

The Best Communication Tools in Delivering Landslide Information to Orang Asli: A Case Study in Gerik Perak, Malaysia

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Abstract

Orang Asli are among those who are directly affected by landslides. This is due to their way of life practiced since generations where they prefer to live in jungle and highland areas. Landslide tragedies at Post Dipang Orang Asli Settlement and Sungai Ruil Orang Asli Settlement did not only destroyed their settlements but also claimed many lives. Efforts have been made to provide landslides information and awareness to Orang Asli through variety of communication tools. But, is the information conveyed to them effective? In order to answer this question, this study examined the most effective communication tools that can be used to deliver landslide information to Orang Asli. Such knowledge is necessary to ensure that the information reaches the intended audience. The findings of this study demonstrate that the mass media particularly newspapers and television are the most effective communication tools that can be used to disseminate landslide information to Orang Asli.

Key Word: Landslide, Information, Awareness, Orang Asli, Communication Tools, Malaysia.

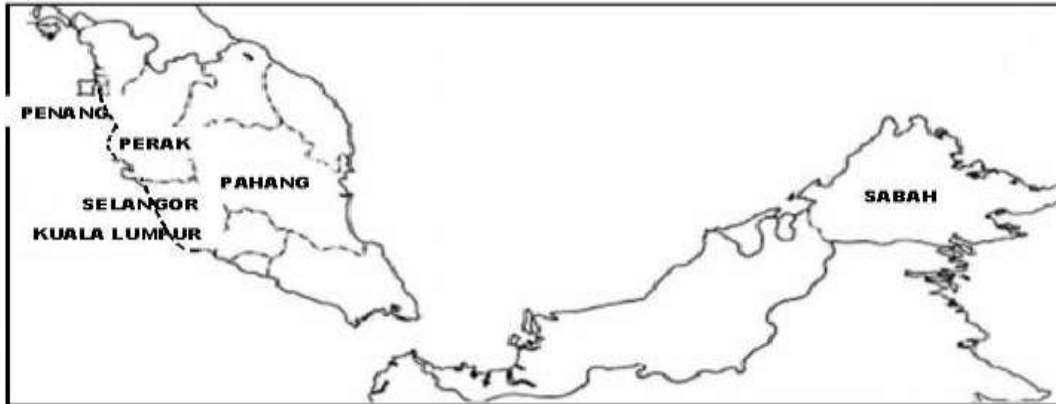
Introduction

Landslides are one of the major natural disasters that occur in Malaysia. Landslides cause enormous property damages in term of both direct and indirect costs and have impacted the country in terms of injuries, deaths, disruption and destruction of services, public inconvenience and economic as well as financial losses (Dai et al., 2002; Ibrahim et al., 2011). Landslides are localised events, dissimilar to earthquakes and floods. In Malaysia, landslides have occurred in several locations such as at Paya Terubong, Penang, Highland Towers, Kuala Lumpur, Pos Dipang, Perak, Sandakan, Sabah, Genting Sempah, Pahang, and Bukit Antarabangsa, Selangor (Habibah and Jamilah, 2011; Ibrahim et al., 2011; Utusan Malaysia, 2011).

Landslides are considered as the Geo-hazards process that causes fatalities and property losses. The frequency of landslides occurrences increase each year and this is caused by several factors such as (1) developments on hilly/highland areas; (2) lack of experience and technical weakness in slope engineering; (3) lack of awareness and negligence; (4) climate change; and (5) lack of monitoring and enforcement of policies, guidelines and acts. Although landslides usually happen at hilly areas, mountainous or hillside areas, the disasters can also occur at flat areas. At flat areas, landslides may occur on cuts and embankment slopes (construction of highways and buildings), river bank, landslides spread type,

collapse/subsidence/sinkhole and various types associated with quarrying and mining exposure (Rodeano et al., 2013).

Figure 1: Landslides locations in Malaysia



According to the National Slope Master Plan (2009), landslides are massive mass of soil and rock debris that move downhill because of the action of gravity. The sheer mass of material involved and the speed at which they occur make them potentially disastrous as a consequence because of the massive damage they can cause to properties and lives. In Malaysia, landslides are among the deadly hazards that occur frequently during the rainy seasons (Habibah and Jamilah, 2011). There are two rainy seasons in Malaysia; (1) from April to October (the south-west monsoons); (2) and from October to February (the north-east monsoons). The average annual rainfall in Malaysia is more than 250 cm (Mohan, 2012).

Common occurrences of landslides in Malaysia are found in the form of slope failures at man-made slopes, particularly cut and fill slopes along highways, residential and urban areas. Besides, there have also been instances of large scale failures in natural terrains, such as rock falls at limestone hills, debris flows along valleys and slow-movement landslides in the mountain regions (Ibrahim et al., 2011). In addition, Habibah and Jamilah (2011) stated that, landslides are regarded as a conflict between men and nature and the disasters normally occur at mountainous landscapes, along coastlines as well as at river valleys.

Landslides trigger public interest especially it causes fatalities and major damages to infrastructures. Malaysians who are often affected by landslides can be categorised into three groups, namely the elite, the middle class and indigenous people. These groups are not only different in terms of their thinking and lifestyles but also experience during the landslides situation in different circumstances. Though, in this research, the researcher only focuses on the indigenous people or Orang Asli.

‘Orang Asli’ is a Malay term which means ‘original peoples’ or ‘first peoples’ (Tarmiji et al., 2013). They are affected by landslides due to their way of life. Orang Asli community is more comfortable living in the jungle and highland areas and also at the hillsides where they can easily find food and generate income. By choosing to live in these areas, it opens themselves to risks especially during landslides. It is difficult to deliver landslides information to Orang Asli because their way of lives, thinking and their level of education that are different compared to those in the elite and middle class groups.

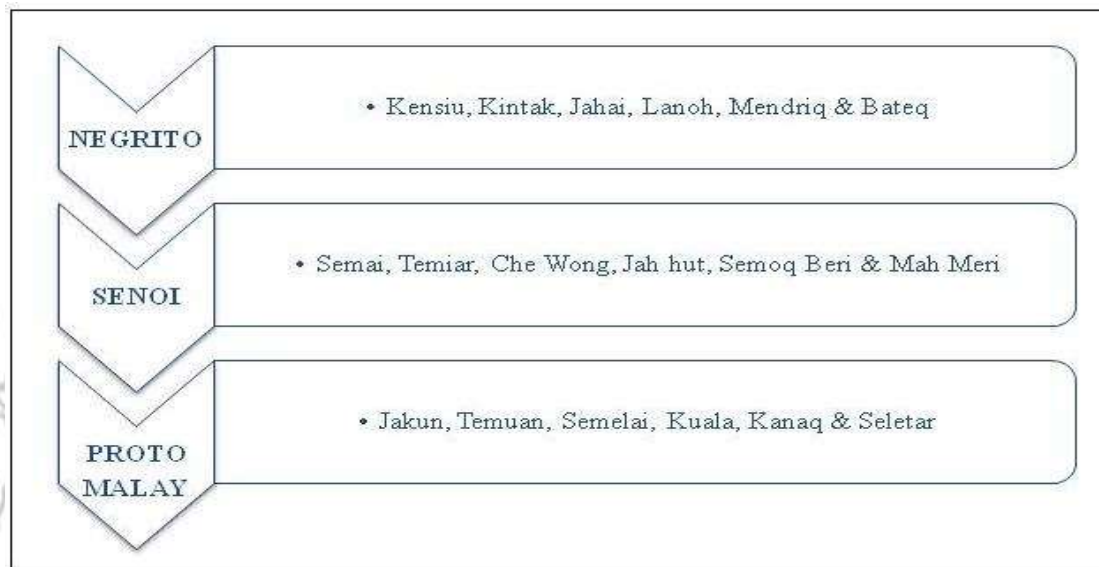
Therefore, in delivering information to Orang Asli, it is important to understand what they know, what they need and what they prefer to ensure that the messages are successfully delivered. This is important as it can prepare them to face landslides accordingly. With regard to this study, it was conducted with aim to examine the knowledge level of Orang Asli about landslides and to investigate the communication tools that they prefer in obtaining landslides information. It is essential to know the most effective communication tools that can be used to deliver landslides information to Orang Asli.

Literature Review

Orang Asli in Malaysia

Orang Asli are the indigenous minority people of peninsular Malaysia and they are separated into three main tribal groups that are Negrito, Senoi and Proto Malay. Negrito is also called as Semang while Proto Malay is also known as Aboriginal Malay. Orang Asli is not a homogeneous race, meaning that they have diverse cultures, traditions and ways of lives, beliefs and languages. There 18 ethnic subgroups of Orang Asli. This is shown in Figure 2 below.

Figure 2: 18 ethnic subgroups of Orang Asli in Penisular Malaysia

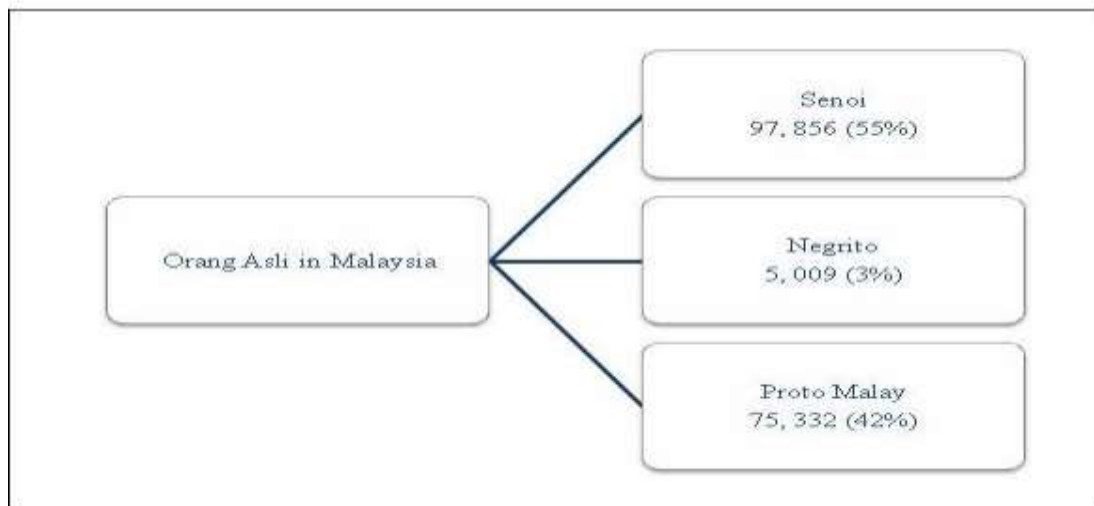


Negrito is divided into six ethnic subgroups namely Kensiu, Kintak, Jahai, Lanoh, Mendriq and Bateq. Senoi is divided into six ethnic subgroups namely Semai, Temiar, Che Wong, Jah hut, Semoq Beri and Mah Meri. Proto Malay is also divided into six ethnic subgroups that are Jakun, Temuan, Semelai, Kuala, Kanaq and Seletar. All of these subgroups depend on their ethnicities and the locations (Tarmiji et al., 2013; Kamarulzaman and Osman, 2008). Senoi is the largest ethnic subgroups constituting of about 97,856 of the total population, followed by Proto Malay and the Negrito at 75,332 and 5,009 respectively (Ministry of Rural and Regional Development of Malaysia, 2012).

Proto Malay is concentrated in Negeri Sembilan, Selangor, Johor and Pahang and their cultures have some similarities with the Malay cultures (Abu Bakar Sedek et al., 2002). According to Endom et al. (2013), Negrito is mainly concentrated in Kedah, Perak, Kelantan and Pahang and they have physical features which strongly resemble the African pygmies rather than any of the other main South East Asian ethnic groups. According to Mohd Mizan (2004), Senoi is concentrated in Selangor, Perak, Kelantan, Pahang and Terengganu and they are highly skilled in producing women's jewellery such as bracelets, earrings and necklaces, using seeds from Karyel Trees.

According to the data released by the Ministry of Rural and Regional Development of Malaysia (2012) there were about 178,197 Orang Asli in Malaysia, living in 852 villages and represents just 0.6 % of the total national population. The largest Orang Asli population is in the state of Pahang with 67,506 followed by Perak, 53,299, Selangor, 17,587, Kelantan, 13,457, Johor, 13,139, N. Sembilan, 10,531, Melaka, 1,515, Terengganu, 893, and Kedah, 270.

Figure 3: Statistics of Orang Asli in Malaysia according to the three main tribal groups



According to the Department of Orang Asli Affairs of Malaysia (2008), Orang Asli community is thinly scattered throughout the peninsula. This is because majority of the Malay population grow on the coastal plains and major river valleys. This causes Orang Asli to be pushed back into the interior montane forests. Traditionally, the indigenous people are hunter-gatherers, fishermen, arboriculture cultivators and many of them are still depending on the forests for livelihood in varying degrees and this affects every facet of their lives (Abu Bakar Sedek et al., 2002).

According to Tarmiji et al. (2013), lifestyles and means of survival of Orang Asli vary from one group to another. For example, fishing is the main occupation for Orang Kuala, Orang Seletar and Mahmeri. But for Temuan, Jakun and Semai, they love to practise permanent agriculture and manage their own rubber, oil palm or cocoa farms. Whereas, for Orang Asli who live close to or within forested areas such as Semai, Temiar, Che Wong, Jahut, Semelai and Semoq Beri, their primary occupations are hunting, gathering and swiddening (hill rice cultivation). They also trade petai, durian, rattan and resins to earn cash incomes. As for Negrito, they are still semi-nomadic and depend on the seasonal bounties of the forest, and a fair number of them are to be found in urban areas surviving on their wage or salary jobs.

The community of Orang Asli in Malaysia is under the supervision of the Ministry of Rural and Regional Development and managed by the Department of Orang Asli Affairs (JAKOA). The primary goal of JAKOA is to protect the rights of Orang Asli and their way of life from rapid development and exploitation of external parties as well as to provide facilities and assistance in education, health and socio-economic development. In general, the department is responsible for developing indigenous people with the aims of eradicating poverty, reducing income disparities and improving the quality of education and health. Other than that, the department is also responsible to improve the ability, confidence, perseverance, skills and discipline images and resilience among Orang Asli and eliminate the Malaysians negative perception towards this community (JAKOA, 2013).

Landslides and Orang Asli in Malaysia

In Malaysia, there were two tragic landslides incidences that directly involved Orang Asli. These tragedies were the Pos Dipang tragedy at Kampar, Perak and the Sg. Riul tragedy at Cameron Highland, Pahang. Both incidences have left a black mark on the country's history after the much coveted Highland Tower tragedy.

Table 1: Occurrence of landslides involving Orang Asli in Malaysia

Location				Year	Injury	Fatalities	Missing
Post Dipang Settlement, Kampar, Perak.	Orang Asli			1996	-	39	5
Sungai Ruil Settlement, Cameron Highland, Pahang.	Orang Asli			2011	2	7	-

Pos Dipang Tragedy

Pos Dipang was among the largest Orang Asli settlements in Perak with about 1,500 people. It is located on a site about 200 metres above sea level (Bernama, 1996). According to New Straits Times (2013), the mudslide incident near the Post Dipang Orang Asli settlement occurred abruptly at about 6pm on 29 August 1996 and took away 44 lives. As reported by Utusan Malaysia (2011), only 39 dead bodies were found and another 5 bodies are still missing until today. According to Mohd Yusop (1996), the disaster was triggered by heavy rain that sent a torrent of water and mud down on to the houses and out of 100 houses in the settlement, 30 were destroyed and 20 were damaged.

According to the New Straits Times (2013) report, the raging water of Sungai Dipang almost wiped out the entire village and its residents. The unexpected gush of water from Sungai Dipang swept away nearly 60 homes from the village that were located along the river bank. The search operation lasted three weeks and most of the dead bodies were found, buried under sand and debris at Kampung Sahom which is located downstream of Pos Dipang. Bernama (1996) also reported that, most of the victims were found 3 km away from the scene, at Sahom Village, close to the North-South Highway. According to the rescue team, most of the dead bodies were found buried approximately 0.9-1.2 meters in the mud, and there are also dead bodies found under a pile of wood logs and river rock (Bernama, 1996).

Overall, about 800 residents in the Pos Dipang Orang Asli Settlement were affected by the tragedy and it is considered as the worst landslides incident in the country after the Genting Highlands slip road on June 30, 1995 in which 22 people died and 23 others were injured (Bernama, 1996). According to Utusan Malaysia (2011), Pos Dipang tragedy recorded the highest number of victims of mud flood and the incident was believed to be closely related to rampant logging activities performed in the area.

However, for the Orang Asli community involved, they believed the bad disaster that destroyed their settlement was the sign of the wrath of God. Following the mudslide tragedy at Pos Dipang, a new Orang Asli settlement was set up not far from the scene, with a leader (Tok Batin) to help unite the residents in the area. The Pos Dipang tragedy serves as a harsh reminder to everyone not to sacrifice others' safety for own greed. The incident also indicates the needs for JAKOA and other related agencies to work together towards ensuring the rights and wellbeing of the Orang Asli community (Utusan Malaysia, 2011).

Sg. Ruil Tragedy

As reported by Jaafar (2012), landslides incident at Sg. Ruil, Brincang, Cameron Highland, Pahang occurred on August 7, 2011 at 5.50 p.m. The incident destroyed six houses. The houses were buried by

debris or mud. The incident claimed seven lives and injured two others. According to Cameron Highlands OCPD, DSP Wan Zahari (2011), two hundred and forty-eight personnel from the various agencies including the police, Fire and Rescue Department, the SMART team and Rela were involved in the rescue operations at the scene of the incident (Bernama Media, 2011; Jaafar, 2012).

The landslides incident at Sg. Ruil occurred due to landslides debris flow. The total area of the village involved was around 40 hectares whilst the catchment area of the village was around 80 hectares. The Sg. Ruil Orang Asli settlement located about two kilometres from the Brinchang-Tanah Rata Road, has 45 houses with about 1,300 residents and is considered as the oldest Orang Asli settlement in this area (Bernama, 2011; Bernama Media, 2011; Jaafar, 2012).

According to Mohamed Idris (2011), it was speculated that the clearing and earthworks performed nearby the settlement for housing development likely contributed to the disaster. Consumers Association of Penang (2011) reported that, they have informed the authorities in a letter dated May 26, 2011 relating to earthworks on a large scale for the development of the project after receiving complaints from local residents and tourists who were infuriated with the situation. Unfortunately, despite the complaint and early warning, CAP felt the appropriate action was not taken that caused the landslides incident.

According to Jaafar (2012), there are three factors that caused the landslides tragedy at Sungai Ruil. The first factor was the presence of geological factors weakness (covered by colluviums), weathered material, orientation and location of adversely discontinuities and relict slope failure. The second factor was the appearance of the morphology of hilly terrain, presence of channel order 0 or 'ephemeral drainage' and river bed gradient more than 35 degrees. The third factor was human activity that built water barrier, however the high intensity of rainfall in a short period of time is believed to be a triggering factor.

After the tragedy, Simon (2011) reported that, all the 1,015 Semai villagers affected by the landslide at Kampung Sungai Ruil refused to be relocated. The reason was because they have been staying at the village for the past five generations and believes that no one should force them to leave their ancestral land, and they are prepared to take any risk. The residents also argued that the move to temporarily relocate them was an attempt to evict them and to take over their land to carry out other projects. According to the villagers, instead of relocating them, the authorities should restructure the village or build retention walls to prevent future landslides.

The Variety of Communication Tools in Delivering Information

Communication tools can be divided into 3 types namely print media, electronic media and new media. The examples of print media are newspaper, magazine, book and pamphlet. Television, video and radio are the example of electronic media. Whereas, the examples of new media are websites, blog and social networking sites such as Facebook, Twitter and WeChat.

Print Media

According to Crossley (2010), print media is still regarded highly by many for its impacts compared to other media tools. First, it serves as a keepsake memorabilia, where readers can cut out and keep any section of a magazine or newspaper which is of importance to them. The print media is also convenient in terms of portability. Readers can carry print material wherever they go, increasing the likelihood that they might read the content, as opposed to turning on the television at home or logging on the internet. In addition, the print media also offers a clean design without the distraction of commercials and pop-up advertisements. Finally, it is the most reliable form of media to date. In the case of a broken cable or bad weather, television reception and internet access may be disrupted for days, but such factors would not affect print media.

Piechota (2002) affirmed that e-books and the internet will never be able to replace print media. She feels that although digital technology has already created an impact on the way news are disseminated to the world, print materials would never really fade out. The disadvantage of over-reliance on the online materials is the diminishing number of quality materials. Unlike stories in newspapers and magazines, content which appears on the internet can be easily uploaded or written by anyone. As such, the credibility of the writer is questionable, jeopardizing the quality of the material.

Electronic Media

The most popular electronic media is television. A local study conducted by Shanthi et al. (2009) informed that the majority of young audiences in Malaysian rely on broadcast media like television for knowledge on environmental issues. In particular, they rely on television news. This is due to the high degree of credibility offered by television news, which is further reinforced when media presents opinion polls and rating surveys on a particular issue (Anne Dunn, 2005).

Kibben (1992) also stated that television is one of the most important tools for providing information to the public while Hartley (1999) believes that, the advantage of this media is that it overcomes the confines and control of school education, paving way to a free and relaxed mode of learning. In his book entitled *Uses of Television*, Hartley wrote that teaching is what television does best. In addition, television is also believed to be an informal but important form of media from which viewers can gain knowledge. Television has successfully decreased the gap between ordinary people and experts within the society by educating the general public on almost every issue, even those considered professional knowledge in earlier days. However, the role of television is most prominent in lifestyle issues, particularly those concerning living skills.

New Media

New media is one of the most used tools especially social networking sites such as Facebook and Twitter. According to Merrill et al. (2011), in less than a decade, social networking sites in many ways seem to have taken over the world. A class of social media technologies, more commonly known as Web 2.0 has become the darling of the business world in the last few years. Social networking sites applications including Facebook, Twitter and MySpace purportedly represent a new era of increased participation, democracy, and creativity (Benkler, 2006; Jenkins, 2006). According to Wisconsin Centre for Education Research (2011), about 250 million people log into Facebook every day and Twitter has 15 million regular users who send 65 million messages each day. Social networking sites have also become enormously popular across demographics of race, age and gender, and have hundreds of millions of users.

As reported by Nur Nasliza Arina and Jamilah (2013), social networking sites like Facebook is very useful in delivering information to the community. The reason is that, it is able to reach a huge audience, make delivery of information easy and effectively, accelerate the process of delivering information, help to highlight and focus on important issues and assist in the process of message repetition (Nur Nasliza Arina and Jamilah, 2013).

Methodology

This research employed a focus group approach in order to get data from the respondents. The respondents were Orang Asli children from ethnic subgroups of Jahai and Temiar and they were Form 1 and 2 students, studying at SK RPS Banun, Gerik Perak, Malaysia. The focus group discussions were conducted at SK RPS Banun and involved a total of 22 student participants. The students were divided into two focus groups to discuss matters related to landslides. There were two main issues that were discussed; (1) general knowledge about landslides; and (2) the best communication tools in delivering landslides information to

Orang Asli. The two focus group discussions were recorded using digital audio recorder and the information provided by the respondents during the discussions was also written down on paper.

Thematic analysis method was adopted to analyse the data that was obtained from the respondents. Thematic analysis is a method used for identifying, analysing and reporting patterns which refer to the ‘themes’ within data and it also minimally organises and describes data set in (rich) details (Braun and Clarke, 2006). In order to analyse data using thematic analysis, this research followed the six processes in thematic analysis as suggested by Braun and Clarke (2006). The six processes are; (1) familiarising yourself with your data; (2) generating initial codes; (3) searching for themes; (4) reviewing themes; (5) defining and naming themes and (6) producing the report.

Results

Demographic Respondents

Table 2: Number and percentage of respondent

Sex	Number	Percentage (%)
Male	13	59
Female	9	41
Total	22	100

Table 2 above shows that male respondents made up 59% of the total respondents while another 41% of the respondents were females. The total number of the respondents in this research was 22 respondents.

Respondents General Knowledge about Landslides

To understand respondents’ general knowledge of landslides, they were asked four questions; what are landslides, what causes landslides, what are landslides warning signs and what to do during landslides. From the responses obtained, it was found that most of the respondents understand what landslides are. Majority of them stated that landslides are natural disasters that occur naturally, while one male respondent answered landslides are natural disasters caused by human activities.

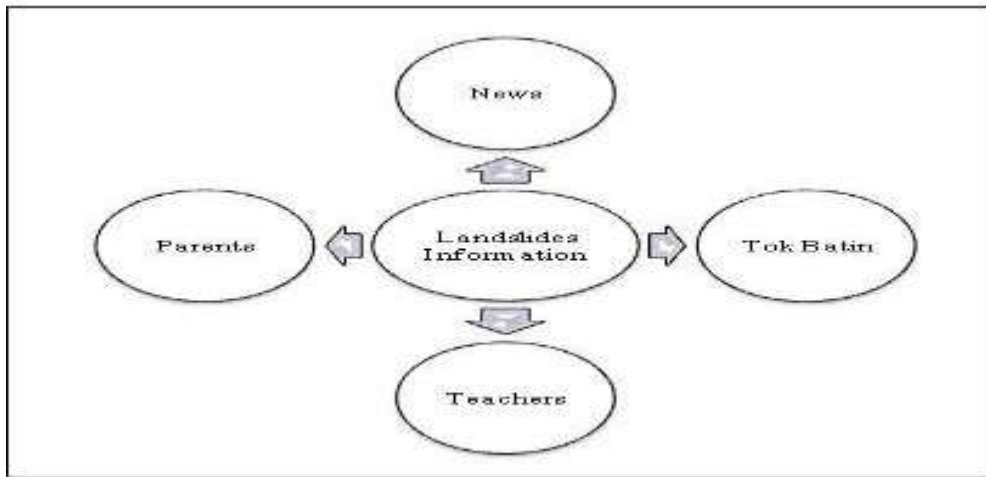
In terms of what causes of landslides, the respondents listed three causes of landslides; flood, heavy rain and strong wind. When asked about landslides warning signs, the respondents said there are two signs normally occur before landslides; fallen rocks and trees tilt or move. When probed on what to do during landslides, all the respondents answered that they will run into the woods or over the hill with their families to save their lives.

The Best Communication Tools in Delivering Landslides Information

To find the most effective communication tool in delivering landslides information to Orang Asli, the respondents were asked five questions; how do you know and get landslides information, what types of printed media that you prefer to get the landslides information, what types of electronic media that you prefer to get landslides information, what types of social media that you prefer to get landslides information and who do you think is responsible in informing and delivering landslides information.

As stated by the respondents, there are four main sources that they usually use to get landslides information. The four main sources are news from television, newspaper and radio, Tok Batin (headman), parents and teachers.

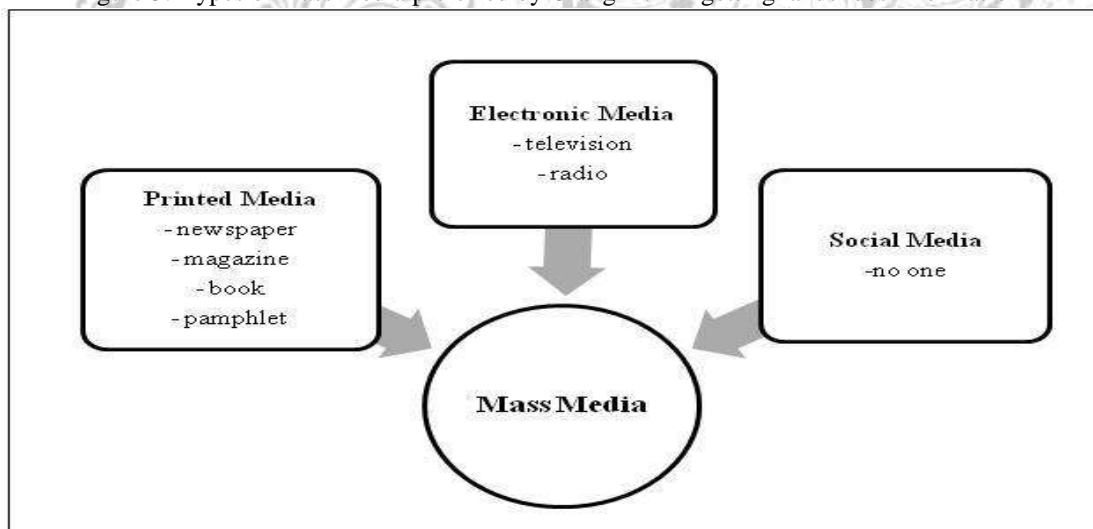
Figure 4: Orang Asli sources in getting landslides information



In terms of the types of print media that they prefer to get landslides information, the respondents indicated that, they prefer newspaper, magazine, book and pamphlet. This is because, they can read the information anytime and anywhere and they can keep the information if necessary. As for the electronic media, they like to watch television and listening the radio to get landslides information. As explained by the respondents, television and radio are more attractive compared to the other communication tools. According to them, television has attractive audio and visual, while the radio has amazing audio that can easily capture their attention.

About the types of social media that they prefer to use to get landslides information, all respondents answered that they do not prefer to use social media. This is due to the fact that they are not familiar with any form of social media and they do not know how to use it.

Figure 5: Types of mass media preferred by Orang Asli in getting landslides information



When the respondents were asked about responsible person that should inform and deliver landslides information to them, majority of them answered the mass media and Tok Batin. According to them, landslides information should be disseminated through news on television and newspapers.

Discussion

Based on the findings obtained in this research, it can be concluded that many of the respondents had little understanding about landslides. This can be seen in the three general questions on landslides that have been discussed in the focus group discussions. For instance, the answers given by the respondents about what landslides are during focus group discussions were too brief and shallow. Most of the respondents said that landslides are natural disasters that occur naturally as well as natural disasters caused by human activities. The answers provided are not wrong but they do not describe the in-depth definition of landslides, and it indirectly shows that the respondents had limited knowledge on landslides.

In addition, the respondents' knowledge about the causes of landslides was also limited. This can be seen in the feedbacks given by the respondents. Many of them only listed three causes of landslides, when in fact, there are many other factors that can cause landslides to occur. According to the U.S. Geological Survey (2004), there are three major factors that can cause the landslide; (1) hydrogeological factor; (2) morphological factor; and (3) human factor. The examples of hydrogeological factor include weak or sensitive materials, weathered materials and sheared, jointed, or fissured materials. The examples of morphological factor are tectonic or volcanic uplift, glacial rebound as well as fluvial, wave, or glacial erosion of slope toe or lateral margins. The examples of human factor include excavation of slope or its toe, loading of slope or its crest, drawdown (of reservoirs), deforestation, irrigation and mining.

The respondents' knowledge about landslide warning signs were also limited, and this shows that the responsible parties should play a more significant role in informing landslides information to Orang Asli. It is very important for the respondents to know about the landslide warning signs in order for them to prepare themselves to face landslides and to save themselves from being victims. Based on the feedbacks received from the respondents, they only knew two landslide warning signs at times when there are altogether 11 landslides warning signs as reported by the Ampang Jaya Municipal Council (MPAJ) (2011).

The 11 landslide warning signs are; (1) bulging ground appears at the base of the slope or retaining wall; (2) water breaks through the ground surface in new location near a slope; (3) water appears at the base of slope; (4) fences retaining walls, utility poles or trees tilt or move; (5) cracks appear on the slope; (6) water pipes break; (7) cracks appears on the ground or in the foundation of houses, buildings and other structures; (8) doors or windows stick or jam for the first time; (9) slowly developing widening cracks, appear on the ground or on paved areas such as streets or driveways; (10) land movement and small slides; and (11) outside walls, walks or stairs begin pulling away from the building.

The respondents' knowledge about what to do during landslide is good. The respondents indicated that they will run into the woods or over the hill with family members if landslides happen without thinking about other thing either their homes or other properties. This is accordance to the recommendation provided by the U.S. Geological Survey (2013) that is to immediately run and hide at a safe place if landslides occur. The U.S. Geological Survey (2013) also recommended victims to quickly leave the scene and not to delay to save themselves, not their belongings.

In term of the most effective communication tool to deliver landslides information to Orang Asli, newspaper and television are the best tools to serve this purpose. This is due to the reason that newspaper and television are more attractive, enjoyable and flexible compared to the other communication tools. According to Mitchell and Hansen (2010), print media like newspapers and magazines consist of two main elements, which are words and images. Words function by telling the story, while pictures enable readers to relate to the story and find resemblance to things in the world. Words itself act as a graphic image, where the choice of typeface or font creates a "look" for the text. This may influence readers and the way how they perceive the particular print media. As also explained by Nur Nasliza Arina and Jamilah (2013), print media especially newspapers have a lot of advantages such as it can illustrate the message to look more

formal and serious, can provide a more detailed information to the public and make communication with the public more closely and personally.

Lewis (2008) explained that television is a mean of education. In his study, Lewis found how there are now more ordinary people on television than there were before, and the gap between experts and ordinary people is decreasing. Through its dissemination of knowledge about the ordinary and its depiction of ordinary people, television is able to relate to a larger group of audience. It thus adopts a mode of education that is easily understood and more effective in terms of reaching out to the society.

Bonner (2003) also stated that, the content of television is becoming more focused to ordinary people and their everyday life. He elaborates that this process has caused an expansion and diversification of what kinds of knowledge are received through television, and this then leads to the blurring of boundaries and hierarchies between experts and ordinary people. According to Hartley (1999), television, along with family, school, and the state, can be thought of as an institution that contributes to the “systematic teaching of selfhood”.

Besides the fact that newspaper and television are attractive and enjoyable, these tools are also accessible to the respondents. The respondents can watch television at their homes and can read newspapers at any time to find out about news or information related to landslides. Newspapers and television are also the two communication tools that the respondents trust. The respondents know that they can always rely on to these tools to get important information about landslides. They perceive every information published in the newspapers or appear on television news is accurate, important and should be trusted.

The social media was found not to be an effective medium to deliver landslides information to Orang Asli. The respondents do not prefer this tool because they are not familiar with it and do not know how to use it. This is also due to the difficulty to get the internet coverage at their place.

In conclusion, it is important for Orang Asli to increase their knowledge and information about landslides by utilising on appropriate and effective communication tools. By utilising on effective communication tools, landslides information can be delivered to them efficiently, and this will help them to be more prepared to face landslides occurrences. The use of effective communication tools such as newspapers and television can also help to increase the level knowledge of Orang Asli on landslides. This is because the tools are accessible to them and suitable to their level of education and thinking.

Conclusion

This study found that newspapers and television are the most effective communication tools to deliver landslides information to Orang Asli. This is based on their experience in getting landslides information through a variety of communication tools like newspaper, television, radio and books. Newspapers and television are also accessible to them and they also believe that the information disseminated through these tools are reliable can be trusted. However, it is also important to note that there are also Orang Asli communities in Malaysia who still do not have access to newspapers and television due to their remote locations in the forest and rural areas. For these communities, a study needs to be carried out to find the most effective way to communicate landslides information to them.

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