siput, 2008

Jadual 9: Pelajar Orang Asli Di Peringkat Sekolah Rendah Tahun 2005

L	NAMA SEKOLAH	TAHUN												JUMLAH KECIL		JUMLAH BESAR
		1		2		3		4		5		6		L	P	L + P
		L	P	L	P	L	P	L	P	L	P	L	P			
	SEK. KEB. POS KUALA MU	9	17	9	10	9	11	9	13	9	12	6	11	51	74	125
	SEK. KEB. POS PERWOR	17	18	8	12	20	14	15	19	15	19	18	22	93	104	197
	SEK. KEB. SG. PELANTOK	5	5	5	3	2	7	5	4	6	4	4	8	27	31	58
	SEK. KEB. BEKOR	6	2	8	7	4	4	5	6	6	7	8	8	37	34	71
	SEK. KEB. CHENEIN	14	23	10	23	17	23	15	16	16	23	17	24	89	132	221
	SEK. KEB. POS POI	17	12	16	16	8	11	17	13	9	15	12	14	79	81	160
	SEK. KEB. POS PIAH	10	10	10	8	8	11	10	15	9	10	8	5	55	59	114
	SEK. KEB. RPS LEGAP	25	29	25	30	28	24	19	28	15	23	17	26	129	160	289
	SEK. KEB. BENDANG KERING	2	4	2	1	4	3	3	3	1	2	2	2	14	15	29
	SEK. KEB. KG. KENANG	17	12	21	16	12	28	19	13	25	25	34	43	128	137	265
	Jumlah Kecil	122	132	114	126	112	136	117	130	111	140	126	163	702	827	1529
	JUMLAH BESAR	254		240		248		247		251		289		1529		

umber: JHEOA, Sg.Siput, 2008

Jadual 10: Pelajar Orang Asli Di Peringkat Sekolah Menengah Tahun 2003

BIL	NAMA SEKOLAH	TINGKATAN												JUMLAH KECIL		JUMLAH BESAR L + P
		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P			
1	SEK. MEN. KEB. TOK MUDA ABD. AZIZ	-	-	-	-	2	1	-	-	-	0	-	-	2	1	3
2	SEK. MEN. KEB. SAYONG	0	1	1	0	0	1	0	0	0	0	0	0	1	2	3
3	SEK. MEN. KEB. MUHIBBAH	5	6	9	10	6	2	0	0	0	0	0	0	20	18	38
4	SEK. MEN. KEB. FELDA LASAH	22	27	1	4	0	0	0	1	0	0	0	0	23	32	55
5	SEK. MEN. KEB. TAJUL ARIFFIN	2	3	2	4	0	5	0	4	0	3	-	-	4	19	23
Jumlah Kecil		29	37	13	18	8	9	0	5	0	3	0	0	50	72	122
JUMLAH BESAR		66		31		17		5		3		0		122		

Sumber: JHEOA, Sg. Siput, 2008

Jadual 11: Pelajar Orang Asli Di Peringkat Sekolah Menengah Tahun 2005

BIL	NAMA SEKOLAH	TINGKATAN												JUMLAH KECIL		JUMLAH BESAR L + P
		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P			
1	SEK. MEN. KEB. TOK MUDA ABD. AZIZ	-	-	-	-	-	-	-	-	2	1	-	-	2	1	3
2	SEK. MEN. KEB. SAYONG	2	1	2	1	1	-	1	1	-	-	-	-	3	6	
3	SEK. MEN. KEB. MUHIBBAH	19	17	11	17	5	5	5	7	2	2	-	-	42	48	90
4	SEK. MEN. KEB. FELDA LASAH	30	24	10	7	11	28	2	3	-	-	-	-	53	62	115
5	SEK. MEN. KEB. TAJUL ARIFFIN	2	3	3	3	2	4	1	6	-	5	-	-	8	21	29
Jumlah Kecil		53	45	26	28	19	37	9	17	4	8	0	0	108	138	246
JUMLAH BESAR		98		54		56		26		12		0		246		

Sumber: JHEOA, Sg. Siput, 2008

Jadual 10 dan Jadual 11, menerangkan tahap kedua pendidikan pelajar Orang Asli di Sekolah Menengah setelah melalui tahap pertama belajar di Sekolah Kebangsaan. Jadual 10 memperlihatkan jumlah pelajar Orang Asli yang belajar di lima buah Sekolah Menengah pada tahun 2003 ialah seramai 122 orang. Manakala dalam Jadual 11, mendapati jumlah pelajar Orang Asli yang belajar di Sekolah Menengah ialah seramai 246 orang.

Dalam paparan Jadual 7 hingga Jadual 11, menunjukkan enrolmen yang sangat rendah pelajar Orang Asli ke sekolah rendah dan menengah. Ini menunjukkan bahawa komuniti

Orang Asli masih terkebelakang dalam bidang pendidikan (akademik) berbanding dengan komuniti etnik lain di Malaysia. Namun, jika dianalisis dari perspektif pendidikan yang menyeluruh (holistik), yang melibatkan semua perkembangan dan pembangunan semua fakulti insan, kemajuan pendidikan kita boleh dipersoalkan. Adakah kita dikatakan berjaya dan maju dalam pendidikan jika berlaku kes-kes seperti peminggiran pendidikan bagi etnik tertentu? Bagaimana dengan kualiti pengisiannya? Kita dapat menilai berdasarkan hasil (produk) proses pendidikan itu sendiri. Kita sedia maklum bahawa alam pendidikan komuniti Orang Asli telah menggambarkan bahawa kualiti pengisian adalah tidak seimbang dengan kurikulum pendidikan yang digunapakai. Penerapan pendidikan berbentuk kolaboratif perlu ditekankan kepada murid sekolah.

Sehingga kini, sekolah-sekolah di pertempatan Orang Asli masih berkeadaan dhaif dari segi pembangunan prasarana, kurikulum dan guru-guru terlatih. Di samping itu, program dan kurikulum pendidikan yang sedia ada didapati kurang berupaya untuk menarik minat anak-anak Orang Asli ke sekolah. Kekangan yang paling utama ialah persepsi dan penerimaan Orang Asli itu sendiri terhadap pendidikan anak-anak masih berada pada tahap yang sangat rendah. Ini disebabkan ketidakbiasaan mereka dengan proses dan sistem yang berbentuk formal seperti sekolah, tadika, dan asrama penuh (Mohd Tap 1990: 259). Mereka dan pelbagai pihak yang terlibat perlu bersedia untuk menerima perubahan sama ada yang berbentuk *change within the system* atau *change of the system* dengan pandangan yang lebih terbuka.

Menurut pengkaji-pengkaji seperti Juli Edo (1991); Mohd Tap (1990: 260-270); Jimin et al. (1983: 70); Carey (1976: 301, 333) dan Ikram Jamaludin (1997) program pendidikan yang dijalankan JHEOA gagal menyampaikan dan memberi pendidikan kepada masyarakat Orang Asli. Menurut Jimin et al. (1983: 70), kadar keciciran pada tahun 1980-an adalah sangat tinggi terutamanya di peringkat sekolah rendah lagi. Secara puratanya, 25 peratus pelajar di sekolah rendah di sekolah-sekolah JHEOA akan keciciran pada Tahun Satu persekolahan dan 70 peratus akan meninggalkan persekolahan pada Tahun Lima (Mohd Tap 1990: 263, 265, 270). Anak Orang Asli yang ke sekolah kerajaan akan menamatkan pengajian mereka hingga ke Tingkatan Tiga. Walau bagaimanapun, sehingga ke ambang tahun 2000, kajian Hasan Mat Nor mendapati isu

keciciran di kalangan pelajar Orang Asli masih lagi tinggi (Hanizah Hashim 1999). Hal tersebut masih lagi wujud dan berulang dalam sistem pendidikan bagi pelajar Orang Asli sehingga ke tahun 2008.

Kesimpulan

Sekolah-sekolah di pertempatan Orang Asli masih perlu dipertingkatkan dari segi pembangunan infopendidikan, infrastruktur, infra-pendidikan seperti bahan pelajaran, kurikulum dan guru-guru terlatih. Terdapat juga sekolah-sekolah yang mempunyai prasarana pembelajaran yang sangat baik seperti di SK Chenein dan SK Kg. Kenang dan SK Jalong di Sg. Siput.

Program pendidikan JHEOA untuk Orang Asli gagal dilaksanakan kerana beberapa perkara. Pihak JHEOA mendapati Orang Asli gagal menerima perubahan yang dibawa kepada masyarakat mereka, di samping tiada disiplin, motivasi persekitaran, dan dorongan ibubapa.

Penggunaan bahasa selain bahasa ibunda menjadi masalah utama pelajar di SK Orang Asli. Pelajar Orang Asli tidak dapat mengikuti pelajaran dengan lancar disebabkan tidak mahir berbahasa Melayu yang menjadi bahasa penghantar. Untuk memastikan pendidikan sampai kepada masyarakat Orang Asli, bahasa penghantar mestilah pada mulanya menggunakan bahasa ibunda mereka sendiri. Setelah berperingkat-peringkat menyampaikan pelajaran mengikut bahasa, budaya dan cara mereka, barulah diperkenalkan dan diintegrasikan kurikulum pendidikan yang sebenarnya kepada proses pembelajaran anak-anak Orang Asli tersebut.

Dengan mengambil kira faktor bahasa ibunda, budaya, sistem kekeluargaan, sistem kepercayaan dan proses sosialisasi masyarakat Orang Asli, barulah satu bentuk sistem pendidikan yang formal dapat disampaikan kepada mereka. Manakala, dari aspek pendidikan tak-formal, pihak kerajaan harus prihatin dalam membentuk program khas untuk mereka. Program dan pendidikan yang berbentuk vokesyenal, teknikal dan profesional boleh diperkenalkan mengikut tahap kemampuan mereka. Ia perlu agar potensi mereka dapat digembleng, digarap dan mencipta peluang serta ruang untuk anak-

anak Orang Asli terus maju dalam akademik dan kemahiran tertentu seperti seni rupa, kraftangan serta sukan (renang, bolasepak dan balapan). Ini merupakan cabaran utama yang perlu diharungi semua pihak terutama pihak kerajaan demi untuk membawa pendidikan yang bersepadu, pelbagai dan berakar umbi budaya untuk menjamin masa depan serta survival masyarakat Orang Asli di Malaysia. Lantaran itu, perluaskan ruang memberi motivasi, kesedaran dan peluang untuk anak-anak Orang Asli merancang kemajuan diri, mencipta peluang dan menggarap kemahiran dalam pelbagai bidang supaya mereka terus berjaya dalam hidup sama dengan rakyat Malaysia yang lain.

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ENGLISH LANGUAGE NEEDS OF 'ORANG ASLI' STUDENTS IN PRIMARY SCHOOLS IN THE DISTRICTS OF SUNGAI SIPUT, PERAK.

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Abstract

Five years after the implementation of teaching of science and mathematics in English, the problem of students' proficiency in the language is still debatable. The Ministry of Education is still uncertain about its continuation because of the low students' proficiency in the language. Even the Deputy Prime Minister voiced his concern over the diminishing command of English of students in particular students living in the rural areas and studying in government-funded schools. Unless the problem is solved at the primary level, it will fossilize and contribute toward students' anxiety in the language at the secondary and tertiary levels. The paradox is the teachers may be teaching the two subjects in English efficiently but than students may not be able to grasp because of language difficulties.

This research paper will look into some English language needs of 'Orang Asli' students in primary schools in the districts of Sungai Siput, Perak. Findings from this research could provide useful information for the curriculum developers at the Ministry of Education to formulate new curriculum or revamp the present English curriculum to meet the language needs of 'Orang Asli' students.

INTRODUCTION

Five years after the implementation of teaching of science and mathematics in English, the problem of students' proficiency in the language is still debatable. Unless the problem is solved at the primary level, it will fossilize and contribute toward students' anxiety in the language at the secondary and tertiary levels. The paradox is the teachers may be teaching the two subjects in English efficiently but than these indigenous students may not be able to grasp because of language difficulties.

The researchers will look into the English language needs of these 'Orang Asli' students studying in the primary schools in the districts of Sungai Siput, Perak. These students are Temiars, a different sub-ethnic group than those found in other districts of Perak. The researchers will focus on the students' English language needs and make recommendations on overcoming their language difficulties.

Research on English language needs of 'Orang Asli' students has not been done by others and the researchers feel that findings from this research could provide useful information to the curriculum developers at the Ministry of Education, Malaysia.

RELATED LITERATURE REVIEW

The concept of "needs" in today's English language learning environment, not only refers to the needs of the learner but also takes into account the teaching institutions, the user-institutions (companies, business, and banking) and even the larger spectrum – the society at large. It is important for the researcher to take into account the needs of the Ministry of Education (management) as to why the learner needs the language for, so that the syllabus that is designed will include both the needs of the learner and the needs of the establishment.

Need analysis has been defined as the identification of difficulties and standard situations by observation of participants functioning in a target situation in conjunction with interviews and questionnaires (Basturkmen, 1998). Hutchinson and Waters (1987) focus on lacks rather than needs that come to determine curriculum since what we are interested in is the gap between the target proficiency and the present proficiency (Basturkmen, 1998).

Robinson (1991) provides insights into the pedagogic aspects of developing a curriculum tailored towards learners' needs. It should be a goal directed which means that language learning is not due to the interest on the language culture but for specific purposes. Thus the learning process must be based on needs analysis which specifies as close as possible to what exactly the learner needs.

According to Brindley (1989) needs can be divided into objective and subjective needs. The objective needs are derived from factual information about the learner and his usage of the language in the real life situation. The learner's current language proficiency and difficulties are taken into consideration. However, the subjective needs refer to the learner's wants and expectations. These are taken into consideration along with the language learning styles and strategies.

Widdowson (1987) provides two interpretations to the meaning of "learner needs" and the first expression refers to what the learner needs to do with the language once he has learned it. This is goal-oriented of needs and needs related to terminal behaviours, the ends of learning. On the other hand, the expression can refer to what the learner needs to do in order to actually acquire the language. This is a process-oriented definition of needs and needs related to transitional behaviours, the means of learning.

Before any course is drawn up, a learner analysis has to be made. Nunan (1985) justifies needs analysis as 'Pedagogically, the most powerful argument in favour of a needs-based course is a motivational one.... One way of improving motivation is to orientate content

towards those areas that most interest learners and which are perceived by them as being more relevant.'

Wilkins (1974) however, states 'the first principle of a sound approach to language teaching is to know what the objectives of teaching are.' He also mentions that it is necessary to predict what kind of language skills will be of greatest value to the learner. So it implies that a preliminary analysis of the learner needs and expectations will be a prerequisite in any course design whether for general or specific purposes.

Mackay and Palmer (1981) found that many well intentioned programs have foundered because either no consideration was given to the actual use the learner intended to make of the language or because the list of uses drawn up by the course designer was based on imagination rather than an objective assessment of the learners' situation, and prove to be inaccurate and in many cases entirely inappropriate to his real needs.

The learner is not targeting to learn all the aspects of the language but only parts of the language which are most relevant to his/her needs. Thus the course design must be focused towards meeting just the language needs of the learners.

METHODOLOGY

Objectives

This research starts from the premise that the decision to introduce English as a second language for the teaching of science and mathematics in the primary schools in 2003, raises the issues of students' proficiency in the language. For the 'Orang Asli' students staying in the peripheral, the implementation poses and added burden and this research will investigate the following:

- i. The students preferred language learning strategies.
- ii. Language based activities appropriate for students' proficiency.

Limitations of research

The researchers face difficulties in elucidating information because these students do not feel at ease in answering the questionnaire. In most cases, the researchers have to translate the questionnaire into Bahasa Malaysia and provide explanations.

Significance of the Study

This study focuses on English language needs of indigenous students in primary schools in the districts of Sungai Siput, Perak. Looking in microcosm, the indigenous students still lag in education and with the implementation of teaching of science and mathematics in English in the primary schools; these students will be burdened with language difficulties. At the end of the day, these difficulties will erode their confidence and increase their anxiety toward acquisition of knowledge.

Findings from this research will provide insights for the Ministry of Education Malaysia to come up with new learning techniques and strategies to meet the English language needs of students in the peripherals.

Respondents

At the outset, this research has identified Temiar students in two primary schools in the districts of Sungai Siput, Perak – Sekolah Kebangsaan Kampung Kenang and Sekolah Kebangsaan Kampung Chenein. These students are in year six.

FINDINGS

Information gathered from the questionnaire is tabulated into tables.

Table 1.1. Sekolah Kebangsaan Kampung Kenang, Sungai Siput

Learning in class	Frequency	Percent	Cumulative Percent
Individually	2	7	7
In Pairs	6	22	29
In small groups	8	30	59
In one large group	11	41	100
Total	27	100	

Table 1.2. Sekolah Kebangsaan Kampung Chenein, Sungai Siput

Learning in class	Frequency	Percent	Cumulative Percent
Individually	4	13	13
In Pairs	0	0	13
In small groups	8	27	40
In one large group	18	60	100
Total	30	100	

From Tables 1.1, it can be seen that 41% of the respondents at Sekolah Kebangsaan Kampung Kenang prefer learning in one large group and only 7% prefer learning individually. While at Sekolah Kebangsaan Kampung Chenein, 60% prefer learning in one large group and only 13% prefer individual learning. It can be deduced that on a whole the students feel secured learning in groups. They could refer to their friend for help when facing difficulties in completing a task. This collaborative method of learning provides confidence and reduce their anxiety in learning English. The researchers triangulate this information by interviewing year six teachers and confirm the

students' preference.

Table 2.1. Sekolah Kebangsaan Kampung Kenang

Preferred learning	Yes	No	Percent Yes
By memory	20	7	74
Problem solving	16	11	59
By getting information for yourself	9	18	33
By listening	23	4	85
By reading	19	8	70
By copying from the board	21	6	78
By listening and taking notes	13	14	48
By reading and making notes	11	16	41
By repeating what you hear	17	10	63

Table 2.2. Sekolah Kebangsaan Kampung Chenein

Preferred learning	Yes	No	Percent Yes
By memory	25	5	83
Problem solving	22	8	73
By getting information for yourself	8	22	27
By listening	30	0	100
By reading	28	2	93
By copying from the board	26	4	87
By listening and taking notes	24	6	80
By reading and making notes	10	20	33
By repeating what you hear	16	13	53

As shown in Table 2.1 (85%) and in Table 2.2 (100%), the students prefer learning by listening to the teachers' explanation. This skill is not too demanding. The researchers also found out that the students are able to grasp their teachers' explanations better because at times Bahasa Malaysia is being used. And secondly, copying from the board (Table 2.1 shows 78% and Table 2.2 shows 87%). It can be deduced that this task-based activity provides an opportunity to write in English and learn from the teacher teaching mathematics and science in English. It expands the students' vocabularies.

Table 3.1. Sekolah Kebangsaan Kampung Kenang

Task-based activities	Yes	No	Percent Yes
Role play	13	14	48
Language games	17	10	63
Songs	24	3	89
Talking with and listening to other students	8	19	30
Memorizing conversations/dialogues	9	18	33
Getting information from invited speakers	13	14	48
Getting information from planned visits (zoo/camps etc)	14	13	52

Table 3.2. Sekolah Kebangsaan Kampung Chenein

Task-based activities	Yes	No	Percent Yes
Role play	14	16	47
Language games	18	12	60
Songs	29	1	97
Talking with and listening to other students	15	15	50
Memorizing conversations/dialogues	17	13	57
Getting information from invited speakers	13	17	43
Getting information from planned visits (zoo/camps etc)	25	5	83

Tables 3.1 and 3.2 shows that 'Orang Asli' students in both schools enjoy singing and listening to songs, and the second activity that they enjoy is playing language games. The researchers cross check the information about the language games with their teachers and found that the students need to be guided. They enjoy this activity because they share information with their friends. Thirdly, getting information from planned visits attract the students. The researchers found that the students are excited in securing information from the school libraries (resource rooms). As most brochures and pamphlets on interesting places in Malaysia are in English, the students get the information from colourful pictures. This activity promotes learning of English.

CONCLUSIONS

This research focuses on analyzing some English needs of 'Orang Asli' in two schools in the districts of Sungai Siput, Perak. The students realize the importance of English, and they are aware of the Ministry of Education's policy of teaching mathematics and science in English.

Generally most students find English difficult and more time should be provided to this subject. During language class activities, the students are confident when they are in a large group. Their anxiety in learning English is reduced. This strategy of collaborative learning should be encouraged especially for problem and project based learning.

The students prefer listening because the teacher allows them to listen to words in English and reinforce by repeating after the teacher. Thus should a new English course need to be designed, it must be tailored towards helping the students to improve their listening skills and reinforce by repetition of words that they have learned.

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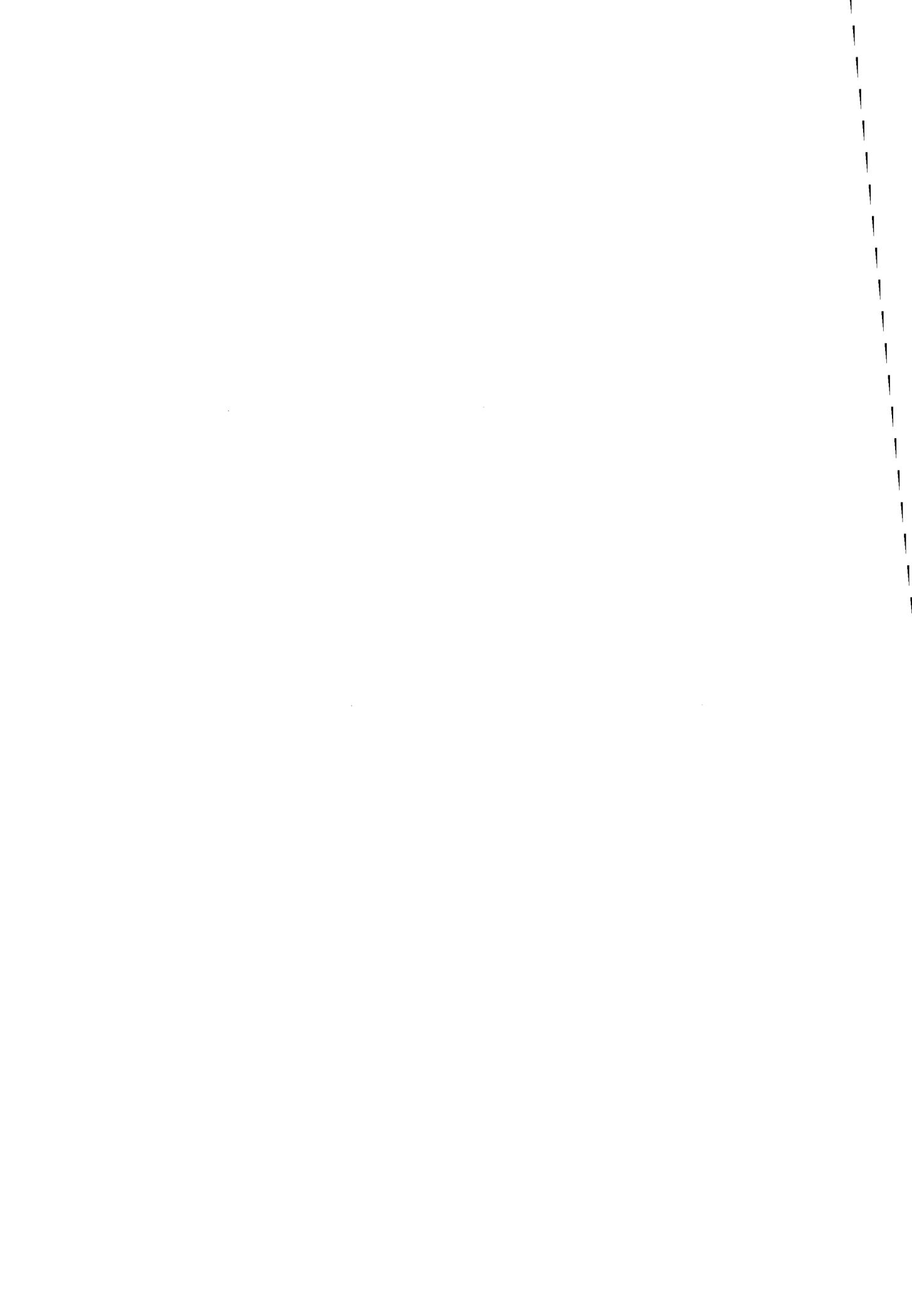
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PENDIDIKAN ANAK ORANG ASLI: KAJIAN DALAM SUKU TEMIAR DI SG. SIPUT, PERAK

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ABSTRAK

Mendapat pendidikan sama ada yang berbentuk formal atau tak-formal menjadi satu keperluan asas dalam kehidupan manusia. Selalunya hak mendapat pendidikan formal menjadi tumpuan keluarga dan pihak pemerintah. Hasil daripada pendidikan formal melayak dan memberikan seseorang itu sijil menandakan satu proses pembelajaran telah dilaluinya. Manakala sebaliknya, pendidikan yang tak-formal tidak disijilkan untuk melihat hasil pencapaian tersebut. Kertas ini meninjau fenomena pendidikan formal dan tak-formal anak Orang Asli suku Temiar di Sg. Siput Perak.

Kata Kunci: Pendidikan formal dan tak-formal, Orang Asli, Temiar, Sg. Siput

Pengenalan

Pendidikan sama ada yang berbentuk formal, informal dan tak-formal merupakan tonggak kepada kehidupan manusia. Pendidikan boleh membawa manusia mengecapi tamadun hidup yang tinggi dan menikmati proses kehidupan yang bersistematik. Orang Asli adalah merupakan kumpulan minoriti penduduk asal Semenanjung Malaysia. Mengikut bancian penduduk tahun 1997, terdapat 105,000 Orang Asli, iaitu 0.5% daripada keseluruhan jumlah penduduk negara. Mereka terdiri daripada beberapa suku kaum seperti Semai, Temiar, Che Wong, Jah Hut dan Semelai yang kebanyakannya masih tinggal di beberapa kawasan hutan di Perak, Pahang, Negeri Sembilan dan Kelantan. Kepelbagaian suku kaum dan tempat tinggal menjadikan mereka tidak bersifat 'homogeneous': bahasa, budaya, dan cara hidup mereka berbeza antara satu sama lain.

Dalam konteks arus pembangunan negara, khususnya pendidikan, kumpulan minoriti tersebut masih jauh ketinggalan jika dibandingkan dengan kaum-kaum lain di Malaysia. Walaupun terdapat beberapa Orang Asli sudah berjaya menjawat jawatan seperti jurutera, pensyarah dan juga usahawan, namun realitinya anak-anak Orang Asli masih ramai tidak bersekolah atau tercicir separuh jalan. Kajian menunjukkan hampir 50 peratus murid Orang Asli berhenti sekolah selepas tahun enam. Masalah tersebut berpunca daripada gandingan beberapa faktor, antaranya ialah budaya, maklumat, kepesatan pembangunan dan infrastruktur. Kertas ini bertujuan mengupas isu pendidikan formal dan tak-formal dan seterusnya membincangkan titik-tolak yang boleh dijadikan sandaran agar harapan untuk mendidik dan menjadikan Orang Asli seiring dengan arus pembangunan negara tercapai.

Suku Temiar

Pola taburan penduduk Orang Asli tertumpu di sepanjang kawasan geofizikal Banjaran Titiwangsa yang menganjur dari Utara negeri Perak dan Kelantan, merentasi Banjaran Tengah hingga ke Selangor, Negeri Sembilan, sampai ke bahagian Barat negeri Pahang dan masuk merentasi Utara negeri Johor. Terdapat tiga etnik utama Orang Asli di Semenanjung Malaysia iaitu Senoi, Melayu-Proto dan Negrito. Bagi kumpulan etnik Senoi mencatatkan taburan yang tertinggi iaitu 54 peratus, Melayu-Proto 43 peratus dan Negrito 3 peratus. Majoriti etnik Senoi terdapat di negeri Perak, Melayu-Proto di negeri Pahang dan Negrito di negeri Kelantan (JHEOA, Sg.Siput 2007).

Jadual 1 : Kumpulan Etnik Senoi dan Lokasi Penempatan (1993)

Etnik Senoi	Lokasi
Semai	Timur-laut Pahang dan Perak Selatan
Temiar	Perak Utara dan Kelantan Selatan
Jah Hut	Pahang Tengah
Chewong	Pahang Tengah
Mah Meri	Pesisir Selangor (Pulau Carey)
Semoq Beri	Selatan Pahang tengah

Sumber: JHEOA, Sg.Siput 2007

Dalam Jadual 1, kumpulan etnik Senoi terdiri daripada enam suku kaum yang utama iaitu Semai, temiar, Jah Hut, chewong, Mah Meri dan Semoq Beri. Suku Temiar majoritinya tinggal di Perak Utara dan Kelantan Selatan berbanding dengan suku Semai yang mendominasi kawasan Timur-laut Pahang dan Perak Selatan (JHEOA, Sg.Siput 2007).

Suku Temiar memang terkenal dengan kemahiran tertentu seperti meranum hasil hutan, bertani saradiri (berhuma, tanam ubi dan jagung), berdusun buah-buahan, menangkap ikan dan berburu binatang serta membuat kraftangan daripada rotan, kulit kayu dan mengkuang (bubu, tampi, tikar dan atap). Bagi punca pendapatan lain, mereka turut menjual hasil hutan dan mencari *daun crenglok* untuk membuat rokok daun.

Upacara sewang ialah amalan kebudayaan tradisional dalam suku Temiar yang diamalkan bagi tujuan upacara berubat, membuka pantang untuk musim menuai, menyambut tetamu dan kematian. Ia juga menjadi aktiviti sosial bagi suku kaum tersebut bertujuan untuk berkumpul sesama ahli keluarga, jiran tetangga dan mencari jodoh.

Pendidikan Anak Orang Asli

Bagi merealisasikan matlamat Malaysia sebagai sebuah negara maju pada tahun 2020, Orang Asli perlu dibawa bersama dalam membangunkan agenda negara. Pada masa kini terdapat seramai 132,783 Orang Asli di Malaysia iaitu 0.5 peratus daripada jumlah penduduk negara ini (Jabatan Perangkaan, 2000). Seterotaip terhadap Orang Asli sebagai kurang maju atau lebih tepat lagi jauh ke belakang (Dentan, Endicoot, Gomes & Hooker, 1997: 93) sudah banyak kali kedengaran. Berdasarkan laporan daripada JHEOA (2000), kadar buta huruf di kalangan Orang Asli di Malaysia ialah sebanyak 49.2 peratus berbanding dengan kadar buta huruf nasional iaitu sebanyak 6.4 peratus. Angka tersebut merupakan satu nilai yang amat besar dan sekiranya tidak ditangani secara serius akan memberi implikasi yang negatif kepada pembangunan negara. Walau bagaimanapun, pihak kerajaan perlu lebih serius merancang pembangunan untuk kumpulan minoriti ini. Perancangan pembangunan terutamanya bidang pendidikan adalah suatu proses yang amat kompleks untuk direalisasikan kerana melibatkan pelbagai aspek terutamanya budaya, sosial, politik, agama, demografi dan sosio-ekonomi.

Pendidikan Formal

Menurut Awang Had Salleh (1985), generasi muda yang berdisiplin dan bermotivasi tinggi lahir dari persediaan awal masyarakat menyedia dan memberi pendidikan formal dan tak-formal kepada mereka. Di samping pendidikan tersebut, faktor daya usaha, keinginan dan cita-cita untuk meningkat maju harus ada pada ahli masyarakat. Bagi Atan Long (1979) pula, sesebuah masyarakat perlu anjakan paradigma, sanggup berubah menerima perubahan untuk terus hidup dan berkembang mengikut kemajuan zamannya. Jika tidak, mereka akan ketinggalan zaman atau pun tertinggal dalam meneruskan kehidupan yang terus berubah dan mungkin akan terpengaruh dengan pola kebudayaan yang tertentu dalam hidup masyarakat tersebut. Umpamanya terdapat perbezaan dalam matlamat hidup, status sosial, nilai-nilai yang ditegaskan, kaedah melatih anak-anak di mana kesemuanya mempengaruhi pola perkembangan diri anak-anak mereka, khususnya dalam persekolahan, cita-cita, kerjaya dan masa depan anak-anak mereka kelak.

Dari aspek pembangunan manusia, Kementerian Pendidikan Malaysia telah merencana program pendidikan untuk Orang Asli dan telah menggariskan 4 objektif pendidikan iaitu: (i) melahirkan masyarakat Orang Asli yang berilmu, berkemahiran dan berdaya saing; (ii) memberi bantuan pendidikan kepada setiap pelajar Orang Asli yang layak; (iii) memberi kefahaman dan kesedaran mengenai dasar-dasar kerajaan dan kepentingan pendidikan serta nilai-nilai selaras dengan pembangunan masyarakat Orang Asli; dan (iv) meningkatkan tahap kualiti pendidikan Orang Asli.

Pemurnian hasrat untuk terus membangunkan potensi manusia dalam bidang pendidikan adalah baik. Justeru itu, setiap pembangunan yang dirancang akan diikuti dengan perubahan-perubahan yang berlaku dalam sistem kehidupan yang asal. Kesiediaan untuk berubah, menerima impak perubahan tersebut dan mengamalkan nilai-nilai yang baru adalah antara cabaran utama yang perlu dilalui masyarakat agar aspek peminggiran tidak terjadi pada kelompok tertentu dalam masyarakat. Begitulah halnya dengan masyarakat Orang Asli, mereka perlu diberi hak yang sama untuk menikmati pembangunan agar tidak terpinggir dari arus perdana pembangunan.

Jadual 2: Perangkaan Pelajar Orang Asli Sekolah Rendah Tahun 2003

NEGERI	SEKOLAH RENDAH (Sek.Kebangsaan)												JUMLAH KECIL		JUMLA BESAR (L+P)
	1		2		3		4		5		6		L	P	
	L	P	L	P	L	P	L	P	L	P	L	P			
Johor	125	114	180	166	159	167	134	130	127	133	143	142	868	852	1,720
Kedah	8	8	4	4	1	1	4	2	2	2	2	2	21	19	40
Kelantan	239	200	221	201	161	148	180	182	197	186	195	169	1,193	1,086	2,279
Melaka	18	19	14	15	13	10	16	14	14	23	15	5	90	86	176
N.Sembilan	108	140	93	121	137	127	120	125	84	102	83	102	625	717	1,342
Pahang	812	771	871	808	737	729	710	665	765	627	586	560	4,481	4,160	8,641
Perak	625	632	604	645	589	586	549	563	578	577	490	541	3,435	3,544	6,979
Selangor/WP	213	168	188	199	232	191	201	201	191	199	166	158	1,191	1,116	2,307
Terengganu	14	12	10	10	12	12	13	11	11	9	5	4	65	58	123
JUMLAH KECIL	2,162	2,064	2,185	2,169	2,041	1,971	1,927	1,893	1,969	1,858	1,685	1,683	11,969	11,638	23,607
JUMLAH	4,226		4,354		4,012		3,820		3,827		3,368		23,607		

Sumber: JHEOA, 2003.

Dalam Jadual 2, dijelaskan enrolmen anak-anak Orang Asli di Semenanjung Malaysia ke sekolah rendah pada tahun 2003 mengikut negeri. Seramai 23,607 anak Orang Asli berjaya mendapat pendidikan pada peringkat rendah iaitu Darjah Enam. Enrolment mengikut negeri mendapati negeri-negeri Pahang (8641 orang), Perak (6979 orang), Selangor dan wilayah Persekutuan (2307 orang), Kelantan (2279 orang) dan Johor (1720 orang) mempunyai jumlah pelajar Orang Asli yang paling ramai memasuki Sekolah Rendah pada tahun 2003. Ini menunjukkan suatu perkembangan yang sihat. Namun, perangkaan ini perlu menunjukkan peningkatan yang lebih tinggi lagi bagi anak-anak Orang Asli untuk mendapat pendidikan.

Manakala Jadual 3, menunjukkan perangkaan anak Orang Asli di Sekolah Menengah. Seramai 6,678 pelajar Orang Asli mendapat pendidikan dari peringkat peralihan hingga Tingkatan Enam. Negeri Perak (2528 orang pelajar) dan Pahang (2083 orang pelajar) mempunyai enrolmen yang paling tinggi berbanding Kedah (5 orang pelajar) dan Terengganu (10 orang pelajar) mempunyai enrolmen yang paling rendah. Hal ini sedemikian berdasarkan kedudukan geografi tempat tinggal kaum Orang Asli di Malaysia yang lebih ramai didapati di negeri Perak dan Pahang.

Jadual 3: Perangkaan Pelajar Orang Asli Sekolah Menengah Tahun 2003

No.	NEGERI	SEKOLAH MENENGAH														JUMLAH KECIL		JUMLAH BESAR (L+P)
		PERALIHAN		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P					
1	Johor	0	0	102	148	71	77	60	53	45	58	50	35	6	7	334	378	712
2	Kedah	0	0	0	3	0	1	0	0	0	0	0	0	1	0	1	4	5
3	Kelantan	0	0	63	54	31	23	9	11	12	5	3	4	1	1	119	98	217
4	Melaka	0	0	11	16	4	3	3	0	3	0	1	0	0	0	22	19	41
5	N.Sembilan	0	0	120	84	39	53	37	57	41	52	17	41	0	0	254	287	541
6	Pahang	0	3	247	271	274	292	160	245	141	184	103	155	5	3	930	1,153	2,083
7	Perak	0	0	323	283	296	293	260	269	208	242	154	194	0	6	1,241	1,287	2,528
8	Selangor	0	0	67	74	51	77	45	64	44	48	25	33	7	6	239	302	541
9	Terengganu	0	0	0	3	7	0	0	0	0	0	0	0	0	0	7	3	10
JUMLAH KECIL		0	3	933	936	773	819	574	699	494	589	353	462	20	23	3,147	3,531	6,678
JUMLAH BESAR		3		1,869		1,592		1,273		1,083		815		43		6,678		

Sumber: JHEOA, 2003.

Jadual 4: Perangkaan Pelajar Orang Asli Yang Sedang Belajar di IPTA, 2003

INSTITUSI	PRA	SIJIL	MATRIK	DIPLOMA	S/ MUDA (BA)	L	P	JUMLAH
UM	0	0	0	0	2	2	0	2
UKM	0	0	0	0	2	1	1	2
USM	0	0	0	0	1	0	1	1
UIA	0	0	1	0	0	1	0	1
UUM	0	0	0	0	4	2	2	4
UTM	0	0	0	0	1	0	1	1
UPM	0	0	0	0	1	0	1	1
UiTM	3	0	0	22	6	10	21	31
UMS	0	0	0	0	2	0	2	2
POLITEKNIK	0	19	0	8	0	18	9	27
UNIMAS	0	0	0	0	2	0	2	2
KUITTHO	0	0	0	1	1	1	1	2
KUSTEM	0	0	0	0	1	1	0	1
UPSI	0	0	0	0	1	0	1	1
KOLEJ KOMUNITI	0	2	0	0	0	2	0	2
JUMLAH	3	21	1	31	24	38	42	80

Sumber: JHEOA, 2003.

Jadual 5: Perangkaan Pelajar Orang Asli Yang Tamat Belajar di IPTA, 2003

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BA)	SARJANA (MA)	Ph.D	JUMLAH	LELAKI	PEREMPUAN
UUM	0	0	1	0	0	1	1	0
UTM	0	3	7	0	0	10	7	3
USM	0	6	5	0	0	11	3	8
UPM	0	19	32	2	0	53	27	26
UM	1	2	8	0	0	11	3	8
UKM	0	0	10	1	0	11	7	4
UITM	15	104	13	0	0	132	46	86
UIA	0	0	2	0	0	2	2	0
POLITEKNIK	29	10	0	0	0	39	28	11
L/NEGARA	0	1	8	1	2	12	9	3
KUITTHO	0	1	0	0	0	1	1	0
UMS	0	0	1	0	0	1	0	1
KOLEJ KOMUNITI	1	0	0	0	0	1	1	0
JUMLAH	46	146	87	4	2	285	-	-
LELAKI	31	55	45	2	2	0	135	
PEREMPUAN	15	91	42	2	0	0		150

Sumber:JHEOA, 2003.

Jadual 6: Perangkaan Pelajar Orang Asli Yang Tamat Belajar Di Institusi-Institusi Pengajian Tinggi Awam Tahun 2004.

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BA)	SARJANA (MA)	Ph.D	JUMLAH
UUM	0	0	3	0	0	3
UTM	0	5	10	0	0	15
USM	0	6	5	0	0	11
UPM	0	18	28	1	0	47
UM	0	2	10	0	0	12
UKM	0	0	9	1	0	10
UITM	7	98	15	0	0	120
UIA	0	0	1	0	0	1
POLITEKNIK	33	10	0	0	0	43
L/NEGARA	0	1	7	1	2	11
KUITTHO	0	2	0	0	0	2
KOLEJ KOMUNITI	1	0	0	0	0	1
M/PERGURUAN	0	160	0	0	0	160
JUMLAH	41	302	88	3	2	436

Sumber:JHEOA, 2005.

Sementara itu dalam Jadual 4, Cuma terdapat 80 orang pelajar Orang Asli yang sedang menuntut di Institusi Pengajian Tinggi Awam (IPTA) dalam tahun 2003. Manakala Jadual 5 menunjukkan bahawa sehingga tahun 2003 terdapat 285 orang pelajar (135 pelajar lelaki dan 150 orang pelajar perempuan) di IPTA yang telah menamatkan pengajian mereka. Manakala dalam Jadual 6 didapati pada tahun 2004, seramai 436 pelajar Orang Asli telah menamatkan pengajian mereka di pelbagai IPTA di seluruh negara. Jumlah tersebut amat memberangsangkan dan perlu semakin bertambah dari tahun ke tahun.

Jadual 7: Perangkaan Pelajar Orang Asli Yang Tamat Belajar Di Institusi-Institusi Pengajian Tinggi Awam Tahun 2004.

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BA)	SARJANA (MA)	Ph.D	JUMLAH
UUM	0	0	3	0	0	3
UTM	0	5	10	0	0	15
USM	0	6	5	0	0	11
UPM	0	18	28	1	0	47
UM	0	2	10	0	0	12
UKM	0	0	9	1	0	10
UiTM	7	98	15	0	0	120
UIA	0	0	1	0	0	1
POLITEKNIK	33	10	0	0	0	43
L/NEGARA	0	1	7	1	2	11
KUITTHO	0	2	0	0	0	2
KOLEJ KOMUNITI	1	0	0	0	0	1
M/PERGURUAN	0	160	0	0	0	160
JUMLAH	41	302	88	3	2	436

Sumber: JHEOA, 2005.

Jadual 7, memperlihatkan seramai 436 pelajar Orang Asli yang tamat pengajian dengan mendapat Sijil (41 orang), Diploma (302 orang), ijazah Sarjanamuda (88 orang), Sarjana (3 orang) dan Doktor Falsafah (2 orang).

Ringkasnya, daripada Jadual 2 hingga Jadual 7, dapat dirumuskan bahawa anak-anak Orang Asli mampu mendapat pendidikan sehingga ke peringkat tinggi. Ini bermakna potensi manusia harus dijana dan digembelngkan dengan lebih bermakna melalui proses pendidikan.

Semua pihak sama ada ibubapa, masyarakat, kerajaan, badan bukan-kerajaan, dan sektor korporat harus bekerjasama untuk membangunkan komuniti Orang Asli di Malaysia. Ia satu realiti sosial yang patut disahut cabarannya dan direalisasikan dengan penuh dedikasi oleh semua pihak demi menyampaikan pendidikan yang berkualiti kepada anak-anak Orang Asli.

Pendidikan Tak-Formal

Pendidikan tak-formal ialah pendidikan yang dipelajari dari persekitaran hidup seseorang melalui agen sosialisasi dalam sosiobudaya masyarakat dari aspek pendidikan awal atau asuhan dalam keluarga. Ia bertujuan untuk menanam semangat kental dalam diri seseorang untuk meneruskan kelangsungan hidup. Pendidikan tak-formal lebih kepada pembentukan siasah diri, sifat sendiri, jatidiri dan personaliti yang kuat daripada aktiviti-aktiviti yang bercorak 'adventure' yang dilalui seseorang. Tahap pendidikan tak-formal bermula dari anak itu lahir lagi sehingga ke peringkat awal remaja. Peringkat keluarga tekankan nilai moral, pembelajaran melalui dengar, lihat dan perhati. Si anak akan memperolehi kemahiran daripada ibu/bapa, melalui kaedah ikut-ikutan, pemerhatian dan latihan. Sebagai contohnya, kanak-kanak belajar tentang sistem agama daripada mengikut apa yang dilakukan ibubapanya seperti sembahyang; memahami budaya, adat, sikap, cara berkawan dan menjaga maruah melalui kawalan sosial dan upacara lazim yang diikuti keluarganya.

Tradisi lisan masyarakat iaitu melalui kaedah bercerita tentang dongengan masyarakat akan mengajar anak-anak tentang proses kehidupan manusia secara tak-formal. Kaedah seumpama ini akan mendidik ahli masyarakat dengan serapan nilai budaya, unsur teladan, didaktik dan pengajaran seperti yang terdapat dalam cerita-cerita rakyat berunsur binatang, mitos dan dongengan. Kanak-kanak turut belajar tentang pantang larang dan adat melalui pergaulan seperti menghormati orang yang lebih dewasa, ketua dan ibubapa. Dalam masyarakat terdapat mekanisme budaya seperti pantun, seloka, peribahasa, teka-teki dan perpatah yang mengajar cara-cara berkelakuan baik. Kaedah tak-formal sangat penting digunakan untuk menyampaikan ilmu tentang kehidupan seseorang.

Bagi anak-anak Asli Temiar, pendidikan tak-formal memberi kepuasan jasmani dan rohani (keseronokan), rasa penuh tanggungjawab (*carefree*), tidak tertakluk kepada *routine* harian, di samping menawarkan kebebasan dengan melakukan kegiatan yang berbentuk *adventure*

dengan alam sekeliling. Kegiatan lasak seperti meredah semak-samun, hutan dan belukar, berenang, bermain di air terjun, menangkap ikan dan katak serta berburu merupakan pengalaman harian yang menyeronokkan bagi anak-anak tersebut. Interaksi yang positif antara individu dengan individu, individu dengan alam, dan individu dengan Tuhan akan melahirkan sifat-sifat dalam yang kuat pada manusia. Akhlak yang mulia iaitu jujur, amanah, saling mengenali dan menghargai antara satu sama lain akan dapat dipupuk. Nilai akhlak seumpama ini dapat dirasai apabila bersama-sama dan berada dalam komuniti Temiar di Sg. Siput.

Orang Asli mampu maju lebih jauh lagi sekiranya mereka didekati, difahami dan dibudayakan dengan ilmu pendidikan. Terdapat halangan-halangan yang menyebabkan anak-anak Orang Asli sukar mendapat pendidikan secara formal di sekolah-sekolah. Ini berkaitan dengan isu penyampaian maklumat yang betul, menanam minat dan budaya belajar, mengajak mereka ke sekolah, memberi perangsang dan semangat kepada mereka. Hal ini menjadi penghalang utama kepada tertentu terutamanya pihak kerajaan untuk membantu mereka dalam aspek pendidikan.

Kesimpulan

Sehingga kini, kebanyakan sekolah di pertempatan Orang Asli masih berkeadaan dhaif dari segi pembangunan prasarana, kurikulum dan guru-guru terlatih. Terdapat juga sekolah-sekolah yang mempunyai prasarana pembelajaran yang sangat baik seperti di SK Chenein dan SK Kg.Kenang dan SK Jalong di Sg.Siput. Di samping itu, program dan kurikulum pendidikan yang sedia ada didapati kurang berupaya untuk menarik minat anak-anak Orang Asli ke sekolah. Masalah utama ialah pandangan Orang Asli itu sendiri terhadap pendidikan anak-anak masih berada pada tahap yang sangat rendah. Kebanyakan mereka tidak biasa dengan proses dan sistem yang berbentuk formal seperti sekolah, tadika, asrama penuh dan seumpamanya (Mohd Tap 1990: 259). Petikan daripada kajian Mohd Tap (1990: 260) mendapati bahawa:

The Department ran a three-tiered educational program aimed at preparing Orang Asli children to enter the national education system. It included about eighty schools in remote areas. During the first three years children went to village schools taught by JHEOA field staff, some Malays and some Orang Asli. None were trained teachers, and most had a low level of education themselves. Students who continued

after three years went to central primary schools in larger Orang Asli communities where they could continue through grade six. Teachers there were Malays, provided by the Ministry of Education. Students who passed their exams at the end of sixth grade could go to normal government secondary schools in nearby rural or urban areas. "In 1987, JHEOA maintained 14 hostels in the urban areas to accommodate these children".

Menurut pengkaji-pengkaji seperti Juli Edo (1991); Mohd Tap (1990: 260-270); Jimin et al. (1983: 70); Carey (1976: 301, 333) dan Ikram Jamaludin (1997) program pendidikan yang dijalankan JHEOA gagal menyampaikan dan memberi pendidikan kepada masyarakat Orang Asli. Menurut Jimin et al. (1983: 70), kadar keciciran pada tahun 1980-an adalah sangat tinggi terutamanya di peringkat sekolah rendah lagi. Secara puratanya, 25% pelajar di sekolah rendah di sekolah-sekolah JHEOA akan keciciran pada Tahun Satu persekolahan dan 70% akan meninggalkan persekolahan pada tahun Lima (Mohd Tap 1990: 263, 265, 270). Anak Orang Asli yang ke sekolah kerajaan akan menamatkan pengajian mereka hingga ke Tingkatan Tiga.. Walau bagaimanapun, sehingga ke ambang tahun 2000, kajian Hasan Mat Nor mendapati isu keciciran dalam kalangan pelajar Orang Asli masih lagi tinggi (Hanizah Hashim 1999).

Program pendidikan JHEOA untuk Orang Asli gagal dilaksanakan kerana beberapa perkara. Pihak JHEOA mendapati Orang Asli gagal menerima perubahan yang dibawa kepada masyarakat mereka, di samping tiada disiplin dan dorongan ibubapa. Menurut Jimin bin Idris:

Firstly, it must be realised that there is no formal education in Orang Asli society. None of the Orang Asli tribes have their own alphabet or writing. Moreover, the introduction of a formal education process was met with general apathy. Orang Asli children go to school because there is a hot-meal program. They will stay away from school if they are scolded by their teachers. Then there is the problem of parents taking their children away for weeks—to look for wild fruits during the season. (Malay Mail 1986)

Penggunaan bahasa selain bahasa ibunda menjadi masalah utama pelajar di SK Orang Asli. Pelajar Orang Asli tidak dapat mengikuti pelajaran dengan lancar disebabkan tidak mahir berbahasa Melayu yang menjadi bahasa penghantar. Untuk memastikan pendidikan sampai kepada masyarakat Orang Asli, bahasa penghantar mestilah pada mulanya menggunakan bahasa ibunda mereka sendiri. Setelah berperingkat-peringkat menyampaikan pelajaran mengikut bahasa, budaya dan cara mereka, barulah diperkenalkan dan diintegrasikan

kurikulum pendidikan yang sebenarnya kepada proses pembelajaran anak-anak Orang Asli tersebut. Hal ini disuarakan oleh masyarakat Orang Asli itu sendiri dan kenyataan mereka disokong seperti berikut:

To improve Orang Asli education appreciably, the Ministry of Education will have to develop an educational program molded to the special needs of Orang Asli, beginning with the hiring of qualified teachers trained to respect Orang Asli and their cultures. Mohd Tap, a former JHEOA official, calls for a curriculum which builds on the people's own traditions and experiences and improves the skills they need in everyday life (1990: 271-272). But tailoring education to Orang Asli needs would work against assimilating them into Malay society.

Dengan mengambil kira faktor bahasa ibunda, budaya, sistem kekeluargaan dan proses sosialisasi masyarakat Orang Asli, barulah satu bentuk sistem pendidikan yang formal dapat disampaikan kepada mereka. Manakala, dari aspek pendidikan tak-formal, pihak kerajaan harus prihatin dalam membentuk program khas untuk mereka. Program dan pendidikan yang berbentuk vokesyenal dan profesional agar dapat mengembleng, menggarap dan mencipta peluang serta ruang untuk anak-anak Orang Asli terus maju dalam kemahiran tertentu seperti seni rupa, kraftangan dan sukan (renang, bolasepak dan balapan). Ini merupakan cabaran utama yang perlu diharungi pihak kerajaan demi untuk membawa pendidikan yang bersepadu dan menjamin masa depan serta survival masyarakat Orang Asli di Malaysia. Lantaran itu, perluaskan ruang memberi motivasi, kesedaran dan peluang untuk anak-anak Orang Asli merancang kemajuan diri, mencipta peluang dan menggarap kemahiran dalam pelbagai bidang supaya mereka terus berjaya dalam hidup sama dengan rakyat Malaysia yang lain.

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	Ratanachote Thienmongkol	Mindset Ma. Victoria G. Pineda	Dr. Iain Doherty / Dr. Poonsri Vate-U-Lan / Adam Blake	Learners Ahmad H Mohamad	Kuldeep Nagi & Dr. Poonphon Suesawaluk
16.10 – 16.40	From Deline to Digital Drawing and Everything in Between: Expanding Design Emotional Content Apisak Sindhuphak	Business Student Perceptions of Online Finance Course Offering H. Swint Friday	Enhancing Collective Virtual Learning through Creating and Nurturing a Social Virtual Environment Tareq Alhousary	Non-Native Speakers in Distance Education: An Analysis of English Language Needs Fatan Hamamah Yahaya / Shahrier Pawanchik / Anton Abdullbasah Kamil	Designing e-Learning experiences using Web 2.0 technologies Vanessa P. Dennen

DAY 2: Saturday 8th March 2008

8.00-9.00	REGISTRATION (1 st Floor)				
9.00-10.00	KEYNOTE SPEAKER: Prof. Dr. Peter Woods (Main Conference Room 301)				
10.00-10.30	KEYNOTE SPEAKER: Asst. Prof. Supanee Sombontham (Main Conference Room 301)				
10.30-11.00	BREAK				
11.00-12.00	KEYNOTE SPEAKER: Mr. Lucifer Chu (Main Conference Room 301)				
12.00-13.00	LUNCH				
	Room 301 (3 rd Floor)	Room 302 (3 rd Floor)	Room 201 (2 nd Floor)	Room 202 (2 nd Floor)	Room 203 (2 nd Floor)
13.00 – 13.30	ITC and French Literature Learning Dr. Sirapach Chanchaowat	Framework for a Computer-Assisted Counseling System for Education Based on Learning Behavior and Study Results Chakkrit Snae / Michael Brückner / Winai Wongthai	Is Articulate the Ultimate Software in E-Learning? Zuraini Zakaria	Fostering e-Learning for Distance Education Learner through the Use of e-Mentoring Dr. Norziani Dahalan / Professor Dr. Hanafi Atan / Hasmawati Hassan	Managerial Issues affecting a CMS/eLearning Strategy in Thai High Education James Paul
13.35 – 14.05	The Effect of Inquiry-Based Learning Utilising the Open-Source Learning Management System in the Delivery of an Undergraduate Physics Course Hanafi Atan	Mind and EQ in E-Classroom Management: A Synergistic Concern Ghazali Mustapha / Yahya Othman	Creating Rapid e-learning Material The Easy Way Hasmawati Hassan	BLENDED LEARNING AND SELF-INSTRUCTIONAL LEARNING MATERIALS AT OUM Lilian Kek Slew Yick & Rosmawati Hasan	Edi-Mo Program for Evaluation of e-Learning System : Moodle Supachanun Wanapua etc.
14.10 – 14.40	A Study of Learner Satisfaction towards e-Learning: A Case Study Boonyarat Samphanwattanachai / Sathima Patomwiriayong	Using pedagogical resources, software and applications to improve the teaching and learning Javier Bilbao, Olatz García, Concepción Varela, Miguel Rodríguez, Eugenio Bravo, Purificación González, Verónica Valdenebro, María Emiliana Uranga	Teaching Computer Programming Online – Success Factors and Administrative Challenges Brendan McCarthy	Knowledge Bank: Learning through Sharing Azira Abd Aziz / Dzulkhairi Dzainal Abidin / Prof. Peter Woods	Applying Agent in Evaluating E-Learning Systems Mohd. Hasan Selamat Zaihsma Che Cob / Pre Muminathan
14.40 – 15.00	BREAK				

15.00 – 15.30	<u>The Development of Web-Based Instruction Model using Constructionism Approach for Undergraduate Students</u> Uthit Bamroongchip	<u>E-Learning and the Y Generation – Challenges for Educators</u> Mariusz Paks	<u>Learning Outcomes Among Working Adult Learners in the Distance and E-Learning Environment in Malaysian Public Universities</u> Lee Tan Luck	<u>Self Sufficient Foreign Language: a Software Development for French Writing from Thai Template</u> Assoc.Prof.Dr.Sombat Khruathong	<u>Semantic Web for e-Learning Domain</u> Dr. Rusli Abdullah / Nor Aliza Ali / Mohd Hasan Selamat
15.35 – 16.05	<u>A Learning Model for Instructional Multimedia Learning Design for Science Education</u> Mun Fie TSOI	<u>Development and Evaluation of a CAI course in Information Technology for Life at Nakhon Pathom Rajabhat University, Thailand</u> Somporn Sirisawad	<u>Computer-mediated Communication Behavior Influencing under Graduate Student Performances of Business Administration Department, Faculty of Management Sciences, PSU Academic Year 2004</u> Assoc. Prof. Saranya bunnag and Attaporn Wangpoonsarp	<u>Evaluation in Distance Learning in Opinion of Teachers and Students of Medical Sciences University -Dezful –Iran</u> Afshari Poorandokht	<u>Effectiveness of ICT-based Media Application in an In-class Learning to Secondary Students in Thailand and Japan</u> Natcha Pavasajjanant
16.10 – 16.40	<u>E-Learning: A Web-Based Collaborative Approach</u> Dr. Yousif AL-Bastaki / Dr. Tahir Humaid	<u>Teaching Mathematics Using Blended Learning Model at Mara University of Technology Sarawak</u> Ling Siew Eng / Elinda Lee Ai Lim / Kelvin Goh Tee Hiong / Lee Beng Yong	<u>E-Collaborative Learning</u> Siriporn Promjantuk	<u>Readiness Of E-Learning In The Malaysian Secondary School System</u> Dr. Chew Fong Peng / Mr. Zahari Ishak / Mr. Lee Tan Luck / Mr. Goh Teck	<u>The Effect of Computer towards Early Childhood Development</u> Zahari Ishak / Dr. Chew Fong Peng

DAY 3: Sunday 9th March 2008

8.00 - 9.00	REGISTRATION (1 st Floor)	
	Room 301 (3 rd Floor)	Room 302 (3 rd Floor)
9.00 – 9.30	<u>Using Learning Objects to deliver e-Learning</u> Lim Kin Chew	<u>Management Information System of Personnel Organization University of Rizal System (MISPOURS)</u> Joy A. San Gabriel
9.35 – 10.05	<u>Report of the English Self-study Process for First Year Students: Faculty of Management Science, Silpakorn University Academic Year 1/2007</u> Nattana Leelaharattanak and etc.	<u>A SIL E-learning System Based on SCORM for Handicapped People</u> Chia-Sheng Tsai and Ge-Ful Yang
10.10 – 10.40	<u>Interactive 3D E-learning in Project Management: Residential Development</u> Satakhun Kosavinta	<u>myLMS: a home-grown e-learning tool for ODL in Open University Malaysia</u> Rohalzak Omar, Dr. Santhi Raghavan
10.40 – 11.00	BREAK	

CLOSING CEREMONY

NON-NATIVE SPEAKERS IN DISTANCE EDUCATION: AN ANALYSIS OF ENGLISH LANGUAGE NEEDS

By

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Abstract

According to the Minister of Higher Education in Malaysia, most students who entered public universities have poor knowledge of English. The decline in English proficiency needs to be addressed immediately. (The Star, 27 Jan. 2007).

The Malaysian situation is comparatively unique. English is taught from standard one through form five but the level of proficiency in English is still very low. Both the 'intrinsic and extrinsic motivations' had been given and yet the motivations had been unsuccessful in reaching the greater majority. (The Star, 6 Mac 1998). And also, the opportunity to use English is limited and the learner may be easily discouraged. English may be considered a compulsory second language in schools but it is treated as a foreign language. It gets its recognition only at the workplace especially in the private sector.

Taking into consideration the current progress of English acquisition, this research paper will analyze the present English curriculum (in continuation with the MUET syllabus) for adult learners at the School of Distance Education, Universiti Sains Malaysia, Penang, Malaysia. Findings from this research will provide insights whether a reorientation of the present curriculum is needed or a new curriculum needs to be developed in order to meet the academic and social needs of the students.

A. INTRODUCTION

Background of research

The situation in Malaysia is comparatively unique. Although English is being taught from standard one through form five, the level of proficiency in English is still very low. According to the Director-General of Education, the majority of Malaysian students leave the school system with a poor grasp of English despite having been exposed to the language for 11 years. Although both 'intrinsic and extrinsic motivations' have been

given, the motivations have been unsuccessful in reaching the greater majority (The Star, 6 Mac 1998).

The Minister of Higher Education Malaysia mentioned the decline in English proficiency among students entering the public universities. He pointed that the Malaysian University English Test (MUET) results showed that these students secured the lower bands; bands 1 (extremely limited user), 2 (limited user) and 3 (modest user). (The Star, 27 Jan. 2007). Thus the decline in English proficiency needs to be addressed immediately. In addition, the opportunity to use English is limited and the learner may be easily discouraged. English may be considered a compulsory second language in schools but it is treated as a foreign language. It gets its recognition only at the work place especially in the private sector. The learner may have his own agenda in learning the language, it may be for an immediate usage (passing of public examinations), career advancement (promotion at the work place) or for the purpose of meeting the language requirements of the employer.

Taking the cue from the current situation, this research focuses on the English needs of non-native adult learners - students of the School of Distance Education, Universiti Sains Malaysia (USM) in Penang, Malaysia. Findings from this research will be an impetus for a reorientation of the present curriculum or whether a new curriculum needs to be developed.

Purpose of the Study

The School of Distance Education at USM has been using the present curriculum since 2002, in continuation with the Malaysian University English Test (MUET) syllabus. Since then the English section has been providing language support to the students who are working in the public and private sectors. Findings from this research will provide insights for comparison, whether a reorientation of the present curriculum is needed or a new curriculum needs to be developed at the School of Distance Education.

Research Questions

The following research questions will be investigated:-

- i. What are the English language skills, in order of perceived importance, do the adult students need for their success in other subjects?
- ii. What are the important language-based tasks that the students need for their other subjects in English?
- iii. What should be taken into account when reorienting or designing an English course?

Significance of the Study

This research focuses on the English language needs of non-native speakers. The findings can become an impetus for the School of Distance Education at USM to implement a revamped curriculum or developed a new English course to meet the academic and social needs of its students.

B. REVIEW OF RELATED LITERATURE

Needs Analysis

Need analysis has been defined as the identification of difficulties and standard situations by observation of participants functioning in a target situation in conjunction with interviews and questionnaires (Basturkmen,1998). Hutchinson and Waters (1987) focus on lacks rather than needs that come to determine curriculum since what we are interested in is the gap between the target proficiency and the present proficiency as cited by Basturkmen (1998).

Robinson (1991) provides insights into the pedagogic aspects of developing an ESP curriculum tailored towards learners' needs. It should be a goal directed which means that language learning is not due to the interest on the language culture but for specific purposes. Thus the learning process must be based on needs analysis which specifies as close as possible to what exactly the learner needs. Apart from that, the duration of the course must be clearly stated in accordance with the learning objectives.

The concept of 'needs' in today's English language learning environment, not only refers to the needs of the learner but also takes into account the teaching institutions, the user-institutions (companies, business, and banking) and even the larger spectrum – the society at large. It is important for the researcher to take into account the needs of the management as to why the learner needs the language for, so that the syllabus that is designed will include both the needs of the learner and the needs of the establishment.

According to Brindley (1989) needs can be divided into objective and subjective needs. The objective needs are derived from factual information about the learner and his usage of the language in the real life situation. The learner's current language proficiency and difficulties are taken into consideration. However, the subjective needs refer to the learner's wants and expectations. These are taken into consideration along with the language learning styles and strategies.

Widdowson (1987) provides two interpretations to the meaning of 'learner needs' and the first expression refers to what the learner needs to do with the language once he has learned it. This is goal-oriented of needs and needs related to terminal behaviours, the ends of learning. On the other hand, the expression can refer to what the learner needs to do in order to actually acquire the language. This is a process-oriented definition of needs and needs related to transitional behaviours, the means of learning.

Wilkins (1974) however, states 'the first principle of a sound approach to language teaching is to know what the objectives of teaching are.' He also mentions that it is necessary to predict what kind of language skills will be of greatest value to the learner. So it implies that a preliminary analysis of the learner needs and expectations will be a prerequisite in any course design whether for general or specific purposes.

Mackay and Palmer (1981) found that many well intentioned programs have foundered because either no consideration was given to the actual use the learner intended to make of the language or because the list of uses drawn up by the course designer was based on imagination rather than an objective assessment of the learners' situation, and prove to be inaccurate and in many cases entirely inappropriate to his real needs.

In carrying out a needs assessment, the focus of the study will cover the following categories:-

1. English language background
2. Language competencies
3. Language tasks in order to function in a particular situation
4. Opinions on English language being taught

Taking the cue from here, the learner is not targeting to learn all aspects of the language but only parts of the language which are most relevant to his/her needs. Thus the course design must be focused towards meeting just the language needs of the learners.

C. METHODOLOGY

Study Design

The methodology underlying this research is guided by the protocol of Hutchinson and Waters (1987) and refined by Basturkmen (1998) model of needs analysis. It is both qualitative (exploratory interviews, class observations and examination of students' materials) and quantitative through the implementation of structured questionnaires.

The researcher believes that information gathered from the questionnaires and triangulated with structured interviews with key informants, will permit considerable insights into the language needs of the participants in this study. Such insights will make possible recommendations for inclusion in a course design.

Participants

From the outset, the researcher has identified students who are in the final year at the School of Distance Education, USM. These students need English for academic and social purposes.

Key Informants

The researcher feels that lecturers at the School of Distance Education, USM can be relied upon to give feedback on the language needs of adult students who are non-native speakers. These key informants have direct access to the students.

Questionnaire

The questionnaire meant for the students is adapted along the lines put forward by Basturkmen (1998). The questionnaire is divided into three sections:-

Section I - Background information. This section consists of seven questions. It will yield findings that relate to participants' personal backgrounds.

Section II - Language needs in the university. This section consists of twenty nine questions. Findings from this section will yield insights into the language competencies of participants.

Section III - Opinions about English language instruction in the university. This section consists of twelve questions. Findings yielded by this section will provide information on the participants' opinions on the English language that is being taught.

D. FINDINGS

From the questionnaire, the researcher is able to tabulate the following information:-

Table 1: English experience before entering university

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	41	85.4	85.4	85.4
2	3	6.3	6.3	91.7
3	1	2.1	2.1	93.8
4	3	6.3	6.3	100.0
Total	48	100.0	100.0	

- 1 - Studied English as a subject
- 2 - Attended an English –medium school
- 3 - Lived abroad
- 4 - Other

Table 1 shows that 85.4% of the students had studied English before entering the university.

Table 2: Use English when studying

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	13	27.1	27.1	27.1
1	35	72.9	72.9	100.0
Total	48	100.0	100.0	

Table 3: Use English when socializing

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	27	56.3	56.3	56.3
2	21	43.8	43.8	100.0
Total	48	100.0	100.0	

Table 4: Use English at home

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0	39	81.3	81.3	81.3
3	9	18.8	18.8	100.0
Total	48	100.0	100.0	

Tables 2-4 are tabulated from the questionnaire. Table 2 shows that 72.9% of the students use English when studying. It can be deduced that they need English because most of the reference books are in English and also their lecturers may use English in classes. Thus English is important in the university.

Table 3 shows that 43.8% use English when socializing and it indicates that these students are more comfortable using their mother tongue., a Malay may prefer the Malay language and a Chinese student may prefer using Cantonese or Hokien dialects which are commonly used in Malaysia. However, Table 4 shows that only 18.8% of the students use English at home meaning the students prefer their mother tongue when communicating at home. Thus the students have little practice of spoken English.

Question 7: Of the four major English skills, which are the most important for your success in your other subjects in the university?

Number choices 1-4, with 1 as the most important.

Table 5: Reading comprehension

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	16	33.3	33.3	33.3
2.00	6	12.5	12.5	45.8
3.00	10	20.8	20.8	66.7
4.00	16	33.3	33.3	100.0
Total	48	100.0	100.0	

Table 6: Speaking

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.00	15	31.3	31.3	31.3
2.00	14	29.2	29.2	60.4
3.00	10	20.8	20.8	81.3
4.00	9	18.8	18.8	100.0
Total	48	100.0	100.0	

Table 7: Writing

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	13	27.1	27.1	27.1
	2.00	6	12.5	12.5	39.6
	3.00	15	31.3	31.3	70.8
	4.00	14	29.2	29.2	100.0
	Total	48	100.0	100.0	

Table 8: Listening comprehension

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	4	8.3	8.3	8.3
	2.00	22	45.8	45.8	54.2
	3.00	13	27.1	27.1	81.3
	4.00	9	18.8	18.8	100.0
	Total	48	100.0	100.0	

Table 9: Descriptive Statistics - lecturers' views

	Percent	Valid percent
speaking	47.5	47.5
reading	45.0	45.0
writing	7.0	7.0
listening	2.0	2.0

There is not much divergence between the views of the lecturers and the perception of the students regarding their preferred skills. Tables 5-8 must be looked at together. The students prefer, in order of priority, firstly reading (33.3%), followed by speaking (31.3%), thirdly writing (27.1%) and lastly listening (8.3%). Table 9 showed the information gathered from the interviews with the lecturers. The lecturers think speaking should be first and followed by reading.

These adult students need English for reading because most of the reference books and handouts are in English and they need to read in order to understand the contents. Speaking skill is next important because the students who are distance education learners (working in the public and private sectors) need oral communication skill. They need to be proficient in English especially at the work place. Employers today prefer English speaking staff. Thirdly, writing because the students are allowed to write their assignments and answer examination questions in Malay. So the need to write in English is not emphasized. Listening (8.3%) is treated as least importance.

Question 8: How important are these tasks (reading, writing, listening & speaking) in English for your other subjects?

1 – very important, 2 – important, 3 – not important

Table 10: Descriptive Statistics: Reading (very important)

	N	Frequency	percent	Valid percent	Mean
Textbooks	48	25	52.1	52.1	1.5208
Study notes	48	23	47.9	47.9	1.5625
Course handouts	48	19	39.6	39.6	1.6667
Instructions for projects	48	18	37.5	37.5	1.7292
Articles in journal	48	16	33.3	33.3	1.7708
Manuals	48	13	27.1	27.1	1.8125
Texts on computer	48	11	22.9	22.9	1.8750
Instructions for labs	48	10	20.8	20.8	1.8958

Table 11: Descriptive Statistics: Writing (very important)

	N	Frequency	percent	Valid percent	Mean
Assignments	48	21	43.8	43.8	1.6667
Answering questions	48	17	35.4	35.4	1.7083
Notes in lectures	48	14	29.2	29.2	1.8333
Lab reports	48	13	27.1	27.1	1.8958
Fieldtrips	48	9	18.8	18.8	1.8958
Short projects	48	10	20.8	20.8	1.8958

Table 12: Descriptive Statistics: Listening & Speaking (very important)

	N	Frequency	percent	Valid percent	Mean
Following Lectures	48	24	50.0	50.0	1.5417
Listening to instructions for assignments	48	22	45.8	45.8	1.6042
Following question/ answer sessions in class	48	21	43.8	43.8	1.6458
Asking questions in class	48	20	41.7	41.7	1.6667
Listening to spoken presentations	48	20	41.7	41.7	1.6875
Listening to instructions	48	19	39.6	39.6	1.6875
Participating in discussions	48	18	37.5	37.5	1.7500
Spoken presentations	48	17	35.4	35.4	1.7500

By comparing the mean, the information elucidated from tables 10, 11 and 12, show the importance of the following tasks in English for the students' other subjects:-

1. reading textbooks (1.5208)
2. following lectures (1.5417)
3. reading study notes (1.5625)
4. listening to instructions for assignments (1.6042)
5. following questions/answers sessions in class (1.6458)
6. reading course handouts (1.667)
7. writing assignments (1.667)
8. asking questions in class (1.667)
9. listening to spoken presentations (1.6875)
10. listening to instructions (1.6875)

Most learners identify reading English textbooks and following classes in English as tasks that will help in their other subjects. It could be deduced that most of the reference books are in English and unless the students are proficient in the language, they will lose out. The researcher found that the lecturers agree with the ten tasks that the students have been listed above.

Question 9: In relation to your university studies, evaluate your abilities and knowledge of English in the following areas.

1 – good, 2 – satisfactory, 3 - unsatisfactory

Table 13: Descriptive Statistics-students

	N	frequency	Percent	Valid percent	Mean
reading comprehension	48	21	43.8	43.8	1.5833
general vocabulary	48	16	33.3	33.3	1.7917
listening comprehension	48	16	33.3	33.3	1.7917
speaking	48	18	37.5	37.5	1.8125
grammar	48	15	31.3	31.3	1.8333
writing	48	12	25.0	25.0	1.9167
technical vocabulary	48	10	20.8	20.8	2.0000

Table 14: Descriptive Statistics-lecturers' views

	percent	Valid percent
writing	60.0	60.0
general vocabulary	52.0	52.0
speaking	35.0	35.0
reading comprehension	34.0	34.0
listening comprehension	28.0	28.0

There are some divergence between the views of the lecturers and the students. 60% of the lecturers feel that the students are not competent in writing while only 25% of the students perceived this inadequacy. 52% of the lecturers think the students do not have a wide general vocabulary but the students (33.3%) perceived to have acquired the necessary vocabulary.

Question 10: Opinions about English instructions in university

1 – strongly agree, 2 – agree, 3 - disagree

Table 15: Descriptive Statistics

	Valid N	Frequency	Percent	Valid percent	Mean
More should be done to help with speaking	48	33	68.8	68.8	1.3542
Having good English is important in university	48	31	64.6	64.6	1.3542
More time for English instruction	48	28	58.3	58.3	1.4167
Some instructions should focus on English at workplace	48	28	58.3	58.3	1.4583
Instruction should focus on general English	48	20	41.7	41.7	1.6250
The English course content is interesting	48	19	39.6	39.6	1.6667
Instruction should focus English for specific major	48	20	41.7	41.7	1.6875
I enjoy my English class	48	17	35.4	35.4	1.7083
The English course helps in my major subjects	48	19	39.6	39.6	1.7292
English is my least important course	48	16	33.3	33.3	2.0208
My English course is easy	48	9	18.8	18.8	2.0625

From table 15, information elucidated: 68.8% of the students wants more spoken exercises because they feel that speaking is an important skill. These adult students are

already working and communicate often in English and unless they are proficient in English they will be face difficulties in getting promoted. 64.6 % mentioned the importance of English in the university and there are two reasons for it, firstly most reference books and handouts are in English and the students need to be proficient if not they face difficulties in comprehending the contents. Secondly, the first and second year courses are already being taught in English and it is a matter of time when all the courses at the university are taught in English. If the students are not proficient in English, they will face difficulties in following their lecture and in answering examination questions.

E. CONCLUSIONS

This research focuses on analyzing the English needs of adult learners, students of the School of Distance Education at the Universiti Sains Malaysia. These students are working in the public and private sectors. They perceive that they need to be proficient in English which this research identifies as firstly reading, next speaking, followed by writing and lastly listening.

Some of the tasks in English that are important for the students other subjects are - reading textbooks, study notes and course handouts; listening to lectures, instructions for assignments, question/answer sessions and spoken presentations; writing assignments and asking questions in class.

The students realize the importance of English in the university. They prefer an ESP (English for Specific Purposes) course, focused to English at the work place and it will help them more. Generally most students find the present the English courses difficult and more time for English should be provided. Thus, should a new English course need to be designed, it must be tailored towards helping the students to improve their reading, speaking, writing and listening skills.

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PENDIDIKAN ANAK ORANG ASLI: CABARAN DAN HARAPAN

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ABSTRAK

Orang Asli adalah merupakan kumpulan minoriti penduduk asal Semenanjung Malaysia. Mengikut bancian penduduk tahun 1997, terdapat 105,000 Orang Asli, iaitu 0.5% daripada keseluruhan jumlah penduduk negara. Mereka terdiri daripada beberapa suku kaum seperti Semai, Temiar, Che Wong, Jah Hut dan Semelai yang kebanyakannya masih tinggal di beberapa kawasan hutan di Perak, Pahang, Negeri Sembilan dan Kelantan. Kepelbagaian suku kaum dan tempat tinggal menjadikan mereka tidak bersifat 'homogeneous': bahasa, budaya, dan cara hidup mereka berbeza antara satu sama lain. Dalam konteks arus pembangunan negara, khususnya pendidikan, kumpulan minoriti ini masih jauh ketinggalan jika dibandingkan dengan kaum-kaum lain di Malaysia. Walaupun terdapat beberapa Orang Asli sudah berjaya menjawat jawatan seperti jurutera, pensyarah dan juga usahawan, namun realitinya anak-anak Orang Asli masih ramai tidak bersekolah atau tercicir separuh jalan. Kajian menunjukkan hampir 50 peratus murid Orang Asli berhenti sekolah selepas tahun enam. Masalah tersebut berpunca daripada gandingan beberapa faktor, antaranya ialah budaya, maklumat, kepesatan pembangunan dan infrastruktur. Kertas kerja ini bertujuan mengupas isu-isu tersebut dan seterusnya membincangkan titik-tolak yang boleh dijadikan sandaran agar harapan untuk mendidik dan menjadikan Orang Asli seiring dengan arus pembangunan negara tercapai.

Kata kunci: Orang Asli, pendidikan, keciciran, budaya, pembangunan dan infrastruktur

Pengenalan

Pendidikan menjadi teras kepada pembangunan masyarakat dan keperkasaan sesuatu bangsa dan Negara. Lantas, sistem pendidikan negara memerlukan usaha-usaha bersepadu, strategik dan inovatif bagi meningkatkan keupayaan dan kemampuan amalannya ke tahap kualiti yang tinggi dan cemerlang agar dapat menangani cabaran-cabaran tersebut (Mohamad, 1998). Matlamat Malaysia menjelang tahun 2020 adalah untuk menjadi sebuah negara industri sepenuhnya dengan piawai kehidupan yang serupa dengan negara-negara Eropah. Walau bagaimanapun, perubahan pantas dalam menghadapi alaf baru ini terdapat dua cabaran besar iaitu ledakan ilmu yang berbentuk global dan masalah sosial yang perlu ditangani ke arah membentuk masyarakat madani.

Bagi merealisasikan matlamat Malaysia sebagai sebuah negara maju pada tahun 2020, Orang Asli perlu dibawa bersama dalam membangunkan agenda negara. Pada masa kini terdapat seramai 132,783 Orang Asli di Malaysia iaitu 0.5 peratus daripada jumlah penduduk negara ini (Jabatan Perangkaan, 2000). Seterotaip terhadap Orang Asli sebagai kurang maju atau lebih tepat lagi jauh ke belakang (Dentan, Endicoot, Gomes & Hooker, 1997: 93) sudah banyak kali kedengaran. Berdasarkan laporan daripada JHEOA (2000), kadar buta huruf di kalangan Orang Asli di Malaysia ialah sebanyak 49.2 peratus berbanding dengan kadar buta huruf nasional iaitu sebanyak 6.4 peratus. Angka tersebut merupakan satu nilai yang amat besar dan sekiranya tidak ditangani secara serius akan memberi implikasi yang negatif kepada pembangunan negara. Walau bagaimanapun, pihak kerajaan perlu lebih serius merancang pembangunan untuk kumpulan minoriti ini. Perancangan pembangunan terutamanya bidang pendidikan adalah suatu proses yang amat kompleks untuk direalisasikan kerana melibatkan pelbagai aspek terutamanya budaya, sosial, politik, agama, demografi dan sosio-ekonomi.

Infrastruktur Pendidikan bagi Orang Asli

Penyediaan infrastruktur fizikal, sosial dan ekonomi adalah pemangkin utama untuk sesebuah komuniti untuk berkembang maju. Malah, Jabatan Hal ehwal Orang Asli (JHEOA) telah membina dan mengubahsuai 179 unit bangunan beserta kelengkapan untuk menempatkan kelas-kelas TABIKA Orang Asli dan sejumlah 50 unit daripadanya telah di bina dan diubahsuai sepanjang RMK7. Program ini memberi faedah kepada 4,000 anak-anak Orang Asli. Di samping itu, untuk tempoh yang sama juga sebanyak 74 kelas Pendidikan Kesejahteraan Keluarga (PKK) dan Pendidikan Literasi Fungsian (PLF) telah dibuka dan memberi faedah kepada 1,274 Orang Asli dewasa.

Sejumlah 5 buah asrama telah siap dibina untuk meningkatkan mutu pendidikan anak-anak Orang Asli yang mana kesemuanya telah diserahkan kepada Kementerian Pendidikan untuk diselia secara lebih teratur dan sistematik di samping sebuah asrama di Kluang, Johor yang telah diubahsuai menjadi Pusat Latihan JHEOA. Jabatan juga telah mempertingkatkan infrastruktur beberapa Pusat GIAT seperti di Paya Bungor, Pahang dan Bukit Lanjan, Selangor. Untuk tempoh empat tahun RM7K, seramai 614 pelatih telah mendapat latihan dalam pelbagai bidang.

Jabatan telah membina dan menaiktaraf sepanjang 285 km jalan ke petempatan Orang Asli yang mana memberi faedah kepada seramai kira-kira 3,000 keluarga Orang Asli. Sejumlah 286 buah kampung (25%) daripada keseluruhan perkampungan Orang Asli telah dibekalkan dengan bekalan elektrik luar bandar dan memberi faedah kepada 4,676 keluarga Orang Asli di samping bekalan air bersih yang melibatkan sebanyak 440 buah perkampungan Orang Asli (Nicholas, 1990).

Dari aspek kesihatan, sebanyak 15 balai rawatan telah dibina dan memberi perkhidmatan kepada 300 keluarga Orang Asli. Di samping itu, bangunan baru Hospital JHEOA di Gombak, Selangor telahpun siap sepenuhnya dan ia akan dapat digunakan sepenuhnya dalam sedikit masa lagi dan ia akan memberi faedah kepada masyarakat Orang Asli khasnya dan penduduk sekitar amnya. Sepanjang 4 tahun RMK7 dilaksanakan, sebanyak 488 unit rumah Ketua Masyarakat dan 3,096 unit rumah PPRT telah dibina. Ia memberi faedah kepada lebih 3,500 buah keluarga Orang Asli. Malah RMK8 dan RMK9 turut memberi peruntukan yang setimpal untuk membangunkan masyarakat Orang Asli di Malaysia. Namun, setiap proses pembangunan itu sudah tentunya mempunyai cabaran-cabarannya yang bersifat dalaman dan luaran sama ada dari aspek struktur atau agensi kehidupan manusia itu sendiri.

Cabaran Pendidikan Anak Orang Asli

Dari aspek pembangunan manusia, Kementerian Pendidikan telah merencana program pendidikan untuk Orang Asli dan telah menggariskan objektif pendidikan seperti berikut:

- Melahirkan masyarakat Orang Asli yang berilmu berkemahiran dan berdaya saing.
- Memberi bantuan pendidikan kepada setiap pelajar Orang Asli yang layak.
- Memberi kefahaman dan kesedaran mengenai dasar-dasar kerajaan dan kepentingan pendidikan serta nilai-nilai selaras dengan pembangunan masyarakat Orang Asli.
- Meningkatkan tahap kualiti pendidikan Orang Asli.

Pemurnian hasrat untuk terus membangunkan potensi manusia dalam bidang pendidikan adalah baik. Oleh itu, setiap pembangunan yang dirancang akan diikuti dengan perubahan-perubahan yang berlaku dalam sistem kehidupan yang asal. Kesyediaan untuk berubah, menerima impak perubahan tersebut dan mengamalkan nilai-nilai yang baru adalah antara cabaran utama yang perlu dilalui masyarakat agar aspek peminggiran tidak terjadi pada kelompok tertentu dalam masyarakat. Begitulah halnya dengan masyarakat Orang Asli, mereka perlu diberi hak yang sama untuk menekmati pembangunan agar tidak terpinggir dari arus perdana pembangunan.

Jadual 1: PERANGKAAAN PELAJAR ORANG ASLI SEKOLAH RENDAH TAHUN 2003

BIL	NEGERI	SEKOLAH RENDAH												JUMLAH KECIL		JUMLAH BESAR (L+P)
		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P			
1	Johor	125	114	180	166	159	167	134	130	127	133	143	142	868	852	1,720
2	Kedah	8	8	4	4	1	1	4	2	2	2	2	2	21	19	40
3	Kelantan	239	200	221	201	161	148	180	182	197	186	195	169	1,193	1,086	2,279
4	Melaka	18	19	14	15	13	10	16	14	14	23	15	5	90	86	176
5	N.Sembilan	108	140	93	121	137	127	120	125	84	102	83	102	625	717	1,342
6	Pahang	812	771	871	808	737	729	710	665	765	627	586	560	4,481	4,160	8,641
7	Perak	625	632	604	645	589	586	549	563	578	577	490	541	3,435	3,544	6,979
8	Selangor/WP	213	168	188	199	232	191	201	201	191	199	166	158	1,191	1,116	2,307
9	Terengganu	14	12	10	10	12	12	13	11	11	9	5	4	65	58	123
JUMLAH KECIL		2,162	2,064	2,185	2,169	2,041	1,971	1,927	1,893	1,969	1,858	1,685	1,683	11,969	11,638	23,607
JUMLAH		4,226		4,354		4,012		3,820		3,827		3,368		23,607		

Sumber: JHEOA, 2003.

Dalam Jadual 1, dijelaskan enrolmen anak-anak Orang Asli di Semenanjung Malaysia ke sekolah rendah pada tahun 2003 mengikut negeri. Seramai 23,607 anak Orang Asli berjaya mendapat pendidikan pada peringkat rendah iaitu Darjah Enam. Enrolment mengikut negeri mendapati negeri-negeri Pahang (8641 orang), Perak (6979 orang), Selangor dan wilayah Persekutuan (2307 orang), Kelantan (2279 orang) dan Johor (1720 orang) mempunyai jumlah pelajar Orang Asli yang paling ramai memasuki Sekolah Rendah pada tahun 2003. Ini menunjukkan suatu perkembangan yang sihat. Namun, perangkaan ini perlu menunjukkan peningkatan yang lebih tinggi lagi bagi anak-anak Orang Asli untuk mendapat pendidikan.

Manakala Jadual 2 berikut, menunjukkan perangkaan anak Orang Asli di Sekolah Menengah. Seramai 6,678 pelajar Orang Asli mendapat pendidikan dari peringkat peralihan hingga Tingkatan Enam. Negeri Perak (2528 orang pelajar) dan Pahang (2083 orang pelajar) mempunyai enrolmen yang paling tinggi berbanding Kedah (5 orang pelajar) dan terengganu (10 orang pelajar) mempunyai enrolmen yang paling rendah. Hal ini sedemikian berdasarkan kedudukan geografi tempat tinggal kaum Orang Asli di Malaysia yang lebih ramai didapati di negeri Perak dan Pahang.

Jadual 2: PERANGKAAAN PELAJAR ORANG ASLI SEKOLAH MENENGAH TAHUN 2003

BIL.	NEGERI	SEKOLAH MENENGAH														JUMLAH KECIL		JUMLAH BESAR (L+P)
		PERALIHAN		1		2		3		4		5		6		L	P	
		L	P	L	P	L	P	L	P	L	P	L	P					
1	Johor	0	0	102	148	71	77	60	53	45	58	50	35	6	7	334	378	712
2	Kedah	0	0	0	3	0	1	0	0	0	0	0	0	1	0	1	4	5
3	Kelantan	0	0	63	54	31	23	9	11	12	5	3	4	1	1	119	98	217
4	Melaka	0	0	11	16	4	3	3	0	3	0	1	0	0	0	22	19	41
5	N.Sembilan	0	0	120	84	39	53	37	57	41	52	17	41	0	0	254	287	541
6	Pahang	0	3	247	271	274	292	160	245	141	184	103	155	5	3	930	1,153	2,083
7	Perak	0	0	323	283	296	293	260	269	208	242	154	194	0	6	1,241	1,287	2,528
8	Selangor	0	0	67	74	51	77	45	64	44	48	25	33	7	6	239	302	541
9	Terengganu	0	0	0	3	7	0	0	0	0	0	0	0	0	0	7	3	10
JUMLAH KECIL		0	3	933	936	773	819	574	699	494	589	353	462	20	23	3,147	3,531	6,678
JUMLAH BESAR		3		1,869		1,592		1,273		1,083		815		43		6,678		

Sumber:JHEOA, 2003.

Jadual 3: PERANGKAAAN PELAJAR ORANG ASLI YANG SEDANG BELAJAR DI INSTITUSI-INSTITUSI PENGAJIAN TINGGI AWAM 2003

INSTITUSI	PRA	SIJIL	MATRIK	DIPLOMA	S/ MUDA (BAC.)	L	P	JUMLAH
UM	0	0	0	0	2	2	0	2
UKM	0	0	0	0	2	1	1	2
USM	0	0	0	0	1	0	1	1
UIA	0	0	1	0	0	1	0	1
UUM	0	0	0	0	4	2	2	4
UTM	0	0	0	0	1	0	1	1
UPM	0	0	0	0	1	0	1	1
UITM	3	0	0	22	6	10	21	31
UMS	0	0	0	0	2	0	2	2
POLITEKNIK	0	19	0	8	0	18	9	27
UNIMAS	0	0	0	0	2	0	2	2
KUITTHO	0	0	0	1	1	1	1	2
KUSTEM	0	0	0	0	1	1	0	1
UPSI	0	0	0	0	1	0	1	1
KOLEJ KOMUNITI	0	2	0	0	0	2	0	2
JUMLAH	3	21	1	31	24	38	42	80

Sumber:JHEOA, 2003.

**Jadual 4: PERANGKAAAN PELAJAR ORANG ASLI YANG TAMAT BELAJAR
DI INSTITUSI-INSTITUSI PENGAJIAN TINGGI AWAM, 2003**

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BAC.)	SARJANA (MA)	Ph.D	JUMLAH	LELAKI	PEREMPUAN
UUM	0	0	1	0	0	1	1	0
UTM	0	3	7	0	0	10	7	3
USM	0	6	5	0	0	11	3	8
UPM	0	19	32	2	0	53	27	26
UM	1	2	8	0	0	11	3	8
UKM	0	0	10	1	0	11	7	4
UITM	15	104	13	0	0	132	46	86
UIA	0	0	2	0	0	2	2	0
POLITEKNIK	29	10	0	0	0	39	28	11
L/NEGARA	0	1	8	1	2	12	9	3
KUITTHO	0	1	0	0	0	1	1	0
UMS	0	0	1	0	0	1	0	1
KOLEJ KOMUNITI	1	0	0	0	0	1	1	0
JUMLAH	46	146	87	4	2	285	-	-
LELAKI	31	55	45	2	2	0	135	
PEREMPUAN	15	91	42	2	0	0		150

Sumber:JHEOA, 2003.

**Jadual 5: PERANGKAAAN PELAJAR ORANG ASLI YANG TAMAT BELAJAR
DI INSTITUSI-INSTITUSI PENGAJIAN TINGGI AWAM TAHUN 2004.**

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BAC.)	SARJANA (MA)	Ph.D	JUMLAH
UUM	0	0	3	0	0	3
UTM	0	5	10	0	0	15
USM	0	6	5	0	0	11
UPM	0	18	28	1	0	47
UM	0	2	10	0	0	12
UKM	0	0	9	1	0	10
UITM	7	98	15	0	0	120
UIA	0	0	1	0	0	1
POLITEKNIK	33	10	0	0	0	43
L/NEGARA	0	1	7	1	2	11
KUITTHO	0	2	0	0	0	2
KOLEJ KOMUNITI	1	0	0	0	0	1
M/PERGURUAN	0	160	0	0	0	160
JUMLAH	41	302	88	3	2	436

Sumber:JHEOA, 2005.

Sementara itu dalam Jadual 3, Cuma terdapat 80 orang pelajar Orang Asli yang sedang menuntut di Institusi Pengajian Tinggi Awam (IPTA) dalam tahun 2003. Manakala Jadual 4 menunjukkan bahawa sehingga tahun 2003 terdapat 285 orang pelajar (135 pelajar lelaki dan 150 orang pelajar perempuan) di IPTA yang telah menamatkan pengajian mereka. Manakala dalam Jadual 5 didapati pada tahun 2004, seramai 436 pelajar Orang Asli telah menamatkan pengajian mereka di pelbagai IPTA di seluruh negara. Jumlah tersebut amat memberangsangkan dan perlu semakin bertambah dari tahun ke tahun.

**Jadual 6: PERANGKAIAN PELAJAR ORANG ASLI YANG TAMAT BELAJAR
DI INSTITUSI-INSTITUSI PENGAJIAN TINGGI AWAM TAHUN 2004.**

INSTITUSI	SIJIL	DIPLOMA	S/MUDA (BAC.)	SARJANA (MA)	Ph.D	JUMLAH
UUM	0	0	3	0	0	3
UTM	0	5	10	0	0	15
USM	0	6	5	0	0	11
UPM	0	18	28	1	0	47
UM	0	2	10	0	0	12
UKM	0	0	9	1	0	10
UITM	7	98	15	0	0	120
UIA	0	0	1	0	0	1
POLITEKNIK	33	10	0	0	0	43
L/NEGARA	0	1	7	1	2	11
KUITTHO	0	2	0	0	0	2
KOLEJ KOMUNITI	1	0	0	0	0	1
M/PERGURUAN	0	160	0	0	0	160
JUMLAH	41	302	88	3	2	436

Sumber: JHEOA, 2005.

Jadual 6, memperlihatkan seramai 436 pelajar Orang Asli yang tamat pengajian dengan mendapat Sijil (41 orang), Diploma (302 orang), ijazah Sarjanamuda (88 orang), Sarjana (3 orang) dan Doktor Falsafah (2 orang).

Daripada Jadual 1 hingga Jadual 6, dapat dirumuskan bahawa anak-anak Orang Asli mampu mendapat pendidikan sehingga ke peringkat tinggi. Ini bermakna potensi manusia harus dijana dan digembelinkan dengan lebih bermakna melalui proses pendidikan. Semua pihak sama ada ibubapa, masyarakat, kerajaan, badan bukan-kerajaan, dan sektor korporat harus bekerjasama untuk membangunkan komuniti Orang Asli di Malaysia. Cabaran realiti sosial ini patut disahut dan direalisasikan dengan penuh dedikasi oleh semua pihak tersebut demi menyampaikan pendidikan yang berkualiti kepada anak-anak Orang Asli.

Isu dalam pendidikan anak Orang Asli

Orang Asli mampu maju lebih jauh lagi sekiranya mereka didekati, difahami dan dibudayakan dengan ilmu pendidikan. Terdapat halangan-halangan yang menyebabkan anak-anak Orang Asli sukar mendapat pendidikan secara formal di sekolah-sekolah. Ini berkaitan dengan isu penyampaian maklumat yang betul, menanam minat dan budaya belajar, mengajak mereka ke sekolah, memberi perangsang dan semangat kepada mereka. Hal ini menjadi penghalang utama kepada pihak kerajaan untuk membantu mereka dalam aspek pendidikan. Beberapa orang pengkaji juga telah melihat hubungan antara JHEOA dengan Orang Asli tidak berlangsung dalam suasana dan *rapport* yang baik.

Ketidakpercayaan mereka terhadap JHEOA sebagai perantara kerajaan dengan masyarakat Orang Asli merupakan salah satu punca utamanya. Menurut Hood, "Orang Asli rasa terancam bukan kerana perbezaan dari segi agama atau ekonomi secara amnya, tetapi oleh pegawai JHEOA berketurunan Melayu yang memegang sebahagian besar autoriti di JHEOA. JHEOA sebagai badan pelaksana kerajaan telah gagal menyampaikan beberapa program dengan efektif kepada Orang Asli. Di antara sebab Orang Asli menolak program pendidikan dan ekonomi yang ditawarkan kepada mereka ialah; pegawai lapangan yang sepatutnya berhubung dengan komuniti ini selalunya salah penyampaian dan silap pentafsiran tentang konsep pendidikan dan pembangunan ekonomi terhadap Orang Asli (Berita Harian, 1993).

Masyarakat Orang Asli menyatakan bahawa sebilangan besar pegawai JHEOA telah melemahkan semangat mereka dan tidak dapat memahami budaya suku kaum mereka. Akibatnya, Orang Asli telah memilih untuk mengelakkan percampuran dengan kaum Melayu secara amnya. Bagi masyarakat Orang Asli, kerajaan ialah JHEOA. Sekiranya JHEOA gagal untuk merealisasikan objektif kerajaan untuk mengintegrasikan Orang Asli ke dalam kumpulan masyarakat utama Malaysia, ia mungkin mendatangkan kesan negatif jangka panjang seperti isu peminggiran dan ketinggalan dalam pendidikan. Kajian Mohd.Tap (1990: 257-258) terhadap persepsi dan sikap Orang Asli terhadap JHEOA di Sungei Sempo dan Tumbuh Hangat telah memperihalkan isu tersebut. Hampir kesemua penduduk kampung tersebut mengetahui kewujudan JHEOA. Namun, sesetengah ketua isi rumah (48.3% di Sungei Sempo; 18.5% di Tumbuh Hangat) masih lagi kurang jelas atau tidak pasti tentang fungsi dan tanggungjawab JHEOA terhadap Orang Asli. Laporan Ketua Audit Negara juga membuktikan kelemahan JHEOA dalam pemantauan terhadap pelaksanaan aktiviti yang dijalankan oleh komuniti Orang Asli. Dalam hal pembahagian dividen hasil jualan kelapa sawit kepada Orang Asli masih belum disahkan sepenuhnya walaupun projek itu telah mengeluarkan hasil serta keuntungan sejak 1997 (Berita Harian, 25 September 2002). Justeru itu, kerajaan dan JHEOA akan berdepan dengan pelbagai cabaran dan kewibawaan dari aspek kepemimpinan, kredibiliti, dan kecekapan untuk memajukan masyarakat Orang Asli dalam bidang pendidikan selaras dengan Dasar Pendidikan Negara.

Kesimpulan

Sehingga kini, sekolah-sekolah di pertempatan Orang Asli masih berkeadaan dhaif dari segi pembangunan prasarana, kurikulum dan guru-guru terlatih. Di samping itu, program dan kurikulum pendidikan yang sedia ada didapati kurang berupaya untuk menarik minat anak-anak Orang Asli ke sekolah. Masalah utama ialah pandangan Orang Asli itu sendiri terhadap pendidikan anak-anak masih berada pada tahap yang sangat rendah. Ini disebabkan oleh mereka tidak biasa dengan proses dan sistem yang berbentuk formal seperti sekolah, tadika, asrama penuh dan seumpamanya (Mohd Tap 1990: 259). Petikan daripada kajian Mohd Tap (1990: 260) mendapati bahawa:

The Department ran a three-tiered educational program aimed at preparing Orang Asli children to enter the national education system. It included about eighty schools in remote areas. During the first three years children went to village schools taught by

JHEOA field staff, some Malays and some Orang Asli. None were trained teachers, and most had a low level of education themselves. Students who continued after three years went to central primary schools in larger Orang Asli communities where they could continue through grade six. Teachers there were Malays, provided by the Ministry of Education. Students who passed their exams at the end of sixth grade could go to normal government secondary schools in nearby rural or urban areas. "In 1987, JHEOA maintained 14 hostels in the urban areas to accommodate these children".

Menurut pengkaji-pengkaji seperti Juli Edo (1991); Mohd Tap (1990: 260-270); Jimin et al. (1983: 70); Carey (1976: 301, 333) dan Ikram Jamaludin (1997) program pendidikan yang dijalankan JHEOA gagal menyampaikan dan memberi pendidikan kepada masyarakat Orang Asli. Menurut Jimin et al. (1983: 70), kadar keciciran pada tahun 1980-an adalah sangat tinggi terutamanya di peringkat sekolah rendah lagi. Secara puratanya, 25% pelajar di sekolah rendah di sekolah-sekolah JHEOA akan keciciran pada Tahun Satu persekolahan dan 70% akan meninggalkan persekolahan pada tahun Lima (Mohd Tap 1990: 263, 265, 270). Anak Orang Asli yang ke sekolah kerajaan akan menamatkan pengajian mereka hingga ke Tingkatan Tiga.. Walau bagaimanapun, sehingga ke ambang tahun 2000, kajian Hasan Mat Nor mendapati isu keciciran di kalangan pelajar Orang Asli masih lagi tinggi (Hanizah Hashim 1999).

Program pendidikan JHEOA untuk Orang Asli gagal dilaksanakan kerana beberapa perkara. Pihak JHEOA mendapati Orang Asli gagal menerima perubahan yang dibawa untuk masyarakat mereka, di samping tiada disiplin dan dorongan ibubapa. Menurut Jimin bin Idris:JHEOA:

Firstly, it must be realised that there is no formal education in Orang Asli society. None of the Orang Asli tribes have their own alphabet or writing. Moreover, the introduction of a formal education process was met with general apathy. Orang Asli children go to school because there is a hot-meal program. They will stay away from school if they are scolded by their teachers. Then there is the problem of parents taking their children away for weeks—to look for wild fruits during the season. (Malay Mail 1986)

Satu masalah utama ialah penggunaan bahasa selain bahasa ibunda mereka. Pelajar Orang Asli tidak dapat mengikuti pelajaran dengan lancar disebabkan tidak mahir berbahasa Melayu. Ini disebabkan bahasa penghantar ialah Bahasa Melayu. Untuk memastikan pendidikan sampai kepada masyarakat Orang Asli, bahasa penghantar mestilah pada mulanya menggunakan bahasa ibunda mereka sendiri. Setelah berperingkat-peringkat menyampaikan pelajaran mengikut bahasa, budaya dan cara mereka, barulah diperkenalkan dan diintegrasikan kurikulum pendidikan yang sebenarnya kepada proses pembelajaran anak-anak Orang Asli tersebut. Hal ini disuarakan oleh masyarakat Orang Asli itu sendiri dan kenyataan mereka disokong seperti berikut:

To improve Orang Asli education appreciably, the Ministry of Education will have to develop an educational program molded to the special needs of Orang Asli, beginning with the hiring of qualified teachers trained to respect Orang Asli and their cultures. Mohd Tap, a former JHEOA official, calls for a curriculum which builds on the people's own traditions and experiences and improves the skills they need in everyday life (1990: 271-272). But tailoring education to Orang Asli needs would work against assimilating them into Malay society.

Dengan mengambil kira faktor bahasa ibunda, budaya, sistem kekeluargaan dan proses sosialisasi masyarakat Orang Asli, barulah satu bentuk sistem pendidikan yang formal dapat disampaikan kepada mereka. Ini merupakan cabaran utama yang perlu diharungi pihak kerajaan demi untuk membawa pendidikan yang bersepadu dan menjamin masa depan serta survival masyarakat Orang Asli di Malaysia.

Rujukan:

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