

Faculty of Social Sciences and Humanities

Livelihood Strategies of Smallholder Farmers in Nanga Entabai, Julau: An Observation

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A thesis submitted

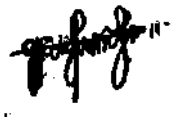
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DECLARATION

I declare that the work in this thesis was carried out in accordance with the regulations of Universiti Malaysia Sarawak. Except where due acknowledgements have been made, the work is that of the author alone. The thesis has not been accepted for any degree and is not concurrently submitted in candidature of any other degree.



……

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"I lift up my eyes to the mountain – where does my help come from? My help comes from the Lord, the Maker of heaven and earth" Psalms 121:1-2

ABSTRACT

Land use transition in Sarawak is mainly caused by the land development projects under the State programme. In the mission to 'develop' rural communities, the state introduced various land development projects to 'uplift' the standards of living of the rural poor as well as to pull them into the mainstream of 'modernisation' (Cramb, 2007). However, this has taken a toll in the rural community's livelihood. Not only does this affect their livelihood activity directly, all other livelihood aspects such as the access to resources and their traditional cultural practices are also affected. Despite all that, they manage to strive and sustain their livelihood. Using Sustainable Livelihood Framework as the guideline for this research, I am looking at the communities' strategies in navigating their livelihood despite constant changes that took place. With that, my study focuses on diversification of livelihood strategies which include the diversification of access to capital assets. Access is the key factor that affects a household's livelihood sustainability.

Keywords: Sustainable livelihood framework, livelihood strategies, capital asset, asset to capital, smallholder farmers, land use

Diversifikasi Strategi Kehidupan Dalam Kalangan Pekebun di Nanga Entabai, Julau

ABSTRAK

Perubahan penggunaan tanah di Sarawak dipengaruhi oleh projek pembangunan yang diperkenalkan oleh kerajaan. Dalam misi untuk membangunkan masyarakat luar bandar, kerajaan telah memperkenalkan pelbagai projek pembangunan tanah dengan alasan untuk menaiktaraf kehidupan masyarakat luar bandar sekaligus menarik mereka ke dalam arus pemodenan (Cramb, 2007). Walaubagaimanapun, ini telah meninggalkan kesan terhadap kehidupan masyarakat. Tidak hanya ini mempengaruhi kehidupan seharian mereka secara terus, tetapi juga kepada seluruh aspek kehidupan yang lain seperti akses terhadap sumber dan tradisi kebudayaan mereka. Namun, masyarakat luar bandar tetap mampu meneruskan kehidupan mereka walaupun terpaksa berhadapan dengan pelbagai perubahan. Dengan menggunakan kaedah Rangka Kerja Kehidupan Mampan sebagai panduan, kajian ini berperanan untuk mengkaji strategi yang digunakan oleh para golongan pekebun dalam memastikan kemampanan kehidupan mereka. Dengan itu, kajian ini berfokuskan kepada diversifikasi strategi kehidupan yang juga merangkumi diversifikasi terhadap akses kepada aset kapital. Akses merupakan kunci kepada kemampanan kehidupan sesebuah keluarga.

Kata kunci: *Rangka Kerja Kehidupan Mampan, diversifikasi cara hidup, aset kapital, pekebun luar bandar, penggunaan tanah*

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LIST OF ABBREVIATIONS

DOA	Department of Agriculture
FFB	Fresh Fruit Bunches
FGD	Focus Group Discussion
IDS	Institute of Development Studies
JVP	Joint venture programme
NGO	Non-governmental organisations
RRA	Rapid Rural Appraisal
PIP	Policies, institutions and processes
Rh	*Rumah* (“house” in English)
RRA	Rapid Rural Appraisal
SLA	Sarawak Land Consolidation and Rehabilitation Authority
SL	Sustainable Livelihood
SLF	Sustainable Livelihood Framework
SK	*Sekolah Kebangsaan* (refers to local primary school)

GLOSSARY

Adat - a set of regulations that govern Iban's daily life

Beduruk - a practice of exchanging labour. It is usually used in the context of agriculture.

Bejalai - literally translated as 'walking'. It is used to refer to the practice of travelling away from home in search of wealth which will elevate the family's social status. Bejalai is often done by men (Freeman, 1955).

Berega - precious; valuable

Bilik - refers to a unit of compartment under a longhouse.

Bilik tuai - a house unit within a longhouse, owned by parents. It is usually inherited from one generation to another.

Ciping - byproducts of yeast for tuak making

Damun - secondary forest that a bilik family borrowed from others to farm their crop.

Mantun - clearing of undergrowth around paddy

Menih - sowing

Nebang - cutting of trees

Nebas - clearing of undergrowth

Ngebak - process of gathering residues of un-burnt branches/trees to be burnt again

Ngetau - harvesting

Nirika tiang: to build, construct, or set something up in an upright position. It can refer to the act of putting up a structure, like a building, monument, or even a flagpole, or simply positioning something vertically.

Nugal - dibbling

Nunu - burning

Nyanda - an act of borrowing something from someone

Padi – paddy. In certain context, it refers to the unmilled rice.

Paong - seedling

Pasar - town

Pemai - family's belonging that are given to a child when he "moved" out from the family, whether due to marriage or building his own unit, separated from the 'bilik tuai'.

Rangkai engkereban – an item that has already been dried

Rumah asap: Smoke house refers to food stall that sell barbequed meat. Customers can dine in and enjoy other varieties of food options.

Tanah temuda – a land that has been cultivated but now left to become secondary forest

Tajau - a vessel made from clay. It is usually used to store water, valuable items and used in ritual ceremonies.

Tuak - local wine

Tuan - a title given to a respected figure

Umai - paddy field

CHAPTER 1

INTRODUCTION

1.1 Study Background

This chapter discusses livelihood diversification as a strategy to sustain a livelihood faced with shocks or trends. Taking Sarawak as the case study, this chapter peels the issues faced by the rural communities in Sarawak in tandem with rapid changes of development policies.

1.2 Development Policies in Sarawak

Sarawak faced constant land change in tandem with implementation of development policies. These policies introduced are meant to 'push' farmers' livelihood to a better, modernised living through 'modern' agriculture activities. Hence, various development policies were introduced with a mission to 'upgrade' the farmers' livelihood (Cramb, 2009).

Iban's rural communities were largely dependent on natural resources as their source of livelihood. Before cash income became significant, rural farmers relied on forest products for food supplied. Hunting and gathering were among the important activities to sustain themselves (Cramb, 2013). However, as the state started to roll out the development policies especially to the rural area, rural communities adjusted their farming pattern to fit into the development policies introduced. Ngidang (2003) reported that the Department of Agriculture (DOA) had been assisting farmers with rubber planting since 1956. As a result of rubber intensification, the total land covered with rubber increased significantly from 25,000 hectares in 1960 to 36,000 hectares in 1972 in Second Division (Cramb and Reece, 1988).

From rubber, the state extended their attention to pepper farming. According to the official website of Department of Agriculture (DOA) Sarawak, most pepper farmers which were mostly of Iban and Bidayuh ethnicity, were largely assisted by pepper planting schemes that were implemented by DOA since 1972 (Department of Agriculture Sarawak, 2021). This resulted in Sarawak as the biggest pepper producer in Malaysia which covers 98% of the entire production. To date, Malaysia is the fifth biggest producer globally after Vietnam, India, Indonesia and Brazil.

Another major state's intervention project in the rural area is on the oil palm programme. This is following the then chief minister of Sarawak, Abdul Taib Mahmud's speech in 1984, where he encouraged rural farmers to develop their 'idle' lands for a productive and more economically benefit activity (Cramb, 2013). In the eyes of the state, the rural community has a lot of lands that are not utilised, or in other word, "idle". It is deemed as a waste that the rural communities did not utilise their natural resources to generate income.

Given the current condition where the rural communities were as a backward society due to their socioeconomic condition, Abdul Taib Mahmud believed that only through 'modern' economy that this rural communities can be pulled out from the mainstream of poverty (Cramb, 2013). At that time of the speech, state government was currently working on large scale plantations through joint venture programme with the private companies where the natives lease their lands to private sector for the latter to develop into oil palm plantation (Cramb, 2013). To support this programme, several government agencies such as Sarawak Land Consolidation and Rehabilitation Authority (SALCRA) were established to act as custodians.

1.3 The Effects of Shifting to Cash Cropping

It is found that Iban's sociocultural livelihood is equally affected as a result of land use transition from subsistence farming to cash cropping. Priority shifts to cash crops had affected farmer's livelihood in various aspects. For instance, heavy priority on cash crops which caused farmers to pay less attention to paddy farming had altered their relationship with the spiritual divine. According to Freeman (1955), Iban's paddy farming are tightly bound to spiritual activities. It is believed that *padi* has its own spirit that can help farmers to increase their harvest for the year. Freeman (1955) in his report described *padi* as *"... a spirit, that it possesses a soul, a personality of its own, and it is this belief that permeates the whole of their agricultural practice*" (p. 28). Each *bilik* family has a *padi pun* that is regarded as the most important strain of rice (Freeman, 1955). Iban believes that *padi pun* allows them to communicate with the *padi* spirit. With the gradual extinction of *padi* farming, it is said that the Iban loses their belief system, rituals and societal role that signify their identity as an Iban (Cramb et al., 2009).

Apart from that, the farmer's involvement in global market economy through cash cropping had also making them to compromise the sovereignty of their local traditions and institutions (Ngidang, 2003; Cramb et al., 2009; Cramb and Reece, 1988). Previously, any matter related to land is dictated by the customary law called *adat. Adat* is a set of rules and interdiction that governs individual or community's way of life (Sather, 1980). Since land is a source of livelihood, the access towards it and the management are controlled by *adat* (Ngidang, 2003). When cash cropping began to manipulate farmer's land use pattern, local traditions and institutions begin to fade. This can be seen in land use decision making process. In the past, decision on what to plan and which land to cultivate are made known to the local community before planting activity begin. This is to avoid any contravention with

other longhouse members. However, when farmers begin to have permanent farms, annual meeting is no longer being practiced (Cramb, 2007). On state level, development project based on cash cropping led to dilution of local institutions and sovereignty of the *adat* law. For instance, state views unused native land as 'idle' or 'unproductive' land (Cramb, 2013). For them, it is a loss to the native itself when they did not make use of their existing land for gaining money. However, what the state failed to see is the concept of fallow system among the Iban. Iban used to practice shifting cultivation as a way to rejuvenate soil fertility for future farming purposes. This fallow land will then become secondary forest (*tanah temuda)* (Cramb, 2013). Although the fallow land is not being used at the moment, the Iban always have the idea of utilising it in the future.

Not only that, Joint Venture Programme (JVP) under land development projects of Sarawak created the role of trustee between landowners and private company had made landowners to lose their power over their lands. The landowners are not given rights to involve in any management decisions and financial arrangements of the project (Cramb, 2009). In addition to that, rights towards the land after the project ends is still not known as there is no landowner who had finished their leasing period for the other members to learn from (Cramb, 2013). Because of the very long leasing period and the vagueness on land rights, rights to access and to inherit are abruptly disturbed. This, however, is not a recent issue since the Iban had been pressured to renegotiate their land tenure system ever since the colonial era (Cramb and Wills, 1990). According to the Iban customary law, those who first cleared an area are entitled ownership for the land. Rights towards the land is heritable and can be passed from one generation to the other (Freeman, 1955). However, when colonials came, they disregard this form of land tenure (Cramb and Wills, 1990). For them, rights to lands will only be established when the landowners hold an individual title grant to the land.

Failure to provide individual titled land will not give the landowners a total ownership towards the land but only a usufruct right[1] if the claimant could provide evidence that their ancestors had first opened the land before 1958 - based on the law stated under Land Code 1958. With numerous land development projects and policies being introduced to the community, the role of *adat* as a sovereign law in ruling the Iban land tenure had gradually losing its power.

Specialisation in cash cropping also weakened the community's social ties and sense of identity (Cramb et al., 2009). In the past when subsistence farming was still a prominent agricultural activity in Iban community, *beduruk* or exchanging of labour in return of favour was a common practice. According to Freeman (1955), the concept of reciprocity is a prominent tradition within the community. However, as cash crop became increasingly important within the society, the practice of *beduruk* fades (Cramb et al., 2009). The decision-making and cash crop management that are individualistic in nature reduces the social cohesion between one *bilik* family to the other.

Complete specialisation on cash crop increases household vulnerability towards price downturns (Cramb et al., 2009). As price of cash crop depends on the global market economy, farmers who choose to focus largely on cash crop are more vulnerable compared to those who diversify their livelihood strategies. In situation where price of cash crop could not cover household's needs and commitment, farmers would find themselves struggling as they do not have other alternatives to support their livelihood. Not only that, price downturns also affect farmer's capability to buy fertilisers for their crop. In a case study of two different communities in Sarawak and West Kalimantan, the farmers have to reduce the amount of

[1] Usufruct means the right to use but not to own

fertilisers and pesticides used on their crop as a result of reduced capacity to buy chemicals (Wadley and Mertz, 2005). In Sarawak where subsidies for chemicals are provided only for the first three years of planting, farmers have to buy chemicals on their own for the following years. Wadley and Mertz reported that the maintenance of cash crop often drop off after the subsidies stop, especially when price for the cash crop drop in the market.

1.4 Livelihood Diversification

Livelihood diversification is a concept under livelihood strategy which refers to the construction of various activities and social security with the intention to either maintain the livelihood (necessity) or to bring the current livelihood to a greater height (choice) (Ellis, 1998). It does not only restrict to income diversification through activities conducted but also referring to the diversification of access that one may have (Ellis, 1998).

According to the Sustainable Livelihood Framework as purposed by Ellis (2000), livelihood diversification is made possible through the access to capital assets. There are five capital assets identified, which are natural capital, social capital, financial capital, human capital and physical capital. The access to any of the capitals could allow the household to create a livelihood strategy to either maintain or elevate their current livelihood state (Ellis, 2000).

In Sarawak, literatures show that the rural communities have been diversifying their livelihood strategies in different ways through different capitals (Cramb and Reece, 1998; Saliman et al., 2023). One of the distinct capitals is social capital. Saliman, Wong and Abdullah (2023) found that social capital can be in both vertical and horizontal network. Vertical network can be seen through programs or projects conducted by different agencies ranging from schemes, subsidies and trainings. These projects help in providing the capitals needed to embark on a new agricultural project. Trainings provided, for instance, helps the

community to maneuver their ways in agricultural sector, particularly on crops that they are planting. On the other hand, horizontal network refers to the mutual help given between one another of the same community or family such as raising funds for wedding, funerals or helping one another in the farm or what the local known as *'beduruk'* (Saliman et al., 2023). *Beduruk* is an act of exchanging labour for farming activities (Freeman, 1955). It is usually done between longhouse members who are usually consisting of family members.

1.5 Relationship between Access to Capital Assets and Livelihood Diversification Strategies

Studies show that in the face of shock or trends, individuals use diversification to maintain their livelihood (Ellis, 2000; Nguyen, Nguyen and Grote, 2022; Wang et al., 2024). They involve in various kind of activities in order to sustain their livelihood, either on farm or non – farm based (Ellis, 2000). Those who do on farm activities may work on other's farm and receive something in return such as money, while those who do non – farm work may work as a labour worker to earn an income.

The ability to do diversification is said to be influenced by their access to capital assets (Habib et al., 2023). Those who have stronger access to capitals have better ability to maneuver their ways in such situations. Mumuni and Oladede (2016) found that farmers who have better access to capitals improve their locus of control, which allows them to have better control on farming management and boosts their agricultural entrepreneurial capabilities.

In Sarawak, livelihood diversification strategy is not an uncommon practice among the farmers. Study by Tan et al. (2020) found that the riverine communities around Sadong Jaya deployed livelihood diversification strategies as a way to cope with the flood that often happen to them. They optimised their access to physical and human capitals in order for

them to maximise their strategies. Infrastructures such as bridges and roads had helped them to diversify and intensify their economic activities, which then enabled them to cope with the shocks.

1.6 Problem Statement

Julau is a district within the division of Sarikei (Pentadbiran Bahagian Sarikei, 2025). It is 1703.39 square kilometers and can be accessed by the Pan Borneo road. According to the official website of the Sarikei Division Administrative, Julau is known as the massive pepper producer. Most of the communities are farmers who are also working on other cash crops such as rubber and paddy.

Nanga Entabai is one of the areas in Julau. “Nanga” refers to the confluence of a river while “Entabai” is the name of the area. Nanga Entabai consists of seven longhouses namely Rumah Minggan, Rumah Enggu, Rumah Uchi, Rumah Salleh, Rumah Lenjau, Rumah Banggau and Rumah Jeffery. The distance from Julau town to Nanga Entabai is 32.2km and approximately 45 minutes of driving with the speed of 60km/hr (based on fieldworks done from 2019 to 2022).

According to Tambile et. al (2024), rural communities who heavily relied on natural resources are often challenged by various factors such as droughts, floods and outbreaks of pests and diseases. Their shifted priority from subsistence farming to cash cropping also caused them to be affected by global occurrences such as price fluctuations in the market (Achterbosch, van Berkum, & Meijerink, 2014). The growing importance of cash, which leads to the active participation in cash cropping, may draw these rural farmers closer to global events while simultaneously pushing them further into the margins of economic hardship. This, in turn, may echo Ellis (1998), who described those farmers as 'vulnerable’.

In this study, the researcher is interested in examining farmer's livelihood strategies. The researcher wants to observe main livelihood strategies that the farmers are applying in their effort to sustain their livelihood. Drawing from the Sustainable Livelihood Framework, such strategies are a result of their access to capital assets. Thus, the researcher is also interested in examining the role of capital assets to farmer's livelihood strategies' choice.

Other than that, the researcher wants to analyse the decision - making factors in relation to crop choices. As cited in 1.1, study shows that the farmers' crop type had undergone changes as policies changed (Cramb, 2009). Thus, in this study, the researcher wants to study the factors that influence the crop choices among farmers.

1.7 Research Objectives

Drawing from the arguments above, the research objectives of this study are as follows:

a) To examine the livelihood strategies of rural farmers in Nanga Entabai, Julau

b) To identify role of capital assets in farmer's livelihood strategies

c) To determine factors that influence the decision - making process in relation to crop choices

1.8 Research Questions

As such, the research questions of this thesis are:

a) What are the livelihood strategies of the rural farmers in Nanga Entabai, Julau?

b) How did the access to capital assets shaped rural farmer's livelihood strategy?

c) What are the factors that affect farmer's crop choices?

1.9 Research Significant

This study is important as it could address the needs of different parties. The insights into the challenges faced by the rural farmers and their livelihood diversification strategies may guide the related governmental and non – governmental organisation (NGO) in shaping their policies or developing programs aimed at supporting rural farmer's needs.

Identification of the roles of capital assets, as well as examining the factors that influence farmer's crop choices could guide responsible parties in creating programs that could elevate farmer's livelihood. With the insights gathered from this study, the respective parties would narrate their programs plan better which indirectly could save their time and cost.

Finally, this study could serve as a point of reference for future researchers interested in exploring the same topic.

CHAPTER 2

LITERATURE REVIEW

2.1 Narratives of Development

Modernisation theory provides a framework of how a 'modern' society should be (Mbah and Ojukwu, 2019). It provides a specific standard of how a society should transition if they want to be considered as a 'modern' society. Modernisation theory views progress in a guided particular path of transitions which cover transition in values, norms, institutions and structures (Bhuyan, 2020).

In the context of development, modernisation theory is used to explain the process of change and growth (Mbah and Ojukwu, 2019). Rostow (1990) suggested five stages of growth namely the traditional society, the pre - conditions for take - off, the take - off, the drive to maturity and lastly, the age of high mass - consumption. The core of his argument is that a 'modernised' society should go beyond subsistence economy but venture into mass production which directly correlates to an increase in income and a rise in employment rate. Modernisation theory believes that these are the qualities of a 'developed' nation. As a result of this idea, the 'underdeveloped' countries are expected to follow the path taken by the 'developed' countries (Tipps, 1973).

This theory has been debunked due to its limited scope of analysis and ignorance over various social situations. Modernisation theory, which encourages the poor to have higher purchasing power to enable them to get their basic needs, does not cover some prominent issues such as the needs for basic human nutritional needs and the inability of the cripple group to be employed (Streeten, 1979, p. 137). As such, the basic needs approach is introduced as an alternative to measure development. The objective of the basic needs

approach is to ‘provide opportunities for the full physical, mental and social development of the individual’ (Streeten, 1979, p. 136). It believes in the need to mobilise resources to particular groups that are lacking in those resources and focus on what is provided rather than on income. In another word, basic needs approach gives the responsibilities to those in power (eg. the elites, the developer) to see what the community is lacking and to provide them with what they need. This idea then was contrasted with the advent of human capabilities approach proposed by Sen (1979).

The realisation on the capability of human beings, particularly those of marginalised community as an active decider for any decision in their own life was significant in the late 1970s by the work of Sen (1979) and early 1980s by the work of Chambers (1983). Sen introduced the basic capabilities approach in which he believes that a human’s wellbeing is not defined by income or wealth per say but is determined by their capabilities in translating their resources into what they define as ‘achievement’ (Clark, 2005). To measure a wellbeing of an individual simply by looking at their resources would not do the justice since resources is only a mean and not an end (Robeyns and Byskov, 2023). Sen (1979) argues that resources are not an end in itself because different people have different capability of using the resources. He illustrated this by using an analogy of a disabled and physically abled man. Given the same amounts of resources, Sen argues that the final outcome between the disabled and the physically abled man would be different because the process of getting to the end is different for both parties. For instance, the disabled man may need to get a wheelchair to allow him to achieve his desired end goal. By getting a good wheelchair, he will need to use most of his resources - which then leaves him with little resources to pursue his goal. This illustration shows that the number of resources do not determine a person’s wellbeing but rather, the capability of utilising the resources to produce a meaningful end. Thus, the

capability approach recognises people's ability to make use of their resources to create opportunities and achievements (Robeyns and Byskov, 2023).

Following Sen's work, Chambers (1983) believes that the 'marginalised' whom the elites tried to 'develop' should hold the loudest voice in any development plan. They should be given the power to decide what they want and to voice out what they do not agree with because the development projects that are going to be introduced will affect the community the most.

2.2 The Advent of Sustainable Livelihoods Approach

Sustainable livelihood (SL) is an idea that emerged from the concern to eradicate poverty (Ashley and Carney, 1999). It is a result of growing concern over the effectiveness of development activity that was meant to cater for the poor. Donors and government efforts were focusing too much on resources, facilities or services without putting much emphasis on the people themselves. As a result, development programs were less likely to be sustainable over a long run. Thus, in order to enhance the effort to eliminate poverty, this approach was introduced as a way of thinking about the objectives, scope and priorities for development (DFID, 1999). The concept of sustainable livelihood was introduced in the report of an Advisory Panel of the World Commission on Environment and Development (Chambers and Conway, 1991). In essence, this approach is a way of putting people at the centre of development (DFID, 1999).

Ellis and Biggs (2001) found that approach to development in the context of rural setting has undergone a series of evolution. In the 1960s, rural development thinking was influenced by modernisation theory. It then evolved to state intervention in the 1970s, followed by market liberalisation in the 1980s and participation and empowerment in the 1990s (Ellis and Biggs, 2001). The stages of evolution did not transit in an 'absolute'

manner where one set of ideas swept away the previous thinking completely, but it involved a dynamic evolution. The idea will gain strength in practice ten or fifteen years after they were first put forward (Ellis and Biggs, 2001).

2.3 Definition of Sustainable Livelihood

There are various definitions of sustainable livelihood found. According to Chambers and Conway (1991), sustainable livelihood refers to "a livelihood that consists of capabilities, assets (stores, resources, claims and access) and activities required for a means of living". A livelihood is sustainable when it can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets and provide sustainable livelihood opportunities for the next generation. Chambers and Conway divided assets into two categories which are tangible and intangible. Resources and stores are categorised under tangible while claims and access are categorised under intangible.

Chambers and Conway (1991) believe that any development project should apply capabilities, equity and sustainability as its concept. Each is not treated as the end product but each can work either as a means or an end. Chambers and Conway see capabilities as an ability to be proactive and dynamically adaptable, not only reactive to adverse changes in condition. This includes being able to access and use services, making innovation, interacting with one another and exploiting new conditions and resources. Equity, on the other hand, is a situation where less unequal distribution of assets, capabilities and opportunities take place and the enhancement of the marginalised to allow them to strive well alongside other communities. Chambers and Conway divide sustainability into two categories; environmental sustainability on the impact of livelihood activities on environment and social sustainability where a human unit can maintain and power through their livelihood activities under any circumstances.

Scoones (1998) believes that a livelihood is sustainable if it has capabilities, assets and activities combined together to sustain a living. He believes that a combined access to livelihood resources will enable households or individuals to pursue livelihood strategies which are clustered into three categories, namely agricultural intensification and extensification, livelihood diversification and migration. These strategies can be accomplished if households or individuals have access to the types of capital that Scoones had categorised into four kinds: natural capital, economic or financial capital, human capital, and social capital.

Chambers and Conway (1991) and Scoones (1998) differ in their focus while conducting sustainable livelihood approach. Chambers and Conway (1991) did not explicitly mention the need to look into the role of institutions and processes in affecting the livelihood strategies chosen. Their focus are on how to conduct this approach by taking into account capabilities, equity and sustainability of the project while thinking of the practicality of this approach in the 21st century. While Scoones (1998) is also concern of the methods of using this approach, he explicitly mention the need to pay attention to the mediating processes that affect the livelihood strategies of a particular unit of analysis. Growing from Scoones's work, several other researchers are supporting this. Ellis (1999) defined livelihood as the activities, assets and access that are combined together to determine the living gained by an individual or a household. He argues that a livelihood can be sustained if the individual or the household have the access to capital assets. This access will determine the type of activities that the individual or the household can do to sustain their livelihood.

Unlike Scoones, Ellis (2000b) said there are five capital assets that are significant in sustaining household livelihood. There are natural capital, human capital, social capital, financial capital and physical capital. Ellis (2000b) recognises the role of physical

infrastructures, such as roads, as a prominent factor that could affect a household's livelihood strategies. Access to roads, for instance, may open up many income opportunities, which then help the household to maintain their livelihood.

Apart from access to assets, Carney (2003) argues that power structures such as governance, power and rights have a role in determining a household's livelihood strategies. She suggested users of sustainable livelihood approaches pay adequate attention to how government work and the role that the poor people play. Apart from analysing the power relations between the poor and the elites, Carney was also concerned with the relationship between the market economy and the people's livelihood. According to her, the community's economic decision is influenced by the market economy. What they do to sustain their life is a response towards the market economy.

People	Their livelihood capabilities
Activities	What they do
Assets	Tangible (resources and stores) and intangible (claims and access) which provide material and social means
Gains or outputs	a living, what they gain from what they do

Figure 2.1: Operational definition of sustainable livelihood by Chambers and Conway (1991, p. 7)

Based on Figure 2.1 above, Chambers and Conway (1991) argue that a livelihood output or what they also coined as "gain" is determined by their livelihood capabilities. Their capability will then shape the type livelihood activities they can do. Their capability to design

their choice of livelihood activities are influence by their access to tangible and intangible assets. Chambers and Conway believe that these assets are the means to achieve the livelihood outcome that they desired.

2.4 Sustainable Livelihood Framework

According to the SLF by Ellis (2000), assets, the access to assets and the factors that influence the access to assets (eg. social relations, institutions and organisations) are factors that determine the livelihood strategies of a particular object of study.

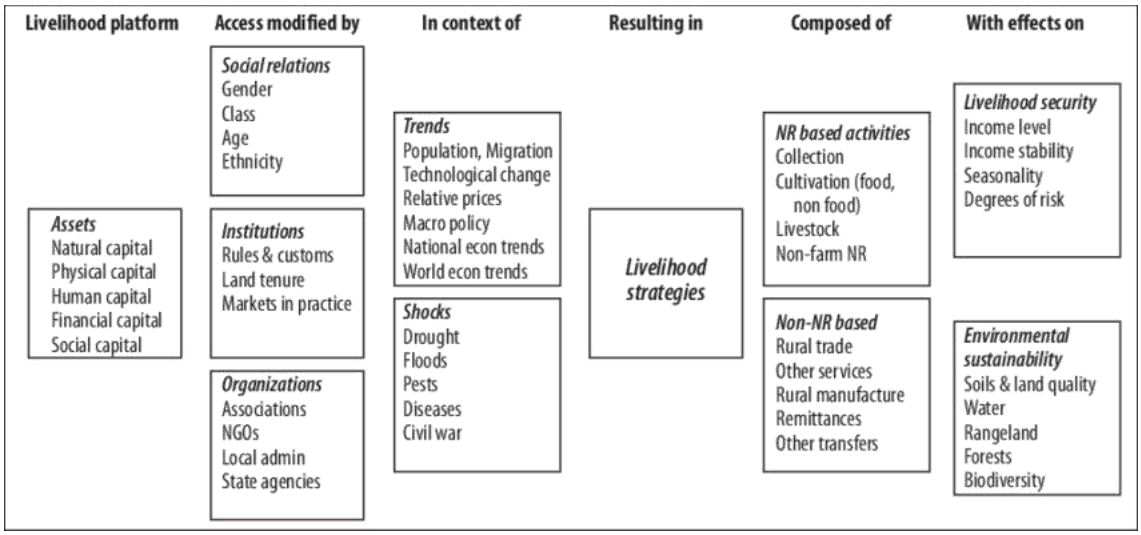


Figure 2.2: Sustainable livelihood framework adapted from Ellis (2000).

Based on the above diagram, assets which consist of natural, physical, human, financial and social capital together with the influence of social relations, institutions and organisation under a particular context will determine the livelihood strategies of a particular household. The chosen strategies will then determine the livelihood outcome - whether they are more secure or become vulnerable. A sustainable livelihood is said to be achieved when the household could cope or adapt to the changes that affect their livelihood.

Asset is referred to as the stocks of capital that can be used directly or indirectly to sustain a livelihood by generating means of survival or to produce material well-being above

survival need (Ellis, 2000). Asset includes tangible or intangible matter that is owned, controlled, claimed or accessed by the household.

2.5 Capital Assets

There are five types of capital assets under the sustainable livelihood approach, namely natural capital, social capital, physical capital, financial capital and human capital. As noted in section 2.3, access to capital assets enables households to structure their livelihood strategies, which in turn support the sustainability of their livelihood.

i. Natural capital

Bateman and Mace (2020) define natural capital as the renewable and non - renewable natural resources which can give a direct or indirect benefit to humankind. It may act as an ecosystem service delivery (e.g providing fresh air) or a thrust for a household's economic catalyst. Studies reported that rural communities mostly relied on their natural resources for source of income (Kemkes, 2015; Tambile et. al, 2024). In Kemkes's study of the people in Great Caucasus of the Republic of Georgia, low-income group in the remote mountainous region depended on natural resources for up to 60% of their total income (Kemkes, 2015). The livelihood activities mostly revolve around collecting forest products which then are sold for cash. The ability to harvest natural resources for income is an example of how access to natural capital could help in sustaining livelihood.

ii. Social capital

Social capital, on the other hand, refers to the social resources, such as networks, associations and social claims, that people utilise in creating a livelihood strategy (Scoones, 1998). This echoed what Yuliati and Isaskar (2018) believe in when they said that social capital, which consists of institutions plays, a significant role in determining the

sustainability of a household's livelihood. In the study done in East Java, Indonesia, Yuliati and Isaskar (2018) found that cooperation institutions *(gotong - royong)* and economic institutions have an influence over a household's livelihood sustainability. Cooperation institutions, for instance, helped family members in farm works when the instant family members are not around. This situation echoed Freeman's observation when he noticed that relatives of any woman whose male family members are not around during paddy's peak season came to help her to do the herculean tasks. This action allows the household in context to be on track with their farming activity and thus, allowing them to sustain their livelihood. Economic institutions, such as the practice of 'arisan', where money is collected among members of the *arisan* group and is rotated within the members itself, helped women with financial difficulties. With this practice, women who have financial constraints could pay their commitments. Thus, this is an example of how social capital helps to sustain a livelihood.

iii. Physical capital

He and Ahmed (2022) define physical capital as the tools for production that are used to sustain a livelihood. He and Ahmed (2022) conducted a study on farmers in South China to look for the important factors that influence the transformation of a household's livelihood strategies. In the study, they found that physical capital holds the most positive influence on the growth of the agriculture livelihood strategy as it could improve the production capacity of local farmers. Another instance of the role of physical asset to the alleviation of household's livelihood strategies is shown by the work of Cramb and Sujang (2013) where they found that the road build by joint venture companies for oil palm projects had benefited smallholder farmers who utilise the same road to bring out their fresh fruit bunches (FFB) to town.

iv. Financial capital

Wang, Mao, Liu and Cai (2023) argued that financial capital is the basis for production and operation of rural households. Not only does it help in sustaining a livelihood strategy but it also helps in expanding and improving a household's living standard. A high financial capital gives stronger survival motivation and allows a household to diversify their livelihood strategies. In the context of the study done by Wang et al. (2023), entrepreneurial ideas among the rural households stem from having a solid financial capital foundation. Not only that, the financial capital also has a positive impact on the success of rural household's entrepreneurship.

v. Human capital

Human capital refers to the ability, talents and knowledge of an individual or a household which will affect their activity's productivity and competitive advantage (Baiyegunhi, 2024). Syafrial, Toiba, Retnoningsih, Purwanti and Rahman (2022) define divide human capital into categories which are quantity (human resources) and quality (skills, knowledge and ability). In the study conducted on 300 farmers in East Java, the researchers found that age does have an influence on an individual's level of food security. This is due to the utilisation of technologies in the agricultural sector, which the older farmer could not adapt to. According to Baiyegunhi (2024), a high level of human capital capacity echoed better learning capability. In this sense, the younger farmer has a higher level of human capacity compared to the older farmer's group. Baiyegunhi, in his study among cane growers in Kwazulu - Natal North Coast, South Africa found that on - the - job training gives a positive impact to farmer's ability to do innovation which then increases farm productivity.

2.5.1 Examples of How Assets Affect Livelihood Strategies

Assets influence livelihood strategies in a way that it defines what a household is capable of doing to sustain their livelihood. A case study by Gautam and Anderson (2016) in Humla, Nepal shows the example of social capital as an asset that gives security to a particular household. Chhetri, for instance, has access to public sectors and other salaried jobs, which is not easy to penetrate, due to their highest ranking in the caste hierarchy. Not only that, being in the highest caste allows them to work in non-governmental organisations (NGO) and schools. Dalits, on the other hand, who are at the lowest hierarchy have a very limited chance to be hired in the public sector and NGO. However, despite the disadvantages, the Dalits sustain their livelihood by diversifying their network to other sectors, such as expanding their networks to the foreign labour market and working for the high caste. Meanwhile, the second caste in the hierarchy which is the Lama, sustain their trading activities through their geographical settlements which is at the higher altitude area and the culture similarities with the Tibetan. Lama strengthens their trading network with the Tibetan communities through the similarity that both groups have, which is religion and language. Lama keeps their position in trading strong by maintaining the networks that they have built for ages.

Cramb (1988) in his visit to Nanga Sumpa in the 1970s found that the Iban farmers overcome their rice shortage issue through the networks that they have. Since most of their lands were allocated for cash cropping, the Iban went to their Malay neighbours to rent their land for rice paddy farming. They utilised their access to social capital to overcome the 'shock' that they were facing. Cramb also found that this group of farmers bought rice from other people. In this context, they were using their financial capital to solve their issue.

The case studies above show how communities utilise their access to capitals as a way to solve their problems or what Ellis (2000) called as 'shocks' or 'trends'.

2.6 The Iban: Values, Traditions and Agricultural activity

Iban's daily life is governed by a set of conduct called *adat* (Sather, 1980). *Adat* holds a significant position in the Iban's community that all spheres of human life have their own particular set of *adat* that consist of rules and interdiction. Sather describes *adat* as a law that governed the Iban's daily lives which include their customary norms and rules that determine their behaviours. In any case where the *adat* law is violated, formal legal actions, fines or other forms of sanction will be forced upon the individuals. In cases where the offender goes against the spirits, he or she is required to do a ritual to restore the relationship between the community and the spirits. Failure to do so will cause misfortune for the community. Hence, the supremacy of *adat* law in Iban's community is unquestionable that any particular rule under *adat* is ought to be followed without any necessity for further enquiry (Sather, 1980)

2.6.1 *Adat*, Religion and Livelihood Activity

Iban associate *adat* with religion. Distinction between these two facets is not possible because they are interconnected to one another. It is said that much of the *adat* concerns with rituals observances and other aspects of religious life (Sather, 1980, p. xii). In cases where *adat* is violated, rituals are held to compensate for the wrongdoings.

Archdeacon Peter Howes's (1960) interview with one of the Bidayuh from Padawan illustrates the close relationship between livelihood activity and religions. When Howes asked the man of why he refused to embrace Christianity, his answer was,

"I have not become a Christian because I cannot. You see for yourself that our adat is bound up with our work. Our worship goes with our work. We do not worship unless it has something to do with our work. We do not work unless it has something to do with our worship… It is not what I believe, but the way I have to live that keeps me from becoming Christian" (Howes, 1960, p. 493).

The man added that he allows his children to embrace Christianity for he thinks they will have a new way of living- a livelihood that is not like his. He said their new way of life would not need them to adhere to the *adat.*

From literatures above, it can be seen that between the year 1950s to 1960s, *adat*, religion and livelihood are strongly connected to one another.

2.6.2 Iban's agricultural economy

Freeman (1955) describes Iban's economic organisation as an independent unit. Each *bilik* family own absolute right over crops they planted and produce. Communal ownership over space and property are not a common evidence among them. Although establishment of longhouse seem to give an idea of communal ownership, it is unlikely to be so as every *bilik* family is an independent unit of competitive and egalitarian society (Freeman, 1955, p. 1). However, Sather (1990) argues that absolute autonomy over a land does not exist. Rights over land is only 'activated' during cultivation season. In that phase, landowner has the power over his crops. However, when that land turns fallow, other community members are free to collect forest products from that land. Sather mentions that it is only the community leader who has the power to ban certain activities from taking place.

Freeman (1955) also argues that decisions on agricultural planning is first done within *bilik* family first. For instance, the *bilik* family will already have its own decision on

which site to farm before the discussion with the rest of the longhouse members starts. The discussion with the rest of the longhouse member is to inform and to make sure there is no willfully contravention with other's plan.

In terms of agricultural produce, Freeman (1955) said each *bilik* family own absolute rights over what they harvested. Most of them keep their produce for self-consumption. In case where there is a surplus, they will sell it in trade of gong and brass (Freeman, 1955; Cramb and Reece, 1988). Even though they are independent of their economic decisions, communal working group is a practice among the Iban. The Iban has the concept of *beduruk* where they exchange helps in farms. The concept of reciprocity is prominent within the community (Freeman, 1955).

Selling products in terms of cash money are not common among the Iban (Freeman, 1955). Favour is usually return in terms of labour or obligation to help, but very rarely favour is returned in terms of cash money. Involvement of cash money in returning favour is seen as a shameful act. In land borrowing context, landowner usually did not receive any form of cash payment. Favour is usually in the form of inter-change of *damun* (secondary forest that a bilik family borrowed to farm their crop). However, payment in terms of cash is usually enforced to someone who is parsimonious to lend out his land. In this way, he is shameful of agreement (p. 24).

Although the Iban is very independent in terms of controlling or deciding their economic activity, they are binded by mutual economic and ritual interdependencies (Sather, 1980, p. xi).

2.6.3 Land Tenure System of the Iban

Shifting cultivation require the Iban to move from one place to another during every new farming season. For every new land they cleared, they are entitled for the ownership towards the land. Hence, in the past, land tenure over a piece of land is determined by who first clear the area and who planted trees on that piece of land (Ngidang, 2003; Ngidang, 2005). However, not every tree is eligible to mark ownership on a piece of land. Trees like *engkabang, tapang, tebelian* and *engkerebai* are examples of special trees that can be used to symbolise ownership on a plot of land.

The ownership towards that land is transferable from one generation to another through inheritance. Ancestors who have ownership over plots of lands will transfer the right to their descendants. This will continue from generation to generation. In the Iban community, rights towards lands or other family wealth are given more to the child who is taking care of the parents (Ngidang, 2003). If they are staying in the longhouse, this child is the one who will inherit their *'bilik tuai'* or the main *bilik* of the family. Others who do not hold the major role of taking care of the parents will either live with their spouse's family (*nguai*) or building their own *bilik* independent from the '*bilik tuai'* (Ichikawa, 2007). They will be given material item from their parents such as brassware as a form of remembrance. This is called *pemai.*

Based on literatures, land tenure system of the Iban had revolved across time (Sather, 1990; Ngidang, 2005; Ichikawa, 2008). Ichikawa (2008) argues that these changes were brought about by the increase of commodity values of natural resources. Land, for instance, is a valuable asset among the Iban as it can give high monetary return through cash cropping. Hence, the Iban altered their land tenure system to suit their current interest. Study by Sather (1990) and Ngidang (2005) show that there is a change in land tenure system among the

Iban. Sather (1990) found that planting a tree would only give rights to the planter over the tree and its fruits but not to the whole piece of land. A tree may have many owners as a result of inheritance or transferability of rights towards the tree but they do not hold a right towards the land where they planted the tree on. Same goes to the landowners. A landowner of which the tree is planted on has no rights of harvesting or distributing the fruits although the tree is planted on his land (Sather, 1990). This means back in the 1990s, rights towards land and trees are segregated from one another. However, research done by Ichikawa (2008) provides another perspective on land tenure. The community of whom he interviewed mostly agree that landowners have rights to anything (including trees) on his land as he held the ultimate right on his land. Other people who have no right to that land should not plant a tree on someone else's land as that could be said as encroaching into other's land. Ngidang (2005) says that an act of planting trees on a land is an action used to mark an ownership towards that land. Hence, it could be understood why respondents in Ichikawa's research disagree on outsiders planting trees on someone else's land since that action seems to steal the right of ownership from the real landowners.

2.6.4 Renegotiating Land Tenure System

As time goes by, factor of dispute over land changed. In the past, disputes between ethnic groups were happening largely on matters regarding territorial expansion. The Iban community whom were known for their practice of *'bejalai'* often travel to new places to expand their territorial area (Cramb, 2009). However, as commercialisation of agriculture kicks in, community focus on protecting their current native lands from being grab by the state.

The Iban's land tenure system has been renegotiated across times depending on state's current interest (Cramb and Sujang, 2011). The Iban has been pressured on land

matters since the colonial era. Back in Brooke's era, the Iban was pressured to have a land licensing system (Cramb and Wills, 1990). When British came in, the Iban was still forced to have an individual title to land with reason to avoid disputes among the Iban on land tenure. However, Cramb and Wills (1990) found that there is very little dispute among the community members on land issue and it was solved through customary law. Thus, Ngidang (2003) argues that British has its own agenda behind its encouragement on private licensing. According to Ngidang (2003), British worried that more lands will be claimed under native customary rights if the native would continue to use their 'traditional' land tenure system. If this happens, lands under state rights will be decreased and this can impinge their development agenda (Ngidang, 2003).

In 1984, the then Chief Minister of Sarawak, Abdul Taib Mahmud said any native idle land will be converted into productive land by turning it into an oil palm plantation to improve the economic condition of rural community (Cramb, 2013). The state at that time encourage rural farmers to devote their 'idle' land to large scale plantation in order to success. It was as if the rural farmers can only be successful if they let those big companies manage their land on behalf of them. Apparently, not every farmer falls into this trap. Cramb and Sujang (2013) found that there are smallholder farmers who refuse to let these big companies manage their land. They were not sure of the transparency of work and their rights towards their lands when the lease ends since there is no single case that already ended their lease that these farmers can learn from. Thus, these smallholder farmers prefer to cultivate oil palm on their own. They make good use of facilities that were meant for the large companies to benefit their own needs.

2.6.5 Dynamism of Land Use Pattern

Livelihood strategies are dynamic in nature that will evolve according to changes that take place in the surrounding. According to Chambers and Conway (1991), dynamic livelihood capabilities show the ability to perceive, predict, adapt to and exploit changes of the surrounding environment. The ability to change livelihood strategies in accordance with existing environment change is also referred to as the community's coping and adapting strategies (Ellis, 2000). Coping strategy is a term used to refer to the ability of a household to come up with livelihood alternative in response to sudden shocks. Meanwhile, adapting strategy refers to livelihood strategy that is constantly and gradually changing depending on the surrounding condition.

The following case studies show how land use is changing in concomitant with the changes in surrounding. Santiphop et al. (2011) and Braimoh (2009) suggest that market plays a major role in determining the decision to change the land use pattern. A case study by Santiphop et al. (2011) on a community in Kanchanaburi province, Thailand, shows a decrease in land acreage for traditional crop such as cotton and eucalyptus due to change in preference to other crop that bring higher profit to households. Since cassava is one of the main export foods for Thailand, land expansion for cassava is significant. Rigg (1987) found that the development of cash crop in Thailand is influenced by infrastructural improvements, farmers' accessibility and private sectors.

Braimoh (2009) demonstrates the influence of macroeconomic policies to market conditions and prices which in turn influence agricultural input and land proportions. The land use patterns among the community in Ghana reflected what the policy is about. For instance, when structural adjustment policies supported domestic production and imposed high tariffs for imported food, an increase in cropland for rice and vegetables was observed.

Not only did the farmers cultivate these for their consumption, they are also selling it to the market. Hence, Braimoh concludes that the farmers' livelihood strategy is all about diversifying their farming system by having basic subsistence as well as making sure they have a smooth income at the same time.

Looking at how land use patterns have changed from subsistence farming to commercialised farming, some researchers argue that market integration to rural farmers has reduced food variability and soil fertility. While not to dismiss the arguments, Finnis (2006) came out with few other reasons as to why rural farmers decided to change their land use practices. Apart from doing commercialised farming for economic purposes, farmers in Oormudikadu, Kolli Hills changed their crop from millet to tapioca as a response towards environmental insecurity, infrastructural change and labour consideration. The community there is adapting to the new situation by coming out with a new alternative that can support their livelihood better in the current situation they are in. For instance, they chose to plant tapioca instead of minor millet, which is their staple food, because of the predictable erratic rainfall that usually happens between May-June, a time that is crucial for crop success. According to one of the farmers, planting tapioca allows them to have at least the sack of the tapioca, instead of nothing, in a condition where there is not enough rainfall for crops. Not only that, the newly tarred road in 1989-1990 that connect the upper land to the lowland has encouraged the cultivation of tapioca. Since tapioca is mostly sold to the sago-starch processing mill in lowland, they need truck to transport the tapioca. With the coming of the road, the transporting of tapioca to lowland is made possible. Hence, livelihood strategy is dynamic in nature that it constantly evolving depending on the surrounding factors. Carney (2003) suggests SL users to have the eyes to see the dynamism of livelihood strategies and factors that affect it. This does not bound to physical change only but also to the policies,

institutions and processes (PIP). The insight to change will help us to understand how livelihoods are evolving and also show us changes that bring positive effect to community.

2.7 Family as The Social Capital of The Iban

Iban is a group of people who have a close relationship with their family members. Although each *bilik* family is said as an independent unit from other *bilik* families, their daily routine and everyday livelihood strategies are influenced by family relationships.

The influence of family institutions in Iban's livelihood strategies can be observed in their daily life. Based on a fieldwork by Freeman (1955) in the 1949 to 1950 among the Iban in Baleh, family or kindred plays a significant role in *bilik* family's livelihood. It helps to provide access to a certain capital asset which is then used to create a livelihood strategy for the household. The first example of family influence on livelihood strategy can be seen in the practice of *bejalai. Bejalai* means to take on a journey to bring material profit and social prestige for the person and his *bilik* family (Freeman, 1955). The materials and social prestige that a person get does not only represent the man himself but also brings glory to the whole *bilik* family that he is in. Hence, a *bejalai* man is expected to bring back with him valuable material possessions such as gong and *tajau* (jars) to uplift his family social status. From here, we can see that an individual's achievement can be used to improve a whole family's social status which then grants them recognition within the community. Not only that, the work of one adult man in collecting material profit can help to sustain a whole family's livelihood by providing them with security against food shortage. Freeman observed that the Iban community whom he worked with has this practice of exchanging systems where one gives out a valuable material to someone in return for another valuable item. In this context, Freeman mentioned that families who have *padi* shortage for the year gave out their valuable material possessions in return for *padi*.

The Iban family also make use of their family relations to supervise young adult men during their *bejalai* mission when their father is not in the team (Freeman, 1955). According to Freeman, it is common to have at least one active male in the family to take care of the family farm. In some cases, fathers who have young adult sons have to leave their sons under their uncles' or cousins' supervision during their *bejalai* trip. In order to let the son *bejala*i and bring material profit and social prestige to the family, the father makes use of their family relations to make this happen.

Other than that, family relations are crucial in households who do not or have less male active members. The beginning of padi farming required difficult tasks such as felling virgin trees and dibbling (Freeman, 1955). This labour task is usually done by the male members of the family. However, there are certain cases where the *bilik* family do not have any male member that can do the tough work. As such, the woman in the bilik family will work on someone else's farm by doing the 'women' entrusted tasks such as sowing and reaping padi. In return, the male in the family will repay the woman's deeds by working in her farm. Through this, the *bilik* family can still be able to farm *padi* even though they are lacking of male labour within the *bilik* family. Undoubtedly, family relations can help a household to come out with a livelihood strategy that can sustain their life.

Within the *bilik* family itself, every member has an important role to play including the children. For children under 12 years old, they do not have any specific responsibility to hold (Freeman, 1955). However, some parents decided to expose their kids to farm works at a young age by bringing them to farm and giving them tools to do some farm works. Other than farm works, children play a significant role in enabling both of their parents to be available for farm works. This can be seen in one of the *bilik* families in Rumah Nyala, Baleh (Freeman, 1955). Freeman found that Agun's older child, who was eleven years old, assisted

his parents by taking care of his younger sibling when their parents were in the farm. Agun was working on a virgin forest that was isolated from the rest of the members which means he could not join any labour exchange groups. This left him to rely on his wife's and his own labour. With the help of their oldest children in taking care of their nine months old baby, he and his wife managed to do the work required for a three-acre *umai.*

Apart from that, family institutions play a vital role in wage labour activity. Freeman (1955) mentioned that wage labour among the Iban community is usually done with close kin. During his fieldwork, he observed that those who were in need of cash money would work with their relatives. For instance, Gayar, who is a woman in her 50s, worked at her brother's *padi* field in return for cash money to buy kerosene and matches from Chinese traders. From this observation, we can see that family relations are a crucial factor for the creation of Iban's livelihood strategy.

2.8 Effects of Commercialisation to The Iban's Livelihood

Commercialisation of agriculture had caused institutions changed among the Iban. As argued by Cooke (2002), transformation in the name of development bring changes to both physical and social-cultural change to the community. Land development projects, for instance, change the 'traditional' way of land management (Ngidang, 2003). Their usual way of using land has been ignored by the authorities as long as the latter's interest is met. With numerous land development projects and policies being introduced to the community, the role of *adat* law as the tool to govern the community's land use system has gradually losing its power.

Back in subsistence farming era, whatever is being planted on the lands and the time of planting are discussed among the members of the group (Freeman, 1955; Cramb et al., 2009). This is to inform the members of what each *bilik* family plan to do for the next

agricultural season. This practice indicates the importance of opinions from every group member in the decision-making process. However, with the coming of land development program such as cash cropping, local discussions are no longer playing a key role in the community (Cramb et al., 2009). With the alluring advantages from cash crop, local community no longer held discussion on what to plant since they will be cultivating cash crop by default (Cramb et al., 2009). This evidence occurred due to state's propaganda on the goodness of commercialised agriculture for the community's economic development. This had caused the local political institution to degrade for they no longer have power in local decision-making process.

Commercialisation of agriculture has produced an individualistic community. According to Cramb et.al (2009), swidden cultivators have a stronger sense of identity and togetherness in terms of the willingness to exchange labour in farms. However, when they started to participate in commercial agriculture, they begin to focus more on their crops and have no time to work on someone else's farm. This has changed the social practice of the community which used to be so intact with one another.

Apart from that, commercialisation of agriculture has diminished and changed social roles within the community (Cramb et al., 2009). This is shown through women's role in rituals. As we have discussed earlier, rituals and agriculture in the Dayak community are inseparable entity. Every *padi* cultivation cycle will require a specific ritual to be done to ensure continuous blessing upon the crop (Freeman, 1955). With the changing of crop preferences and conversion to new religion, rituals are becoming less prominent in the community. These changes in the local community simultaneously change the role of women. Their prominent role in rituals are gradually declining as rituals activity started to shed off. Other than that, the commercialisation of agriculture had differentiated the

responsibilities of each household member. The diverse nature of cash crops may or may not utilise the times and skills of every household member to the same degree (Cramb et al., 2009). Oil palm, for instance, is a male-dominated activity for its intensive labour requirement in harvesting the fresh fruit bunches, leaving the other family members to focus on other activities. Before cash crop came, every member of the household has equal responsibilities in rice farming.

Shifting of swidden farming to that of cash crops has also redefined the local identity in terms of their perceived social status (Cramb et al., 2009). Before commercialisation of agriculture takes place, those with plentiful rice harvest will be considered as rich and worthy of respect. Now, admiration is given to those who cultivate cash crops.

Not only that, commercialisation of agriculture also brings changes in perceived importance of crops. Before cash crop comes in, *padi* is considered as a sacred crop (Freeman, 1955; Cramb et.al, 2009). Rituals are mostly done in relation to *padi* cultivation. When cash crop comes in, this importance has shifted from *padi* to the cash crop. Cramb et.al (2009) provides an example of how pepper has dominated rituals among the community. *Padi* was used to be the centre of worship but now prayers are lifted for pepper (ibid).

Changes in material value are also noticeable. Back in those days, gongs, brassware and earthenware jars are a representation of wealth (Cramb and Reece, 1988). How they acquired it through the bartering of their surplus rice and the fact that there are very few durable goods at that times made these iron and steel made items became valuable. Since commercialisation of agriculture takes place, cash cropping is one of the important safety nets for the Iban households. They depend on these crops to provide them with cash money to enable them to cover the household's needs and commitments (Dove, 1993). The

heightened dependency of cash income motivated the Iban to divide their lands to two purposes; one was for upland rice farming and another one was for cash crop farming. As cash crop become more significant in the household livelihoods, more and more lands are reserved for commercial agriculture and lesser lands are allocated for upland rice farming. This situation put the households to be vulnerable in terms of rice supply due to the limited plot reserved for upland rice farming. We can see from this evidence that the idea of economy among the Iban community has changed. Before the coming of commercial agriculture, Iban community's economy is a subsistence or pre-commercial economy (Cramb and Reece, 1988). Now that cash income become important in a household, Iban's economy is largely based on income generating activity such as cash cropping and off-farm activities (Mertz, Christensen, Højskov and Birch-Thomsen, 1999). This is partly to diversify production and to act as a buffer should there be any risk associated with upland rice cultivation (ibid).

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses methods and methodology of this study. The methods used are designed to meet the objectives of the research.

3.2 Research Design

This study is conducted using qualitative research approach. According to Rossman and Rallis (2003), there are eight characteristics of qualitative research as shown by table

Characteristics of Qualitative Research
• Use various methods • Not tightly prefigured • Takes place in natural world • Rely on interpretation • Focuses on context • Recognises researcher's influence on the community daily life • Value researcher's unique perspective • Multifaceted and interactive reasoning

Table 3.1: Characteristics of Qualitative Research (Adapted from Rossman and Rallis, 2003)

It is crucial to be grounded to the key principles of qualitative research mentioned above. A researcher should understand that his existence in the community setting would leave effects on the community's daily life. Therefore, during the data collection for this study, all sessions were conducted in the evening, where most farmers had come back from their farm.

3.3 Data Collection Method

This study is using Participatory Rapid Appraisal (PRA) approach. According to Abdullah, Abu Bakar, Sulehan, Awang and Ong (2012), PRA provides a space for the local community to share their knowledge and experience regarding their way of living. It encourages active participation during the data collection process.

i. Observation

Observation is a highly important tool in qualitative studies (Marshall and Rossman, 2006). It allows researchers to discover interactions in natural social settings where respondents are behaving in a way they usually behave on daily basis. This allows the researcher to see the actual social phenomena in the community.

Apart from that, observation allows the researcher to take note of non-verbal message such as the respondent's body language. Words uttered in a conversation can bring certain degrees of emotions, be it discomfort or excitements. Through observation, researcher would be able to distinguish the emotional reaction of the respondents through their body language.

In this study, observation was used to record the farmers' daily activities from morning until night. This was essential for determining their livelihood strategies. Through observation, the researcher was able to see how the farmers managed their day, following a consistent routine, except on days when they had other matters to attend to. To assist with the observation, the researcher carried a small notebook to jot down notes. Any questions that arose during the observation were written down and later brought forward to the respondents for clarification.



Figure 3.1: Pepper vines can be seen anywhere even at the backyard of a bilik.



Figure 3.2: Rumah asap by the roadside owned by a woman who used to work in food and beverage industry in Singapore (which at the time of correction writing, this stall has been closed due to instruction from the authority)



Figure 3.3: English signage in the stall.

From Figure 3.3 above, we can see language influence on community's daily interaction. This stall belonged to a woman who was working in food and beverage industry in Singapore. When she went back to her longhouse in Nanga Entabai, she opened a food stall by the roadside to support herself. The signage on her stall indirectly told us the influence of her previous working environment on her current livelihood strategy. On another note, the fact that this signage is understood by most public shows how the global language had interceded into the far interior area of Sarawak that is now used as a medium of communication within the community.

ii. Cultural Mapping

Cultural mapping is defined as a tool used to identify cultural assets in a geographical area which data be analysed to reveal cultural ways of doing and thinking (Pillai, 2013). Cultural mapping is mostly applied to be familiar with a particular place of study and to get idea on how community organise and identify themselves in a given local space. There are several uses of cultural mapping. Among them are to explore community identity, analysing community resource management and for historical assessment (Pillai, 2013, p. 21). By applying this activity to my data collection process, it gives me information about the local community which may as well covers the community's history.

In one of the fieldwork sessions, the researcher asked the respondents to draw a map of their surrounding area, covering all the longhouses within Nanga Entabai. The respondents were then asked to overlay a map of how the area looked 30 years ago on top of the map they had just drawn. This approach combined asset mapping and resource mapping. According to Pillai (2013), asset mapping involves identifying both tangible and intangible assets. Tangible assets include facilities and buildings, while intangible assets

refer to organizations or events. In contrast, resource mapping focuses on mapping human and material resources used to produce cultural products (Pillai, 2013, p. 22). The choice of a 30-year timeframe was intentional, as it predates the construction of most current longhouses, which were primarily built in the 2000s. By mapping these two different eras, the researcher was able to analyze how the area has changed over time and identify the factors contributing to those changes.

The objective of this exercise was to allow the researcher to observe how changes in physical infrastructure have impacted the community's livelihood, providing a foundation to delve deeper into their personal life experiences. During the exercise, the researcher asked the respondents why certain buildings were constructed in their settlement. Through this, the researcher gained insight into the village's history and its connection to colonial influences at the time. Additionally, questions about land use prompted the respondents to share stories of their childhood, including their experiences with rubber tapping and the history of pepper farming. This exercise revealed how global trends and colonial influences have shaped the farmers' decisions to transition from rubber to pepper farming.



Figure 3.4: Cultural mapping activity with the villagers.

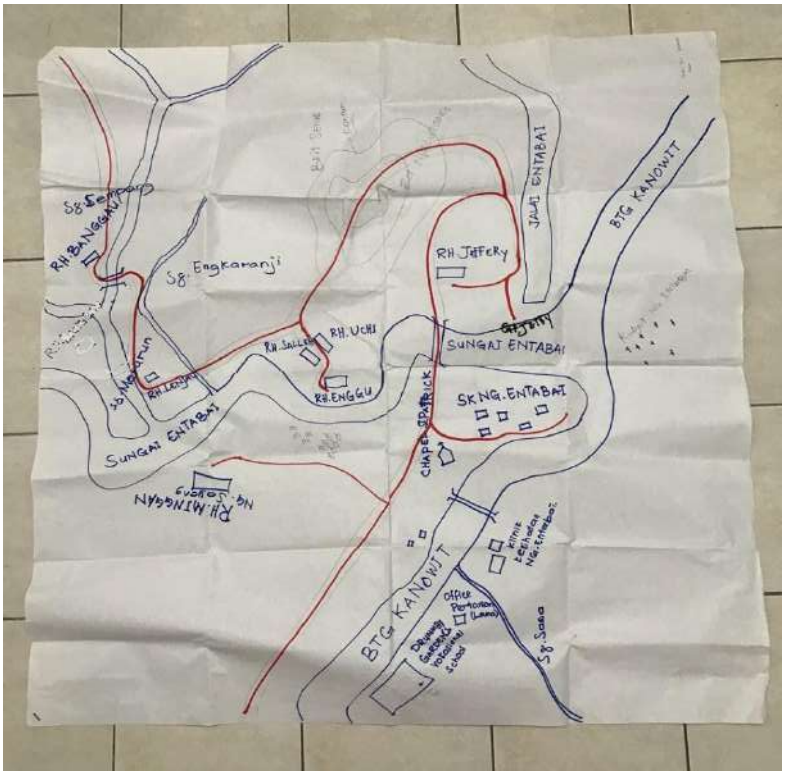


Figure 3.5: The map drawn by the community.

iii. Questionnaire (Household survey)

Ricci, Lanfranchi, Lemetayer, Rotonda, Guillemin, Coste and Spitz (2018) believe that the most correct way to increase data validity is through qualitative research as it allows for direct communication with the sample group. One of the tools that can be used is using a qualitative questionnaire. According to Tombs and Strange (2024), qualitative questionnaires provide a practical advantage for researchers as it is an easier tool to be collect data as compared to other tools such as interviews or focus group discussions. Other than that, qualitative questionnaires encourage participation from the respondents as it allows them to express their opinions, thoughts and knowledge. The means provided to share their views allow researchers to capture diverse knowledge about the local community.

In this research, the qualitative questionnaire is in the form of household survey. This survey provides valuable data on respondents' livelihood activities, their access to natural assets such as land, their current land use, future plans, and their decision-making processes regarding land use patterns. It gives an insight into what capitals every household has.

During the household survey, the researcher was assisted by an enumerator. The enumerator was responsible for administering the questionnaires set, conducting interviews, or observing specific behaviours, depending on the research methodology.

iv. Interview

According to Dunwoodie, Macaulay and Newman (2022), interviews allow researchers to get an understanding of how the local community interpret their surroundings. It allows the respondent to share their thoughts, prejudices, views and ideas pertaining to their social phenomena which then gives the researchers an insights of how the community provide meaning to their surroundings.

In this study, the interview sessions were conducted through informal conversations with the respondents, focusing on topics such as village history, the emergence of Christianity in Nanga Entabai, and individual life experiences. These interviews were unstructured, as there was no guide sheet to follow. The researcher took note of important questions and navigated the conversation until it reached the desired topics. Initially, engaging in informal yet in-depth conversations, particularly with older respondents, proved challenging. The researcher faced difficulties in asking probing questions due to limited Iban vocabulary and speaking skills. However, over time, the researcher was able to improve and successfully gather the desired information.

v. Focus Group Discussion

Focus group discussion (FGD) is a method used to collect data from a group of respondents who share similar characteristics relevant to the research questions (Marshall and Rossman, 2006). During one of the visits, a focus group discussion was conducted with respondents aged 70 and above, who are part of the older generation still residing in the area.

The discussion focused on their childhood memories and significant events in their lives. Through the conversation, the researcher gained insight into what life was like in the 1940s. The connection to the outside world was limited, and one of the participants shared that they were afraid whenever they saw a Chinese person approaching their longhouse, as they were not accustomed to interacting with outsiders. Another participant supported this, recounting how they would honor any white man who visited their longhouse;

"Enti urang putih niki ke rumah kami sigi dikangau kami Tuan. Tang diatu urang Iban pun bisi meh nyadi Tuan" (Respondent ML, personal communication, 2020).

The statement above can be translated as, 'Any white man who enters our longhouse will be called *Tuan.* But in today's world, even our own Iban people can be called *Tuan.* 'Tuan' is a term used to refer to someone recognised as powerful or holding a high position. Respondent ML's statement reflects his perception of change, as he highlights how today, even an Iban man can be regarded as equal to a white person, worthy of the title *'Tuan'.'*

As the conversation continued, I asked the respondents about their experiences with market activities. I inquired about the prices of items in the past and their views on the 'pasar' (market) during their time. The respondents eagerly shared their childhood memories with me. They explained that eating junk food was uncommon. One respondent remarked, 'Urang

ke makai utai bakanya urang ke bisi duit, bisi padi. Kami semina bekuli,' which translates to, 'Those who eat such foods (junk foods) are those who have money, have rice. (But) we are just coolies.' This statement reminded me of Freeman's (1955) observation in Rumah Nyapa, Baleh, from 1949 to 1950, where he noted that those with an abundance of rice were considered wealthy in the community.

FGD provided a clearer understanding of how market economics and external influences have affected the daily lives of rural communities

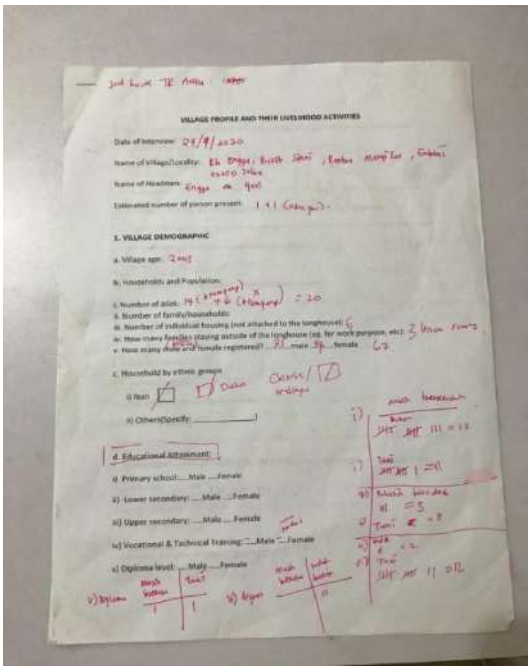


Figure 3.6: My FGD participants from Rh Banggau.

vi. Village Profile

Village profile is a piece of written documentation containing information about a particular village. The data may range from the population age, education level to age group. According to Zuhdi, Prihati and Aguswan (2019), village profile is crucial in any development planning as it provides in-depth information about the village which may cover the issues and challenges, environmental conditions and village potentials.

In this study, a village profile is distributed to every of the longhouses in Nanga Entabai. There are a total of seven longhouses there. Information was gathered by traveling from one longhouse to another. Most of the data was obtained from the headman, with additional assistance from the longhouse members, who provided the necessary information.



VILLAGE PROFILE AND THEIR LIVELIHOOD ACTIVITIES

Date of Interview: 28/9/2020

Name of Headmen: Engga ak Nyuk

1. VILLAGE DEMOGRAPHIC

a. Village age: 2 gen

b. Households and Population:

i. Number of Male: 14 (4 married) + 6 (4 married) = 20

ii. Number of family/households:

iii. Number of individual housing (not attached to the longhouse): 6

iv. How many families staying outside of the longhouse (ex. for work purpose, etc): 3 Batu Pahat

v. How many male and female registered? 71 male 34 female 63

c. Household by ethnic groups

i) Iban ☐ ☐ Orang Asli

ii) Others(Specify): _____

d. Educational Attainment:

i) Primary school: ___Male ___Female

ii) Lower secondary: ___Male ___Female

iii) Upper secondary: ___Male ___Female

iv) Vocational & Technical Training: ___Male ___Female

v) Diploma level: ___Male ___Female

Figure 3.7: A photo of village profile question.



Figure 3.8: TR Minggan shared the history of the emergence of longhouses in Nanga Entabai.

vii. Genealogy Activity

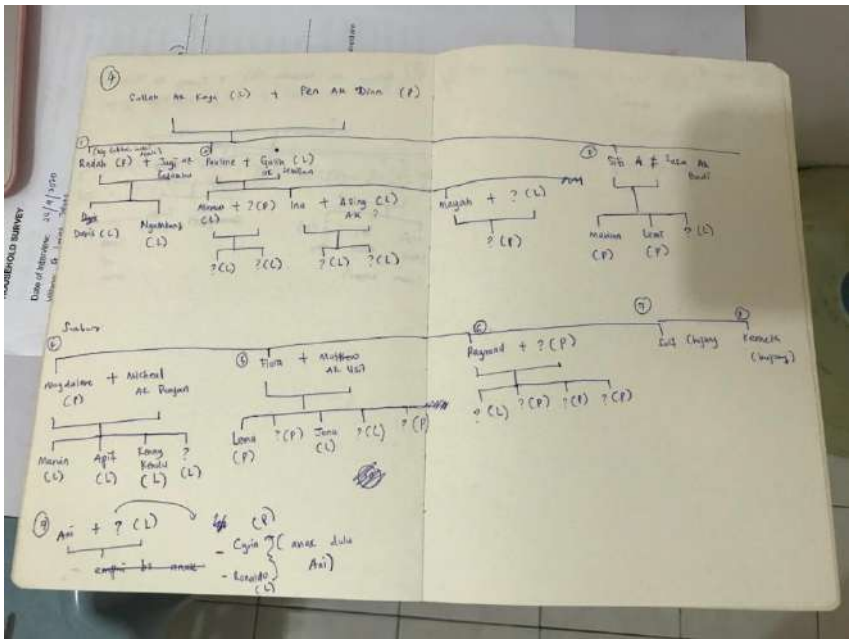


Figure 3.9: An example of family tree of one of the *bilik* in the longhouse.

Genealogy is the activity of tracing kinship lineage of a particular family. According to Kumar (2023), genealogy activity provides understanding for researchers on how family defines their structures, roles and inheritance. In this study, genealogy activity was conducted during the early visit of the fieldwork. This is crucial to allow the researcher to get a rough idea of the whole longhouse. Along the way, the researcher could get an understanding of how family ties helped a household to maintain their livelihood.

viii. Food Diary

The idea of keeping track of what the villagers eat was inspired by Finnis (2006), who collected a one-day dietary list and meal times from households to examine potential connections between agricultural practices, environmental changes, and dietary diversity. This approach provides valuable insights into farmers' land use patterns and helps to assess the extent to which they depend on natural resources for their food supply.

Throughout the fieldwork, it was found that at least one or two meals consumed by the villagers came from their own natural resources. Most of their vegetables are sourced from their farms. Plants such as galangal *(lengkuas)* and torch ginger *(kechala)* were among the foods served for dinner, which aunty gathered from her nearby farm. Chicken was purchased from the Julau market, while pork came both from their own livestock and from a Chinese vendor who visited daily to sell pork. Aunty and uncle had slaughtered one of their pigs for the Christmas celebration last year and still had some stock remaining.

During the researcher’s last visit in October 2022, they had the opportunity to have lunch with the villagers on several occasions. It was observed that most of the meals consisted of foods gathered from their own farms. Based on the villagers’ expressions and

body language, it was clear that they took pride in not having to spend money on certain foods, such as vegetables. Below are the photos taken during the lunches:



Figure 3.10: Lunch meals on 24th October 2022. From bottom left: Yam (collected from their farm), Spanish mackerel (ikan tenggiri) and tomato (bought from town) and luffa (from farm). From upper left: bamboo shoot (collected during dibbling activity on the headman's farm), cassava leave (collected from farm) and Melinjo leave or *daun sabung* in local language (collected from farm).



Figure 3.11: Meals on the second day (25th October 2022). From right are fish caught from a river nearby, *kepayang* cooked with fermented fish (both are from their own resources), Spanish mackerel bought from town and luffa was collected from the farm.

ix. Farm Visit

On the second day of the visit, the researcher went to Enggu's farm. They spent approximately three hours walking around the farm and sightseeing. The initial purpose of the visit was to observe what was being cultivated on the land, though it turned out to be more than that.

The researcher had initially expected the entire land to be covered with pepper vines, but this expectation was quickly dispelled upon arrival. At the foot of the hill, they were greeted by pineapple crowns and lemongrass. As they walked, Enggu began to chop a few plants, such as galangal and torch ginger. Enggu also introduced the researcher to a plant called 'tubu telu' in the local language, a type of bamboo shoot. The researcher had neither seen nor heard of it before. The plant was yellow in color and had a 'chubby' appearance. It had a mild flavour but was nearly tasteless. The researcher was uncertain whether it was meant to be cooked or eaten raw.

3.4 Conclusions

In conclusion, the researcher gained valuable insights into the rural community's way of life. The variety of tools used to collect data proved to be extremely helpful, not only in gathering information but also in easing the atmosphere. Some tools encouraged open discussions, allowing respondents to freely express their opinions without hesitation.

CHAPTER 4

FINDINGS AND ANALYSIS

4.1 Introduction

This chapter presents the research findings, organised according to the research objectives which are; i) to examine the livelihood strategies of rural farmers in Nanga Entabai, Julau; ii) to identify role of capital assets in farmer's livelihood strategies and iii) to determine factors that influence the decision - making process in relation to crop choices.

4.2 Research Site: An Overview

This research is conducted in Nanga Entabai, Julau. It takes around 45 minutes' drive to reach Nanga Entabai from Julau town. The road is tarred all the way from the Julau town to Nanga Entabai. Before the road was tarred, the river was the main mode of transportation.

There are seven longhouses in Nanga Entabai with a total of 138 households. The oldest longhouse is located at Sayong, currently known as Rumah (Rh) Minggan. The other longhouses namely Rh Enggu, Rh Uchi, Rh Salleh, Rh Lenjau, Rh Banggau and Rh Jeffery were all originated from that longhouse in Sayong. According to an oral history by the then headman of the original longhouse, Tr Dian anak Entalang, the original longhouse (which is the current longhouse known as Rh Minggan) was a combination of three longhouses that were scattered around Sungai Merurun, Entabai. Government officers from Kanowit which include district officer, *temenggong* and *penghulu* went to one of the longhouses and suggested them to combine all three longhouses and built a new settlement in a new location. After several discussion sessions, they finally agreed to build a new longhouse in Nanga Sayong. TR Libai Anak Lisa was appointed to be the first headman in the longhouse.

As in most other longhouses, not every *bilik* is occupied on daily basis. Some of them will only come back during the weekend while some may only come once in a year, most likely during festive season. Families who stay on daily basis are mostly those who relied on agricultural activities for living.



Figure 4.1: Beautiful scenery taken from a hill in Nanga Entabai, Julau.

During my early visits at the end of 2019, Nanga Entabai has a low telecommunication signal. One needs to stand at certain spots to get network coverage. Some of the families had Wi-Fi installed despite low network signal. They hang the Wi-Fi modem at a spot where there is network connection detected. That wi-fi modem is meant to catch phone network to be transmitted to mobile phones that are connected to it. This allows the wi-fi users to use their mobile phones everywhere around the house, as long as they are still

within Wi-Fi coverage. For those who do not have wi-fi installed, they need to go to specific spots around the longhouse to get the signal. Bukit Jelutong, a hill in the area was known to receive the strongest phone coverage. However, it is not as strong as it was before now. The villagers believe that it was due to the installation of incomplete telecommunication towers surrounding the area that probably disturbed the network coverage. Celcom is known to have better network coverage compared to all other networks. However, the signal has improved in 2022 that it can now receive 4G signal.



Figure 4.2: The *ruai* or common verandah of Rumah Enggu.

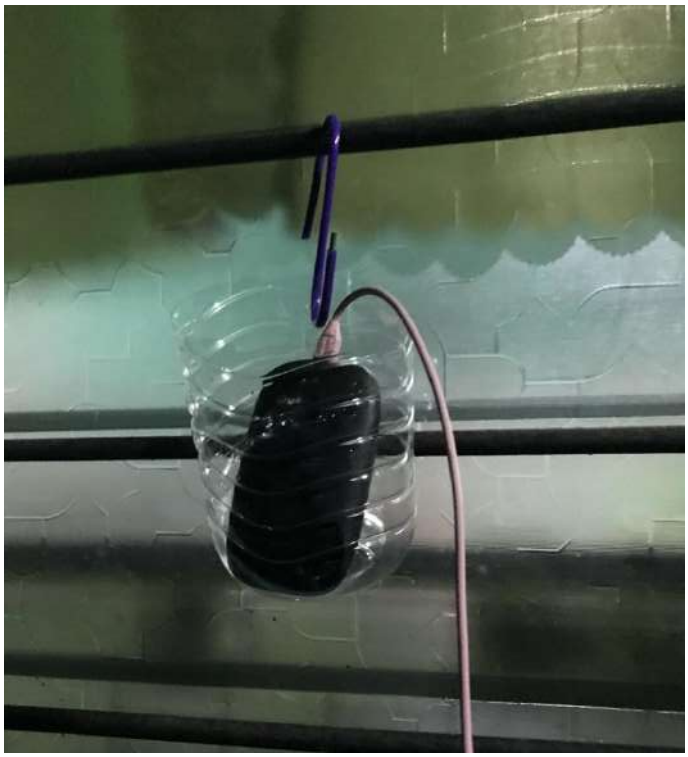


Figure 4.3: A Wi-Fi modem hanging on a window to get network signal.

There is a primary school in Nanga Entabai called Sekolah Kebangsaan (SK) Nanga Entabai. It has approximately around 100 students ranging from Primary One to Primary Six. Nanga Entabai also has a clinic called Klinik Nanga Entabai, where longhouse communities often go for basic medical treatment. There are medical assistants, staff nurses and ambulance service available in the clinic. Medical cases that require advance treatment will be transferred to the nearest general hospital which is in Sibu. The journey from Nanga Entabai to Sibu will take about two hours drive. Nanga Entabai has a chapel called St Patrick Chapel. The community here are mostly from Roman Catholic denomination.



Figure 4.4: St Patrick chapel (right) and SK Nanga Entabai (left)

According to the Sustainable Livelihood Framework proposed by Scoones (1998), context, conditions and trends will determine the livelihood resources of a particular household or individual. The access to the capitals is determined by institutional processes and organisational structures involved in the said context. Thus, the following are the development timelines in Nanga Entabai, which play a significant role in determining the current community's livelihood strategies.

A Brief History of Nanga Entabai

i. Late 1950s: Introduction of formal education in Nanga Entabai

SK Nanga Entabai was built in 1958. This school was established by JK Wilson, the principal at the Batu Lintang Training college. His influence here in Entabai is very strong that his name has always been mentioned whenever we talked about development specifically education and rubber.



Figure 4.5: SK Nanga Entabai from across Sg Entabai river.

ii. 1960s: The beginning of commercial crops in Nanga Entabai

Rubber Planting Scheme (RPS) was first introduced in Nanga Entabai in the 1960s. This was an initiative by Tuan K (head of agriculture in Kanowit – that time Julau was under the governance of Kanowit). Mr JK Wilson or Tuan Tuai as the local called him, is the middleman that applied this scheme for the people in Nanga Entabai. It was part of his development project. Mr JK Wilson formed community development schemes to help rural communities to improve their livelihood. As part of this objective, he helped the local in Nanga Entabai to apply for RPS. It is estimated that around 3 acres of *getah kahwin* and 200 trees of *getah kolono (breed kahwin)* were given to each *bilik.* Not only that, the RPS also provided the receiver with fertilisers. Another project under the development scheme is the cooperative enterprise. The villagers informed me that this shop under cooperative initiative

was where they did selling and buying of goods and rubber. This had helped to reduce the influence of middleman which allowed the villagers to buy goods at a cheaper price. *Tuan Tuai* was asked to return to his country, Scotland within 24 hours during the governance of Tun Abdul Razak in 1968. Within 7 days, he handed over the projects to his trainees and flew over to Scotland with minimal belongings with him. According to the locals in Nanga Entabai, *Tuan Tuai* was required to pay RM1000 for each day he still here after the notice been commenced. Hence, the villagers were collecting money among themselves and helped to pay the RM7000. Through the development scheme, *Tuan Tuai* introduced school, dispensary and rubber planting schemes to the locals.

iii. 1970s: Commercialisation of pepper

The respondents remember this was the year when they started to venture into pepper crop. It was introduced by Department of Agriculture (DOA) through a program that taught the locals some useful skills such as sewing, cooking and farming. That time, DOA gave about 50 pepper trees as starting to each longhouse. The respondent said that the more frequent they joined courses, the more pepper seedlings they received.

During this era, they were still using river as main mode of transportation. They sold their pepper berries at groceries shops nearby. One of the respondents shared the names of the shopkeepers. Most of them were the government workers who worked nearby the clinic (eg. police, border scout). There was also a local who opened his shop there. At this era too, they were still using 'kati' as measurement unit.

iv. 1980s: The changing in measuring unit

Respondents recalled this period as when the measurement unit started to change from *kati* to kilogram. River was still heavily relied upon for transportation. It took them around 2 to 3 hours to Julau town and sometimes 4 to 5 hours if the boat is heavy loaded.

v. 1990s: Development of physical infrastructures

River was the main transportation of people in Nanga Entabai before tarred road constructed. The pavement of road to Nanga Entabai began with *tanah kuning* and gradually transformed to tarred road. The first road pavement stage started from Julau town to Nanga Ayam to Nanga Merurun. It took a lot of time to construct the road to Nanga Merurun since the hilly topography. The road project proceeded to Karangan Ara. It was reported that the road project from Julau town to Karangan Ara was under Public Work Department or Jabatan Kerja Raya (JKR). The road was built in Karangan Ara during the governance of Member of Parliament (MP) Thomas Salang Sidin. After Karangan Ara, the road construction continued to Matob (Meluan area). This was during Dato Sng Chee Hua's governance. From Matob, the road continued to Nanga Entabai. The villagers said when the road project to Nanga Entabai started in the 1990s, there were less people involved with rubber farming because most of them have shifted towards pepper and paddy farming.

During a conversation with the villagers regarding road construction, Respondent EG and his wife shared their birth experience which took place in the early 1990s. The road construction had not reached Nanga Entabai at that time that they had to use boat to reach Karangan Buluh, where road was accessible and used a car from there to go to the nearest hospital located at the Julau town. It was a heart – pounding experience for the couple but there was a smile on their face when they recalled the unforgettable memory.

When the road was accessible in Nanga Entabai, there were a lot of other rural dwellers who came from further rural areas where road had not reached them, stopped by at the jetty in Nanga Entabai to take a private van or what the local known as ‘van sapu’ to go to Julau town. Many boats were docked at the Nanga Entabai jetty since it is the congruence of rivers that connects multiple rivers at one point. These boats came from the Mujok River, Kanowit River, Ensiring River, Merurun-Entabai River, and Entabai River. The informants described the heavy boat traffic with a phrase, *"besengki moto ba ai, ipa pemayuh,"* which means *"the edges of the boats touched one another – a sign of how many boats were there”*. Those who took the ‘van sapu’ was charged RM7/head for the lift from Nanga Entabai to Julau town. There used to be a lot of food stalls along the jetty. There were vegetables and a variety of delicacies sold in the food stalls.

Apart from road construction, the community of Nanga Entabai were connected to the outside world through telecommunication. For family whose family members were working far from the longhouse, they were connected through very seldom phone calls. Respondent EG shared what his life was back then when he was working offshore and had to leave his family behind. There was a phone booth in SK Nanga Entabai which the rural members made to good use to talk to their dearest ones who were in a faraway land. Respondent EG would call the phone booth and leave a message to anyone who picked up the call, to inform his family members of his availability for the next call. This person would then pass this message around until it reached Respondent EG’s family. The period from the first call to the next call will take few days. On the promised day, Respondent EG’s wife was expected to wait at the phone booth at the said time to wait for his phone call. This practice remains for several years until they owned a mobile in 2004.

v. End of 1990s to current: Formation of livelihood strategies

Respondent ST reported having around 2,000 pepper trees during this period, which was considered a significant amount. The pepper was sold at what locals referred to as ‘berega’. One kilogram of white pepper was priced at RM21, while black pepper sold for RM16 to RM18. At the time, these prices were considered high, because the price of other goods were relatively low. Due to the "high" pepper prices, Respondent ST was able to build the rooftop of his 'bilik'.

While managing his pepper farm, Respondent ST also worked elsewhere, away from the longhouse. During his absence, the farm tasks were carried out by his wife. It was reported that it was in the early 2000s that the outmigration in search for jobs in towns was significantly taken place.

During this interview, Respondent ST expressed his concern about the future generation. He said, “Start ari 2000 urang rebak baru gawa ke luar. Enda nemu tanah diri. Enti (tanah) nda disukat, nadai meh” (Respondent ST, personal communication, 2020). He expressed concerns about future generations, who may not be aware of their ancestral lands in the longhouse, especially if the lands are not titled.

In the year 2002, Rumah Enggu was erected or what the local called as “*nirika tiang”.* The land where the longhouse is currently built belongs to an ex-headman named Tr Dian. Tr Dian agreed to give out his land for the construction of a new longhouse. As compensation, he told the members to only pay him based on the number of trees they had chopped down for the purpose of their *bilik* construction. Respondent EG, who is the son of Tr Dian, disagreed with his father’s decision. Instead of the verbal agreement, Respondent EG suggested for all the members to sign an agreement, between the landowner and the

buyer, to avoid any possible dispute in the future. The longhouse was officially commemorated in a ceremony called “mangkung tiang” in the year 2009.

In 2012, the tarred road from Julau town to Nanga Entabai was completed. The respondents vividly recalled that this was the year many farmers decided to stop paddy farming. The main reason for this halt in paddy farming is the venture into more “profitable” crop, which was pepper at that time. One respondent explained that her choice to grow pepper instead of paddy was because the money she earned from selling pepper could be used to buy rice from the market. Rather than working tirelessly on paddy farming, she felt it was more worthwhile to focus on pepper farming, as the income from it can help her to purchase rice.

Due to the decrease in paddy farmers, the remaining paddy farmers had to cope with the consequences of wild animals attacking their fields. While this was not a serious issue when there were many paddy farmers, the situation worsened as the number of farmers dwindled, causing wild animals to increasingly target the remaining fields, which intensified the problem. They used an idiom *“enda kala ditiki ke pengabang”*[2] to describe the situation.

Pepper price was said to be at its peak during the year 2014 and 2015. The black pepper was RM35 per kilogram while the white pepper is RM55 per kilogram. Respondent ST did not get to enjoy the price increase because he only had around 500 pepper trees that able to give him good harvest. His other pepper trees were affected by disease that caused it to experience stunted growth. It was during this time too that the villagers in Rumah Enggu get to enjoy constant electricity supply.

[2] An idiom to refer to the inability of a host to serve many guests at one time

In the year 2019, the price of pepper was reported to be among the lowest, at RM6 per kilogram for black pepper. Respondent ST had around 1,000 pepper trees, but he explained that the number was relatively low because most of his trees had died due to heavy rainfall. By 2022, the number had decreased further to around 500 trees. He attributed this reduction to two main factors: rising fertilizer costs and his aging, which impacted his ability to manage the farm.

As road transportation gradually became the primary means of travel for the community in Nanga Entabai, the number of visitors stopping at the jetty steadily declined. Fewer people used river to reach their destinations since the longhouses were now accessible by road. As a result, businesses along the jetty experienced a slowdown.

Despite the significant decline in the use of boats for transportation, some individuals still choose to use them to send their grandchildren to school (SK Nanga Entabai) or to reach their orchards. When asked why, they explained that the boat route is much shorter compared to traveling by car.

4.3 Nanga Entabai: Connection to The Outside World

The community in Nanga Entabai is connected to the "outside world" through various platforms. The earliest connection to external forces dates back to the 1930s, during the colonial era when Sarawak was governed by the Brooke family.

In Nanga Meluan, located about a 20-minute drive from Nanga Entabai, stands a fort known as Kubu Brooke. According to the information board at Kubu Brooke, the fort was built by the colonials in response to a protest led by a local figure named Asun. The conflict between Asun and the colonials was one of the notable events in the area, involving a clash between the locals and the 'outsiders.'

The second major encounter of the local in Nanga Entabai with the outside world is through Mr John Kennedy Wilson, a British army who was a volunteer teacher. Mr John Kennedy Wilson left a huge impact on the community's life. I could sense the community's appreciation of him whenever they talked about him. They remember vividly the memories they had with him. Throughout the interview session, one can easily conclude that the villagers respected him and admired him for his good deeds.

The villagers mentioned that Mr John Kennedy Wilson had positively impacted their life. He "groomed" the community with life skillset to allow them to stand in par with other communities. He introduced education to the people there and instructed the villagers to build their own school. He brought his previous student from Ulu Budu, Saratok to teach the people there.

The third way the communities there connected to the 'outside' world is through their participation in cash cropping. Before cash crops began to have a significant position in farmer's everyday life, their livelihood was mainly revolved around paddy (*bumai).* However, as cash cropping became prominent, paddy farming activities were seen as decreasing. The respondents said they no longer farm paddy because it cannot give them a constant source of income. In cases where household do not have enough supply of rice, they can opt to "nyanda" or "borrow" rice from their relatives. The borrower is expected to 'pay back' with a vessel of rice which is also equivalent to eight *gantang*[3] of rice.

[3] Gantang is a measurement tool used in the past. It is no longer used since 1977 after the measuring system in Malaysia was standardized.

Rubber was brought to Nanga Entabai through a scheme called Rubber Planting Scheme (RPS) in the late 1950s. According to Respondent ST, RPS was only given to two longhouses located within the area. The first longhouse was Rumah Gani in Sayong and another one is Rumah Banyang in Batu Matob. They remembered the incident where other villagers from other longhouses came to Nanga Entabai by boat just to ask for the rubber seedlings.

This scheme provided three acres worth of rubber trees to each family that were eligible for the scheme. The rubber seedlings were received from Mr John Kennedy Wilson under the scheme. Respondents reported that Mr John Kennedy Wilson, or whom the local called as Tuan Tuai, has closed connection to someone from the agriculture department. It was through him that the villagers got the rubber seedlings. The fertilisers were also supplied. They got to bring back their share of fertilisers from Tuan Tuai's store.

Pepper, on the other hand, was brought in in 1970s. It was not started with a scheme, unlike rubber. It was from self-initiative. The villagers heard about pepper through words of mouth and wanted to give it a try. They got their seedlings *(paong)* from others just to try it out. Enggu remembered his father got his pepper seedlings from TR Kanyau in Durin while Saging's father got it from Nyalak, Ulu Julau. In reflecting how easy their parents got the access to pepper seedlings, one of the respondents said "*Iban tu mayuh kaban*" which equally means "Iban has a lot of relatives". Because of this, getting assistance or acquiring help is greatly possibly among the Iban. Through this, we can see how their social capital helps in maintaining or strengthening their livelihood strategies.

Only after the villagers had started pepper farming on their own that the agriculture department gave them about 200 pepper trees. Enggu said pepper helped in adding more

cash alongside rubber. In the 1970s, the price of white pepper is RM2.20/kati while black pepper is approximately around RM1.50 to RM1.60 per kati. In the 1980s, the price of black pepper increased to approximately RM3 per kilogram while white pepper is RM5 per kilogram. Saging mentioned that cash money became significant in the 1970s because it was when they begin to need money to go to a hospital or parents need money to send their children to school.

Respondent ST stopped cultivating rice in the 1990s due to a shortage of labour and changes in lifestyle (berubah cara pengidup). They had to divide their labour, as they were also managing pepper cultivation at the same time. As children began migrating to town for better job opportunities, farmers were forced to give up some of their activities due to the lack of available labour.

It was mentioned that it was not common for the villagers to go to town. If they needed to, they would hop into a boat which the local referred to as "bandung". If not, they would get their basic supplies from Enggu's canteen who also receive the supplies from Chinese businessman in Julau town. These businessmen were said to source their supplies from a port in Sibu, where large-scale trading activities took place.

In the 1950s, the Chinese are only allowed to open shop up until Meluan and not allowed to go further in. All the headmen within the area came together to tell the counsel that they did not want the Chinese businessmen to expand their business to their area (from Meluan onwards) to protect the existing local business. Respondent EG said if Chinese comes in, the Ibans will surely lose. The Chinese superiority is pictured through an Iban saying that goes *"dini bisi asap, diak bisi Cina'* which equally refers to "where there is smoke (showing existence of human beings), there is Chinese".

It was mentioned that in the earlier days (before the end of the 1960s), the Ibans felt shy about doing business because it was not part of their traditional practices. At that time, trading for cash returns was still uncommon.

4.4 Capital Assets of The People in Nanga Entabai

Village profiles, household surveys and interviews that have been conducted show that the farmers in Nanga Entabai utilise their capital assets to do livelihood diversification strategies. As discussed in Chapter 2, livelihood diversification is made possible when there is access to a certain capital asset. Below are the examples of how each capital asset helped the smallholder farmers in sustaining their livelihood.

i. Natural Capital

Natural capital refers to environmental resources and services that are useful for livelihoods (Scoones, 1998). Nanga Entabai is covered with lush green forest and numerous streams of rivers. The villagers are putting these resources to good use. Hunting, collecting wild plants and fishing are among the activities that help to support their livelihood. Hunting wild boar, for example, help the household to get cash income through the selling of meat. Fishing and collecting snails are one of the livelihood activities that are associated with natural assets.



Figure 4.6: Dinner meals. From bottom left: Bamboo shoot, snails and daun sabung. All are collected from their forest.



Figure 4.7: A photo of nearby villager selling snails at Rh Enggu. A plastic of snails was sold at RM10.



Figure 4.8: A photo of two men casting fishes at the river.

ii. Financial Capital

Most villagers in Nanga Entabai got their financial resources from various activities. Non-farm employment, wage labour, farming and on-farm labour are among the activities that strengthen the financial capital of the household. Although cash cropping is known for its prominent role as one of the most important financial resources, majority of households diversify their livelihood activities to strengthen their financial state.

Respondent LJ does pepper farming, supply vegetables and works as a wage labour. He needs more money since he needs to support his two kids who are currently studying at a tertiary level. His wife, on the other hand, is working on her vegetables business together with few other women from nearby longhouses.

The access to financial capital is influenced by various factors such as the human capital (skills) and the social capital (friendship built with vegetables buyer who buy in bulk). The vocational skills that Respondent LJ had acquired from a vocational school had helped him with his wage labouring while the friendship that they created with businessmen around Sibujaya had made it possible for them to supply vegetables in bulk. The access to human and social capital has directly strengthened the financial capital of this household. This situation shows that the access to a certain capital is influenced by the access of another capital. This reminds me of what Bebbington (1999) argued when he said the enhancement of one capital asset will lead to the strengthening of other capital assets. When one has access to a particular asset, this will open a way for access to another asset. In this case, the ability of Respndent LJ to diversify into various livelihood activities, which eventually strengthen his financial state, echoed Bebbington's (1999) argument.

iii. Physical Capital

Road is a significant factor that has changed the livelihood of the community in Nanga Entabai. The existence of road from Nanga Entabai to Pakan-Entabai road had changed the livelihood activities of the villagers. Before the road was built, the Friday weekly market at the jetty was crowded with sellers from nearby longhouses and buyers that are mostly coming from the Pakan-Entabai area. Not only them, the jetty was also the pit stop for many other boat users who came from various longhouses before they took a ride to Julau town.

The construction of the Pakai – Entabai road had created a new business opportunity. In a fieldwork done in the year 2020, a small food stall[4] was found at a roadside, not far from Rumah Lenjau. A conversation with the business owner found that she is aiming for customers who drive pass the Pakan – Entabai road. The stall was known as *rumah asap* by the local (literally translated as the smoke house[5]). It was well-received by the public, especially those coming from the Pakan – Entabai road. The business was flourished well due to its strategic location. The stall's owner has the access to the strategic spot because her longhouse was just a few metres away from the main road. Hence, she was able to utilise the proximity to road for her business advantage.

In addition, the stall owner had extensive experience in the food and beverage industry. She had worked in Peninsular Malaysia and Singapore for several years before returning home (see Chapter 3). When asked who had introduced her to the job, she mentioned that it was her relative who brought her into the industry. This illustrates how social capital can facilitate access to human capital.

Another case related to physical asset (i.e road) is Respondent ID. Respondent ID is a smallholder farmer who bought a land from one of the villagers. When she first bought the land, it was a thick forest with no sight of 'development'. However, ever since the Entabai – Rantau Limau road was built around 7 years ago, Respondent ID developed the lands by planting various kind of crops such as pepper, paddy and oil palm. Paddy and oil palm were planted on the same plot because it was said that the oil palm seedlings would not

[4] This stall was no longer opened at the time of writing

[5] Smoke house refers to food stall that sell barbequed meat. Customers can dine in and enjoy other varieties of food options.

overshadow the paddy since it is still small. Other than planting the crops, Respondent ID also renting out her land to a Chinese trader that sells bird nest. Every month this businessman will pay them RM400 for the rental fee. From a thick forest to somewhat a 'developed' land, access to roads plays a crucial role as the catalyst to this change.

In addition to Respondent ID, one of the headmen in the area also benefits from the access to the road for his farming. According to his wife, they relocated from their original farming plot to their current one due to the road's presence. When the road was first constructed, they decided to move to a piece of land closer to it in order to take advantage of the road access. They believed that being closer to the road would increase their chances of gaining access to electricity.

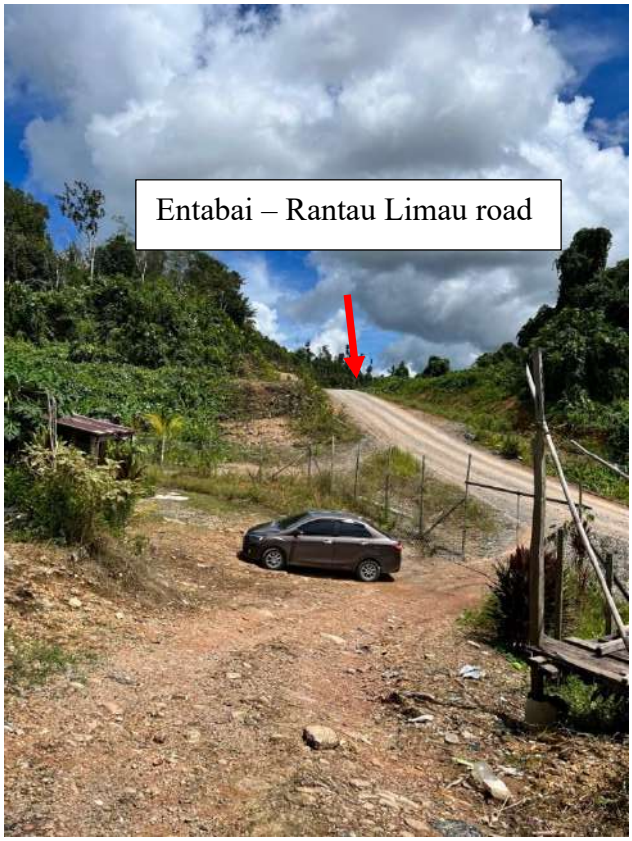


Figure 4.9: The newly built road to Rantau – Limau

iv. Human Capital

Human capital is one of the important assets that help these farmers to create another livelihood activity. Skills, education level and knowledge are what enabled the farmers to diversify their livelihood strategies.

An example of how human capital helps maintain a household's livelihood can be seen in Bunyau's family. Bunyau, the headman of one of the longhouses, and his family are actively involved in farming. However, one of his daughters, who currently lives with him in the longhouse, is involved in a different activity—baking. She is a baker in Nanga Entabai. While she helps her parents with cooking and household chores, she also earns an income from her baking. Occasionally, she assists her parents on the farm, though her time is limited as she also works as a babysitter for her sister's son.

When asked where she learned her baking skills, she explained that her sister taught her. Her sister had attended a short baking course and passed on the knowledge. With this skill, she is able to take orders from the villagers in the area.

In this context, she gained access to human capital (baking skills) through her sister. Her sister opened the pathway for her to acquire the skills, which she then used to contribute to maintaining the household's livelihood.

v. Social Capital

Social capital is one of the most prominent capitals that had helped the villagers in Nanga Entabai to diversify their livelihood strategies. In this study, it is found that family relations are a significant factor that allow for creation of different livelihood activities.

The example of the first case is Respondent UB. Respondent UB was working in Brunei as a survival instructor for British army based in Brunei. His main role was to teach the army how to survive in the jungle. It was his cousin, who was also working in Brunei at that time that invited him to come.

Another example is Respondent AL. He was in his 70s at the time of the interview. He used to work in a timber company when he was younger due to the need to have cash. The money that he has then will be transferred to his family back in the longhouse. This situation echoed what Yuliati and Isaskar (2018) found in their research. They found that remittance from family members who work as migrant workers had helped to ensure their household's livelihood sustainability. In his absence, Respondent AL's wife was the one who took care of their farm back home. Respondent AL knew about that job from his relative who suggested him to join them.

Other than Respondent AL, I found that most of my respondents who have worked outside their hometowns were brought to these opportunities by their family members (e.g., Respondent EG, Respondent DL). They learned about job vacancies through their family and were guided on how to apply and reach the job location. In some cases, family members directed them to what I would consider an 'entry' job—a stepping stone to better opportunities. This is evident in the cases of Respondent EG and Respondent DL, both of whom were initially brought to the city by their families. From there, they moved from one job to another, leveraging the skills and experiences they had gained throughout their careers. In the case of Respondent DL, while he initially applied for jobs based on family recommendations, his experience played a key role in his career progression. This method of family recommendation is not only relevant to past generations (about 20 years ago) but

continues to apply today. For example, Respondent EG's son, a recent high school graduate, is now working in Pahang, Malaysia, after being introduced to the job by his uncle, who also works there. Similarly, Respondent EG's daughter secured her current job through a family connection, working directly under her granduncle on her mother's side. This example illustrates that social capital, especially within family networks, plays a significant role in sustaining a household's livelihood.

In addition to family relations, the influence of key individuals also plays a significant role in creating livelihood opportunities (i.e., jobs). This is evident in the life story of Respondent CM. A 70-year-old man (estimated) who is currently inactive in farming due to health issues, Respondent CM shared during our interview that he was once a border scout in the 1960s. At that time, border scouts were highly sought after to serve as the government's 'eyes and ears' in the fight against communism. He was stationed in Ulu Entaih, where he eventually met his late wife. His journey as a border scout began when he was hired by Mr. John Kennedy Wilson. This story highlights how social capital, through connections with influential individuals, can significantly contribute to sustaining one's livelihood.

4.5 Crop Priority Evaluation

This exercise is designed to examine the shifting priorities of crops within a household. The higher the frequency, the greater the priority the household places on the crops, and vice versa.

i. Pepper

Several factors are contributed to the differences in frequency. For pepper, the factors range from changing in its given role, migration, shifting priorities, and the varieties of other available crops that need attention.

Household Number	Frequency	Reasons
Household 2	The frequency of going to pepper field has been **reduced** from every day to only 3-4 days per week.	This is due to the work demand in other sectors. The members of this household are involved in wage labour and selling *kuih* in front of a school every day. Due to these varieties of activities, they could no longer focus on pepper as much as before.
Household 5	Focused on pepper more **now** as compared to about a generation ago.	They are settling down in the longhouse for good after working in cities for many years.
Household 10	About a generation ago, she went to the farm every day. Nowadays, she probably	Aging factor

	goes one to two times a week.	1. Farm jobs are taken by her children 2. She looks after her grandchildren
Household 4	About a generation ago, they spent about less time on pepper. Nowadays, their daily farming activity is on pepper farming.	Pepper is the only crop they focus on. Apart from engaging in pepper farming, this household also involved in wage labour to add to the income.

Table 4.1: A frequency table comparing the frequency of visits to pepper in the past versus the present.

i. Rubber

Most households exhibit a similar pattern regarding rubber tapping. About a generation ago, nearly all households engaged in rubber tapping. However, today, the majority have abandoned this activity. When asked why they stopped, most responded with *'lada enda berega,'* meaning the price of rubber is no longer as high as it once was. They also associated a decline in rubber tapping with weather conditions. The farmers could not tape rubber, even during light rain, to ensure the quality of the latex.

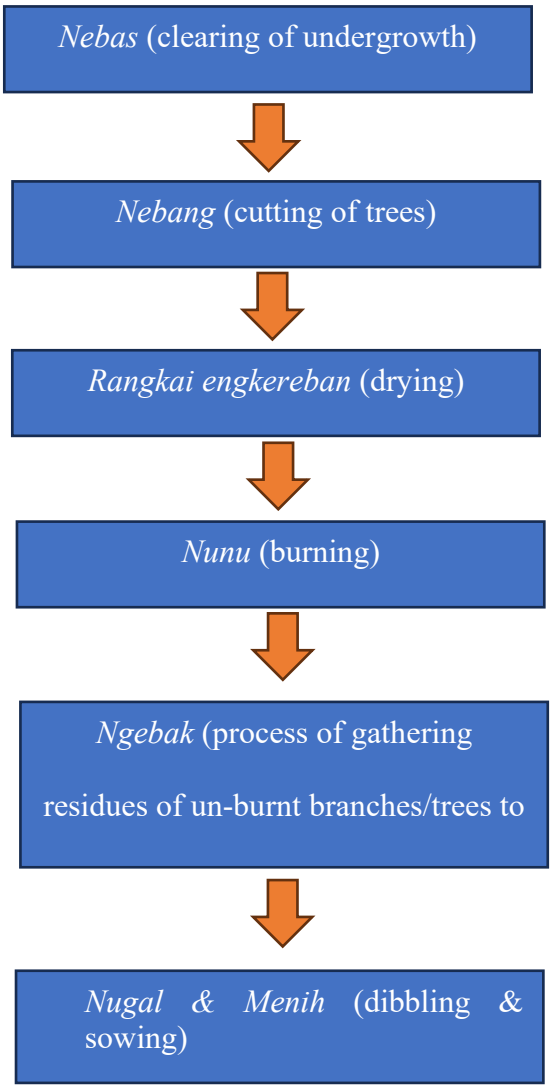
ii. Paddy

Engagement in paddy farming among the farmers of Nanga Entabai has seen a drastic decline, particularly after the roads in the area became accessible. Generally, paddy farming

is a labour – intensive task, but it involves different stages, each with varying levels of difficulty. As such, the frequency of visits to the field depends on the demands of each task. For instance, the labor demand during harvesting is significantly higher compared to the burning process. Consequently, farmers' visit frequency to the field varies at each stage of work.

Farmers noted that the harvesting period requires more labour than other stages, as they need to collect the paddy quickly before it falls to the ground. This makes the harvesting period particularly hectic, especially when labour is in short supply.

According to the respondents, the stages of paddy farming are as follows:



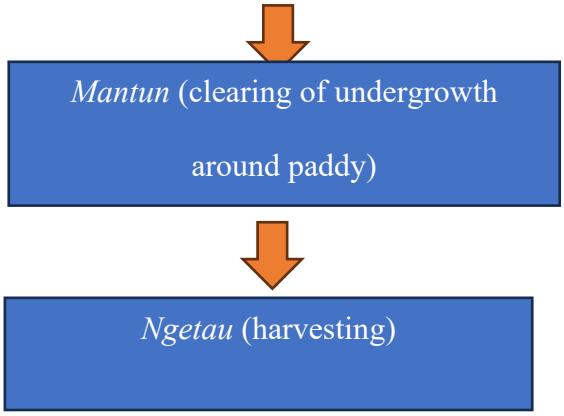


Figure 4.10: Work process in paddy farming

The sowing process occurs simultaneously with the nugal (dibbling). After creating holes in the seedbeds, the paddy seedlings are placed in them. Often, the paddy seeds are mixed with vegetable seeds for intercropping, with the vegetables serving as secondary crops.

A visit to Tr Bunyau's paddy farm open my eyes to how paddy farming was done. According to my conversation with his wife, the land where they planted the paddy now was a rubber farm before. To make sure the next crop grow well, they need to get rid of tree branches from the rubber. Hence, they planted paddy first as it involves burning and clearing of lands. Right next to the paddy plot was pepper. When asked why they did not plant pepper instead on the paddy plot, Bunyau's wife said the cost to buy a pepper pole is quite expensive.



Figure 4.11: Tree trunk need to be completely cleared to make sure crop grows well.



Figure 4.12: The extra seeds from sowing activity.



Figure 4.13: Paddy seeds stocks that they kept inside their farm house.



Figure 4.14: Paddy seeds. Bunyau's wife told me that they cannot skip paddy farming even for a year (one cycle), otherwise the paddy seeds will not grow.

The farmers divided their tasks accordingly per day to make sure they are able to care for their crops well. For instance, if they went to work on their paddy field in the morning, the other half of the day will be used to maintain their pepper. For Household 12, he used to fit in other task such as making houses on his free time during the stages that require less labour for his paddy farming. This echoed what Freeman (1955) reported when he observed most men went for *'bejalai'* during less labour-demand stages and came back again during harvesting season where high level of labour was demanded.

4.6 Factors Influencing the Number of Crop Trees

The findings show that the number of crop trees varied from about a generation ago compared to now. The reasons are as follows:

i. Pepper

"In the past, I engaged in various activities like fishing and hunting wild games. Nowadays, I focus solely on pepper farming". (Respondent from Household 3, personal communication, 2022)

"(pepper trees) increase in number compared to last time because the price of pepper is higher these days". (Respondent from Household 2, personal communication, 2022)

"I was inspired by others when I saw them planting more pepper trees during the previous price boom." (Respondent Household 23, personal communication, 2022)

"When I saw others have more pepper trees than mine, I feel the urge to add mine". (Respondent Household 8, personal communication, 2022)

"Since I have settled here and no longer working elsewhere, I focus on pepper farming". (Respondent Household 5, personal communication, 2022)

For farmers who have reduced number of pepper trees planted, most attribute this decline to the lack of nutrients their pepper plants are receiving. The significant drop in pepper prices has made it difficult for farmers to maintain the necessary amount of fertilizer for the crops. Respondent ST noted that the return from pepper is not proportional to the costs they incur to maintain it. Household 25, too, mentioned his inability to buy enough fertilisers for his pepper trees.

"My pepper trees are reduced now because they are dying. I cannot afford to buy many fertilisers bags because they are expensive". (Respondents Household 25, personal communication, 2022)

Due to this price drop, the farmers also had loss motivation to work their pepper farm. A respondent from Household 14 said,

"My pepper trees are mostly dying because I do not care for them as much. Some of them totally died due to rain. I do not concentrate on them now" (Household 14, personal communication, 2022)

The discouraging price for pepper had caused Household 14 to shift her focus on other mainstream income. She started oil palm farming and focused on other jobs, such as

on producing pepper – based products (e.g. *tuak lada* (pepper wine) and pepper-salt powder) and as a contractor. Not only that, she is also one of the key person for vegetables supplies to Sibujaya market. Her husband, on the hand, has chilli fertigation and sells *'ciping'*, a by – product of yeast, for *tuak* making. She has a lot of other activities that give her better income prospect than pepper. She said,

> "Based on my observation, vegetables selling is more profitable compare to pepper because you can sell it every day. On the other hand, the price for pepper and rubber are inconsistent. It can go up and down. Furthermore, pepper is a one-time production. Rubber, too depends on weather. If it is raining, you cannot tape".
>
> (Household 14, personal communication, 2022).

ii. Rubber

As for rubber, there has been no significant increase in the number of trees planted. Those who have added new trees are primarily replacing dead ones, with seedlings typically provided by the Department of Agriculture (DOA).

Some households have reduced the number of rubber trees by dedicating the land to pepper cultivation. Moreover, in instances where older trees have died, they have not been replaced, resulting in a decline in the total number of rubber trees.

> "My rubber trees are decreasing because it is not valuable anymore. Most of the trees are replaced by pepper". (Respondent Household 3, personal communication, 2022)

4.7 Factors Influencing Crop Preferences – Matrix 1

There were two matrix ranking activities done throughout the fieldwork. The first activity was with the farmers from Rumah Enggu while another activity was done with farmers from Rumah Bunyau.

i. Money

In terms of money, the respondents believe that oil palm gave the highest cash income. The reason behind this is because oil palm requires less maintenance. It only needs fertilisers and pesticides to maintain it. Out of six individuals in the focus group discussion, only one is involved directly with oil palm. At the time of the discussion, oil palm prices were booming.

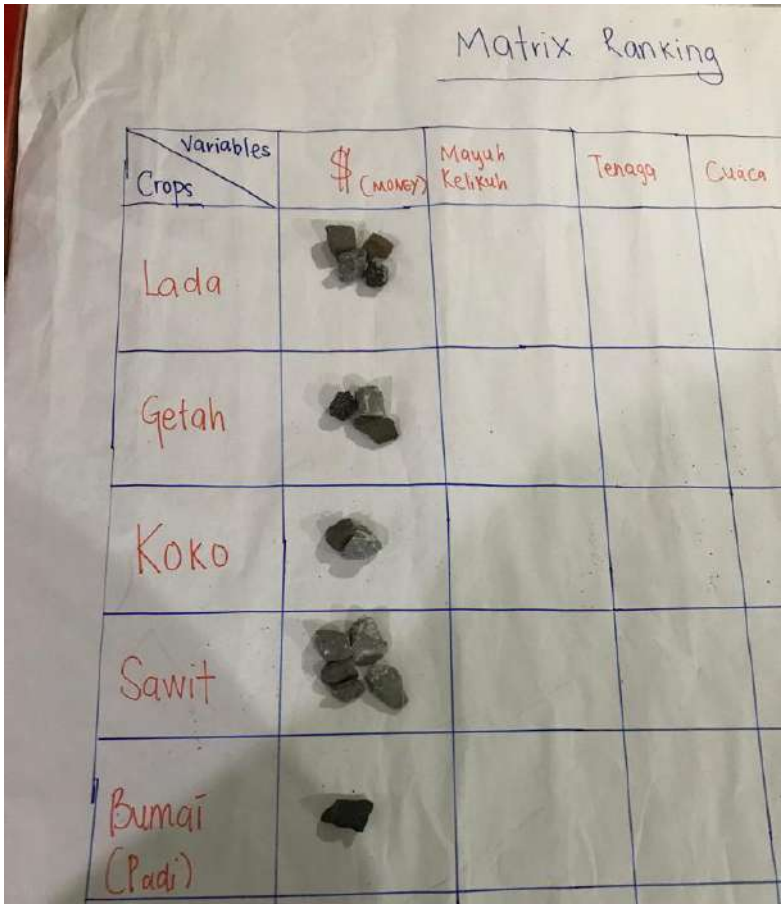


Figure 4.15: Photo of matrix ranking sheet (Group 1) focused on 'Money' factor.

ii. Maintenance

According to the respondents, they all agree that pepper has the highest maintenance among all. “You will always have work in the pepper farm, that is why you need to work on it every day” (Respondent BJ, personal communication, 2022). Other than fertilising the pepper, farmers need to weed, occasionally spraying it with pesticides, tying the long stalk to the pepper pole etc. All the works cannot be done in a day. Thus, it is categorised as the highest maintenance crop.

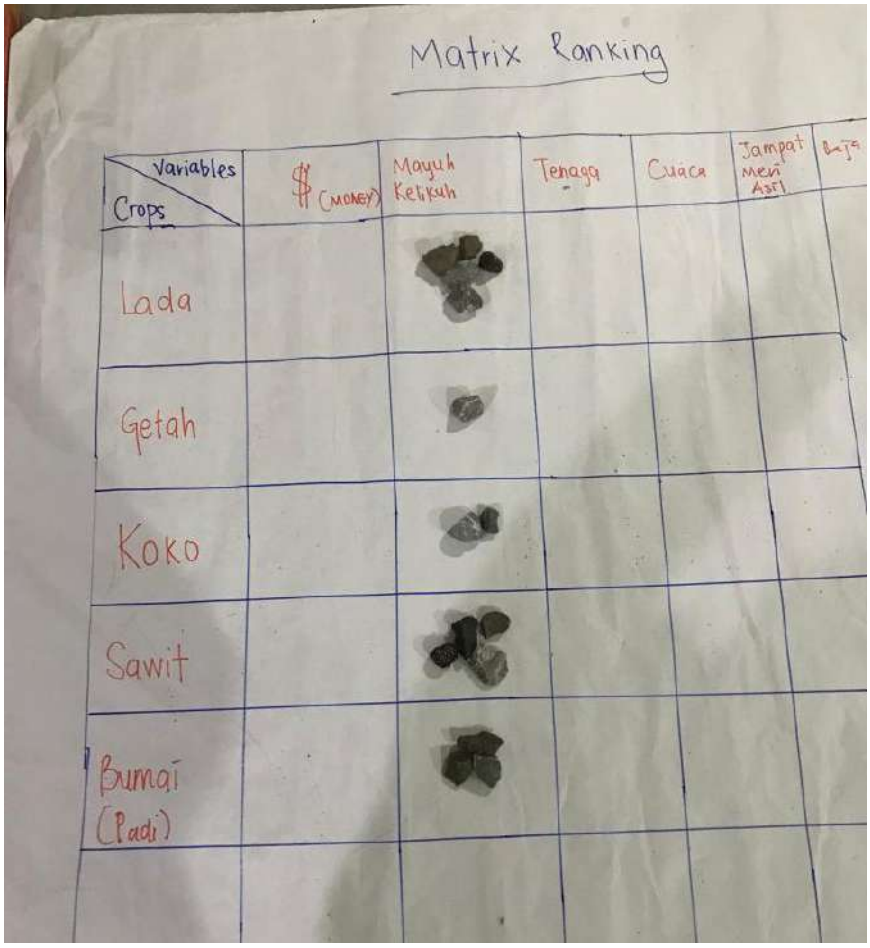


Figure 4.16: Photo of matrix ranking sheet (Group 1) that focused on ‘Maintenance’ factor.

Second demanding crop is oil palm. The guy who involves directly with oil palm said, “the oil palm seedlings would need us to feed it and spray it with pesticides. However, when it is mature enough, you will only need to harvest and feed it with fertilisers only. There is no need for you to give it pesticide anymore” (personal communication, 2022).

Paddy is ranked at the third place for most demanding crop. This is because the tasks involved do not demand the farmer to stay on the farm every day – depending on the season. According to the respondents, “there are time when you can leave the farm. For instance, while you are waiting for the trees to dry before you can burn them, you can do some other thing first” (Respondent S). The act of working somewhere else while waiting for the next stage of paddy farming is called ‘ngerampas’ or can be directly translated as ‘snatching’. Respondent S said they usually made use of this time to work elsewhere to get income.

Cocoa is ranked as the fourth crop because it requires less work if compare to paddy farming. However, if it were to compare with rubber, it is more demanding because you will need to watch over it every now to keep it from the wild animals (i.e squirrels). Other than that, the farmers need to do a constant checking on which fruits can be harvested.

iii. Manpower

The respondents all agree that paddy farming require the most manpower among other crops. This is because the farmer needs to rush up the process, for instance during harvesting period. If the farmer would not be able to harvest the paddy as fast, chances are the paddy kernel will fall to the ground. Apart from that, paddy farmers need to complete each task within the same time period with everyone else to prevent wild animals from attacking your farm only. When that farm is the only farm remained, chances are wild animals will ‘focus’ on that farm hence will result in lesser paddy production for the year.

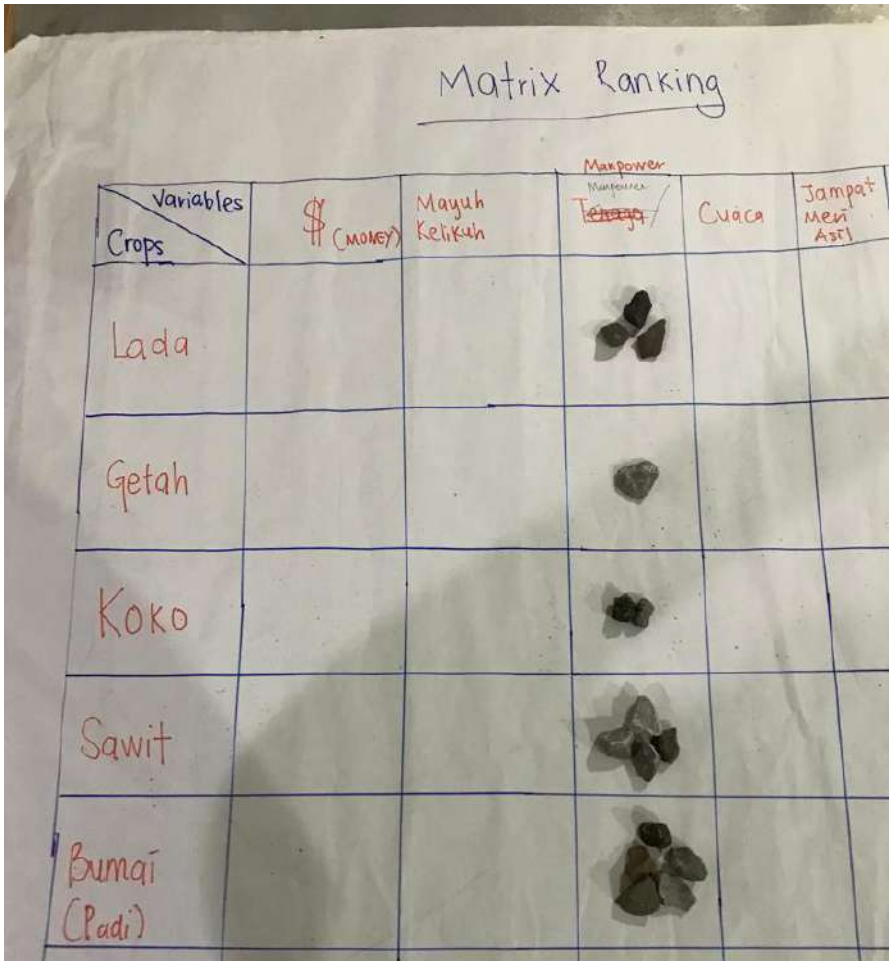


Figure 4.17: Photo of matrix ranking sheet (Group 1) that focused on 'Manpower' factor.

Their ancestors *(urang suba)* usually will describe this situation as *'mayuh antu'* or directly translated as 'many ghosts'. The 'ghosts' in this sense is the wild animals such as squirrels.

On the other hand, a pepper farmer would not need to complete his tasks following other's timeline. However, it requires manpower to carry the pepper berries after harvesting, fertilising and weeding. One of the respondents described it as "*te nadai nemu nadai*" which means there will never a day without any task. Hence why it is ranked as the third crop that requires high manpower.

As much as pepper is manpower consuming, it still rank lower than oil palm because the latter involves heavy workload. Farmer needs to prune the tree as well as harvesting the

fruits which require a lot of energy since the fruit is heavy. Farmer needs to use a lot of energy to strike the tools onto the fruits. Hence why, it demands a lot of energy and manpower to complete the task.

On the other hand, rubber requires the least manpower to maintain. This is because a farmer only need to do weeding occasionally. The respondents said if the farmer often visit the location, not much maintenance should be done since the pathway to the grass can be maintained as he walked along the pathway.

Cocoa requires more manpower as compared to rubber because farmer needs to choose its fruits carefully – and it is a tedious work.

iv. Weather

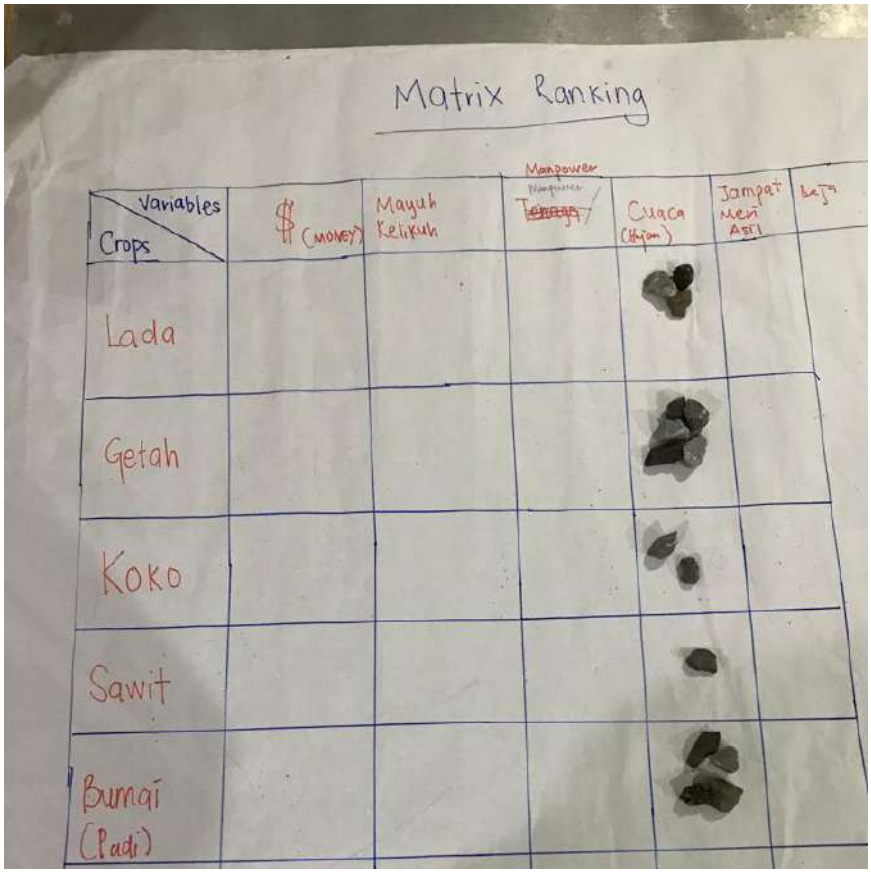


Figure 4.18: Photo of matrix ranking sheet (Group 1) that focused on 'Weather' factor.

It is found that rain will not affect oil palm negatively. Instead, it will make fruits to be heavier, and this will give better return for the farmers. Hence why, on a very sunny day farmers will rush to sell off their fresh fruit bunches (FFB) to avoid water from losing which then will make the FFB to be lighter in weight.

At the second rank is cocoa. Cocoa needs a sunny weather more than oil palm because farmers need to dry the fruits. This is also the same case with pepper. However, the impact of raining to pepper is worse than to cocoa as it will gives more adverse effect to pepper. Other than hampered the process of drying fruits, raining will also make the pepper berries to fall to the ground which then affect the production of pepper in terms of quantity. Besides, continuous raining will cause the tree root to rot. The local term to describe the rotten root are 'urat manggar'. This situation did happen to some of them where their pepper trees died due to raining. On the other hand, the respondents compared this situation to draught. If there is a draught for a complete month, the respondents said only small pepper trees (seedlings) will adversely be affected but not the fully grown trees.

As for paddy farming, continuous raining will hamper the production of quality paddy kernel as usually there will be a small, black dot sticking to the wall of the kernel.

Rubber ranked as the most sensitive crop to weather because tapping activity can never be done if it is raining. This is because latex cannot be mixed with water. Other than that, drying of rubber sheet also cannot take place if there is raining.

v. Fastest returns

All respondents agree that paddy farming is the fastest crop to give return. Within a year, a farmer can start from scratch and still yield the harvest at the end of the farming cycle.

This considers as the fastest among other crop since other crop would require at least three years to produce yields.

The second fastest crop is pepper. According to the respondents, pepper would need a total of three years for it to produce its first batch of fruits. The ranking is then followed by cocoa, oil palm and lastly rubber. According to the respondents, cocoa will require a few years for it to bear fruits. It was said that cocoa take longer time than pepper to bear fruits.

The slowest crop to give return was rubber. Rubber needs many years to mature for it to produce latex. Respondent BJ added that if someone wants a fast cash, wet paddy farming will do the trick. As long as they get enough fertilisers, the paddy will grow fast and healthy. She provides this example because she heard news from others that some paddy can be harvested within two to three times per year.

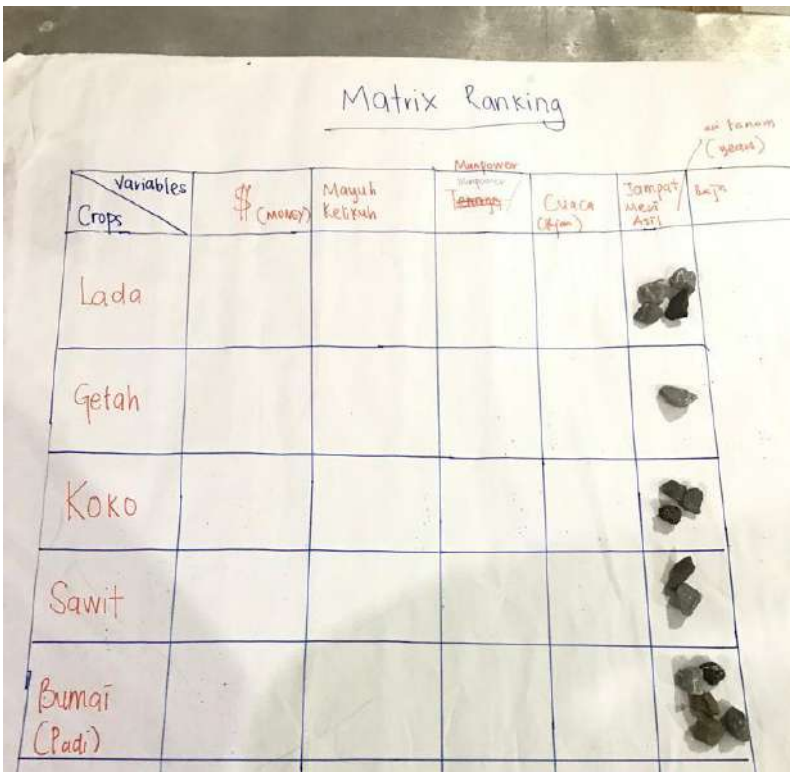


Figure 4.19: Photo of matrix ranking sheet (Group 1) that focused on 'Fastest Return' factor.

vi. Fertilisers

Pepper was ranked as the number one crop that requires fertilisers. The respondents told me enthusiastically that pepper needed fertilisers during its whole lifetime. Until the farmers decided to stop pepper farming then only no fertilisers is needed anymore. In addition to this, pepper required various type of chemical solution such as fertilisers to encourage the growth of berries and also pesticides to prevent insects attack. When asked why they still choose to plant pepper when clearly it demanded a lot of cost, their answer was "*Kati deh, pengidup. Nya ga ka nyadi ditu"* which can be translated as "What to do, that is how we earn a living since it (pepper) can be planted here". Others find it worth it to plant because the price return is worth the hassle compared to the other crops.

The second crop that requires most fertilisers is oil palm. Oil palm requires fertilisers since it was still a seedling. A one-year-old oil palm tree would require 3kg of fertilisers to encourage its growth. If the tree has enough fertilisers, the fruits will grow bigger. It is said that one needs to fertilise the tree once in two months.

The next crop is cocoa. The respondents said that cocoa requires more fertilisers as compared to paddy. They said the fertilisers would encourage the fruit to grow better. Next in the ranking is paddy. Fertilisers make the paddy to grow more. In the past, fertilisers were not used because farmers were mostly farming on a virgin or less-used lands, where big tree trunks were still available. The decayed trunks will decompose, and this give nutrients to the paddy. However, nowadays farmers relied on fertilisers to increase soil fertility. Paddy only requires one time of fertilising.

The least crop that requires fertilisers is rubber. It is not compulsory to fertilise the rubber. The respondents said some of the farmers who fertilised rubber said that fertilisers maintain the amount of latex produced.

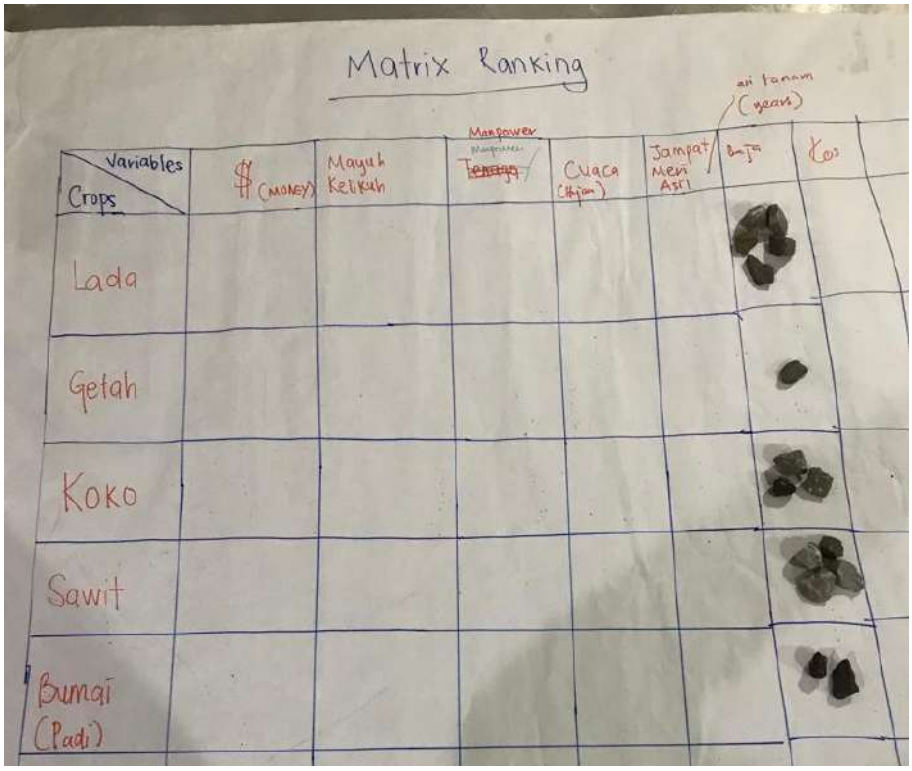


Figure 4.20: Photo of matrix ranking sheet (Group 1) that focused on 'Fertilisers' factor.

vii. Cost

All respondents agree that pepper consumes the highest cost. Although it gives the most money, it also requires a lot of money to maintain. Respondent BJ said "it gives and it takes back".

Next in the ranking is oil palm. The cost for pepper and oil palm are almost the same. The price for a bag of fertiliser weighted 25kg is ranging from RM70 to RM100. Cocoa is ranked as the third crop that involves a high cost. It requires higher cost than paddy because it lives longer while paddy's lifespan is only a year. Longer living year means more fertilisers used which directly means higher cost. Furthermore, cocoa would need pesticides since it is one of the crops that prone to fungi attack.

The two last crops that do not require high cost is paddy and rubber. Since it is not a must to fertilise rubber, it is considered as the lowest cost crop. One of the respondents said, “My late father used to say that the fertiliser for rubber is sword”. This is because the main maintenance a rubber needs is a clear field.

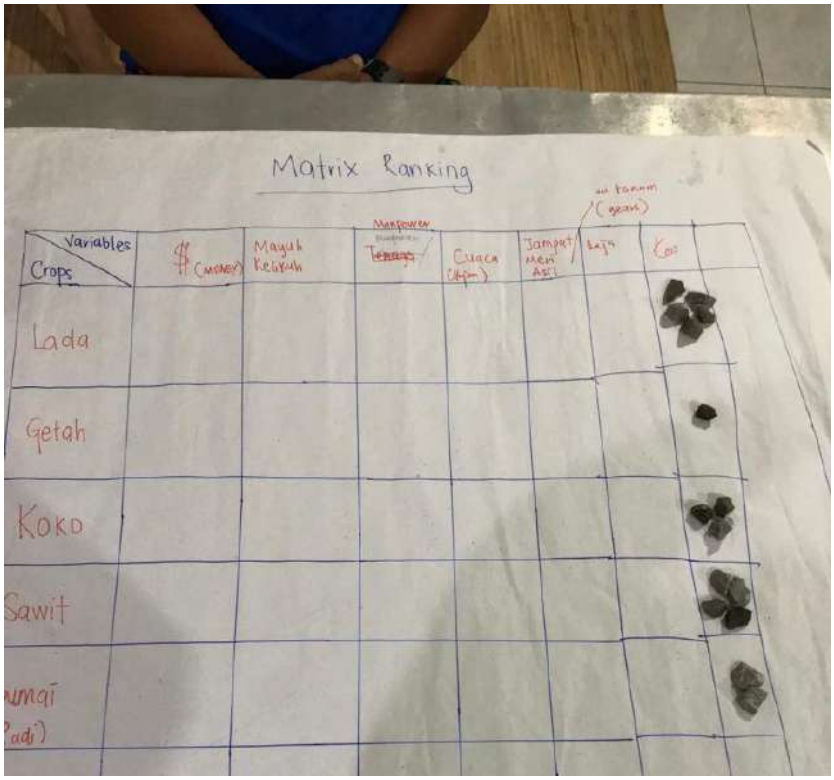


Figure 4.21: Photo of matrix ranking sheet (Group 1) that focused on ‘Cost’ factor.

4.8 Factors Influencing Crop Preferences – Matrix 2

This is the second matrix ranking activity done with respondents from Rumah Bunyau. In this activity, I have added and omitted certain crops in the ranking list based on what I observed on the field.

The purpose of the second matrix ranking activity is to triangulate as well as to compare answers from the first activity.

i. Time

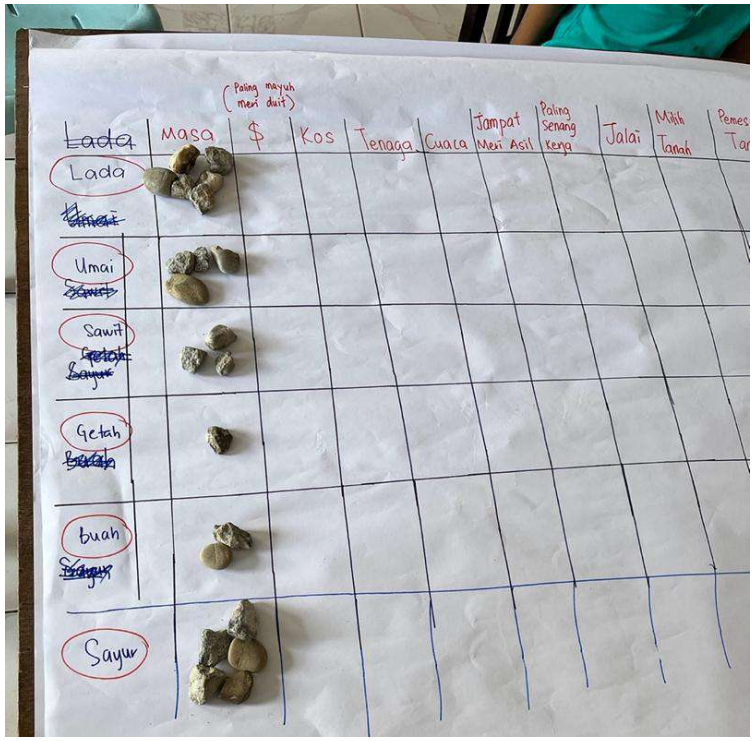


Figure 4.22: Photo of matrix ranking sheet (Group 2) that focused on 'Time' factor.

According to the respondents, pepper demands their time the most among other crops. This is because it involves a lot of works (*mayuh kerja*). One of the respondents shared with me the common steps in maintaining pepper trees which are planting, fertilising, making sure the roots would not be intertwining with roots from other trees, weeding and harvesting. One of the respondents said the amount of time and works required in pepper causes their livelihood to lean more towards pepper farming activity which causes them to leave behind paddy farming.

Vegetable was ranked as the second most demanding crop exceeding paddy farming and other main crops such as rubber and oil palm. The reason is because vegetables require an intentional care from the farmers in terms of its maintenance. As compared to paddy farming, vegetables require more time than paddy since paddy provides plenty of time in

between task *(masa senggang)* for farmers. This is in line with what Freeman (1955) mentioned in his book where he pointed out the common *'bejalai'*[6] period among the Iban male took place during the paddy's growing stage, or what Freeman described as 'when the *padi* is in the ground'. The period usually lasted for six months (Freeman, 1955). During this time, Iban male usually will go out for their expedition and some would be on the *'bejalai'* for many years. This is also in line with what Respondent ST said when he said that they usually did wage labour to earn some cash during the paddy's growing stage. The flexibility in terms of time here is not available for vegetables where constant care is needed for the latter to ensure the vegetables grow well. Even so, the time flexibility in paddy here refers to the time taken to complete one task to the other and not within a task itself. Based on my conversation with Respondent BJ, a farmer needs to rush their speed during the harvesting period to avoid over-ripening of *padi,* which if happens, will cause the *padi* to fall to the ground.

The fourth rank goes to oil palm. Oil palm does not demand a lot of time to maintain as compared to pepper and vegetables. The amount of energy needed may be higher than these two, but the amount of time needed to care for the crop is not as much as the other two.

Rubber and fruits are ranked as the lowest and second lowest respectively. Rubber was ranked as the least demanding crop in terms of time because they did not tape rubber for a while now. *"Nyu baka kampung'* (Like a thick forest), *'Enda dinga kangau'* (Did not hear any sound) and *'Nadai temu rita'* (No news) are phrases they used to describe how

[6] According to Freeman (1955), *bejalai* means to explore outside of one own home for pursuit of social prestige and materials gain.

infrequent they visit their rubber farm. They no longer spend their time on rubber tapping due to the very low price (see 4.6.3).

Fruit crop was ranked higher than rubber because the amount of time they visited fruit trees are more frequent than they visited rubber since fruit trees would require them to maintain the stem occasionally.

Between vegetables and oil palm, they all agree that vegetables require more time than the latter because vegetables need extra care. One need to go there often to make sure it is safe from insects. However, the amount of time spent per visit is not too long. On the other hand, for oil palm, you may probably need one visit per month to fertilise the trees.

Between vegetables and paddy, they all agree that the visited vegetables more than they visit paddy. “Sayur tu pagi abas d, lemai abas d. Umai mantun aja” which means “You may visit your vegetables once in the morning and once in the evening while for paddy, you are only there for weeding”.

ii. Money

The ranking for this factor follows this order, with one being the least profitable crop while six being the most profitable crop. In this activity, the respondents ranked pepper as the most profitable crop and rubber as the least profitable crop.

When asked why pepper was ranked as 6 when oil palm price was currently booming, their reason was because they have no experience selling FFB yet. Only one out of five respondents have planted oil palm and she has yet to sell FFB. Hence why, the respondents prefer to rank pepper as the most profitable crop instead of oil palm despite the current oil palm price boom.

During the discussion, the respondents mentioned that pepper and oil palm share a similarity in which their price varies from time to time. One of the respondents said, "*sawit enggau lada tu, maya iya (price) niki, bisi ga iya. Maya ya nurun, nadai…niki nurun, niki nurun utai nya, sekejap aja*" which means "Oil palm and pepper, when it (the price) goes up, we could get 'something'. However, when the price goes down, we do not get much… (it) goes up down, up down, in a short period of time" (personal communication, 2022). This reflects the reality on the ground for smallholder farmers as mentioned in Chapter 1 where smallholder farmers' livelihood are threatened with the inconsistency of cash return as a result of price fluctuation in the global market.

Vegetables and paddy were ranked third and fourth place respectively. All agreed that vegetables give better return (*asil*[7]) than paddy due to several reasons. Firstly, one can reap produce from vegetables within several months. In a span of a few months, the farmer can collect and sell it to get cash. However, this was not possible with paddy where they can only harvest the paddy once a year. Hence, in terms of production wise, vegetables are preferred. Secondly, selling vegetables is one of the livelihood activities in the area. For instance, some of the farmers sell their vegetables to a middle person who then will supply these vegetables to the nearest local market (eg. Sibu market). Selling vegetables is an active activity within this group of farmers. However, no news on rice selling has been heard. The farmers who planted paddy are most if not all keeping the stock for their own consumption. In this context, no cash can be earned through paddy farming which is why vegetables are ranked as higher in terms of a crop that gives more 'money'.

[7] *Asil* in this context refers to money.

When I changed the context where I asked which crop gives more money if both vegetables and paddy are sold, all agree that paddy will give them higher money return because it is more expensive than vegetables. Respondent NA said, "of course it is expensive. Even the 'Chinese' rice is already expensive, what more to say the 'Iban' rice[8]". Because they did not sell their paddy, the respondents agree to put paddy as lower than vegetables.

Between rubber and paddy, the respondents believe that they will get more money from paddy than rubber if they sell out their paddy yield. Rubber does not give any good returns because of the current price. On the other hand, fruit is regarded as the second lowest crop that gives money because the respondents do not get any monetary return from their fruit trees. All fruits harvested are for their own consumption. However, they believed that if they sell the fruit, it will give them more money than if they sell rubber. The significant drop in rubber makes farmers lose interest in tapping it. "No news heard" and "I did not see anyone selling rubber in any market" are among the phrases they uttered when they talked about how invaluable rubber is now. One of them considered rubber as similar to cocoa, "Just like you see cocoa, there is also no news on rubber".

If compared between fruits and vegetables, the respondents agree that vegetables give better return because in a span of four to five months, one can yield the produce. Furthermore, the villagers there sell vegetables for monetary return. Respondent NA expressed her thought on vegetables by saying, *"jual sayur bisi jalai mimit"* which means "selling vegetables has a better future". They even shared other's experience in farming

[8] *Iban rice* is purplish in colour and not common in the market. Meanwhile, 'Chinese rice' is the white-coloured rice where one could buy from any shop.

vegetables, “If you really focus on vegetables farming like the Chinese, you can harvest it up to thrice a year”. The respondents also said that it is better to farm vegetables and sell it rather than doing rubber tapping. They said the amount of money received from tapping rubber does not worth it if compared to the amount of energy and time invested. They believed that the tedious work and the amount of sacrifices they need to do for rubber tapping does not worth the amount of money they will receive. From the respondents’ preferences over vegetables, we can see how monetary value play a significant role in determining which crop considers ‘worth’ to farm.



Figure 4.23: Photo of matrix ranking sheet (Group 2) that focused on ‘Money’ factor.

iii. Cost



Figure 4.24: Photo of matrix ranking sheet (Group 2) that focused on 'Cost' factor.

The crop that does not need high cost the most is rubber because these farmers always be given fertilisers from DOA. Furthermore, rubber does not require fertilisers as much. One can opt not to fertilise it at all (refer 4.6.5.7). In comparison to rubber, fruit trees may need higher cost than rubber because it will need fertiliser occasionally.

Vegetables are said to require higher cost than paddy because it needs to be fertilised regularly. Furthermore, these farmers do not receive any vegetable fertilisers aids from any party unless they are planting it under a scheme project. In contrast, those paddy planters will receive fertilisers aid although at times they would have to add themselves to make sure it enough for the whole year.

Oil palm and pepper are almost the same where the cost needed for these two crops are considerably higher than the rest. This is because they need to be fertilised consistently and the cost to buy the fertilisers are solely on the farmers themselves. Nevertheless, the farmers voted pepper to be the crop that consume the highest cost because it needs different type of fertilisers and pesticides to maintain it.

iv. Energy



Figure 4.25: Photo of matrix ranking sheet (Group 2) that focused on 'Energy' factor.

Oil palm is ranked as the crop that requires energy the most. This is because the tasks involved are heavy. One would need to harvest the fruits and collect it afterwards. In some cases, they have to carry the FFB to a certain distance for them to load in the truck. It

consumes a lot of energy since the FFBs are heavy and big in size. Respondent NA described her experience with oil palm,

> "Cutting out the branches is easy but harvesting the fruits is difficult. If the tree is around 7 years old, you can still use pole to poke the fruits out. But if it is 10 years all, it would be very tall". (personal communication, 2022)

Respondent DA added by saying,

> "It is easier if you harvest fruits from a tree that is on a hill slope rather than a tree from a flat ground because you will need extra push to get the fruits out. If the tree is on a slope, at least the fruits will roll down" (personal communication, 2022)

This ranking is followed by pepper. Pepper is a lot lighter in terms of energy, but the workload is tedious. There are a lot of steps need to be done (see 4.6.5.2). However, when asked to compare between 1000 oil palm trees and 1000 pepper trees, all agree that oil palm would require the most energy.

Paddy is next in the ranking. Although each task is only done once within the cycle, some of the tasks would require a lot of manpower. In comparison, vegetables may need constant care every day, but the amount of manpower involved is not as big as paddy (at a certain stage of work).

The respondents all agreed that rubber and fruit trees are the least crops that demand energy. Fruit trees require manpower only during harvesting while rubber need not any if no one is tapping it. One can leave the rubber tree as it is.

v. Weather

The number one crop that relies on weather is rubber. A farmer cannot do rubber tapping when it is raining, without any doubt, because the milk tapped cannot be contaminated with water.

This then followed by paddy. Paddy during the stage of field clearing would need a sunny day to fasten the burning process. Rain would slow down the work. Next, the respondents ranked oil palm as the third crop that relies on weather for work continuity. They mentioned that rain will cause the pathway to be slippery, and this will make the process of carrying FFB to be difficult. However, one can still harvest the fruit even during raining.

The last three crops ranked in order is fruits, vegetables and pepper. Fruits is ranked as depending more on weather as compared to vegetables because one could not climb a tree to harvest the fruits if it is raining because it would be slippery. On other day than harvesting, fruits is said as not affected by raining. On the other hand, raining does wonder to vegetable. They said raining will encourage the growth of vegetables because the soil is moist. In contrast, drought will cause the vegetables to wither.

Pepper is ranked as the least crop that depends on weather for work continuity. This is because one can still do pepper-related work even during raining. However, there are a few exceptional cases which are during spraying of pesticides and drying of pepper berries. Even so, the negative impact of raining on the crop is not as high as in rubber because according to Respondent DA, *"baik gik gak lada, tau basah"* which means "but at least it is okay for pepper to get wet" when they compared between pepper and rubber.



Figure 4.26: Photo of matrix ranking sheet (Group 2) that focused on 'Weather' factor.

vi. Fastest to Produce

In this context, return refers to production. Hence, the question was "which crop produces the fastest?". The respondents all agreed that vegetables (*sayur*) produce the fastest among the rest. It was said that one can yield its produce within 3 months. Meanwhile, rubber was said to produce the slowest.

Between oil palm and fruits, all agree that oil palm produces faster than fruit tree. On the other hand, oil palm was said to give faster produce than pepper. When asked whether there is any possibility for pepper to produce within a year, Respondent MD mentioned *"3 taun enti bisi, bisi"* which means the least time it requires to grow is three years – if only it grows within the time period. Respondent NA picked an example of one of the villagers who

planted pepper and oil palm side by side at about the same time and had the oil palm bear fruits first compared to pepper that was still very small.

In comparison, paddy produces once a year. They mentioned that paddy that was planted solely for commercial purpose in town *(padi pasar)* may produce thrice a year *(padi 3 bulan)* but in their case, theirs can only be harvested once per year.

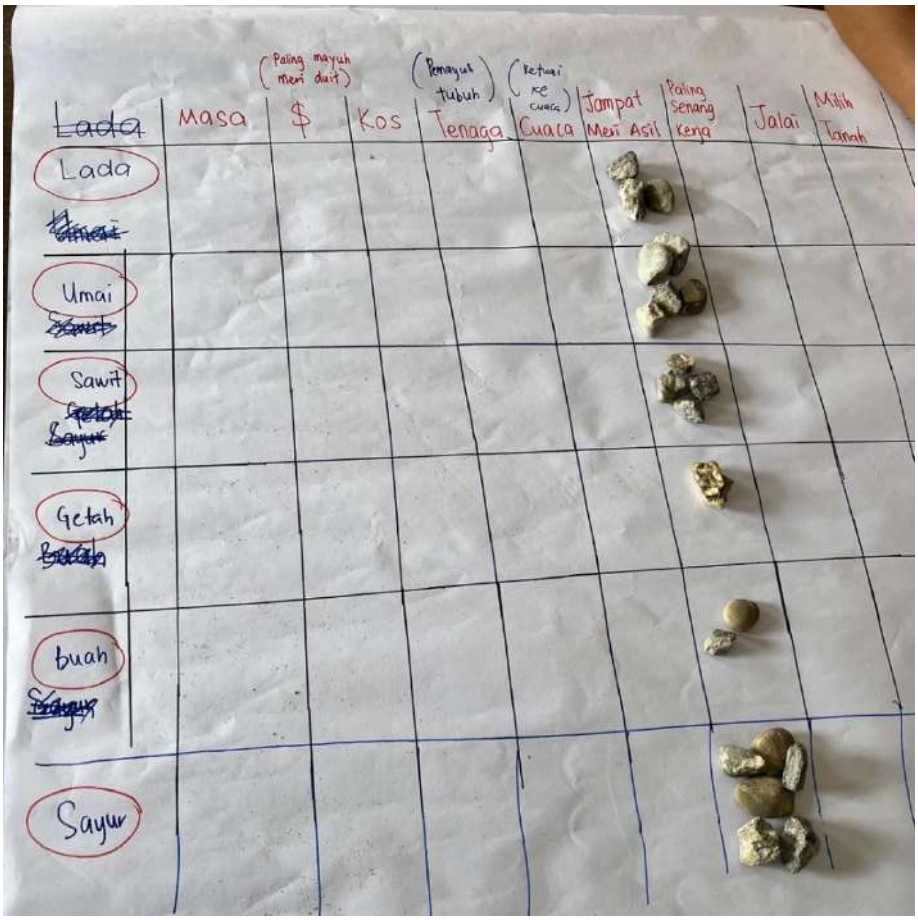


Figure 4.27: Photo of matrix ranking sheet (Group 2) that focused on 'Fastest to Produce' factor.

Hence, the sequence for this rank is as follows;

Ranking	Crop
1	Rubber
2	Fruit
3	Pepper
4	Oil palm
5	Paddy
6	Vegetables

Table 4.2: Crop ranking in terms of the duration it takes to give produce

(1 – the slowest crop to give produce and 6 – the fastest crop to give produce)

vii. Easiest to Work On



Figure 4.28: Photo of matrix ranking sheet (Group 2) that focused on 'Easiest to Work On' factor.

Initially, rubber was perceived as the easiest crop to plant because one can leave the rubber as it is after planting it without having to do much work to maintain it. However, when I told them to rate based on level of work difficulties in terms of the procedures involved, the answers started to change.

They perceived fruits as equally easy because they can simply cut off the trees shall the trees are too tall to climb. However, if they were to compare with vegetables, vegetables were regarded as easier since they do not need to climb up anything to collect it and less likely that they have to carry it on their back. The respondents said *"Pama nyu ngena uyut, bisi endar ya. Bisi dijual"* which means if they need to carry the vegetables, means it is way too many that it can be sell to others. Respondent NA said, "Senang uchu, senang. Nyamai meh udah ditanam dik, tupi. Enti ya retak, tuat. Enti ensabi, tunu dik, tabur, beri sum" (personal communication, 2022) which means farming vegetables are relatively easier in terms of its maintenance.

Between oil palm and paddy, all agreed that paddy farming is easier compared to oil palm due to lesser workload. Oil palm would need the farmer to consistently pruning it from time to time for ease of harvesting. During the harvesting of FFB, the farmers also would need to harvest, collect and gather the FFB in one place. Such works considered 'harder' because the FFB are heavy.

Between rubber and paddy, the latter was considered as easier crop to take care of as compared to the former. This is because one could spend half a day working on the farm and call it an end for the day (depending on his personal goal for the day) while rubber would need the farmer to be involved with the rubber-related work the whole day. For instance, Respondent DA mentioned that if a farmer taps rubber in the morning, he or she would need

to dry it and pick it up later in the evening. Here we can see how rubber's occupy the farmer's day – be it in the morning or evening. In comparison to this, paddy was considered as 'easier' in the sense that the amount of workload for the day is flexible depending on the farmer's decision rather than a compliance. Respondent DA described the flexibility as "if you have reached the time, you are done for the day" (personal communication, 2022).

The discussion on this factor found that the most taxing crop was pepper because there is a lot of maintenance that need to be done, such as weeding, fertilising and spraying of pesticides. This shows different crops have different level of difficulties. The steps require to maintain some of the crops may be more than other crop but ranked as easier, due to the amount of energy invested and level of difficulty involved (eg. climbing).

viii. Road



Figure 4.29: Photo of matrix ranking sheet (Group 2) that focused on 'Road' factor.

All agree that oil palm requires road the most because the work for oil palm is heavy and one would need a proper road condition to carry the FFB (refer to 4.5.7.7). After oil palm, rubber was ranked as the second highest crop that needs a road. When asked for the reason, the respondents told me that "because it was under a scheme". According to the respondents, if they are entitled for a scheme, the respective party will make a road leading to the plantation site. Road was said to be equally important for both pepper and vegetables. However, pepper was ranked higher than vegetables due to the task demand. The respondent said, "If no road, how are you going to climb up the tree (with ladder)?". Not only climbing, but one also has to bring the ladder to the pepper farming site and hence why, road is crucial.

On the other hand, vegetables need road more than fruit trees and paddy because farmer would have to set up the plant bed for the seed to grow while paddy does not require a proper plant bed. Hence why vegetables would require road more than paddy does. A respondent was not agreeing that vegetables need road, but her argument was countered by two other respondents who began to provide example on a big vegetable farm in Pakan, Sarawak that has a proper road. It was mentioned that this vegetable farm is under a vegetable scheme.

Other than that, rubber, which was ranked as the second highest crop that would need a road, was said to be a crop that would need a road because it was under rubber plantation scheme. According to the respondents, if the farmer is entitled for a scheme, the respective party will pave the way to make road.

This raised a question whether this ranking was based on 'which crop needs road in terms of work task?" or "which crop would have road built together?". Road was perceived

to be of least importance for fruit trees because one can plant fruit anywhere regardless of the road condition.

ix. Sensitive to Type of Soil



Figure 4.30: Photo of matrix ranking sheet (Group 2) that focused on 'Sensitive to Type of Soil' factor.

Pepper is regarded as the most sensitive crop to the soil. This means it needs suitable soil for it to grow, otherwise it would not be alive. Vegetables are also considered as fussy because it would not grow in any type of soil. Respondent DA said "If it does not want to grow at this one area, you have to move it to elsewhere" (personal communication, 2022).

Oil palm is considered as the least sensitive crop to soil because it can be planted elsewhere – even on rocky soil. *"Laban ya lain urat"* or "Because it has different kind of roots" is the reason mentioned for its flexibility on type of soil. Although fruits is considered

as similar to oil palm, it cannot grow in mangrove area. Hence, its flexibility is limited to a certain extent. Oil palm, on the other hand, believed to be able to grow on mangrove site. “Look at those oil palm by the roadside” said Respondent DA to show oil palm flexibility even on mangrove site.

For paddy, the respondents said that different seed type would require different soil. For instance, wet paddy seed would not grow in a dry area while hill rice seed would not grow in a wet area. In this sense, type of paddy seed will determine the soil suitability. As long as the seed type matches the soil condition (wet/dry), the paddy will grow.

x. Size of Land



Figure 4.31: Photo of matrix ranking sheet (Group 2) that focused on ‘Size of land’ factor.

Oil palm is the crop that demanded big size of land the most. This is because it needs to be planted with a distance of 30 feet from one tree to another to ensure it grows healthily other than preventing the branches from overlapping with that of another trees.

Fruit trees, too need large distance from another tree. However, based on the respondents' answers, this depends very much on the planters himself. He can opt to plant it nearer to one another or the other way around. Further distance is preferred because fruit trees have big branches. From their response, it can be observed that it is crucial to separate oil palm trees from another while it is quite flexible for that of fruit trees.

The ranking is followed by rubber. It was said that rubber needs to be planted at least 10-foot distance from one another. In comparison to fruit trees, rubber tree is smaller in size with and not branching out as much as the fruit trees.

Pepper, on the other hand, needs at least 6-foot distance from one tree to another. The distance is shorter compared to rubber. Meanwhile, paddy and vegetables are almost the same where they do not demand big size of lands.

4.9 Conclusion

Land is a precious asset for the Iban as it determines their livelihood. Careful steps were taken to ensure the continuity of access over their lands. Not only that, as they navigate through ways of sustaining their livelihood, they considered several factors to consider before embarking on planting crops. The decisions will affect many aspects in the future. Hence, the farmers need to think thoroughly about which crops will give the best benefit for them.

Although it may seem that the longhouses in the area are empty as a result of out-migration, the communities there still think it is very important for them to protect the land for future generation's use. One of the respondents said, *"simpan kena sida ke ka bekebun ila. Enda patut semua gawa perintah, semua gawa company"* which means "(I) kept the lands for those who want to do farming for living in the future. I do not think everyone will work in the government sector or in companies" (personal communication, 2022).

CHAPTER 5

DISCUSSION

5.1 Introduction

This chapter discusses the width and breath of the research findings. It touches on the reasoning behind farmers' livelihoods choices and how they strengthen their land security despite constant change in development policies.

5.2 Access to Land

Land is one of the crucial natural capitals of the Iban. Generally, the common way of getting access to land among the Iban is through inheritance. The first generation who first cleared a forest will be regarded as the one who owns the land. Right over this land can be passed down to their descendants through inheritance. From my study, I found out that the rights towards lands are transferred based on children's responsibility and the children's locality.

From my interviews with my fellow respondents, they said that the land division among the children will follow a ratio of 1:1 where every child will receive the same portion of land. Their parents too, will get the same portion. The amount of lands received at the end of the day will be different when the parents had decided which child will be responsible to care for them. This child will automatically inherit their parent's portion of land which means he/she will get more land than his/her other siblings.

The respondents explained to me the scenario of land division by providing me examples,

"If the parents have 4 acres of lands and they have 3 kids, 3 acres will be divided equally among the kids while another 1 acre will be kept by the parents" (personal communication, 2022).

The one who *'ngibun*[9]*'* the parents will get to inherit the land which makes him to get more than the rest. For the 'other siblings', those who *'nguai'* to their spouse will get lesser than those siblings who do not *'nguai'* or what the local term called *'kediri*[10]*'*. Even so, this depends on where they choose to settle. Those children that have no plan to return to the longhouse or have *'nguai'* to others who stayed too far from the longhouse will not be given land. When asked why, the respondents said they are worried if one day the land will be sold to someone else and that there will be strangers settle in the area.

An illustration of the land division is as shown below:

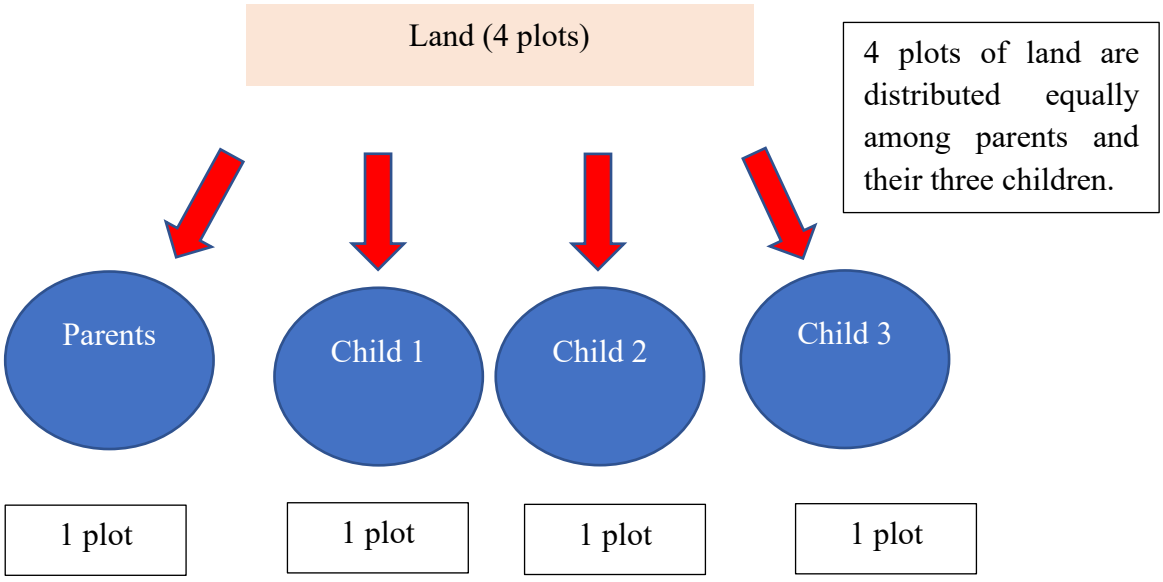


Figure 5.1: An illustration of how land is being divided among children in an Iban household (a).

[9] Ngibun means taking care of.

[10] Kediri – Household independent of any side of the family.

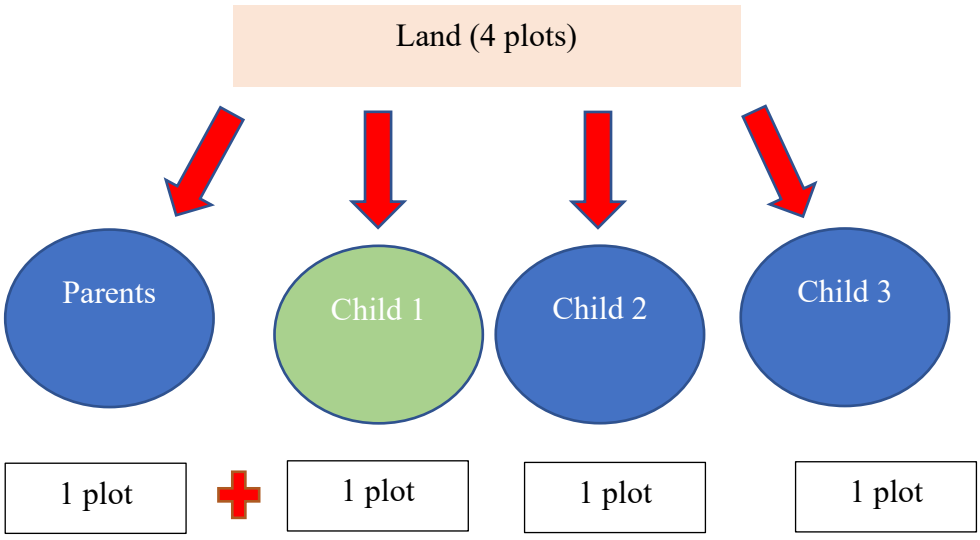


Figure 5.2: An illustration of how land is being divided among children in an Iban household (b).

Say for example Child 1 is the one who given the official responsibility to care for the parents, he/she will inherit his/her parents lands. In diagram above, total number of land plot Child 1 inherited is two instead of one. This will make his/her lands to be more than the rest of his/her siblings.

All respondents interviewed agreed that the child who given the responsibility to care for the parents should inherit more lands than the other children. This is because the child bear most responsibilities and handle more task than the rest. As a sign of gratitude, the parents will pass down their portion of lands to the child.

Another factor to consider when passing down lands to children is the children's locality. Children living away from the longhouse (i.e staying permanently elsewhere or

'nguai'[11] to their spouse in another longhouse away from their own) will not be given the land. Exceptional case is when they have a plan to settle in the longhouse or if they *'nguai'* to any longhouse nearby. The lands cannot be passed or given away if the receiver has no intention to settle down in the longhouse as it is worried that the lands in future will be sold.

This is in line with Cramb (1989) argument when he said that the *nguai* household would not have the right to claim the parental's household's lands. When a child decided to *'nguai'* to his/her spouse, he/she is regarded as a full member of the latter's household. This means his/her rights on his/her parental household is void. However, Cramb mentioned that an exceptional condition is accepted. For instance, if the new couple settled within the same longhouse (*agi begulai*) and the spouse's household has less lands to be used, the parental's household may give or borrow a portion of lands for the couple to farm.

Since it is not preferable to pass down the lands to children that have not decided to settle in the longhouse for a long run, the lands allocated for them will be temporarily under the child that chosen to care for the parents. If the children have decided to settle, the parents or the child who cared for the parents will give the lands to the sibling accordingly. During my data collection, Respondent UB, the one who cared for the parents and inherited the *bilik tuai*[12]*,* held the responsibility to divide the lands to his siblings when they come back. It is in no way that the responsible child denied the rights of his other siblings.

[11] 'nguai' – act of following his/her spouse after married and becoming a full member of the spouse's household (Cramb, 1999).

[12] Bilik tuai refers to the parental house.

Respondent BK, one of the headmen in Nanga Entabai, suggested that the sibling entrusted with the responsibility of dividing the land among the family must do so fairly, as the land was acquired by their ancestors, meaning all siblings have a rightful claim to it. Should the child who cared for the lands refuse to give portion of the lands to the sibling who comes back, the *tuai rumah* (headman) can be called to settle the issue. In this sense, although the *tuai rumah* may not come from the family, he has the right to be involved in the issue.

Another reason to not pass down lands to children living far away from the longhouse is to avoid the encroachment of strangers to the area. Lands within an Iban area usually 'owned' by the same kinship groups. This is because in the past during the clearance of land, these groups of Iban went together with their kins (Freeman, 1955). This explains why landowners of neighbouring lands are usually related to one another. The respondents mentioned that if the lands be passed down to children that have no intention to stay in the longhouse for good and they sell it to strangers, chances are their area will be inhabited by 'strangers' – someone that is not originated from the area. Hence, this determines why the Iban takes precautious steps in passing down lands to the later generation.

Respondent HP said she will not give any inheritance land to any of her children that *'nguai'* to others but will give them lands that she bought herself. This is because she wants to respect the 'adat' that comes with the inheritance land. For lands that she bought herself, she said she is free to decide what she wants to do with the lands since she bought it rather than inherited it. Thus, the bought lands did not entitle to any *'adat'*.

5.3 Land for Farming

Based on my findings, I found that the farmers farm on either their own lands or their family's land. Based on the questionnaires, 50% of the total respondents said they are farming on their own lands while 31% said they are farming on their spouse's lands. Only one household said they are farming on their sibling's lands, and another four households say they are farming on their parents or their in-law's lands. Out of these four households, two of them have not had any land division done yet within the family. Therefore, they still consider the lands they are farming now as their parents'. However, another two households had the division done. One of them is the only son of the family. Since his mother is still alive, he regards his mother as their head of family and hence why he prefers to call the land as belonged to his mother, instead of calling it as his.

In this context, they labelled their 'ownership' to the lands differently. Some prefer to say the lands as their own while some find it comfortable to regard the lands as their parents'. Unfortunately, this study does not examine the relationship between the 'ownership' status to the level of access.

No one among the respondents had ever rented out their lands nor renting someone else's lands for farming purpose. When asked what are the factors that parents usually considered when they divide lands among their children, most of them agreed that the one who *'ngibun'* the parents will get more compared to their other siblings. The one who has been pointed to *'ngibun'* the parents will own the *'bilik tuai'*.[13] Respondent Household 24

said the child who has been pointed to care for you is called your *lanting.* According to the Adat Iban (1993), *lanting* means the chosen valuable objects that parents chose to keep.

Other than these factors, type of land is also another variable that the Iban takes into account when giving out the lands to their children. Household 14, who knows the usual considerations in land division among the Iban, chose to abide to the same rule only for *'tanah lama'* – which means the lands that were inherited to them. According to her, the inherited lands that were given to them will be owned by their children that were settling down with them. As for the *'nguai'* children, they will inherit lands that the parents have bought. When asked why is there a difference between *'tanah lama'* and *'tanah beli'*, Household 14 says that they should abide to the *'adat'* that ties with the inherited lands but they are free to decide anything for lands that they have bought themselves. Even so, Household 14 allows the *'nguai'* child to 'use' the inherited lands if they were staying within the longhouse area. "All of them can use it, but not to own it" (Household 14, personal comm.)

5.4 Land Tenure and Borrowing Regulations

My findings show that the communities in Nanga Entabai prefer a form of return when they lent out their land to others. Most of them prefer the return to be in monetary form. However, some are more lenient with this 'borrowing' concept, especially when the borrower is their relatives.

i. Demanded for payment

66% households said they would surely ask for payment. Their answers are based on the lost and profit idea. Examples of statements are as follows;

"I demand for payment because they are getting some money from my land".

(Respondent Household 2, personal communication, 2022)

"Of course I will ask for payment. If he plants pepper there, how much profit he gets?"

(Respondent Household 10, personal communication, 2022)

"To compensate for the hard works I put on that land before". (Respondent Household 9, personal communication, 2022)

"Only someone crazy will not ask for payment". (Respondent Household 8, personal communication, 2022)

"I do not want to lose anything". (Respondent Household 7, personal communication, 2022)

From these statements above, it shows that the Iban put an emphasis on the loss and profit concept. However, this is not something new. Cramb (1989) in his study found out that the non-relative or distant relative who 'use' the land will be charged a certain amount because the landowners "…do not want to make a loss on the transaction" (p. 285). However, charges were not applied to close relatives because they were considered as *'pinjau'*. Cramb distinguished two terms which were *'nyua'* or renting and *'pinjau'* or borrow. These two terms carried two different meanings. *'Nyua'* or renting is treated like a commercial rent

while *'pinjau'* is an act of borrowing land temporarily without any payment imposed. On the other hand, *nyua'* is paid using cash or rice. Either way, the rental was determined prior to harvest.

Other than demanding for payment due to not wanting to loss anything, some respondents demand payment because they are following the 'new' trend.

> "I am following the new trend now where if you borrow someone's lands, you have to pay for it. Last time, you did not have to pay if you are family. Sometimes even non-related also would not have to pay anything. Now, even family will need to pay". (Respondent Household 16, personal communication, 2022)

ii. Flexibility for relatives

Respondent from Household 12 would not mind borrowing his land without rent; however, he is concerns over the security of his ownership over that land.

> "If it is my family members, I would lend it out without asking for rent. However, if I do not impose rent, I am scared if they claim it as theirs". (Respondent Household 12, personal communication, 2022)

Household 14 allows her longhouse member to use small portion of lands in the front yard of their house for free. She said, "because they are my relatives, so it is free" (personal

communication, 2022). To avoid any conflict over that front yard's lands, they have a written agreement that only allow them to use that land until the year 2027.

> "If there is no black on white, I am afraid if my land will go to someone else - my children and grandchildren will lose". (Household Respondent 14, personal communication, 2022)

iii. Not letting anyone to use their lands

35% households prefer not to borrow their lands to anyone. Most of them are scared to borrow it out because they worried if the borrower will claim ownership over their lands.

> "I do not want to rent my land to anyone because sometimes they want to own it. Others would think they have bought it but they don't. The next thing you know, they take away your land". (Respondent Household 23, personal communication, 2022)

There are also households that refuse to lend their lands to someone else because they do not have enough land for their own use.

5.5 Accessing Lands for Multiple Purposes

Households in Nanga Entabai have varying access to land, depending on their intended use.

i. Gathering/Collecting Foods from Someone Else's Lands

Cramb (1989) found that it is permissible to collect wild plants from someone else's lands without the approval from the owner. Firewood, wild fruits and bamboo are examples of wild crops that anyone can collect freely. An exception is for planted crop such as ironwood and cassava where approval from the landowners is needed. Hunting is also allowed in any fallow land.

However, this particular study found that there are diversity of answers to these questions. The methods used to get the foods determine the respondent's answer whether they allow the other party to get food from their land or not.

ii. Hunting

14 households say it is okay to shot wild animals on someone else's lands without telling them beforehand. There are various reasons to this. Some households say hunting will help to keep their crops from being eaten by wild animals. Respondent from Household 23 said "*enti aku bisi utai tanam kapa enda munuh iya. Nulung nyaga utai tanam aku"* which means "If I have crops there, just let them shoot as this will help to protect my crops" (personal communication, 2022).

Other than that, some households are positive about this activity because animals are moving and one has no control over their movement.

"These animals have legs to move around to my lands and others' lands". (Respondent Household 18, personal communication, 2022)

Household 24 said he does not mind because wild animals are not something that he rears.

Others, on the hand, have not much say on the matter because they say they do not know what is happening on the ground,

"Even if I say no, I do not know if he goes to my land or not because I would not know if he went there". (Respondent Household 12, personal communication, 2022)

"It is deep in the forest. Even if I prohibit him to shoot animals there, I will not know if he goes. If I knew, I would not let him". (Respondent Household 13, personal communication, 2022).

However, Household 13 limits his approval to type of lands these hunters go to. According to him, he will not allow it if they go to his oil palm plantation with fear that these hunters will steal the fresh fruit bunches (FFB).[14]

42% households disagree with the hunting activity being done on someone else's land. One of the answers to this is they are worried if the hunter accidentally shot them instead of the animals. Such cases have not happened in the area but news about this in other places left them worried.

Apart from that, protection act over wild animals from the state also influence the respondents' answers,

"For me, cannot. You see all these signboards at the market? The government said we cannot hunt wild animals. But if I do not know what is happening on the ground, then what to do…" (Household Respondent 14, personal communication, 2022)

Another respondent was giggling and seem guilty to answer 'allow' - worried that his answer will go against the government rule. "Is it alright if I say yes, am I not guilty?" (Respondent X, personal communication, 2022)

[14] At the time of interview, oil palm is at its price boom.

The responses, based on government regulations, indicate that decisions regarding land use and individual land rights are controlled by the authorities. Even decisions made about their own land are now subject to certain limitations."

iii. Animal Trap

77% households said it is not right to set up an animal trap on someone else's lands. The most common reason is they are concerned for the safety of the landowners. They worry if the trap traps them while they are working on their farm. Others find it is important to seek consent from the landowners first before setting up the trap since the land is under the right of the landowners.

On the other hand, Household 15 choose not to allow others to set up a trap on her lands because she does not want the other party to gain something when she does not get anything in return. She said, "Even if they ask for permission, I would not allow because if they get something, they will not give you" (personal communication, 2022).

Household 24 prefers not to allow others to set a trap on his land because he worried if there will be a conflict over the caught animal. "If let say there is a wild boar in the trap, you want to claim it as yours, but it is not because that is someone else's trap" (personal communication, 2022). This raises a question about access – to what extend does a landowner has access to their own lands?

23% households think it is okay to let others set a trap on their land. They came out with a variety of reasons for this. Household 12 says "If we prohibit them, then our crops will all die due to being eaten by wild animals" (personal communication, 2022)

Household 18 thinks everyone has the right to get wild animals. He said "wild animals are not something that we rear, hence everyone has the right to get it". In this context, Household 18 regards wild animals as 'public property' while rear animals as 'private property' that cannot be disturbed. Meanwhile, Household 7 thinks it is okay as long as he is being informed about the location of the trap.

iv. Wild Plants

The Iban collects wild plants for their consumption. Big events like weddings, wild plants such as shoot (or *upa* in local language) is one of the must-have foods in the menu. When asked whether it is okay to collect shoot in someone else's lands, 92% households answered "No". Their reasons are mostly the same, which is the *upa* belongs to the landowners and if anything, one should ask for permission to take it. Some of the respondents think it is okay to give permission to those who collect it for their own consumption but not for sell. During my visits, I often heard this phrase "*aku suah meli utai aku empu*" which means they often buy what belongs to them. In another word, they presume someone collects wild plants from their farm and sells it back to them.

The respondents told me that nowadays they plant their own *upa*. A respondent from Household 6 said she does not allow anyone to collect *upa* from her land because she planted it herself and she wants to sell it. Hence, some of the respondents perceive collecting *upa* from someone else's land without their information is considered as stealing.

Talking about permission, Respondent BK told me that in the past one can collect someone else's crops and only informed the owner afterwards. "Last time it was done *absurdly.* Some may not even inform the owner and just go away with the vegetables", he giggled. "Nowadays the current practice does not allow this sharing practice anymore

because everything needs money". (Respondent BK, personal communication). The word 'absurdly', or in the local language *"sengapa",* does not exist in the past especially when it comes to collecting wild crops on someone else's lands. Now that when most of the things are regarded as 'valuable' and that the society's environment revolved around cash, the practice of collecting crops from other's land is considered inappropriate. This shows how dependency on cash income has affected the livelihood of the rural community.

5.6 Key Factors Impacting Land Use

External agencies such as Malaysia Pepper Board (MPB) and political representative play a prominent role in determining farmer's land use decision. They influence farmers by giving them talks and suggestions on what is best for their crops. MPB, for instance, often come to check on the farmer's pepper condition. Based on my conversation with one of the farmers, MPB educate them on which pepper is the best to cultivate based on its weight. Heavier weight gives a better price return for the farmers. According to the farmer, she did not know her previous pepper berries was light. The pepper species that she planted has long stalk which can occupy more berries. She thought this species will give her more profit as it carries more berries compare to other species. However, a visit from MPB told her otherwise. Since then, she avoids planting that species and focuses more on planting other species that carries heavier berries. Apart from MPB, political party also plays a significant role in farmer's land use management. When I went to do my fieldwork on September 2020, it was not long after a visit from the Julau political representative. I was informed that the current state assemblyman encouraged farmers to plant Musang King, the famous type of durian. It was mentioned that he is working on getting the seedlings for the farmers in the area. During my interview with one of the farmers on her future planning for her family's land, she

included planting Musang King in the planning as a result of the politician's suggestion. Here we can see how politicians can influence farmer's land use decision.

Other than that, labour is among the factors that affect land use management among the smallholder farmers. Based on my visit to each of the longhouse, I notice that it is a rare occasion to see complete members of each household on daily basis as some of the members need to be outside of Julau temporarily, either for working, studying or following their spouse. They will usually come back during festive season or on any important event. This has created labour scarcity among the members who stay. Respondent DL, who does not have any other member in his *bilik* have to manage his farm all by himself. Often time he hired fellow villagers or his relatives to help him out with farm work such as weeding and collecting pepper berries. When I asked him whether he has any plan to expand his existing farm, he said he would want to open another plot of land for vegetables farming. However, lack of labour force stops him from fulfilling his dream. Thus, farmers decision-making on land use management is depending on their labour availability.

Land ownership is also another factor that affects farmer's decision on their land use. Respondent RN is a farmer who is currently farming on his sibling's land. When I asked him whether he has any plan to expand his land use, he said he do not have any plan at the moment since the land that he is currently using is belong to his sibling. He could not use his own land because it is too far from their longhouse. There is no direct road heading towards his land. He needs to walk by foot passing through thick jungles in order to reach his land. The villagers describe Respondent RN's very remote land by saying *"enti nuan bekebun din, urang utan ngau nuan"* which means "If you farm there, the *orang utan* will accompany you". They said so because there is no other farm in the area and this increases

the chances for *orang utan* to 'attack' his farm. Because he farms on his sibling's land, he is uncertain whether he can still use the land in the future. Hence, this has limit him from having future planning on his current farm. On the other hand, farmers secure their land ownership by planting strong and sturdy crop such as rubber. I asked Respondent DL why he planted new rubber seedlings if he does not tap them. He said he did that to secure his land from going into the hands of others.

Another factor that affects land use decision among the villagers is road access. Villagers usually open their farms on an area that is reachable by road and has close proximity to their longhouses. Just like Respondent RN, he prefers farming on his sibling's land as it is nearer and reachable by road. Not only him, Respondent BJ is also changing her farm from Sungai Meluan to her current farm, which is just across her longhouse due to distance and better access. Although she still uses a boat to cross the river, the distance to her current farm from where she lives is way shorter as compared to if she were to roar a boat to her previous farm in Sungai Meluan. On my last visit in October 2022, Respondent BJ told me that they have a plan to plant oil palm on one of their lands that is not too far from the Pakan – Entabai road. Since that area is now accessible by road, she and her husband are considering to start an oil palm farm there. This is an interesting finding since during my early visit in this area back in the late 2019, oil palm is not in the option list due to the hilly topography. However, when the new road came, pattern of crop choice has changed.

Other than that, external factors such as disturbance from animals is one of the factors that determine farmer's decision on land use. Most farmers quoted the same answers whenever I asked them reasons for not doing paddy or cocoa anymore. They said animals

would attack their fields if they were to plant paddy due to limited paddy field available at the moment.



Figure 5.3: A photo showing Pakan-Entabai road.

Lastly, global trend is one of the mentioned factors that affect farmer's decision on land use. When I asked Respondent ST of why villagers changed their crops from time to time, he answered me by saying "*nitih ke pemansang dunya*" which means "(we) are following the development trend". The history of rubber to Nanga Entabai was associated with Mr John Kennedy Wilson, a Scottish man who opened a school in the area. He brought education to Nanga Entabai by building a school. This school was built through communal work with the local communities. Not only did he introduce education to the people there, he also brought changes in local agricultural activity by introducing them to rubber planting. His idea of global trend at that time had pulled the rural community to participate in global market. Apart from that, the increased need of cash money had encouraged the villagers even

more to do rubber planting as it is among the important source for cash income. This reminds me of the Iban in Kantu, Kalimantan where rubber is acted as their security net for cash money (Dove, 1993).

5.7 Factors Influencing Crop Choices

Findings show that current farmers are prioritising one type of crop instead of equally engaged in other crops. About a generation ago, most farmers in Nanga Entabai involved in paddy farming, rubber tapping and pepper farming – all at the same time. They would work in the paddy fields in the morning and then shift to the pepper farm in the afternoon, with some even fitting rubber tapping into their schedules. One household could incorporate all these three activities and work on each crop alternately within a day. However, this pattern is hardly visible in today's context. Although there is other type of crops available on current farmers' land, such as rubber and paddy, but the amount of time and energy invested are not as extensive as what they would invest in pepper.

The findings show that every respondent is engaged in pepper farming. Pepper has become a major crop within the Iban community, leading to the gradual decline of other crops, such as paddy. This finding does not deny the fact that although paddy farming is not extensively done anymore, there are few households that still engage in paddy farming. The findings show that 35% of the community still engages in paddy farming. The harvest from the field typically provides enough rice to last for a year. For households with smaller harvests, they supplement their stock by purchasing rice from the market. When asked why they continue to farm paddy despite the low returns, most explained that it was to ensure the continuity of their family's paddy seed. This aligns with Freeman's (1995) observation that

Iban households highly value their paddy seed, or *padi pun*[15]. Respondents expressed that they plant paddy in memory of their ancestors, while others do so to prepare for future generations, in case they wish to farm paddy themselves one day.

Paddy farming has not gained much favor among current households for several reasons, with labour scarcity being a primary factor. The process itself is complicated, requiring both physical strength and considerable time. For households with members also working non-farm jobs, this intensive workload often proves to be unfeasible within their busy schedules.

Another key factor influencing farmers' decision not to engage in paddy farming is the low cash return it offers. In Nanga Entabai, paddy is primarily grown for household consumption, and it does not generate income in the same way that cash crops like pepper or rubber do. As a result, farmers find it more profitable to focus on cash crops, which provide them with a steady cash income. For example, Respondent EG expressed his thoughts on this by saying, *"hasil nuan belada nuan ulih meli beras, bebanding nuan ngereja ya setahun,"* which translates to, "the return you get from pepper farming can be used to buy rice, rather than working for it (paddy farming) for a year." In this statement, Respondent EG is weighing time and financial returns as factors in deciding which farming activity is more worthwhile. Another respondent, referred to as Respondent BK, shared a similar perspective: "It is better to buy rice from the market. Nowadays, the aid for paddy farming is decreasing, not giving good monetary value and it is always attacked by pests." Respondent HP also supported this view, expressing a preference for purchasing rice rather than growing it. She further explained that the decline of the traditional practice of ‘beduruk’

[15] *Padi pun* is considered sacred because it was considered as a gift from god (Freeman, 1955).

(a method of exchanging labour) has made it even more difficult to continue with paddy farming.

In addition to paddy, cocoa was once a significant crop in Nanga Entabai. However, nowadays, no households cultivate cocoa for commercial purposes; instead, the cocoa trees are left idle. When asked why they continue to keep the trees despite not utilising them, one respondent explained that the trees serve as a reminder of when her family used to grow cocoa for income through a scheme from the Department of Agriculture (DOA). Like rubber farming, cocoa cultivation has largely ceased in the area. The primary reason for this decline is the demanding nature of maintaining cocoa trees, combined with the fact that the returns from cocoa farming no longer provide enough financial incentive for farmers to continue. For comparison, in the 1980s, the price for a kilogram of cocoa was RM3, while the price for black pepper was RM16 per kilogram and RM21 per kilogram for white pepper. This price disparity further highlights why farmers have shifted focus to more profitable crops. Additionally, the viability of farming cocoa is also measured by the time it takes for a farmer to see returns. Respondents in the research noted that cocoa trees require several years to produce beans, whereas pepper can be harvested annually. This significant difference in the time to yield results makes cocoa farming less attractive, as farmers prefer crops that provide quicker returns.

Rubber tapping is no longer a popular practice among farmers in Nanga Entabai, with attention having shifted to pepper farming. One of the main reasons for this is the unattractive price of rubber, which has led farmers to halt tapping. As Respondent from Household 23 shared, "*rega enda pulai ke pengering aku bedarat kin*," meaning the cash return from rubber tapping is not worth the effort, particularly when considering the time and energy spent walking to the rubber site. Another respondent echoed this sentiment,

stating, “It would be a lie if someone says they stop tapping because of poor eyesight. If the price was attractive, they would resume rubber tapping”. This statement shows that price is one of the key determining factors for a farmer to decide which crop is to be prioritised.

5.8 Reasons for Keeping “Idle” Perennial Trees

Despite not actively engaged in other permanent crops apart from pepper, many farmers still keep those trees, especially the rubber trees. For them, rubber serves as a safety net—a reserve crop that they can turn to if the price becomes favourable again in the future. This is not only envisioned for their benefit but also for future generations, ensuring they would not have to start from scratch when the price increases. This practice resonates with what Dove (1997) observed about the Iban community in Kantu, where rubber was tapped when cash was needed. Although the situations differ, both highlight rubber’s role as a safety net.

Another reason for keeping the permanent crop is the perception that it would be a loss to eliminate them without replacing them with another crop, like pepper. If there is no other land available for farming, it is seen as a financial loss to cut down them.

Other than that, perennial trees help mark ownership of native lands. Without official land titles, planting permanent crops like rubber is a way to signal ownership and prevent the land from being categorised as "idle" or "state land," as noted by Cooke (2006).

In Nanga Entabai, this practice is also evident. Respondent HP stated that if they do not plant crops on their land, it would not be considered their land. This reflects the vulnerability of land ownership security in rural communities, where land is at risk of being

claimed by the state. Household 9 explained that rubber is preferred over pepper because it requires less maintenance, thus serving as a reliable marker of ownership.

While there have been no direct land disputes between the state and the community, one respondent recalled an experience in the year 2015 when Land and Survey department staff came to measure land boundaries. During this visit, the staff automatically categorised "unused" lands as state lands. This reinforces the community's belief in the importance of planting crops as a way to protect their land from being taken.

5.9 Influence of Different Capitals on Household Livelihood Sustainability (Case study: Household 14)

Household 14 is among a well-known family in the area. They are known for venturing into various livelihood activities ranging from farming, construction-based activity and business. Although pepper price currently does not at the 'favourable' stage, Household 14 still able to sustain their livelihood through other various means of living. Taking into account Ellis's (2000) argument, such diversification of livelihood strategies are possible due to the access to capital assets. Hence, I identified few capital assets that Household 14 has that had enabled them to diversify their livelihood strategies.

Firstly, Household 14 has the access to financial capital. They were known for their big plot of pepper farm. The profit they received from farming then rolled into other branches of businesses like supplying chillies (in big amount), selling *ragi* for *tuak* making, producing pepper salt seasoning and at the same time a contractor. Currently, this household is the only family that planted oil palm in the longhouse (Rh Bangau). As informed by the other farmers during my field visit, planting of oil palm would require a high cost as one needs to level uneven grounds, clearing the lands as well as buying seedlings.

In terms of human asset, the head of the Household 14 is a Form 6 Back in the 1960s, it was an uncommon achievement for someone to complete Form 6 especially among the rural students. Back in those days, Form 6 leavers were regarded as excellent students. Thus, this household has the advantage in terms of knowledge and the ability to learn new things as the household head is an educated person. For record, he had attended a course on chillies planting using fertigation system. The input he got from this course enabled him to supply chillies to local markets which then added to his income streams.

In terms of social asset, the wife is an active member of a woman political group. She often joins the group activities and often have advantage to join courses sponsored by this political group. Her husband, on the hand is the eldest son of the late Gani Anak Dagang, who was a headman and an ex-counsellor in Entabai in the year 1950s. This shows that this household came from a respected and well-known family.

In terms of physical asset, this household has a four-wheel drive. This eased the job to carry FFB as well as to carry construction materials. This helps in smoothen their business operations.



Figure 5.4: Photo of cooked pepper-salt seasoning by Household 14.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter provides a summary of each chapter discussed in the study, offering an overview of the entire thesis and highlighting the key findings. It concludes with recommendations for potential improvements and suggestions for future research.

6.2 Summary

Chapter 1 discusses the concept of development and its impact on the livelihoods of rural communities, focusing on how it has influenced their customs, traditions, and economic activities. Development projects have prompted these communities to adapt to new environments, leading to a greater reliance on cash income. This shift has "forced" them into intensified and extensive cash cropping. As a result, their involvement in cash crops has made them more vulnerable to factors such as price fluctuations and land insecurity. Using Nanga Entabai as a case study, this thesis applies the Sustainable Livelihood Framework to examine the community's strategies for sustaining their livelihoods.

Chapter 2 delves into the theoretical aspects of the research, exploring the framework, definitions, and existing literature on similar topics. It also discusses the discourse surrounding land among the Iban. The literature is compared to trace the evolution of land-related issues over time. This chapter highlights how development projects have altered Iban adat (customary practices) in detail.

Chapter 3 outlines the methods and tools employed in this research. A qualitative approach was used, with Participatory Rural Appraisal (PRA) applied to gain deeper insights

into the community's livelihood. Interviews, focus group discussions, and matrix ranking were among the key methods that contributed to the formation of the research findings.

Chapter 4 presents the findings of the study, including a detailed examination of the research site and its history. This chapter is rich with photos to better represent the fieldwork. It explores how various types of capital contributed to the formation of livelihood strategies among households in the area. It also includes data from questionnaires, focusing on land access, and concludes with a presentation of the data from matrix ranking activities regarding farming choices.

Chapter 5 provides an analysis of the findings from Chapter 4. This chapter offers a deeper exploration of key issues, such as land security, by comparing historical and contemporary literature. The goal is to address knowledge gaps by using comparative literature to better understand the changes that have occurred. The contexts from Freeman's studies (1950 and 1970) are frequently referenced as a benchmark for comparing the current situation.

6.3 Overview of the Research Findings

The common problem that the farmers here are struggling with is the fall in price of cash crops, particularly pepper and rubber. As in many other rural areas in Sarawak, farmers in Nanga Entabai were once doing rubber tapping as part of their livelihood activity. Based on my conversation with Mr S (the catechist), their area was first introduced to rubber in 1960s through rubber scheme that was brought by the late Mr John Kennedy Wilson, who was at that time a Scottish man teaching in Nanga Entabai. Rubber tapping was said to be the source of cash income for the villagers at that time (personal communication with the elders in Rh Banggau, 2020). As time goes by, the price of rubber drastically drop that it was not an option for the farmers. Based on my conversation with the farmers, the current price

for rubber could not cover their transportation and labour cost, that they find no rational reason to tape. The farmers told me that they must limit fertilisers used on their pepper ever since the pepper price drops. Their ability to buy fertilisers are very much depending on the price of pepper in the market. The higher the price, the higher the revenue they receive which resulted in higher purchase of fertilisers bags.

The second problem is the attack from wild animals. When I was there, the discussion on how monkeys disturb their crops are what I always hear whenever I ask their reason of not doing paddy and cocoa farming anymore. According to the farmers, this was not the case back in those years where there were plenty of paddy fields and cocoa trees around. Since it is now limited, the animals tend to attack that same field repeatedly.

Next, farmers are also struggling with handling pepper disease. A visit to one of the farmers' farm allows me to see various forms of pepper disease. One of the common diseases is called *"kulat ubong"* or a fungi-based disease. It is a disease that triggered in the presence of latex. According to Respondent BJ, it is not advisable to plant pepper on the same land that was used to plant rubber as the fungi is not dead in the span of 10 years. This knowledge is presented to the farmers by officers from Malaysian Pepper Board (MPB). Because of this, Respondent BJ make sure her pepper farms are far from her rubber trees to prevent the spreading of fungi to her pepper vines.

Lastly, the farmers are facing is labour scarcity. Pepper farming requires a lot of works. From weeding to taking care of the fruit to harvesting it, farmers are always occupied with pepper maintenance works. For households that do not have enough labour, their livelihood activity is usually limited. My conversation with Respondent DT proves this. When ask about his future planning for his land, he wishes he could venture into vegetable

cropping. However, he does not have enough labour to work on his farm as pepper consume the biggest portion of his time.

Regardless of all the problems faced, the communities can sustain their livelihood through the capital assets. Below are examples of how the communities utilises their assets.

i. Livelihood Diversification Strategy

Livelihood diversification strategy in terms of diversity in livelihood activities is a common practice among the smallholder farmers in Nanga Entabai. The application of the strategy is made possible through the access this household has to capital assets; financial capital, human capital, social capital, physical capital and natural capital. It is common to find a household's access to a certain asset strengthen their access to another capital. This simultaneous effect will keep impacting one another until the household's livelihood is at a stable state (Wu et al., 2022).

Smallholder farmers diversify in either non-farm, on-farm or off-farm jobs. As defined by Ellis (2000), non-farm work refers to work done outside of farming activity, on-farm refers to work done on the farm such as planting of varieties of crops while off-farm refers to farming work on someone else's farm. In this study, most of smallholder farmers incorporate these activities to sustain their livelihood. It is either they are juggling all the jobs themselves or there is a division of task within the household where, for instance, the parents do the on-farm job while the children take over the non-farm jobs. The output from the activities is what sustained the livelihood of the household.

ii. Non – Farm Works

It has been reported in the previous chapter that most farmers venture into non-farm works. Wage labour, one-off contract workers or trading are among the common activities found in Nanga Entabai. It is not unusual for members of households to take non-farm jobs on daily basis. They incorporate their farm activities with the non-farm job.

If we were to look back in the 1950s, non-farm job was also a practice back then (Freeman, 1955). However, non-farm jobs were practiced differently if compared to today context. Back in those days, non-farm jobs were treated as an occasional activity. They only did non-farm job during the 'free period' (*masa senggang*) while waiting to move to another step in the paddy farming cycle. As explained previously in Chapter 4, paddy farming has various steps in which some of the steps may take up to several months to complete before moving to the next step. Most of the farmers usually go out for work experience in-between sowing and harvesting period (Freeman, 1955). In some families, the man will leave the family for a period of time and only come back when he had to hold the main responsibility to care for the family.

Freeman called this as their *'bejalai'* mission. *'Bejalai'* is a significant life event in every Iban adult man as it provides experiences as well as a way of gaining social prestige within the communities. Freeman defined 'bejalai' as 'to go on a journey'. Iban men do take .pride for their *'bejalai'* experience.

The difference between non-farm job back in the 1950s to that of now is the period of when it is being practiced. As I mentioned earlier, non-farm job was usually practiced during the in-between period of one task to another but in today context, non-farm job is incorporated to their daily living. They fit their non-farm job to their farming activities. For instance, during my appointment with Respondent DA at 9am for a farm visit, I was

informed that she was just got back from 'working' for a *tauke*[16]. She was paid RM50 to carry boxes of food supplies for a school nearby. By 9am, she was ready to assist me with my farm visits. I asked if this has always been like this and she nodded. This was not the first time she was getting paid to carry the boxes. The task only took one hour at most and for the rest of the day, she can focus on her farming activity. From here, we can see how non-farm work can be incorporated in a farmer's daily life.

This is not common for farmers back in the early 1950s. One of the reasons is probably due to the low dependency on cash income at that time. Daily activities focused on subsistence farming. Freeman (1970) said, "(Iban) way of life is based upon the cultivation of hill rice…" (p. 152). This means the Iban's everyday living was focusing on subsistence farming that trading activity was not common. Childhood experienced shared by Respondent ST and Respondent EG on section 4.2.3 mentioned how their communities felt embarrassed to do business because it was not common that time. The older group from Rumah Banggau (refer 3.3.5) also shared the same view in which they said that it was scary to see any Chinese man coming to their longhouse because it was not common to see outsiders in the area.

This explains why the ways the Iban in the 1950s incorporate non-farm work to their livelihood is different than the current Iban. Previously, non-farm work cannot be incorporated to on-farm work within a day by the same person. However, this is common in the current context.

iii. Off-farm Works

[16] A slang to refer to a businessman – usually a Chinese man.

Off-farm work refers to farming work done on someone else's farm (Ellis, 2000). This is still practiced among the smallholder farmers in Nanga Entabai, Julau. Farming job such as plucking pepper berries and weeding are among the common faming job that the communities here do to get cash income. This being said, the practice of 'beduruk' is slowly dimished within the Iban community.

According to Freeman (1955), *'beduruk'* means exchanging of labour. It is a system where a household reciprocates the same labour given on their farm to the household that works on theirs. The reciprocation has to be equal. For instance, if Household A provides two women to work for Household B, Household B has to also provide two women to work for Household A. This practice is no longer seen in Nanga Entabai. When asked why, most of the answers said "because not many people plant paddy now". This proves true based on my visit to their farm. There are some farmers still planting paddy, but most paddy farms are in small plot that it can be handled by members of the household themselves.

In contrast to *'duruk'*, wage labour for farming job is common in Nanga Entabai. In the questionnaires, 10 out of 26 households answered they are still involved with farming wage labour. They are paid for various farming jobs such as plucking pepper berries, weeding and fertilising. More often, they are working for members within the area which are usually their own relatives. Respondent DL, for instance, relied on his nephews to help him with the farming job because he could not afford to do all of them by himself. This was also the same back in the 1950s where Freeman mentioned that the workers were usually members of close kin.

Paying someone else to work on one's farm is not a new thing. Freeman (1970) in his fieldwork back in the 1950s observed the same pattern too. Back in those days, the payment was normally *padi* as "*padi* is the most readily convertible of all forms of wealth"

(p. 239). It was said that most of the time, the Iban did wage labour to get *padi* as wages due to insufficient *padi* supply to feed the family for a year. Although not common, payment in terms of cash was also available at that time. This depends on the intention of the worker himself/herself. Freeman quoted an example of a woman who worked for cash with her brother because she wanted to use that cash to get goods from the Chinese hawkers. Here we can see that cash has already entered the rural community. However, the significance of it was not as prominent as today. In today's context, farmers do farm work to mainly get cash instead of hoping to be paid with *'padi'.* From the cash they receive, they can use it to get their necessities such as *padi* (refer Chapter 4).

iv. On-farm Works

From my findings, I found that the farmers in Nanga Entabai do have varieties of crops on their lands. They have cash crops, vegetables crops, fruit trees and wild plants available on their lands. Apart from taking care of their cash crops, the farmers also pay close attention to their vegetable crops as it is one of their food sources. Other than that, some households purposely planted vegetables in surplus for them to sell at a nearby market (Sibujaya).

Prior to my data collection, I expected to see a monocropping land use pattern. However, my visit to their farms proves otherwise. As reported in 4.7.1, there are varieties of vegetables crops available on the farmers' farm. They purposely planted some of them, though some other crops may grow wild. They usually planted vegetables at the foot hill of the pepper farm or between pepper trees.

However, the differences in land use patterns in today's context and in the 1950s, for instance, are intensity and extensity. It has been reported that Iban had incorporated rubber

to their *padi* farming (Freeman, 1970). It was also mentioned that rubber acted as a safeguard for the Iban community as it provided them with cash income which then can be used to buy rice for households that were facing rice shortages. However, despite the acknowledgement on the positive role of rubber to Iban households at that time, *padi* was still regarded as the main crop (refer 2.4.1). Quoted Freeman, he said "…rubber provided a very safeguard for households faced with a padi shortage from their farms, but it did not seriously compete with farming as a main activity" (p. 269). Here we can see that padi was still the number one crop among the Iban farmers. The subsistence crop (padi) was above the cash crop (rubber).

This was not the case in today's context. My findings show that cash cropping had governed the majority of the Iban farmer's daily life. In the morning, it was common to find the longhouses quiet as most of them were going to the farm. Only few mothers and their children were found. The farmers usually come back home in the afternoon. Most of them will choose to relax after that though there are a few farmers who choose to go back to the farm after lunch to continue their work.

Men were less likely to be seen in the morning. There were several occasions where I did not meet anyone at the *ruai* in the morning. The longhouse usually will come back 'alive' nearly lunch hour where most of them were back from farm for lunch. At this time around, some will take advantage over the sunny day to dry their pepper berries. This is not fixed as it depends on the current farming stages. The drying of pepper berries often take place after harvesting period.



Figure 6.1: A woman from Rumah Minggan is weaving a basket at the *ruai* in the afternoon.



Figure 6.2: Pepper berries need to be completely dried before moving on to the next step.



Figure 6.3: Dried pepper berries.

Not only does cash cropping determine their daily activities, it also changed the Iban's land use pattern. Subsistence farming used to cover the majority of the Iban's land per household (Freeman, 1970; Cramb, 1988). Paddy farming, which was the main crop at that time, covers the majority of the land. On the other hand, vegetable crops acted as a secondary crop where they were planted simultaneously together with the paddy seed in a same dibbling hole. When the Iban started to incorporate cash crop into their farming activity, they started to allocate plots of lands for this purpose. As time goes by, these plots become bigger and started to take over plots that were allocated for subsistence farming (Cramb, 1988). At current time, there is no plot that I saw in Nanga Entabai that was allocated specifically for subsistence farming purposes. Instead, all the vegetables crops fit in, or squeeze on, on the cash crop plot. When asked why there is vegetable planted on a

random spot, most answer was *"sayau ke tanah"* or "do not want to waste any space". Here, in terms of priority, we can see that vegetable cropping is not a priority but rather a side crop to supplement the family with food sources.

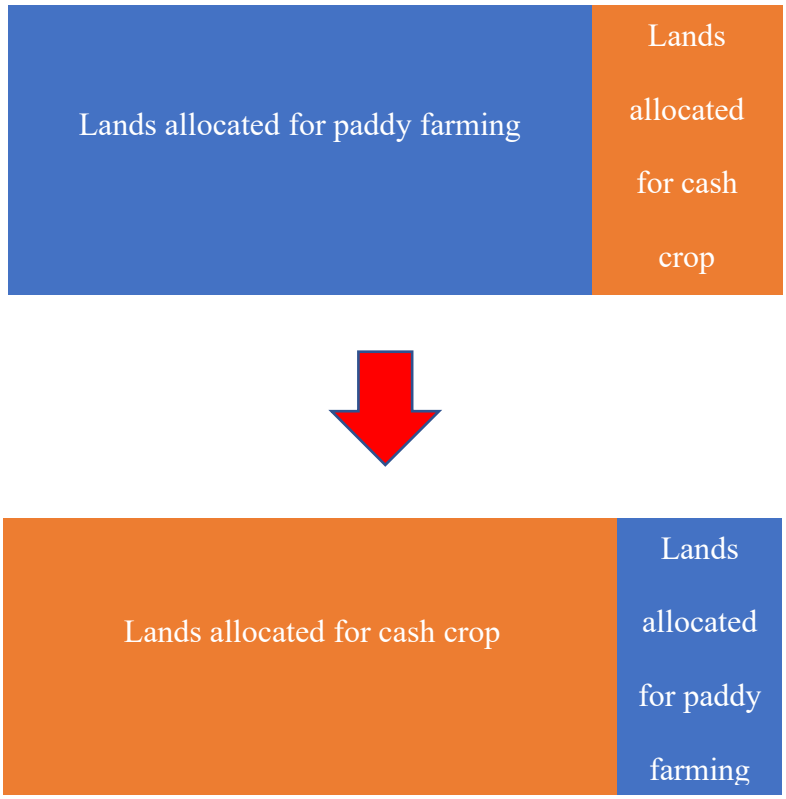


Figure 6.4: An illustration of changes in land use pattern.



Figure 6.5: Local vegetable named *cangkuk manis* planted at the foot hills of where pepper trees were planted.



Figure 6.6: Different type of vegetables planted in between pepper trees.

6.4 Land Security

It can be concluded that communities in Nanga Entabai are concerned over the security of their lands. This is shown through their farming decision and how they define level of access of a certain party over their lands.

When question such as "Why do you plant rubber when you no longer tape it?" being asked, one of the most common answers was *"kena ngetan ke tanah"* which literally means "to protect my lands". If we were to compare, the Iban in the past planted permanent trees

(eg. rubber) to claim ownership over land. They cleared a virgin forest, farm paddy there and planted permanent trees on that land to tell others that "This land is owned" (refer 2.6). However, in today's context, although there is no longer expanding of territory take place, the communities now planted trees to "protect" their land from others. Here we can see the difference of objectives in planting trees in the past versus now – to claim a land versus to protect the land. Why is this so?

This echoed the argument by Majid Cooke (2006) in which she said communities in rural Sarawak planted oil palm as a sign that the land is utilised to 'good' use. This is a response towards the assumption that the rural community does not utilise their lands for economic benefit (refer Chapter 1 and 2). Because of this assumption, cases on land disputes happened.

Not only does the community worry about the land dispute between them and the state, but they are also worried over the security of their lands in relations to members of the same circle. This is proven through their responses during the questionnaires. Some of them also shared the precautions steps they took in keeping their lands 'safe' from being taken away.

Respondent EG shared the history of their longhouse making. It was built on one of the longhouse member's lands. The landowners gave in his lands and only asked payment based on number of fruits trees felled. After payment, the particular plot of land, of which a new *bilik* is built, will belong to the payer. As the headman, Respondent EG disagree to this verbal agreement. Instead, he preferred to have a black and white agreement between payer and the landowner to avoid any future conflict over the land. He added, "even if the conflict does not happen during my time now, but we do not know what happen in the future, to my grandchildren, great grandchildren".

It is interesting to observe how land security is not at its stable state now compare to in the past. In the past, planting of trees were the methods used to mark ownership over a plot of land but now, the community feels the need for an official agreement to strengthen the security over their lands.

Not only does a black and white agreement perceive as needed to secure ownership over a piece of land, the access to other's land is also not as fluid as before. The respondents shared how lenient the community was when it came to collecting food from someone else's farm (refer 4.4). Nowadays, it is perceived as a wrongdoing if a person was found to collect vegetables, even wild crops, from someone else's farm without the latter's concern. The act of gathering crops without telling the landowner is regarded as 'stealing'. This perception could come from the effect of heightened dependency on cash income as well as the insecurity over landownership.



Figure 6.7: A grandma was asking for permission from the landowner to take their yam and chillies.

6.5. Reflection

This study could be improved in several ways. One area for improvement would be the design of the questionnaire. It is crucial to ensure clarity in the terms and context used in the questions to avoid confusion. For example, one question asked respondents, “Which crop do you plant now?” The researcher intended for this to refer to the crops the household currently has, but confusion arose when one respondent omitted pepper from her list, even though she still had it on her farm. Upon further clarification, the respondent explained that

she had not planted any new pepper trees and had temporarily abandoned pepper farming, which may have influenced her decision to exclude it from the list. This response likely reflects a misunderstanding of the question's wording rather than a genuine omission.

Additionally, a researcher should avoid using a single term to cover multiple meanings. This became apparent in Question C.10, where the term "borrow" was used to represent both "borrow" and "renting." A more precise understanding of the context is necessary before assuming that one term can apply to all situations. The researcher should double-check the terms used in the questionnaire to ensure they align with the respondents' understanding.

Furthermore, the researcher should be cautious when interpreting respondents' answers. For instance, many respondents indicated that paddy farming was not popular in the area and that those who still cultivated it had small plots. Initially, the researcher assumed "small" meant very limited in size, but during a farm visit, it became clear that one farmer's plot was considerably larger than expected. This discrepancy led Mr. Kelvin to suggest that the respondents might have downplayed the size of their farms to avoid appearing boastful. This example demonstrates that, as a researcher, it is important not to take respondents' answers at face value; continuous evaluation and triangulation of information, such as through farm visits, can help clarify any inconsistencies.

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APPENDIX

APPENDIX A: QUESTIONNAIRES SET (Blank)

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun

(Smallholder Farmers)

Tarikh interview:

Rumah panjai:

Numbur bilik:

Nama Interviewer:

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: _____

A.2 Umur: _____

A.3 Penempa: [ ] 1. Laki [ ] 2. Indu

A.4 Status nuan: [ ] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[ ] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[ ] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3

[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.]5. Koko

a. Enti nadai nanam utai, kini ke nuan?

_____
_____
_____
_____
_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

_____
_____
_____
_____
_____

b. Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?

_____
_____
_____
_____

B.3 Diatu, ni paling mayuh dikerja nuan?

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada:

Getah:

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada:

Getah:

a. Nama kebuah bisi betambah (tauka bekurang)?

_____
_____
_____
_____

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku

[ ] 2. Tanah laki/bini aku

[ ] 3. Tanah menyadi aku

[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [ ] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)

[ ] 2. Nanam lada

[ ] 3. Nanam getah

[ ] 4. Utai bukai: _____

[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [ ] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)

[ ] 2. Nanam lada

[ ] 3. Nanam getah

[ ] 4. Utai bukai: _____

[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?

[ ] 1.Kala [ ] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)

[ ] 2. Nanam lada

[ ] 3. Nanam getah

[ ] 4. Utai bukai: _____

[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?

[ ] 1.Kala [ ] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)

[ ] 2. Nanam lada

[ ] 3. Nanam getah

[ ] 4. Utai bukai: _____

[ ] 5. Nadai sangkut paut

a. Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?

_____
_____
_____
_____
_____

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?

[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

_____
_____
_____
_____

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

_____
_____
_____
_____

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

_____
_____
_____
_____

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

_____
_____
_____
_____

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

_____
_____
_____
_____

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

_____
_____
_____
_____

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [ ] 2. Nadai

a. Huraian

_____
_____
_____
_____

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur

[ ] 2. Bejual ikan

[ ] 3. Nyual anak babi/manok

[ ] 4. Kontraktor

[ ] 5. Bekuli

[ ] 6. Duit pincin

[ ] 7. Kedai runcit

[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

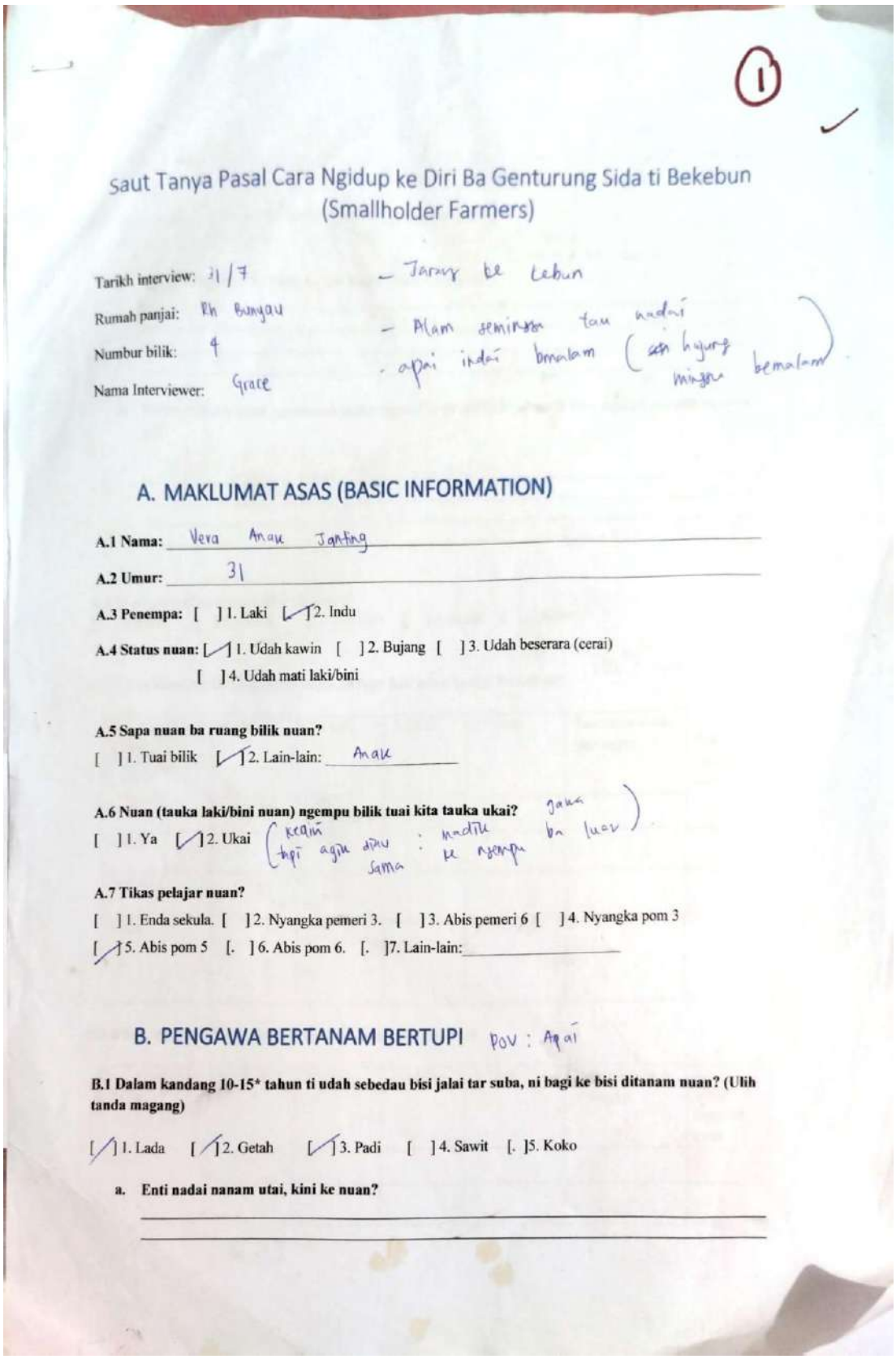
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

2. Questionnaires setsmallholder farmers: Household 1



(1)

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: Rh Bungau

Numbur bilik: 9

Nama Interviewer: Grace

- Jarum ke Lebun
- Alam seminan tau nadai
- apai indai bemalam (sih bujang bemalam)

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Vera Anak Janting

A.2 Umur: 31

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [✓] 2. Lain-lain: Anak

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai? (jaka ba luar)
[ ] 1. Ya [✓] 2. Ukai (keraŋ tapi agih dibuh sama : nadiu ke ngempu)

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[✓] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI POV : Apai

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan?

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						

Bumai						✓
Koko					✓	

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: (?).
Getah:

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: (1). ~~1000~~ x pasti
Getah:

a. Nama kebuah bisi betambah (tauka bekurang)?

_____
_____
_____
_____

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[✓] 4. Lain-lain: tanah apan

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
enda .

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[/] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

- kena mulai ke pukul.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- takut tema utai buka (contoh: hantu)
- jelu ke meniti.
- ~~x~~ kala ninga ba ortu.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- laban tanah urang (merobah).

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

laban nge urang.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- sapa nyibun bitik aya mayuh pik (adat bbagi tanah)

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

- sama but bin

- bagus, kedai sek

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

[POV: the respondent herself.
- bekuli ba indai - meritik)
ngambi buah lada

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

(the mom ngaji her) mom → in the same time but not ngaji. ↓ daughter

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

a. Huraian

- ngumpul buah lada

Bumai ngau belada

- hanai ~~kebesai~~ agw ai, pria ba ya

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[/] 2. Bejual ikan (maya bisi)
[/] 3. Nyual anak babi/manok (nyual dasin babi ke udah dibunuh)
[ ] 4. Kontraktor
[/] 5. Bekuli (ya bekuli ngau indai).
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

↳ maya jauh
↳ lain: ngangjung ↳ maya bs minyak generator pesawa.
ke sekul
ngangjung barang (repair) - batu, simen bata

(sem
↳

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

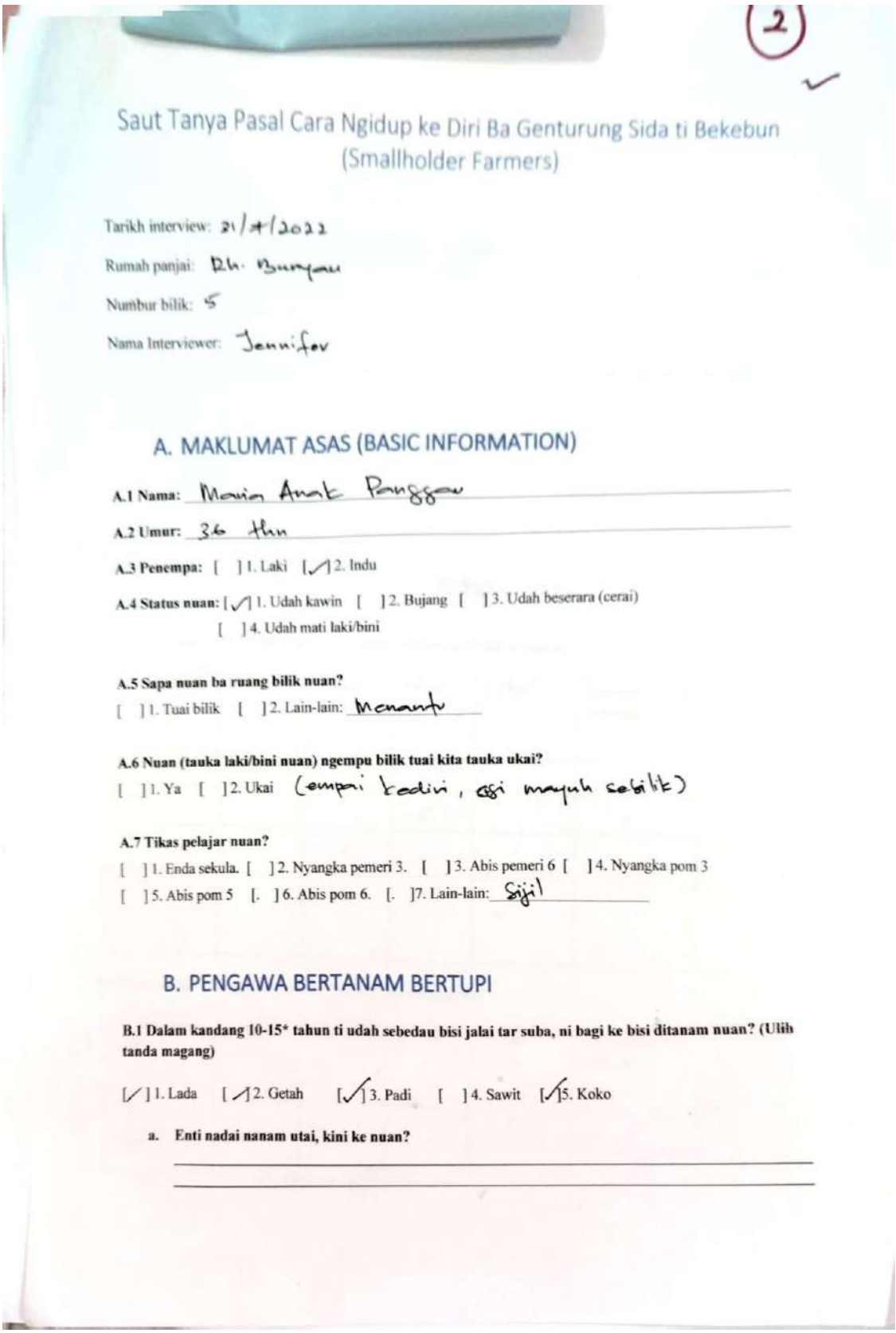
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 2



2

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 21/4/2022

Rumah panjai: Rh. Bunyau

Numbur bilik: 5

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Mawin Anak Panggau

A.2 Umur: 36 thn

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [ ] 2. Lain-lain: Menantu

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [ ] 2. Ukai (empai kadiri, agi mayuh sebilik)

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: Sijil

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [✓] 5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [✓] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
Eng Enda ulih labaan ngau kerja kantak ba pasar.

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**
Baw 2 thn enda nangkal agi. Bisi tanah kosong endur setanam utai sukai enda ibah munuh getah lama.

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	✓					
Getah			✓			
Bumai		✓				
Koko				✓		

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓			
Getah						✓

Bumai						✓
Koko						✓

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 200 pun
Getah: 150 pun

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 400 pun
Getah: agi getah lama (150 pun)

a. **Nama kebuah bisi betambah (tauka bekurang)?**

Betambah laban rega nyaw bisi tinggi agi diatu. Lada nyamai agi dikeja.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain: mentua

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Sama baka cara siala ke tuai menya.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [✓] 2. Nadai

a. **Huraian**

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[✓] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: Bejual kuih sa sekula tiap pagi

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Nulung nyaga kebun ari jelu.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

takut ke org empa kebun kena panjok lasan kitai enda nemu endur panjok.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

Lasan nya tanah orang. Setakat dempa enda ngawa. Anang ~~ekpi~~ ngulih utk dijual.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Anak empu bilik tuai mayuh agi bansi tanah ari mudi sukai ke ngirai.

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya? entua A laki

[ ] 1. Bekuli ba kedai cina [✓] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [✓] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[✓] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[✓] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi laban enda sedunk. Enti sedunk gawa setugung mayuh.

Household 3

3

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun (Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: Rh. Bunyau

Numbur bilik: 10

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Bunyau Anak Enggu

A.2 Umur: 56 Hun

A.3 Penempa: [✓] 1. Laki [ ] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[✓] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[✓] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[✓] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

_____

_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

Bisi gak ~~ta~~ getah di sumoh reo kayu ~~tukar~~ enggau lada.

B.3 Diatu, ni paling mayuh dikerja nuan?

[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓			
Getah			✓			
Bumai			✓			
Koko						✓

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓				
Getah						✓

maya nebas 3 kali seminggu.
maya ngetaw tiap ari
maya nebas 3 kali seminggu

Bumai				✓		
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 200 pun
Getah: Lebih seminggu seribu pun

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 700 pun
Getah: 500 pun

a. **Nama kebuah bisi betambah (tauka bekurang)?**

Lada nambah, suba mayuh penyawa (ngenti Jugasu) diatu nya aja ditanja. Getah ~~enda~~ nyau sekurang lasan peolah raga. Pun mayuh udah disumuh diyanti enggau lada.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

(1) Jelu sabas ngulihka mayh ditagang penintah
(2) Bisi sekut enda tau mindah agai menua org bukai

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

Takut ke org kena sintak panjok.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

(1) Enda tau ngambi keresa org.
(2) Bisi upa / tai sabas nyh tanam alin empi diarta.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Empu bilik tuai ~~em~~ ngempu mayuh agi. Madi bukai bagi bela. ~~Ent~~ Tang enti tanah mina cukup dibagi alin madi iya deka di bagi bela. Enti bisi lebih ari dri madi tanah ke diktemisi baru ke ngempu bilik tuai empu tanah ke lebih nya.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Bagi bela enggau anak².

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

- sekali dua, enti enda ada baru ngaji org.

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

a. **Huraian**

Gotong-royong. Kadai enti beduruk.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

~~[ ] 9. nadai~~

[/] tuai rumah

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [/] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ] 3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____ [-] 6. nadai sangkut pawt

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____ [-] 5. x sangkut pawt

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain: 4. [/] nadai sangkut pawt

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____ [-] 5. x sangkut pawt

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[/] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[/] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

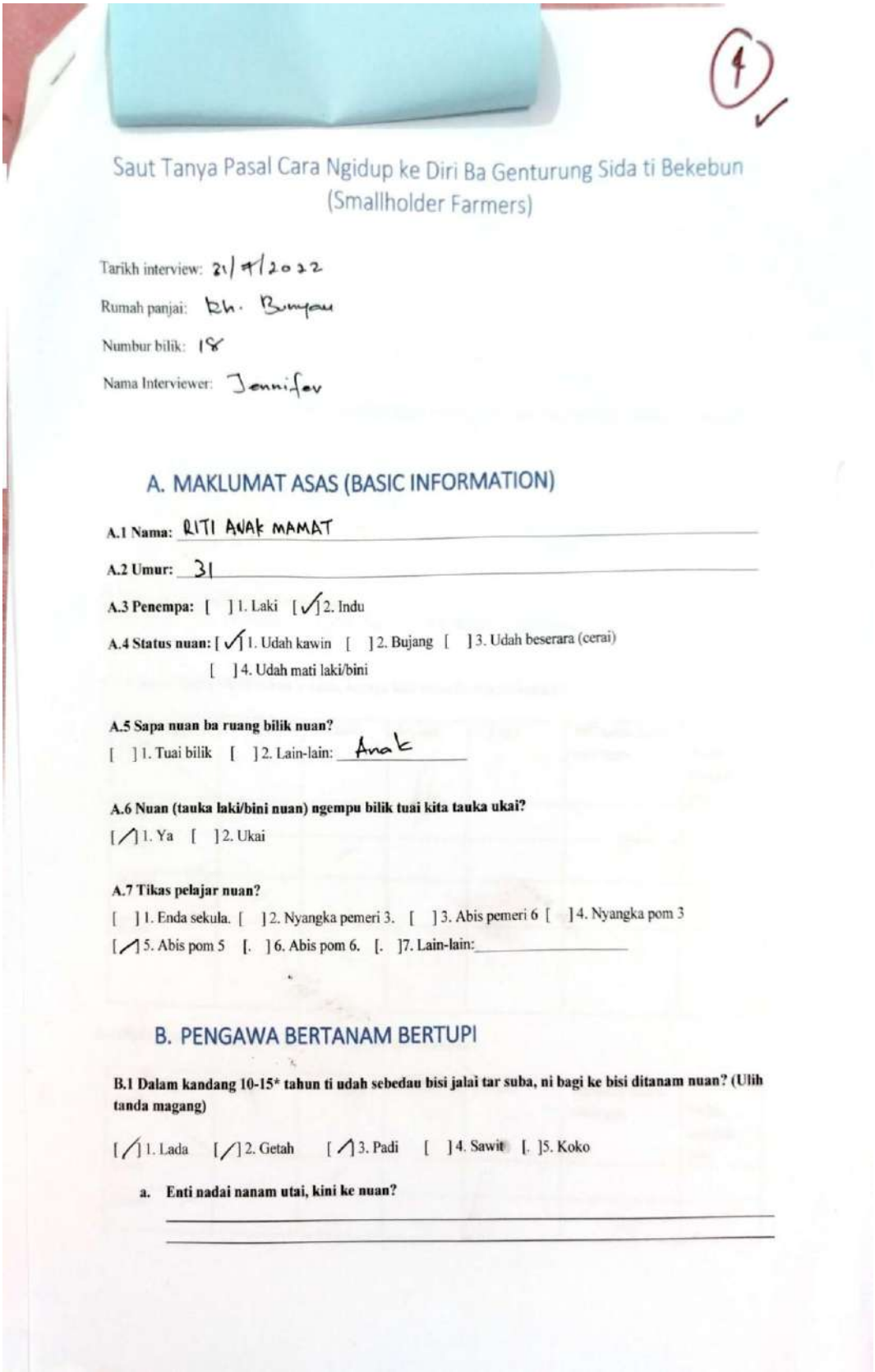
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [/] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [/] 2. Nadai agi

Household 4



4

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 21/4/2022

Rumah panjai: Rh. Bunyau

Numbur bilik: 18

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: RITI ANAK MAMAT

A.2 Umur: 31

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [ ] 2. Lain-lain: Anak

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[/] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

Sayau laban udah tanam.

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			/			
Getah		/				
Bumai	/					
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah						

Bumai			/			
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 200 pun
Getah: 100 pun

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 300 pun
Getah: Getah lama (anda kala diabas)

a. **Nama kebuah bisi betambah (tauka bekurang)?**

Nambah ke agi hasil ari ke udah

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[/] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Nama bisi tepeda tembak aja

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

Enggaika org ke empu tanah kena sintak pangok

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

Mestika maolah. Kira ke enchuri enti enda maolah.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Org ke ngibun tuai mayuh agi. Orang bukai bela

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Bagi bela

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

a. **Huraian**

Ngumpul kala, maya ~~ba~~ bumai.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [/] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [/] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[/] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

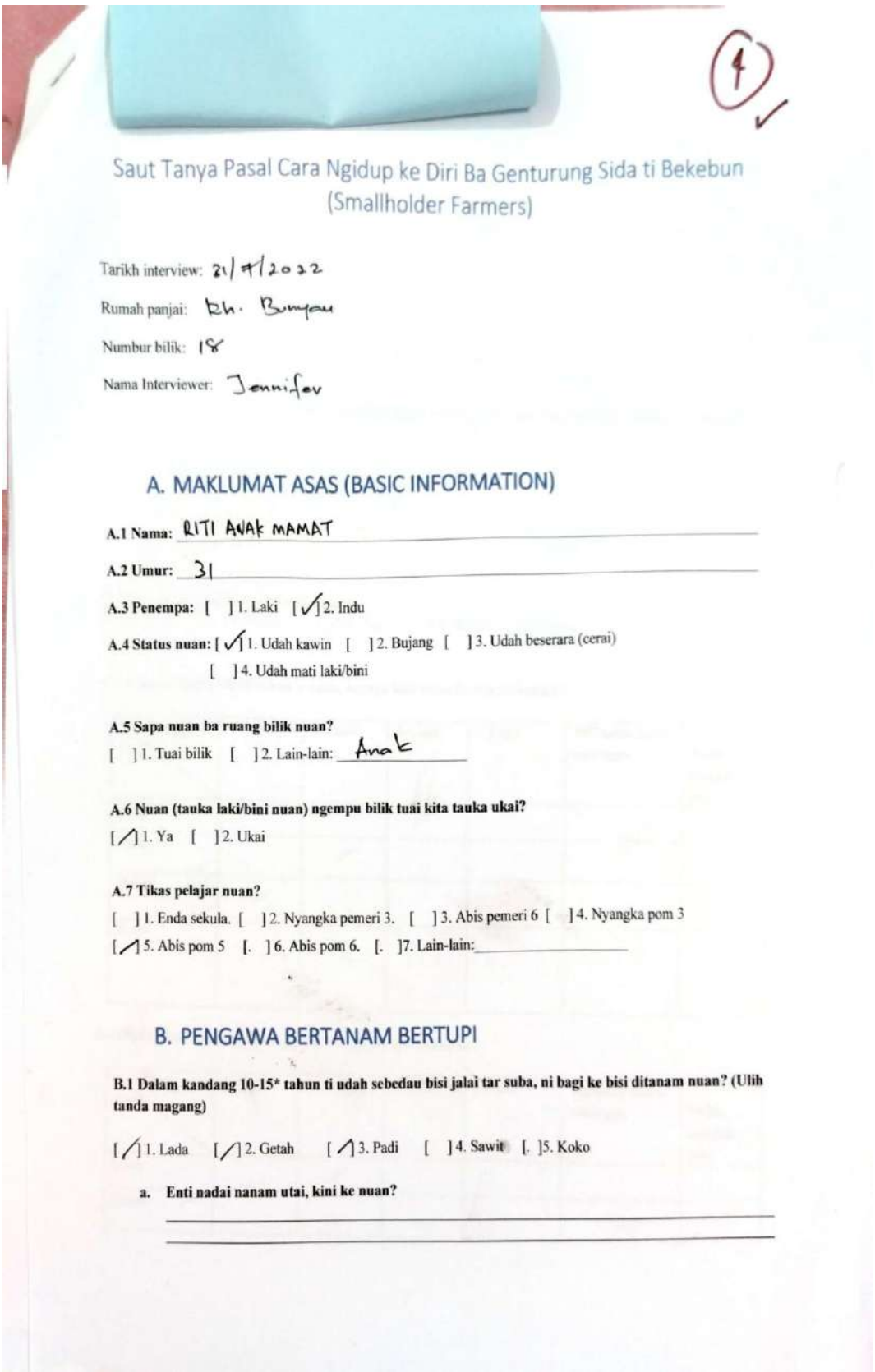
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [/] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[/] 1. Agi [ ] 2. Nadai agi

Household 5



4

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 21/4/2022

Rumah panjai: Rh. Bunyau

Numbur bilik: 18

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: RITI ANAK MAMAT

A.2 Umur: 31

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [ ] 2. Lain-lain: Anak

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[/] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

Sayau laban udah tanam.

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			/			
Getah		/				
Bumai	/					
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah						

Bumai			/			
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 200 pun
Getah: 100 pun

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 300 pun
Getah: Getah lama (anda kala diabas)

a. **Nama kebuah bisi betambah (tauka bekurang)?**

Nambah ke agi hasil ari ke udah

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[/] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**

_____
_____
_____
_____

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

Enggai ngi, tanah alin empu

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Nama bisi tepeda tembak aja

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

Enggaika org ke empu tanah kena sintak pangok

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

Mestika maolah. Kira ke enchuri enti enda maolah.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Org ke ngibun tuai mayuh agi. Orang bukai bela

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Bagi bela

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

a. **Huraian**

Ngumpul kala, maya ~~ba~~ bumai.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [✓] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

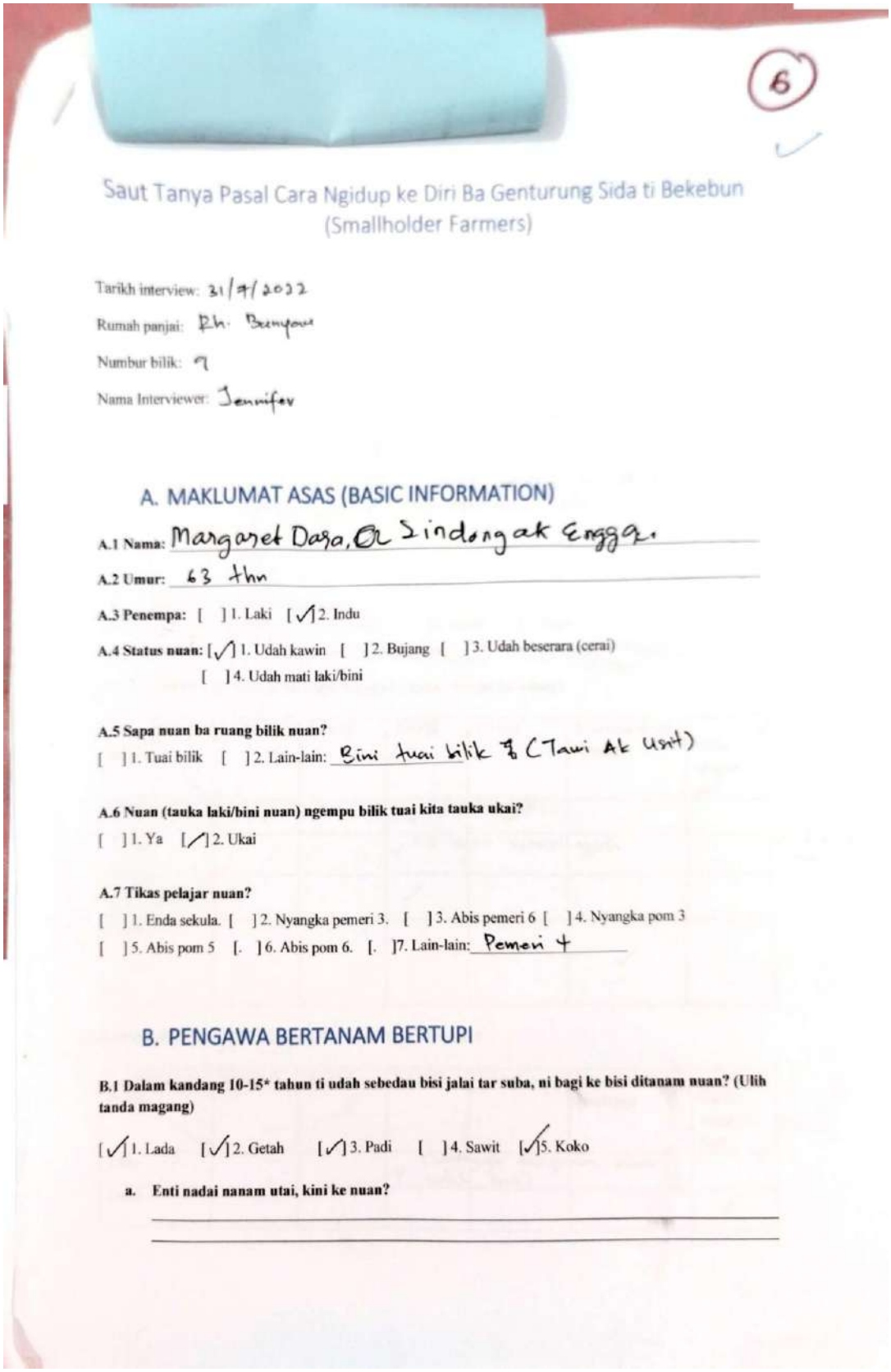
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

Household 6



6

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: Rh. Benyaw

Numbur bilik: 9

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Margaret Dasa, @ Sindongak Engga.

A.2 Umur: 63 thn

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [ ] 2. Lain-lain: Bini tuai bilik 7 (Tawi Ak Usit)

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [✓] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: Pemeri 4

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [✓]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
Jauh tanah endur nanam koko suba. Kala mintas tanam koko ari upis perintah tang nadai salih. Nyau alai nacfai nanam.

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**
udah kala tangkal
Getah saw (7 thn) Tanam dudi empai sisi. tt. Enda nangkal laban nadai ari ngumpul kaka.

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓ [Setengah			
Getah			✓ *3 kali ari setumpt	ngatu		* nitih ke ari
Bumai			✓			
Koko					✓	

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓ (setengah ari gawa laban udah tuai)			
Getah						✓

jawa setengah ari (lama semak) enti tauka ngatau setiap ari.

Bumai				✓		
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 300 pun
Getah: 300 pun (suba nangkal getah ~~siata~~ kala mati/indai)

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 300 pun (ngasuh udah mati tang sisi tanam baru kena ngerinti)
Getah: 300 pun

a. Nama kebuah bisi betambah (tauka bekurang)?

Kadai tiang kena nambah, mali nadai duit. ~~kar~~ Nanam nitih ke tiang ke sisi.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku (beli ari/indai)
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

Enda nemu

a. Nama kebuah?

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

Enda nemu. Aku enda ngasuh aytka nang gak ka manjak.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

Laban utai nya ungkup aku. Deka ajinal. Upa pantu tanam diri empu.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Enda nemu.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Siku aja. anak. Empu iya aja nadai dibagi.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

a. Huraian

Orang ke nugal bisi.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[✓] 1. Bejual sayur (nanas, pisang, petai)
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[✓] 5. Bekuli sebelah rh panjai enda selalu
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [✓] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup - lada mayuh mati

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

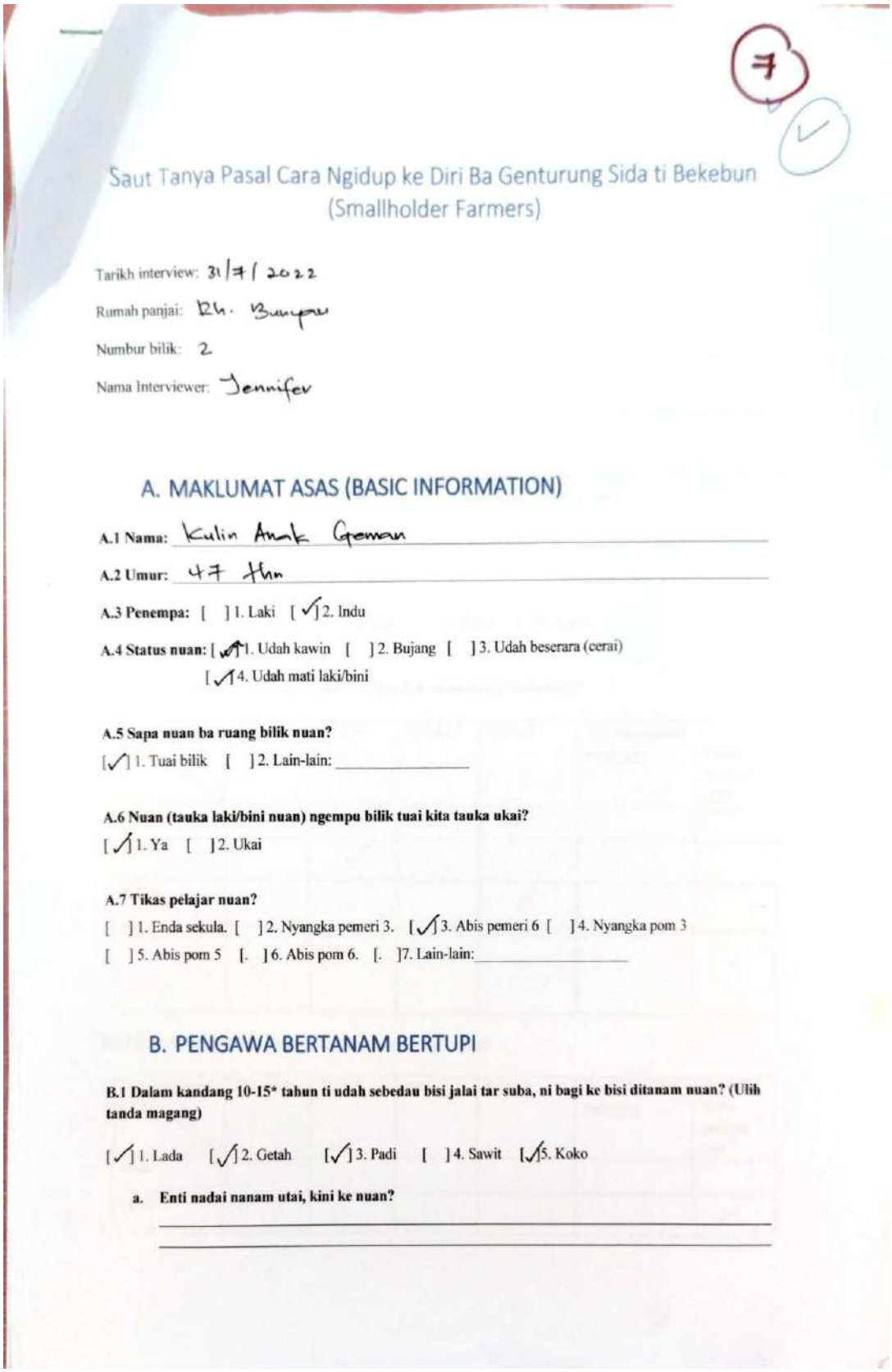
[ ] 1. Agi [✓] 2. Nadai agi Enti ngepun lada baru bisi baum. Bekai minta ari opis pertanian.

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

Puh miring, puh enda. Ke tinggai kimh enda gak miring.

Household 7



7

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: Rh. Bunyau

Numbur bilik: 2

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Kulin Anak Geman

A.2 Umur: 47 thn

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[✓] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[✓] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[✓] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [✓] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: _____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [✓] 5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**
_____
_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [✓] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
Nadai tubuh enggau gawa.

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**
Getah ka ditebang ganti enggau sawit tang bedau nadai sayat kena meli paung sawit.

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada				✓		
Getah		✓				
Bumai				✓		
Koko	✓					

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada				✓		
Getah						✓

Bumai						✓
Koko						✓

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 1200 pun
Getah: 200 pun

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 250 pun (enda mati)
Getah: 150 pun

a. **Nama kebuah bisi betambah (tauka bekurang)?**

Utai tanam mayuh mati/sakit. Lada mati, tanam baru mati baru.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**
Enggai ngi.

C.11 **Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?**

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Orang empa tanah nadai ngayu.

C.12 **Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?**

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Sida enda nanya. Enti nanya ngasuh tang patut madah endur ngechau panjok.

C.13 **Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?**

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

kumbai aku enchuri nya perlu madah.

C.14 **Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?**

Empu bilik tuai mayuh agi. Nadi bukai bagi bela. nadi ke nguai bisi bagi tapi mimit ari nadi ke diau sama ba rumah nya.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Baka bagi orang tuai.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala kebun nadai mayuh

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

a. **Huraian**

Beduruk enggau madi. Cth: Ngumpul laola, mancit

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur (lebih ari ke dempa jual)
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: Bekuli sebelah ng. entabai

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: Aya

E.5 Bisi sida ya meri kita duit?

[✓] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[✓] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup - lada enda senga, sayang mau

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

kena nambah belanja.

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

- sembiang ati diri

Household 8

8

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: Rh Banyau

Numbur bilik: 16

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: ~~Jati Anak Kanong~~ Rebecca Ngelabang

A.2 Umur: ~~35~~ 42

A.3 Penempa: [ ] 1. Laki [ ] 2. Indu (V)

A.4 Status nuan: [ ] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[ ] 1. Tuai bilik [ ] 2. Lain-lain: Bini tuai bilik

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[ ] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [ ] 6. Abis pom 6. [ ]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

_____

_____

ngidup ke beras

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

Ati uma ke kukar / tuker enggau cacak.

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah						
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah					/	

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 300
Getah:

- ~~ntogah~~ meda urang mayah, ka mogah sa.

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 900
Getah:

- enda kala ampit ya ke berega.

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[✓] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

"gila ke enda" - nitih ke urang asli.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- Sapa empu bilik tuai, lebih gik

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

sama

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [✓] 2. Nadai

a. **Huraian**

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____
[✓] 9. tak ada

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [✓] 3. Gawa perintah

[✓] 4. Gawa ba kompeni (kilang) [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya? kilang (sedadu)

[ ] 1. Keluarga [ ] 2. Kawan [✓] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[✓] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [✓] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

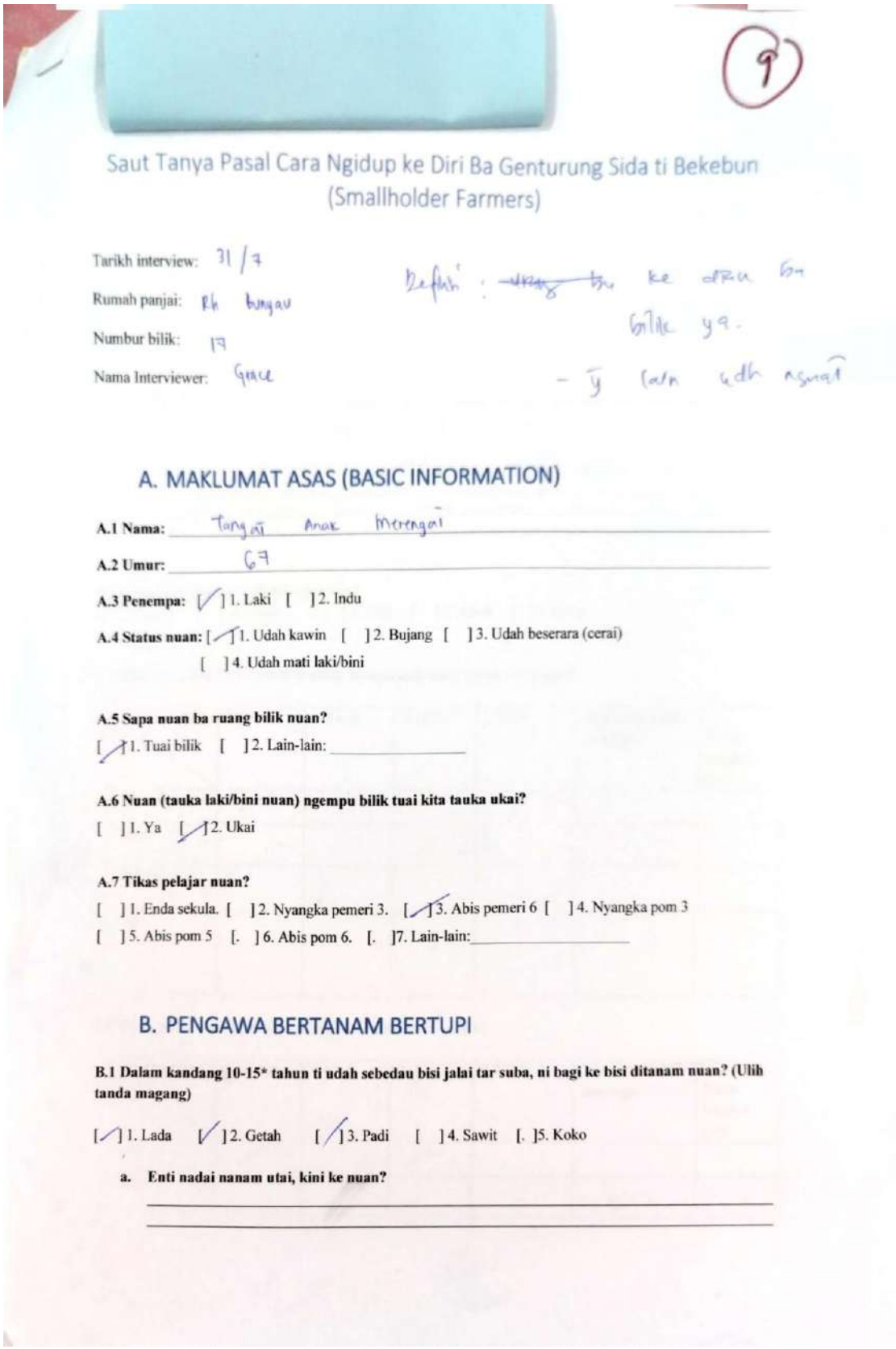
[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

kg ngati kedin

Household 9



9

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: Rh Bungau

Numbur bilik: 19

Nama Interviewer: Grace

Befoh : ~~ukrang~~ tbu ke dRm Gn
Gnlk y9.
- y cara edh asmat

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Tangai Anak Merengai

A.2 Umur: 67

A.3 Penempa: [✓] 1. Laki [ ] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[✓] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[ ] 1. Ya [✓] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [✓] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

_____
_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [ ] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

- tanah adai tu. galai

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

- keba ngemanka tanah. ngambi enda dumbak uman. bisi uman ke ngambi?
- ka ngaga lada ke alak ga.
- getah ngerija bala anak ucu bisi ila ka nanjal

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	/					
Getah			/ (1kali macah)			
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	/		/			
Getah					/	

Bumai (kelebah with buah)						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 600 (ada remu) — mati
Getah: — — hadai sum (ubah sum mak.

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 600
Getah: — nda remu).

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
nadai ke temu laban bo tanah diri enda

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[/] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

- lahan kene mula pengerugi pengerugi kitai ngega aba.
- nitik be nudin sama², ukai atit ke pereke d.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau 3) enda temu lahan Nadai udah
enda nimbak - anak ada bechlock-
pu block
dit.

a. Nama kebuah?

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. Nama kebuah?

- kayka ya kihi ka ngega atai
dak
- kayka ga capa ka manjok.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. Nama kebuah?

- enti dijual Xtum kali tpulang
- enti minta ke dicapa tpulus ngau ya.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

kula anak ngempu ungkup ekm, ungkup sida udah
biji
tang capai dsukat

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

sama

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala (tahun ~~ase~~ ngel ukel empai mayuh.

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala - pupuk dih empu tahun ~~x~~ nda mayuh

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

→ beambi - ambi

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

↳ belada (nyumpit buah tadc).

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[/] 3. Nyual anak babi/manok (dasar babi, ~~x~~ jual segale - mayo gawai / nda nianting taun).
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

9. nadai

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [/] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [/] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting — nda dapat bekuli, (?).

3) not sure cukupm saja.

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

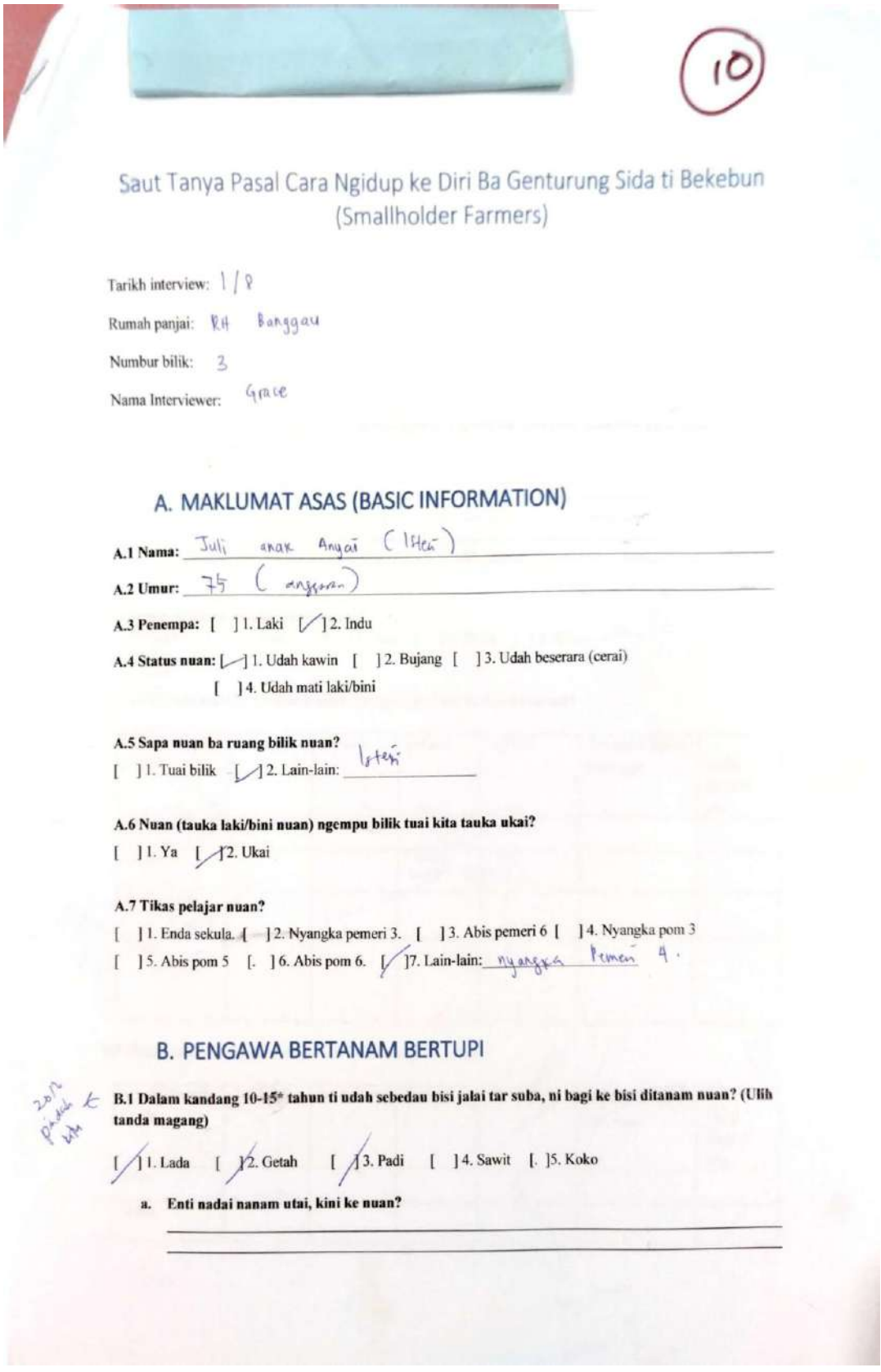
[ ] 1. Agi [/] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[/] 1. Agi [ ] 2. Nadai agi

4 ngati kedin

Household 10



10

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 1 / 8

Rumah panjai: RH Banggau

Numbur bilik: 3

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Juli anak Anyai (Ifeh)

A.2 Umur: 75 (anggaran)

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [✓] 2. Lain-lain: Isteri

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [✓] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [✓] 7. Lain-lain: Nyangka Pemeri 4.

B. PENGAWA BERTANAM BERTUPI

20/2 Padi ke UA

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

labam kerja

nda dapat

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada (labam pemuda)	/					
Getah			(entah kandas - 3 kapiq)			
Bumai (nibah ke pengerue)						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada				/		
Getah						/

POV:

- jaga enem
- anak 5 kuman

Bumai						✓
Koko						✓

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 400
Getah:

- skim lada (menantu ke ngau sebutir).

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 1000
Getah:

- skim lada (buttu laki iya).

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[/] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

" kati ke toh. enti ya nanam lada, berapa untung ya dek?
(sami)

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

Content
- nuan kena ngalau buah, nenas, pisang.

a. **Nama kebuah?**

" kapa kda nunuh "

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau (mesti madah).

a. **Nama kebuah?**

anang nda mdh, ngai ke aku sinkir pajok

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- enti ke dempa ya, nda nyama nti nda mela
- enti bs pgana, nda nyama
- enti dijual x tahi lebah nanjuh.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- anak ke kedik, nebiday
- ke ngitun aku kneh ~~nenga~~ - nge ya

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Sama

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala [kejumpul buah lada ; ↳ nangka kebun ung kala , bagi

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala - nda dapat

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala] kala anak .

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [/] 2. Nadai ? alsan ka saji magang .

a. **Huraian**

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[/] 1. Bejual sayur = pisang, tenung ijuk, buah nangka, petai] sbb (anak ke indu tadi hiu ung ngangket
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli ~~(utus di luar)~~ .
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[/] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [/] 3. Gawa perintah

[/] 4. Gawa ba kompeni (Bintulu) [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya? (sedara) 2 Bintulu

[ ] 1. Keluarga [ ] 2. Kawan [/] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[/] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[/] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [/] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[/] 1. Penting [ ] 2. Enda penting -nya meh bejual / sayur.

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [/] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[/] 1. Agi [ ] 2. Nadai agi

↳ sampi kedin empur

Household 11

11

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun (Smallholder Farmers)

Tarikh interview: 1/8

Rumah panjai: Rh Banggan

Numbur bilik: 4

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Renja Anak Libai

A.2 Umur: 80 (kira tentu)

A.3 Penempa: [ ] 1. Laki [/] 2. Indu

A.4 Status nuan: [ ] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini (x kawin tp bisi anak)

A.5 Sapa nuan ba ruang bilik nuan?

[/] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[/] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [ ] 6. Abis pom 6. [ ]7. Lain-lain: _____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [/] 5. Koko - enda alai intu

a. **Enti nadai nanam utai, kini ke nuan?**

_____ - empa tapai

_____ - bunga intu

= x alai (ko lain bai)

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan? (BOV : anak).

[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun? Labun nya tusi

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada				✓		
Getah				✓		
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
			ancak ya			
Lada			✓			
Getah					✓	✓

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 300
Getah: kosong

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 200
Getah: 800

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[/] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

~~[illegible]~~ kubung

~~[illegible]~~

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

Kaja enda nuan

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

nepi padai, ngai ke kitai pengan ya.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

ngai kubung

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- beri enti belaki semak
- beri enti belaki pun (tp x mayuh).
- enda kela (nyuat vs x ngeri).
- ee ngasuh kanyuh agih

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

sama

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang? POV : ya empu

[ ] 1. Kala [ ] 2. Enda kala (kejumpai (ada).

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala (ngumpai (ada)
kebas kena hujan

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala [kebas, manuh].

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [ ] 2. Nadai

a. **Huraian**

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur (hanan empurau)
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ] 3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

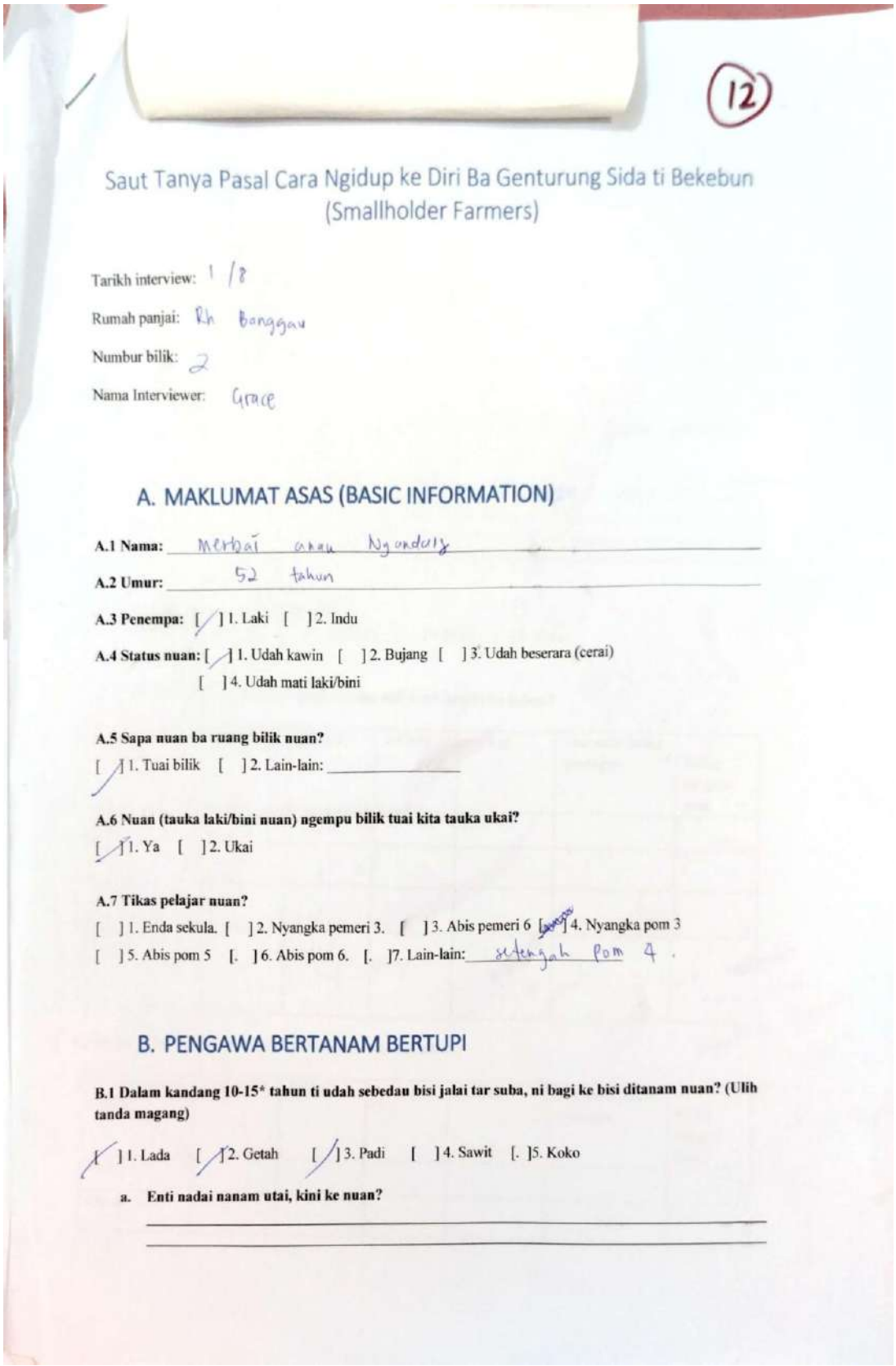
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 12



12

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 1/8

Rumah panjai: Rh Banggau

Numbur bilik: 2

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Merbai anak Ngandut

A.2 Umur: 52 tahun

A.3 Penempa: [/] 1. Laki [ ] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[/] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: setengah Pom 4.

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

_____

_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan?

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: anak kurang ari 200
Getah: suba
kenyu

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 200 / suba 750
Getah: 500

a. **Nama kebuah bisi betambah (tauka bekurang)?**

_____
_____
_____
_____

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[/] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [ ] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**

_____
_____
_____
_____

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

walau ada ngasu, utai tua meda tuga ya kejalan

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Tua ni nemu, enti tua x ngasu, utai tanam tua gak abis.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

udah diaum. 5/7 orang. sefuji.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- ya nemuju lebih tuboh ya bitik tuai
- alu engai hapi
- anak bmdik di pasuk
- anak tuai
- 6 iku, / iku iku um aku mati

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [ ] 2. Nadai

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

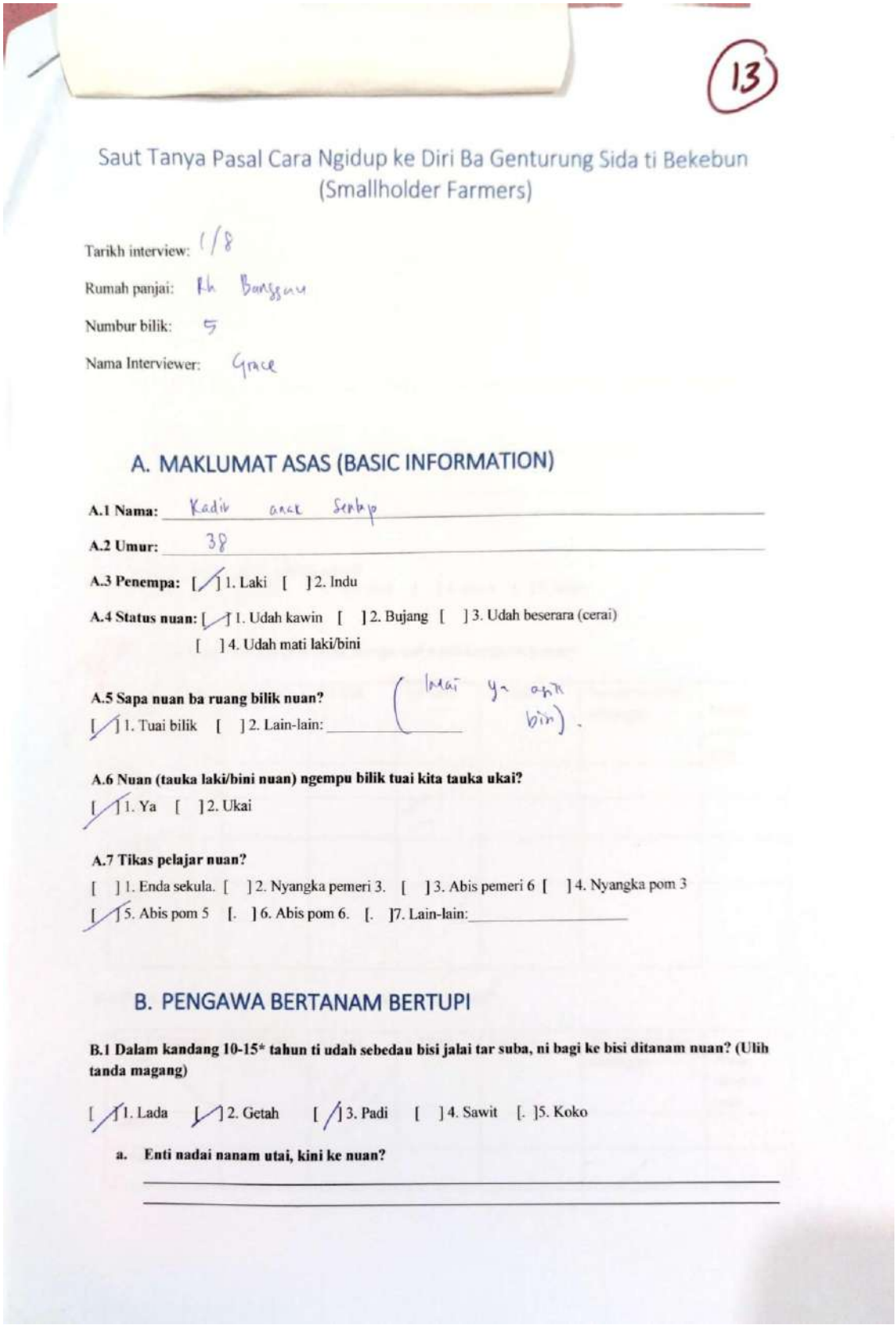
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 13



13

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 1/8

Rumah panjai: Rh Bangsau

Numbur bilik: 5

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Kadir anak Sentap

A.2 Umur: 38

A.3 Penempa: [/] 1. Laki [ ] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[/] 1. Tuai bilik [ ] 2. Lain-lain: _____ (Indai ya anak bin).

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[/] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[ ]1. Lada [ ]2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

Kebuah : Nda alah, ndai ari.
hadu
bumai - pati kedai bumai, abi dua

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

Sampan. Lingka ~~pega~~ setah bisi reja iya.

B.3 Diatu, ni paling mayuh dikerja nuan?

[ ]1. Lada [ ]2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓				
Getah			wpkah ✓			
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓ kama rde kerja				
Getah					✓	

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 600
Getah: ~~Kau~~ 700

- mati
- ujan . kurang baja laban mahal

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 900
Getah: 700

abis tumsung . (x ulih beli mayuh) .

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain: Tanah indai

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [ ] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nda nemu if anyone rent ang tanah.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**
agi ngai tauk tanah nganuh minjau

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau ← nti ladang, nda ngasuh. sawit

a. **Nama kebuah?** Takut urg encau buah sawit.

lahan kampung.
- ditinggang nda reh d nemu
nti nemu, ngai keh ngenti

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

nyintak urang.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- takut ya empu ka makai upa.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Anak tunggal

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

- Sapa ngimpu kitai nopuk gik.
- Ari ngual te sibah, bisi lagi ke ja tapi ~~dantas~~ ditanya dulu ya

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala (ngumpul buah, lada, nyangkul lada.) maneh nimput

D.2 Diatu, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [ ] 2. Nadai

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

Contoh - ngadu rumah
- nyai nimput

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

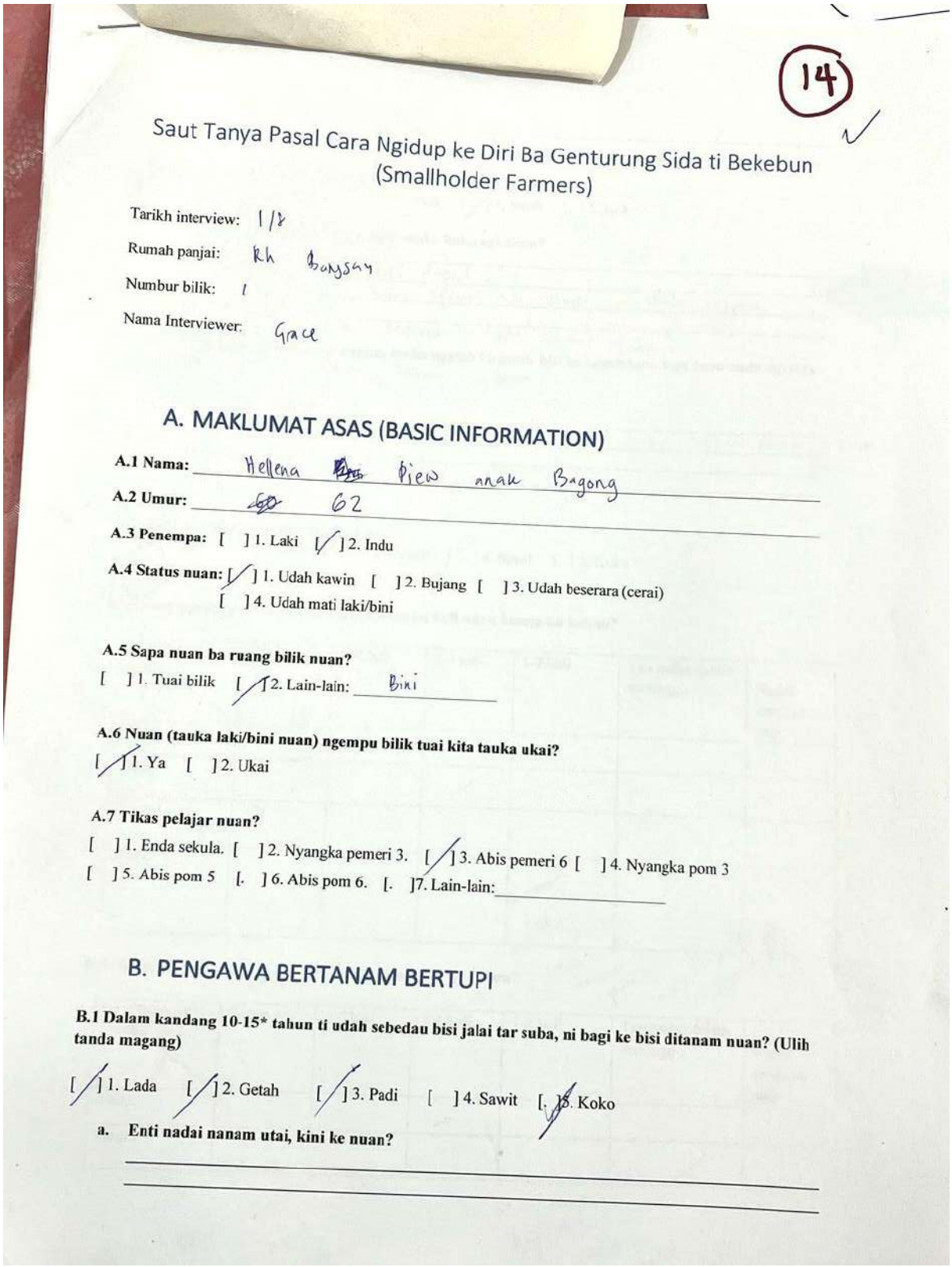
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 14



14

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun (Smallholder Farmers)

Tarikh interview: 1/8

Rumah panjai: Rh Bangsay

Numbur bilik: 1

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Hellena ~~Rh~~ Piew anak Bagong

A.2 Umur: ~~60~~ 62

A.3 Penempa: [ ] 1. Laki [/] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai) [ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[ ] 1. Tuai bilik [/] 2. Lain-lain: Bini

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [/] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3 [ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

Nama enda : iyu ada dapat,
bumai beras nyamai agi dibeli – diatu nyamai
- suka bedumu - dapat nadai / lembar

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?** - indu begulai –

– guran tanah
– enti nadai utai drik, tanah tua bapa ukai tenak tus
nek.

B.3 Diatu, ni paling mayuh dikerja nuan?

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

Pulai hongka ke lada
enti nadai 3 ani
(nuh ke penguan)
Tahan jauh dah lebar tenar pemuja, nadai pegawe enti

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						

Enuk dah tanah kopsy
gaji utg ukay
– x concentrate nadai mun tha math 2

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 4000
Getah:

- sakit
- ukai mati laban nda diinfu
- mati laban ugum
- nda conentrate
- ada (nda gak) sok conentrate

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 400
Getah:

a. Nama kebuah bisi betambah (tauka bekurang)?

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[✓] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?
(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?
(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [ ] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

(tanah ke bukai
Tla, ya ke udah turu nadai...) 2024 (tanam depan rumah)
↳ sampai tuk
↳ tkit anak² skal
bs agreement
2
enti nadai hikm putih, tanah gd here mlik org,
alah anak uan ken.

depan yg.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

1 lahan jelu nyi dlamy utn dbunuh O peintah.
2 enti ke nde nemu, ape boleh buat.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

- nyu nyintak nemu nti nda nemu.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

~~peimeter survey~~ - bebase ke urang empu tanah.
↳ enti empa tp x madak, tau nde? Ape boleh buat lah.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

bagi badak nubai - besai kelikai, nyi kelikit
~~kes~~ kes
spesi
yg jge dpt sikit
nadai bagi sbedar mati''
- sape ke besai batang kelasa ye nek buti.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

~~Sama~~ ti anak nguai - bulih kitah beli
anak tekap - bulih tinah maiyan
~~ngagai~~ ~~meli~~

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[/] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[/] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

(see next Page)

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [✓] 3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [✓] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit? ka sida meri, aku ke ngai

[ ] 1. Bisi [✓] 2. Nadai [ ] 3. Lain-lain: (aku patut meri sida, aku dapat agik, nadai ditupi

E.6 Enti bisi, berapa penyuah? 5 sen empai meh aku diberi

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun? ulih tanpa an

[ ] 1. Cukup [✓] 2. Enda cukup — enti sayur, ulih enti lada ngau getah, nyepah an

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah? semua tuan nega

[✓] 1. Penting [ ] 2. Enda penting setahun sekali

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

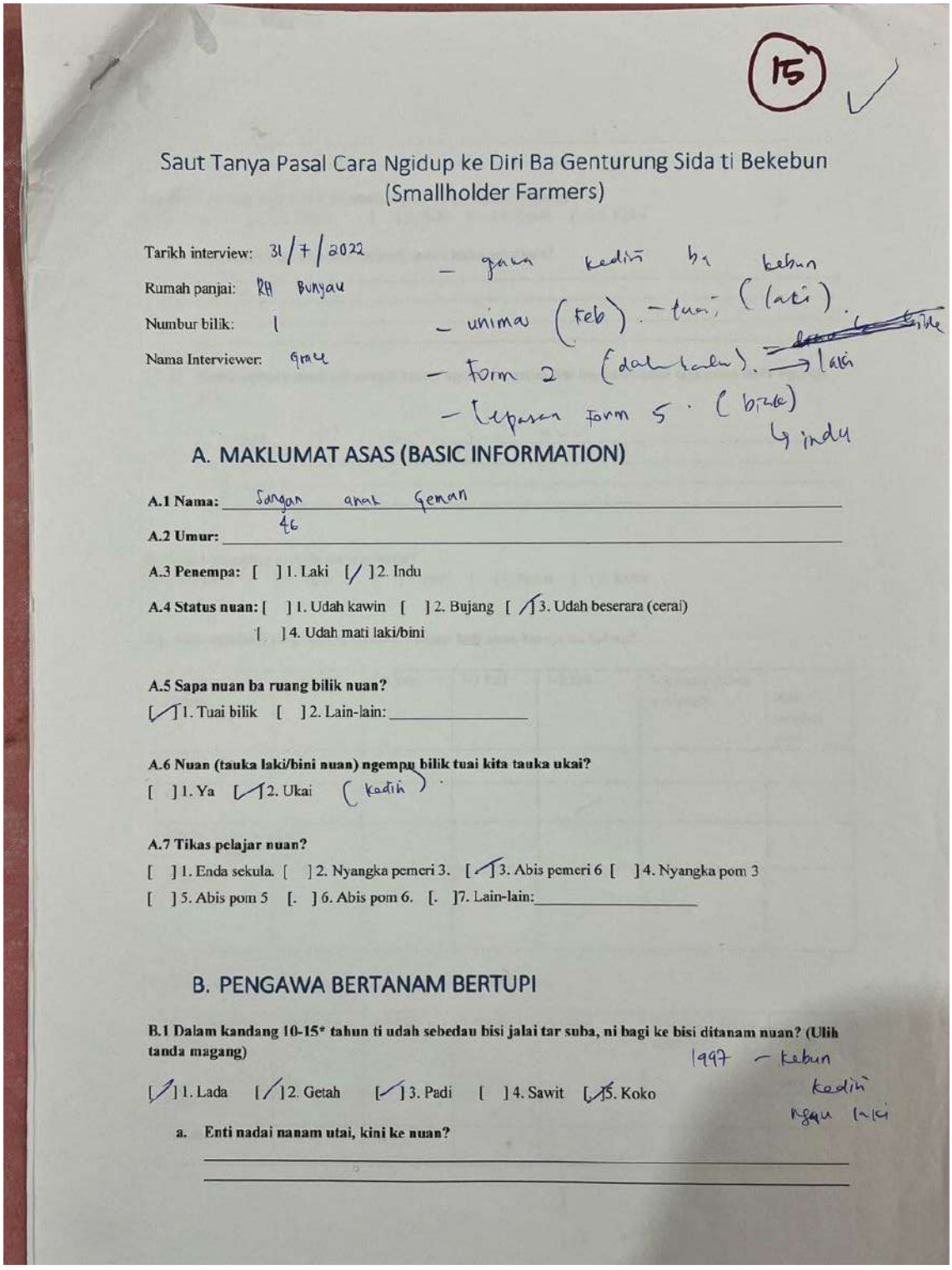
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 15



15

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022
Rumah panjai: RH Bunyau
Numbur bilik: 1
Nama Interviewer: Grace

- gaun kedin ba kebun
- unimau (Feb). - tuai (laki).
- Form 2 (dah kalah). → laki
- Lepasan Form 5. (bisa) ↳ indu

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Sangan anak Geman

A.2 Umur: 46

A.3 Penempa: [ ] 1. Laki [/] 2. Indu

A.4 Status nuan: [ ] 1. Udah kawin [ ] 2. Bujang [/] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[/] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [/] 2. Ukai (kedin).

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [/] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: _____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

1997 - kebun kedin ngau laki

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [/] 5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [✓] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
— nyau Asai

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**
— ~~ngau~~ enti nukar bam munuh ngau lada

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓			
Getah				✓		
Bumai (lalih ke pegawai)						
Koko				✓		

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓			
Getah					✓	

enti buah nanam suah asai

Bumai						✓
Koko						✓

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 800
Getah: 300

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 400
Getah: 300 (ke suba).

- mati sakit
- sakit utai (kulat).
- pe mati

a. Nama kebuah bisi betambah (tauka bekurang)?

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nedai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

" engai d nadai untug ".

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

~~enda~~ ~~enti kenya pun nda ngasuh~~

- enda tau, laban bisi undang2 ke ay

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

enti madah pun nda ngasuh.
- lagi ada meh ya meh d.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. Nama kebuah?

- laban nya nge urang.
- ~~lagi~~ minta, tau laban kosoh ke ya.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

~~bagi bela~~ ya ke ngitun lebih.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

– Sama.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala (ngumpul lada, manah)

D.2 Diatu, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala (ngumpul lada).

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala (ngumpul lada).

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan? (ngumpul lada).

[/] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai – ngumpul lada

a. **Huraian**

Bezim ka ada pasar ka d.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli (kebun).
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: ngaga tuak (money: outside from Ng Entabai), maya – by gawai by x gawai, keli sebab 2.

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[✓] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[✓] 1. Keluarga (Apai ya mai ya) [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [✓] 2. Nadai [ ] 3. Lain-lain: (alsan bam sama)

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____ —

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

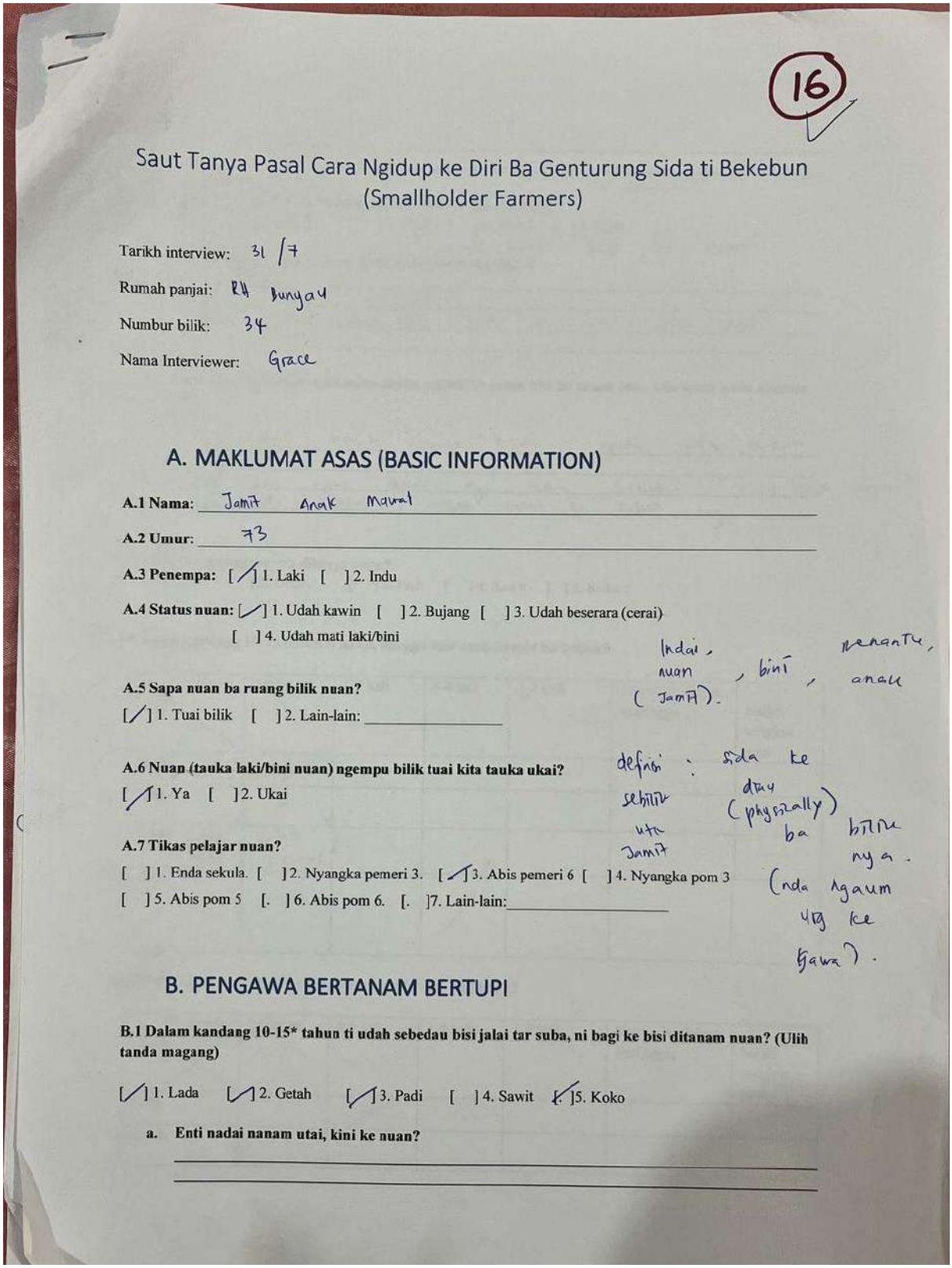
[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

(besampi kedin lebuh ngesun contohnya.
- nadah majik)

Household 16



16

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: RH Bunyau

Numbur bilik: 34

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Jamit Anak Maual

A.2 Umur: 73

A.3 Penempa: [/] 1. Laki [ ] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[/] 1. Tuai bilik [ ] 2. Lain-lain: _____

Indai, nuan (Jamit), bini, menantu, anak

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [/] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: _____

definasi: sida ke dtuy (physically) ba bilik nya. (nda ngaum utg ke gawa).

sebilik utai Jamit

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [/] 5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**
_____
_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

5 ~~tahun~~ tahun buba bisi bumai

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

- laban ditanam ke lada
- bumai nadai entu asil, lado bisi asil (meta duit).

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

- enti nda mayuh tanah bekai, enda nda munuh nya
- enti ke nyena tanah nye kene bekebun, bam ~~nda~~ munuh.
- enti enda ditutar, anang munuh ga laban rugi.

B.3 Diatu, ni paling mayuh dikerja nuan?

[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	/					
Getah	/					
Bumai (nitih musim)	tadang2 tup ari					
Koko			/			

bagi 2 (sekeda) ←

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah					/	

(tahun tak nadi).

Bumai						—
Koko						—

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 1000
Getah: 800 (setah kawin).

— nya
Alasan: mati, sakit
—

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 500
Getah: 400 — magul mati (asal cukup ubi, ada mati).

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[/] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai:_____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai ke ditemu.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

- laban nih te atur bam dirih : enti ngem tanah, bagai.
- dulu siba nda - " - enti siba saudara enda.
- nge urang pun bakanya. ukai saudara pun tau enda bbayar.

- dirih saudara pun bhayar.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah? tapi laban enti enda nemu, tau meh.

- kadai

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau enti minta tau.

a. Nama kebuah? enti enda minta, nda tau

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

enda tau enti x madah.
- udah ditaum
- mesti madah enti ka

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- bagi bela — tanah 3 bidang - anak 4
- bagi bela (isi bagi rata).

↳ anak tunggal.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

– meli lebih ngagai ke nyaga.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala lada - buah.

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan? ngumpul
- buah lada.

[/] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

- tapi kurang

a. Huraian

- nadai enda ke beduruk
- enti kebun lada alu kejo ke dini enda
- enti bumi alu taji kurang.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[/] 6. Duit pincin (min - polis (2005)]
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

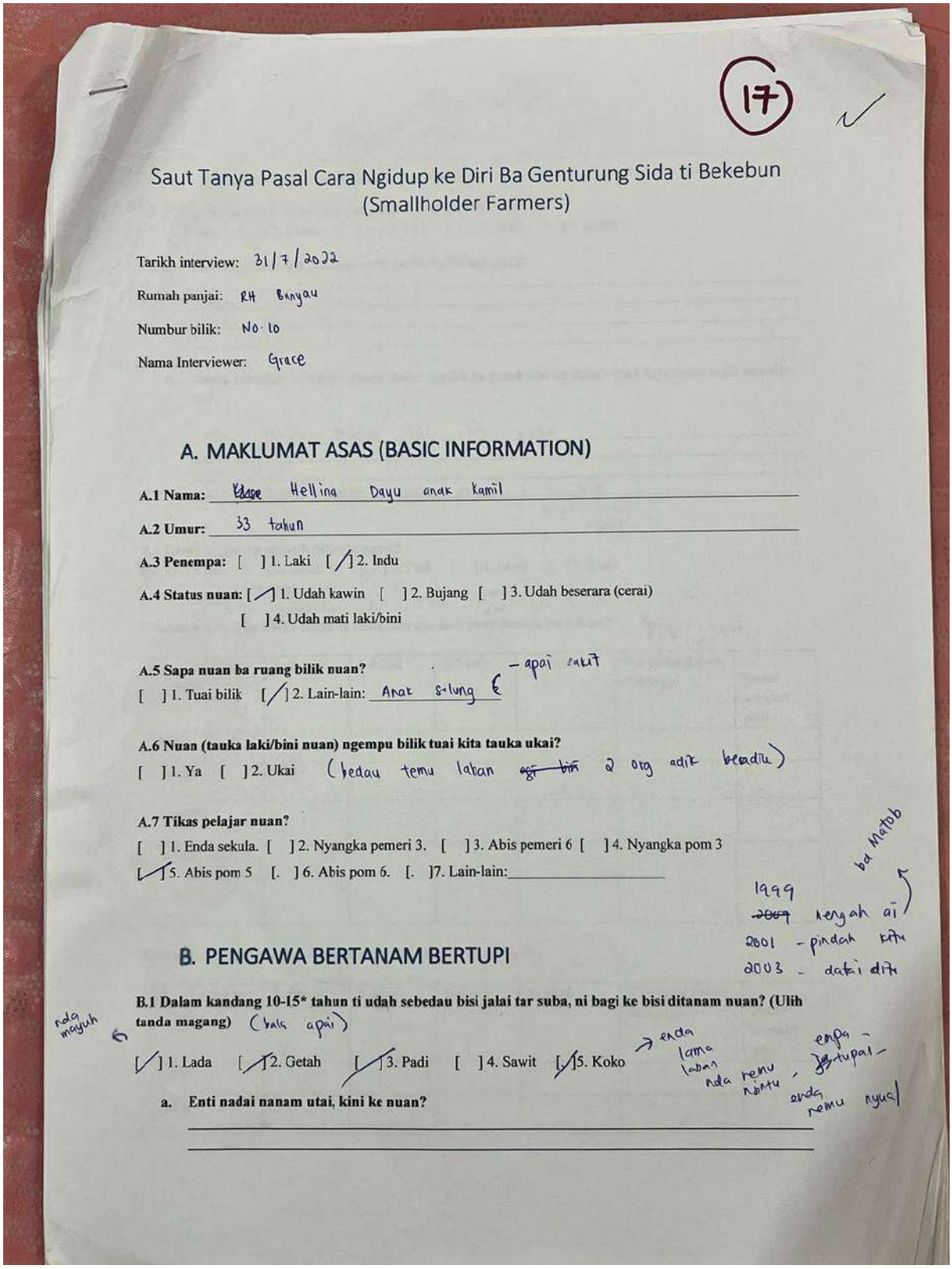
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 17



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Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: RH Banyau

Numbur bilik: No. 10

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: ~~Grace~~ Hellina Dayu anak Kamil

A.2 Umur: 33 tahun

A.3 Penempa: [ ] 1. Laki [/] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [/] 2. Lain-lain: Anak siulung 6 - apai sakit

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [ ] 2. Ukai (bedau temu lalan ~~85 bin~~ 2 org adik beradik)

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[/] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

1999 ~~2009~~ nengah ai ba Matob
2001 - pindah kitu
2003 - dateri ditu

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang) (bala apai)

nda mayuh

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [/] 5. Koko → enda lama laban nda remu nemu - enda - ~~ke~~ tupai - enda remu nyus

a. Enti nadai nanam utai, kini ke nuan?

_____

_____

bisi ditanam lebuh maya us meri (sekedau kenyit) ditanam.

tapi enda

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

- enda nemu ngintu koko
- jelu pama amat

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

- ulih diintu maya agit bis masa
- ulih disimpan
- ulih leta
- enda cukup tubuh ngeja semua (x ulih kayuh tubuh sitik).

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

b maya ka kayseal, mayi nan, enda - lama dah ada (bthun)

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun? POV: apai

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	/					
Getah				/		
Bumai						
Koko						

bedunya (ulih pengaun). (lama gile ngasoh d)

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	/					
Getah					/	

Bumai						
Koko						✓

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada:
Getah: enda remu

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 600 - 700 (mayuh dah - enda alah mati intu - sum mahal).
Getah: ~~X tagat~~ - 2 bidang tanah (sum tak masuk kena
(seratus lebih ari lazam) sum padi kena

a. Nama kebuah bisi betambah (tauka bekurang)?

- nadai utai kena ngaga
- ~~nyamai apit bdumu~~ (rekan² ari)

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain: Tanah apai laban

POV : apai bedau bebagi

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

POV: d nyewa ba urg bukai

a. Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?

- Nadai / enggai
- nusi enti tgatia angkat lepas urg ke empu tanah ka btanam dtah
- —
- — dah dahi

POV: d PENTING tanah jalat, nyamai d empu kan nyaga ya.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

↓ siwa layang — diteru urang. ↘ sih nda akan ningka tanah ngasoi urg ! laban diin empu beebur.

a. Nama kebuah?

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- siang ari : takut nimbak urang ke empu kebun, x ngaah nsai ke kena
- malam ari : enda nemu

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [ ] 2. Enda tau 3. (enda nemu labar tancak kami pamuh nyau (ada).

a. **Nama kebuah?**

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

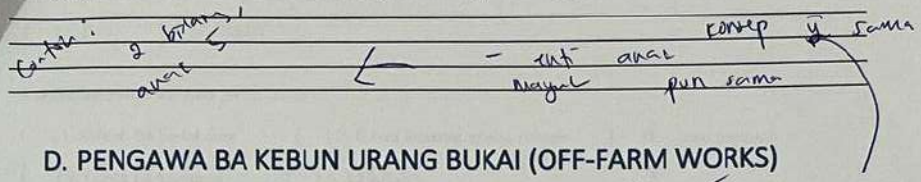
a. **Nama kebuah?**

- eah x madah, encuh
- nsaka bi panjuh

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- ya ke ~~dibun~~ ngibun mayuh ari, ya ke x nyibun, mimit sik.
  - nyu nyibun, mela

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?



D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [ ] 2. Nadai

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [/] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____ X

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____ X

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain: X

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu X

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [/] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[/] 1. Penting [ ] 2. Enda penting

-nanam sayur kere nangkal anak belaga → ken meri ine, garam bisi.

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [/] 2. Nadai agi

- enda elemak bumai
- enda cukup tubuh
- d mayor ya (lelah).

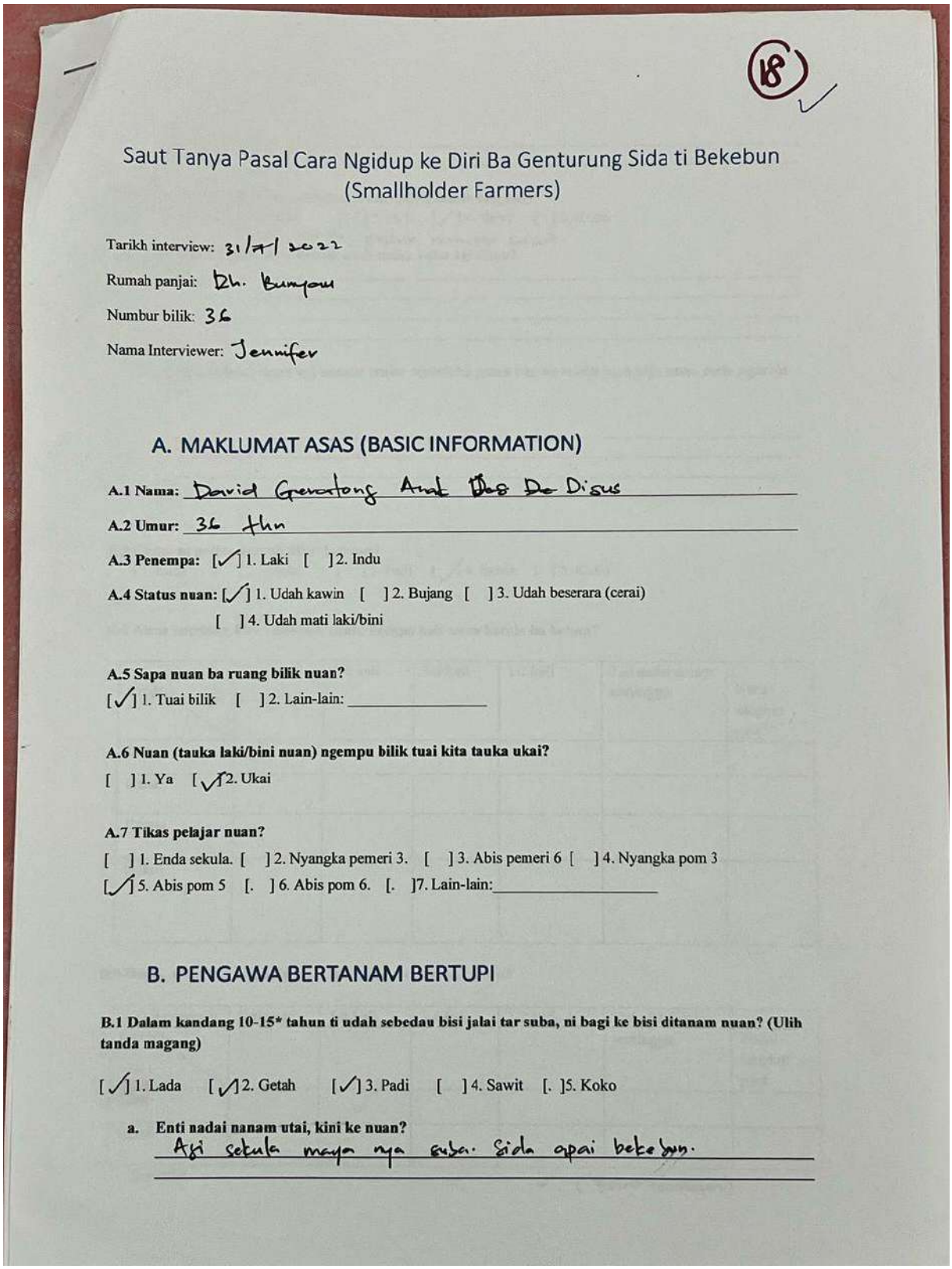
→ kena masuk, ngasuh ngantuk lah. buah

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[/] 1. Agi [ ] 2. Nadai agi

- methodist

Household 18



18

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: Dh. Bumpau

Numbur bilik: 36

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: David Genatong Anak Das De Disus

A.2 Umur: 36 thn

A.3 Penempa: [✓] 1. Laki [ ] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[✓] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [✓] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[✓] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**
Agi sekula maya nya suba. Sida apai bekebun.

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [ ] 2. Getah [✓] 3. Padi [✓] 4. Sawit [.] 5. Koko

- udah dunuh, endur nanam sawit.

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan?

[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [✓] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓				
Getah						

Sawit ✓ (Baru nanam)

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 1000 pun
Getah: Enda nemu

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 300 pun (empai tumbuh kedua)
Getah: Nadai

a. **Nama kebuah bisi betambah (tauka bekurang)?**

Laban tanah enggau tiang nyau udah dilagi dini madi.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai ari suba.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**
Nadai tanah ka diasuh-injau

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Laban jelu bisi kaki mindah gai tanah aku enggau org bukai.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Jelu ukai utai tupi. Sama ulih ngulih.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Tang anang mayuh anang sampai dijual.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Sapa dulu kedini (nuang bilik) dulu bari. Bayi belah diri madi.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Sama bagi belah. Nadai tanah mayuh deka dibagi mayuh.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

- selalu bekuli ba pun.

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

a. Huraian

Enda enah. Maya nugal. Maya nebas. Maya ngumpul lada.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[✓] 2. Bejual ikan (enda selalu, sebulan sekali, maya bisi ngiga)
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[✓] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [✓] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

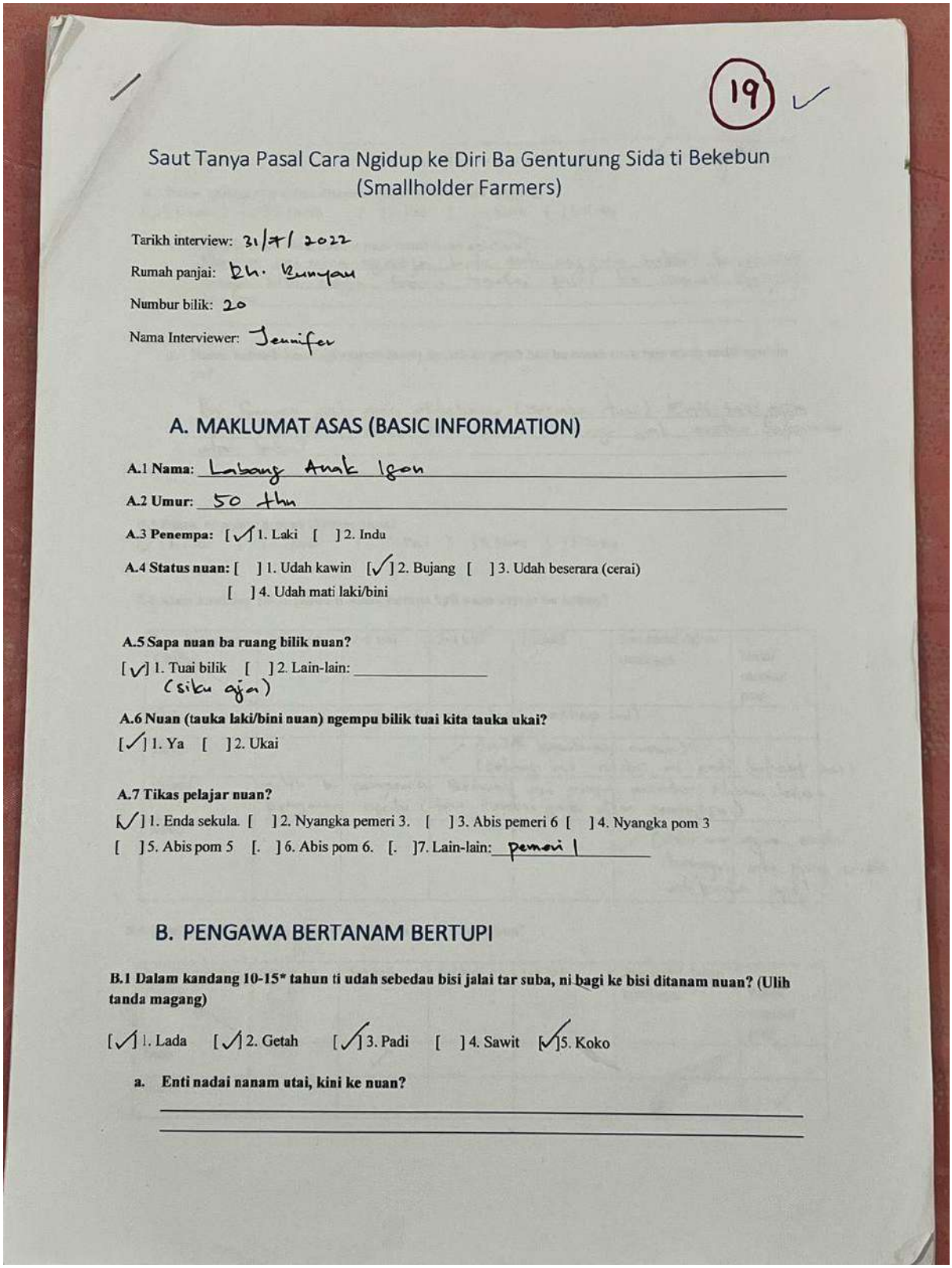
- Mai ~~pgn~~ pgn enggau ngepun ke kebun lada. Minta numbuh ke lada s
  ~~ari~~ opis parintah

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

-Maya ngepun ke kebun
~~-maya~~

Household 19



19

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: Bh. Bunyau

Numbur bilik: 20

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Labang Anak Igau

A.2 Umur: 50 thn

A.3 Penempa: [✓] 1. Laki [ ] 2. Indu

A.4 Status nuan: [ ] 1. Udah kawin [✓] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?

[✓] 1. Tuai bilik [ ] 2. Lain-lain: _____
(siku aja)

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[✓] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?

[✓] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: pemeri 1

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [✓] 5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

_____
_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [✓] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
Nadai ari nina ngereja bala enti enggau bekuli bu pasar maya bisi benja. Maya nadai pulai ke rumah ngereja kebun.

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

Bi Sayau gak enti ditebang (peraka tuai). Enti bisi reja kerja/tangkal bara. Bisi tanah kasong gak enduk ditanam utai bukai.

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [ ] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓ (maya buah setiap ari)				
Getah			✓ (nitih keadaan cuaca) (selang ari, nadai ari enti betunut ari)			
Bumai	nitih la pengawa.	pengawa nsetu	Betunut ari maya mantun.	Nama tembu (tau nadai gak dlm seminggu.)		
Koko					✓ (tanam aja, enda berega alu jung enda dikeja agi)	

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓				
Getah						✓

Bumai						✓
Koko						✓

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 500 - 600 pun
Getah: 5 sidang (sebidang enda kurang ari 500 pun)

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: enda kurang ari 1000 pun.
Getah: agi saka suba (engka sisi mati pun enda diatas agi)

a. Nama kebuah bisi betambah (tauka bekurang)?

Nadai entu mayuh pangawa mina ngerja lada.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu? *tanah diri empu ingau menyadi bukai bekebun

[ ] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[✓] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**
Enda diasuh endur 'injau org.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Ba. menua diri ampu tau. Ba menua enda kala.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

Enti org nadai nagang tau.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

Enti ~~an~~ ngulih kedempa tau/org ngasuh. Enti ngulih ke jual enda tau.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Nitih ke atur org tuai. Org ngisun bilik tuai mayuh agi. Anak ke bemmah kedini mimit agi. Anak ke nguai ~~ir~~ enda dibai enti dibai mina siti tanah gia.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Sama buba artur tuai.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

- Maya ngambah.

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

- maya ngambah

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

a. Huraian

Enti bisi kabar enggau beduruk bisi gak.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[✓] 8. Lain-lain: kontrak

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [✓] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[✓] 1. Cukup [ ] 2. Enda cukup * enti lada berega aikup
* diatu enda aikup. Reja som/racun nyau niki.

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

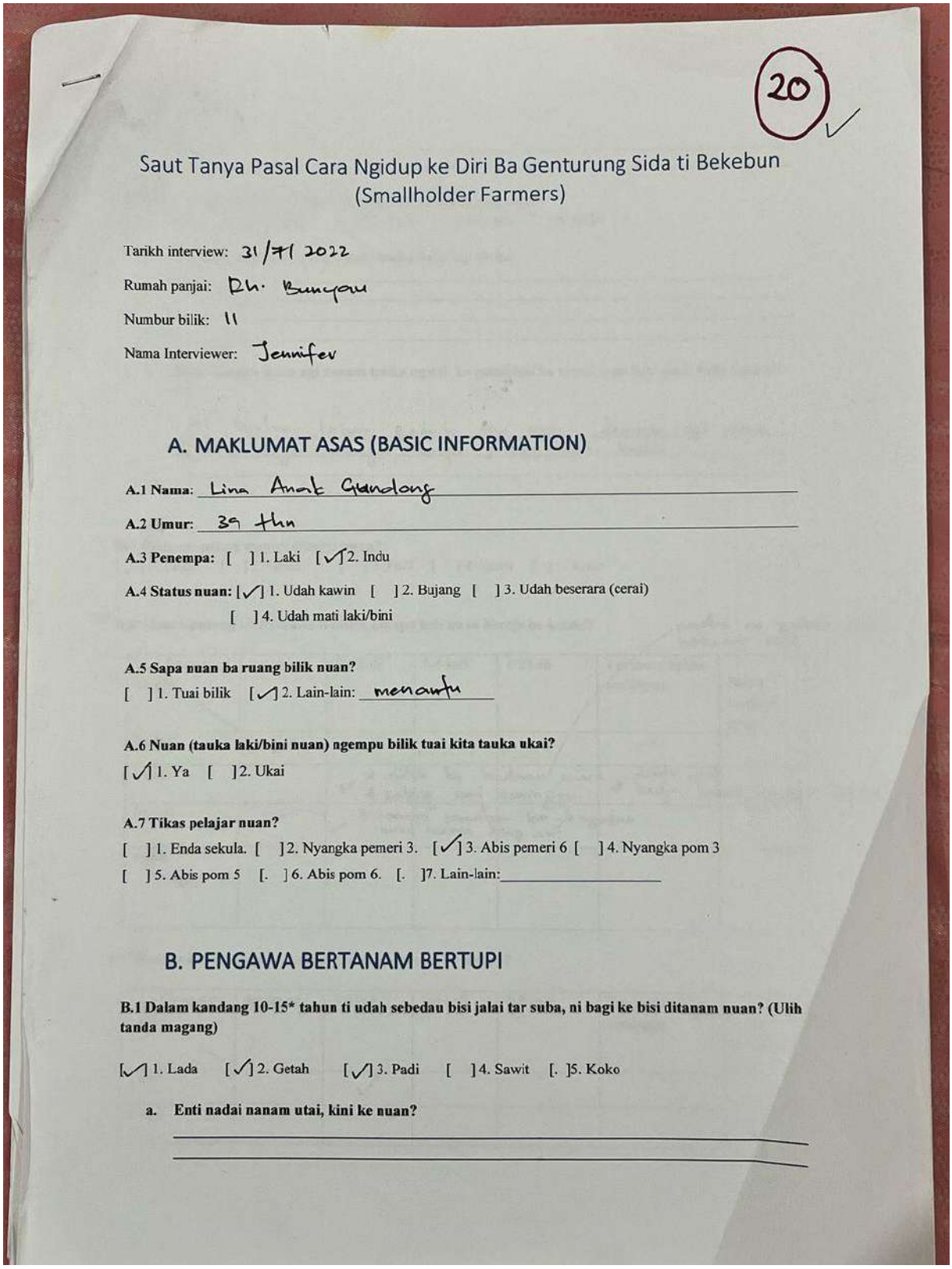
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

Household 20



20

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2022

Rumah panjai: Rh. Bunyau

Numbur bilik: 11

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Lina Anak Gandang

A.2 Umur: 39 thn

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [✓] 2. Lain-lain: menantu

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[✓] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [✓] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

- Galau. laban getah siji udah tanam ari suba. Nganti reja kereja kerja / tangkal baru.

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

nadai ai getah enti setumpt hari.

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	✓	✓				
Getah		✓ * nitih ke kadaan cuaca * selang sari seminggu.			* diatu enda * kerja laban nadai reja.	
Bumai		✓ * maya mantun ba sawah nemun tiap ari. → ngetau				
Koko						✓

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		✓				
Getah						✓

Bumai	# nitih ke pengawa dikaja. Manya nebas setaun ari.					
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 500 pun
Getah: 300 pun

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 200 (lada udah sebuah) 100 (pun baru) – tiang mayuh (seribu) nadai paung ditanam.
Getah: 100 pun (bisi udah mati getah tuai)

Apung yen mati (30 pun, idup 10 pun)

a. Nama kebuah bisi betambah (tauka bekurang)?

Lada sekurang lasan udah mati. Baja/racun nyan mar.
Getah sekurang " " " . Bisi seleti (nanam lain kena nganti ke udah mati)

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[✓] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?
(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?
(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai ari suba.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

* enda ngasuh nginjau

a. **Nama kebuah?**

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

Enggaika anu ayg. Kumbai ayg enchuri utai sa tanah ayg.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

Enggau enchuri enti enda minta. Anu ayg ke ngampu tanah.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Enda nemu. Bawang ko ayg tuai.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Nitih lee atur org tuai.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[✓] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [✓] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

a. Huraian

Maya sumai (mugal).

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[✓] 1. Bejual sayur
[✓] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

Anak tuai:

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: Gawa kontrak ngadu rumah

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [.] 4. Lain-lain: Iban

E.5 Bisi sida ya meri kita duit?

[✓] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[✓] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: Kadang ngirum duit

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup / lada setaun sekali (enda semesti lesat)

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

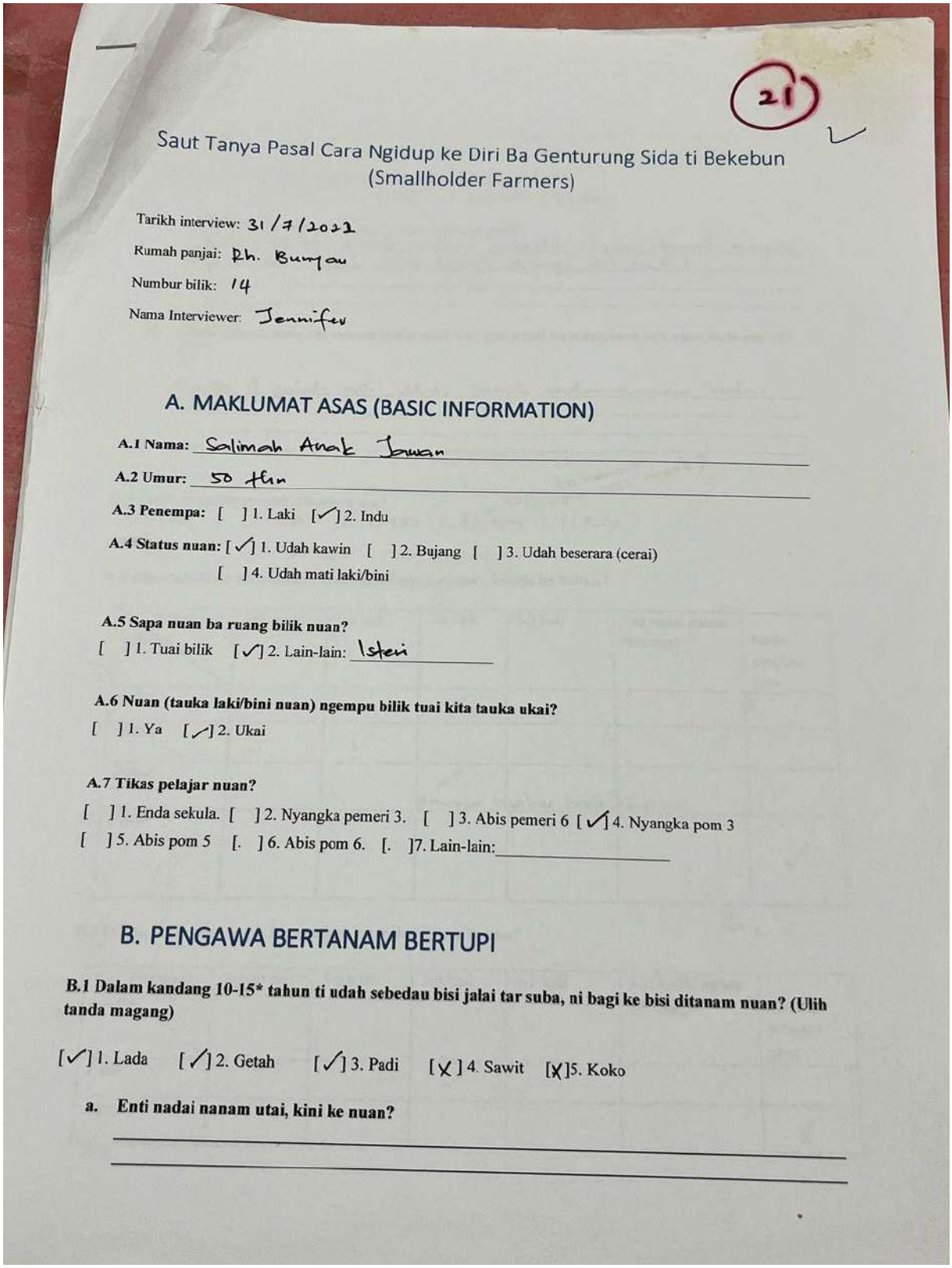
[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

- maya Ngepun ke kebun
- maya Ngumpul lada

Household 21



21

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7/2021

Rumah panjai: Rh. Bunyau

Numbur bilik: 14

Nama Interviewer: Jennifer

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Salimah Anak Jawan

A.2 Umur: 50 thn

A.3 Penempa: [ ] 1. Laki [✓] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [✓] 2. Lain-lain: Isteri

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [✓] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [✓] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [✗] 4. Sawit [✗]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
Jauh. Tanah semak endur belada. Nadai tanah mayuh kena nanam mayuh utai (udah dibagi dri nadi)

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**
Nadai getah agi. Udah sunuh endur nanam lada.

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [✓] 4. Sawit [.] 5. Koko
– baru ba nanam (udah bisi tapak)

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓			
Getah		✓				
Bumai			✓ *maya ngotau sam tiap ari			
Koko						✓

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			✓			
Getah						X

Bumai						X
Koko						X

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 600 pokok
Getah: 700 - 800 pokok (4 keping)

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 600 pokok
Getah: –

a. Nama kebuah bisi betambah (tauka bekurang)?

Nitih ke tiang lada. & Tanam mayuh enda ckp saja / racun. Enda kurang enda nambah laban ngena tiang lama.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[✓] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?
(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?
(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?
Nadai. Masing nanam da. tanah diri empu.

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar enggai nyewa ke org tanah labam tanah ngiak mimit udah dibagi.

a. **Nama kebuah?**
- bisi tanah jauh (menua sekapan)
Enda utih undang.
Ø setengah ari ngena perau.
Ø ensia diberja. Tanah kosong mina buah engkabang.

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

Enggaiba abis ketimbak ke org ke empu tanah.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?** * udah sempekat enda tau ngiga jelu enggau ngupa ba tanah org.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau *

a. **Nama kebuah?**

Enti minta lalu org ngasuh baru tau ngupa.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

Tuai Empu bilik tuai mayuh aji. Enti sama ke empu bilik tuai empu 6 iti tanah, menyadi bukai ngempu 3 iti tanah.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

Nitih ke bagi duit tuai. Empu balik tuai mayuh agi ari menyadi bukai. Laban ke ngempu balik tuai ngilun api & indai maya udah tuai.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala (enda alah kerja kedini)

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [X] 2. Nadai (org bukai bisi)
Enda ulih enggau org seduruk nadai tubuh mayuh). G
dini empu enti enda ngaji.

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[✓] 4. Kontraktor sub-kontrak < ngaga rumah / gereja
ngaga jalai
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

Anak 5: Masang wayering
Anak 6: Tingkatan 2

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

Anak 1 & Belada & kaya kontrak enggau apai.
Anak 2: kerani kompeni
Anak 3: Nguan Anak madi no. 2 & no. 4
Anak 4: Engineer sintulu (kompeni)

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [✓] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[✓] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga - Anak 1 - Anak 3 [ ] 2. Kawan - Anak 5 [ ] 3. Minta kediri - Anak 2 - Anak 4 [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[✓] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

- Bisi mang bilik kediri
- Maya bisi meri, meri nadai enda. Sama ngisi periuk alu.

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [✓] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[✓] 4. Lain-lain: meli bya dapur

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup — nitih ke reya semasa.

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

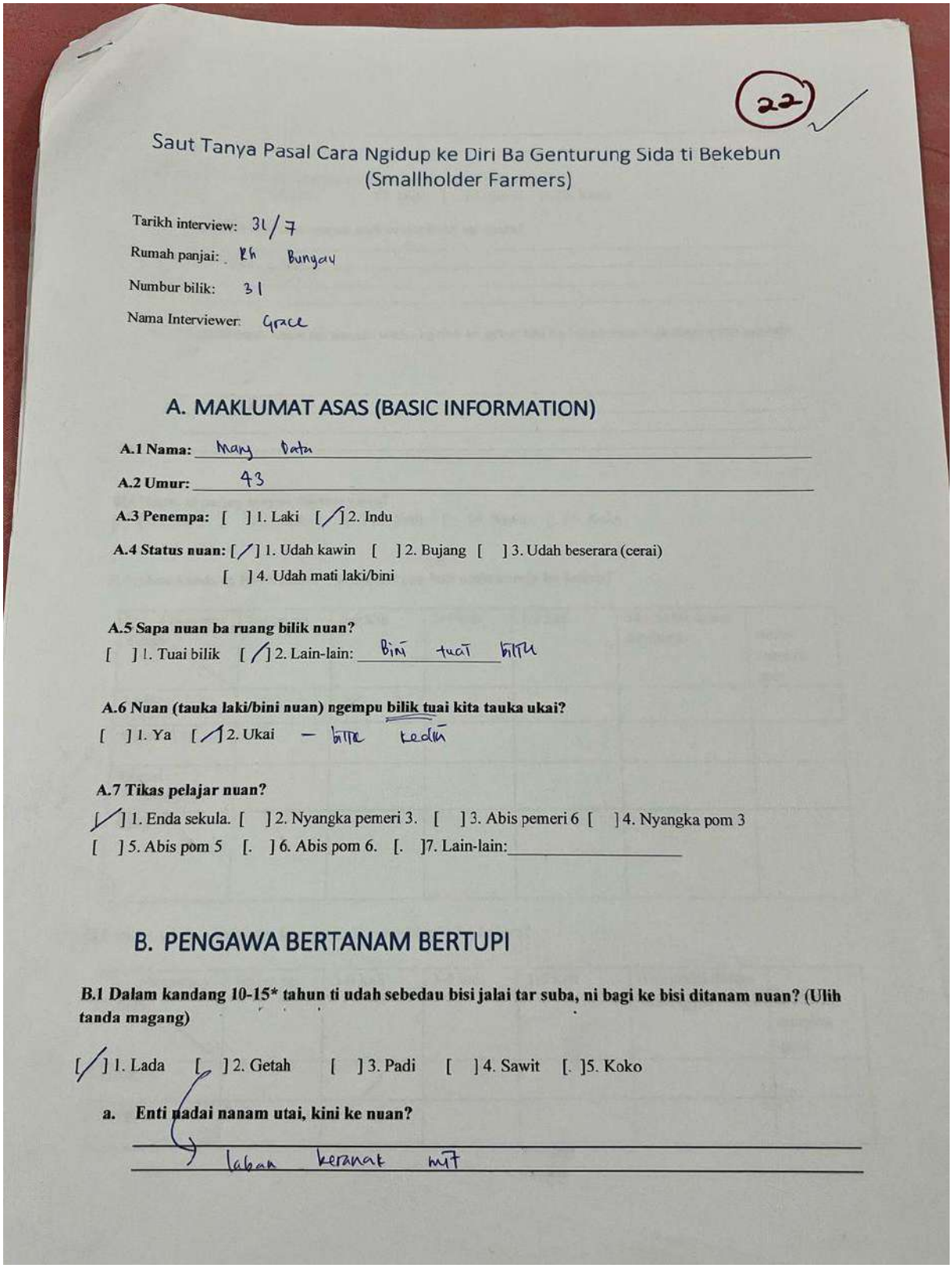
[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

- miring setiap kali ngepun ke kebun, maya ngembuah, maya nyaga lada.

Household 22



22

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: Rh Bungau

Numbur bilik: 31

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Mary Data

A.2 Umur: 43

A.3 Penempa: [ ] 1. Laki [/] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[ ] 1. Tuai bilik [/] 2. Lain-lain: Bini tuai bitik

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [/] 2. Ukai – bitik kedin

A.7 Tikas pelajar nuan?
[/] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.]5. Koko

a. Enti nadai nanam utai, kini ke nuan?

laban keranat mit

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

— nadai aun

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

—

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada			/			
Getah						
Bumai						
Koko						

reja : laban bekenak mit nuba.

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah						

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 200
Getah: –

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 300
Getah:

a. **Nama kebuah bisi betambah (tauka bekurang)?**

" bendar gak, mayuh gak "

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

kadiri sama nemai pangan

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [/] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar V enggai ngasuh minjau, MIT

a. **Nama kebuah?**

C.11 Ba penemu nuan, tauka enda kitai nimbuk jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau (ati ampeda) - "nadai nemu kitai enda ngasuh, enda meda ke ba turun dih"

a. **Nama kebuah?**

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- Jiji enda tau
-

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

Pati nadah, tau

- pati nadah lebedim ngupa, x ngasuh. nadai ke dianga tia enga.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

ke nyaman urg tuai nagah sit

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

yes

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala — ngumpul buah lada.

D.2 Diatu, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

Diatu : RM35 / pulut lada

D.5 Agi bisi ka pengawa beduruk diatu?

[/] 1. Bisi [ ] 2. Nadai

air bunch ~~Pan~~ : RM30

a. Huraian

tuna buruh aja.

~~kedang~~ ~~engga~~ ngetuk, ~~beli~~ ~~uji~~ ~~berus~~ ~~kedang~~ ~~saji~~ urang

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli (ba kebun urang) 4
↳ sama nyau laki
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [✓] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[✓] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [✓] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[✓] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [✓] 2. Lebuh maya bisi pulai [✓] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[✓] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

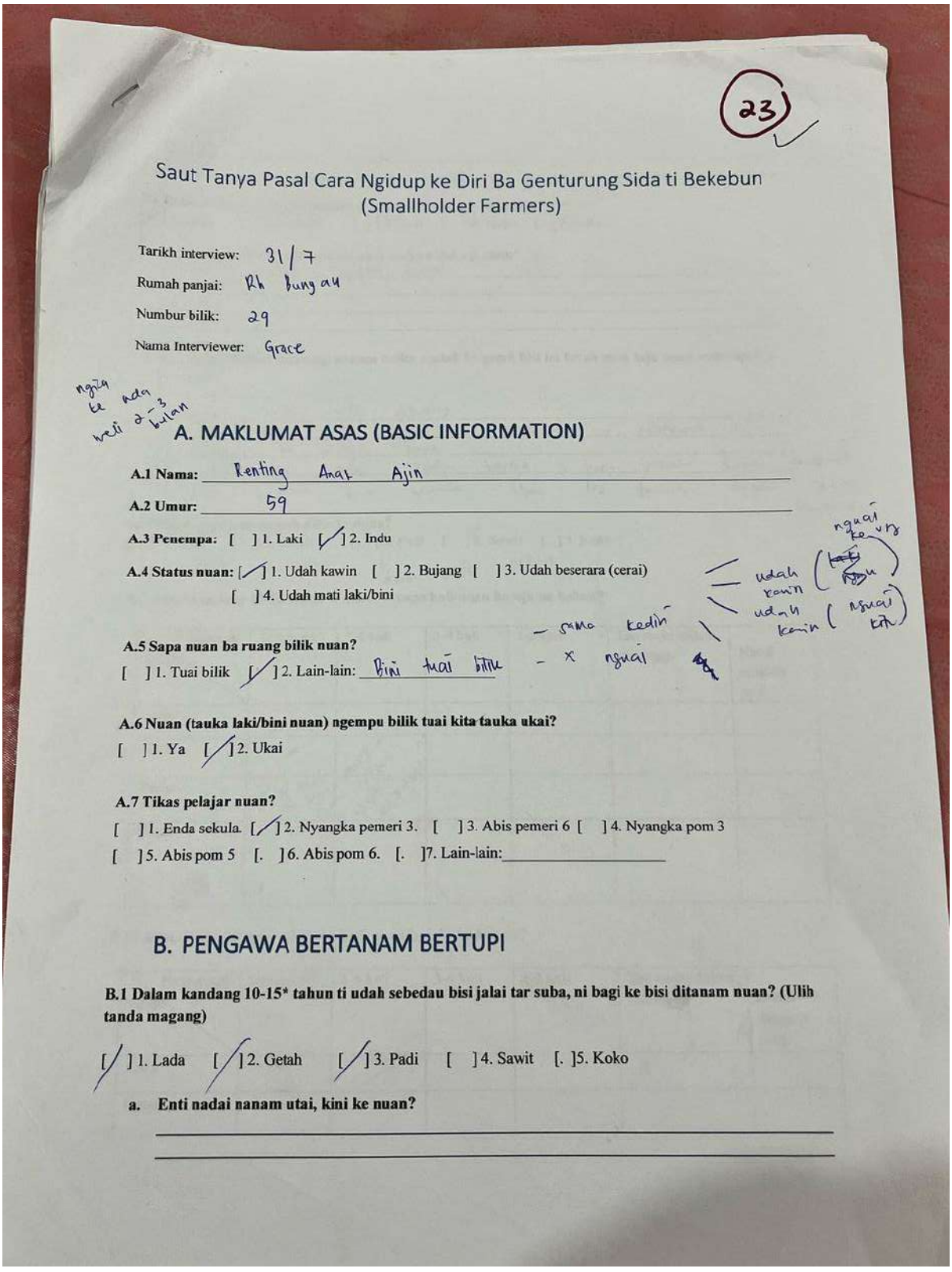
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [✓] 2. Nadai agi

Household 23



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Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: Rh Bungau

Numbur bilik: 29

Nama Interviewer: Grace

ngirig ke ada weli 2-3 bulan

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Renting Anak Ajin

A.2 Umur: 59

A.3 Penempa: [ ] 1. Laki [/] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

= udah kawin (ngirig ke ~~[illegible]~~ ~~[illegible]~~)

= udah kawin (ngirig ke [illegible])

A.5 Sapa nuan ba ruang bilik nuan?

[ ] 1. Tuai bilik [/] 2. Lain-lain: Bini tuai bitu

- sama kedin
- x ngirig

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?

[ ] 1. Ya [/] 2. Ukai

A.7 Tikas pelajar nuan?

[ ] 1. Enda sekula. [/] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.] 7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. Enti nadai nanam utai, kini ke nuan?

_____

_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
- tada tanah tempat tanam

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**
- getah enda utih dtg
- br rega enda pulai ke pengaruh tu kedekat tin
- engga ice kerega baru
- tin ya sangat enda kerega, baru bunuh kena bumai
- dtg kedekan ke mumul lbh bs tanah bukit kena bumai.

B.3 Diatu, ni paling mayuh dikerja nuan?
[/] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko
+ dtg ubit rebas.

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	/					
Getah	/					
Bumai	/ (enti mayah ngelak)					
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah					/	

(rebah)

Bumai			—			
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 300
Getah: 300

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 500
Getah: 400

a. **Nama kebuah bisi betambah (tauka bekurang)?**

~~bekurai betambah tabun udah remate~~
kebantah : tengok meda nge utang manyuh
maya agik beresa cuba.

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

tanah beli indai ya guh

[ ] 1. Tanah aku
[/] 2. Tanah laki/bini aku ~~dari tarak~~
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
Nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar ✓ enggai menyewa

a. **Nama kebuah?**
↳ kadang sema alu
ka diempu urang.
↳ sumbai bell
↗
temu ✓ utai bai urang. (RH kami nadai)

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

- Nadas nemu, utai sebarang ati. (enti apa biar utai tanam tanpa nada ulun ya).
  ↳ urang ke nda ngasuh
  ↳ nyaga utai tanam ada.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

- Utai d masuk ke babas.
- laban nya utai encuh.
- ya nda ka ngempu tanah tua, ngasuh ke utai aje.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

- Laban tua empu pun ka makai ya gale.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- enti anak ya nyuai urang ke jauh, nadai bechi. ↳ laban ada cukup basi.
- enti nyuai ke semak, bisi bera
- ke ngempu lutik mayuh asi

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

~~Ada sama : sen~~ – siji diberi magang. (lahan atu sinu ke ya nya.
~~Agun bagi sama rata.~~ – ya ke nsabun bille lebih minit
~~Kesun~~ – laban ya kinih.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

(ngambi buah lada, nebas umai – bekuli laban urang ngai malas dumuk).

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala (buah lada).

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

(laban lada nya kurang buah).

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [/] 2. Nadai

a. Huraian

- begaji magang.
- nyu enda dapat apus an
- ayu tuai (enda calah malas apus ai).

→ health, age.

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[/] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[✓] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[✓] 1. Keluarga [ ] 2. Kawan [✓] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [✓] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [✓] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

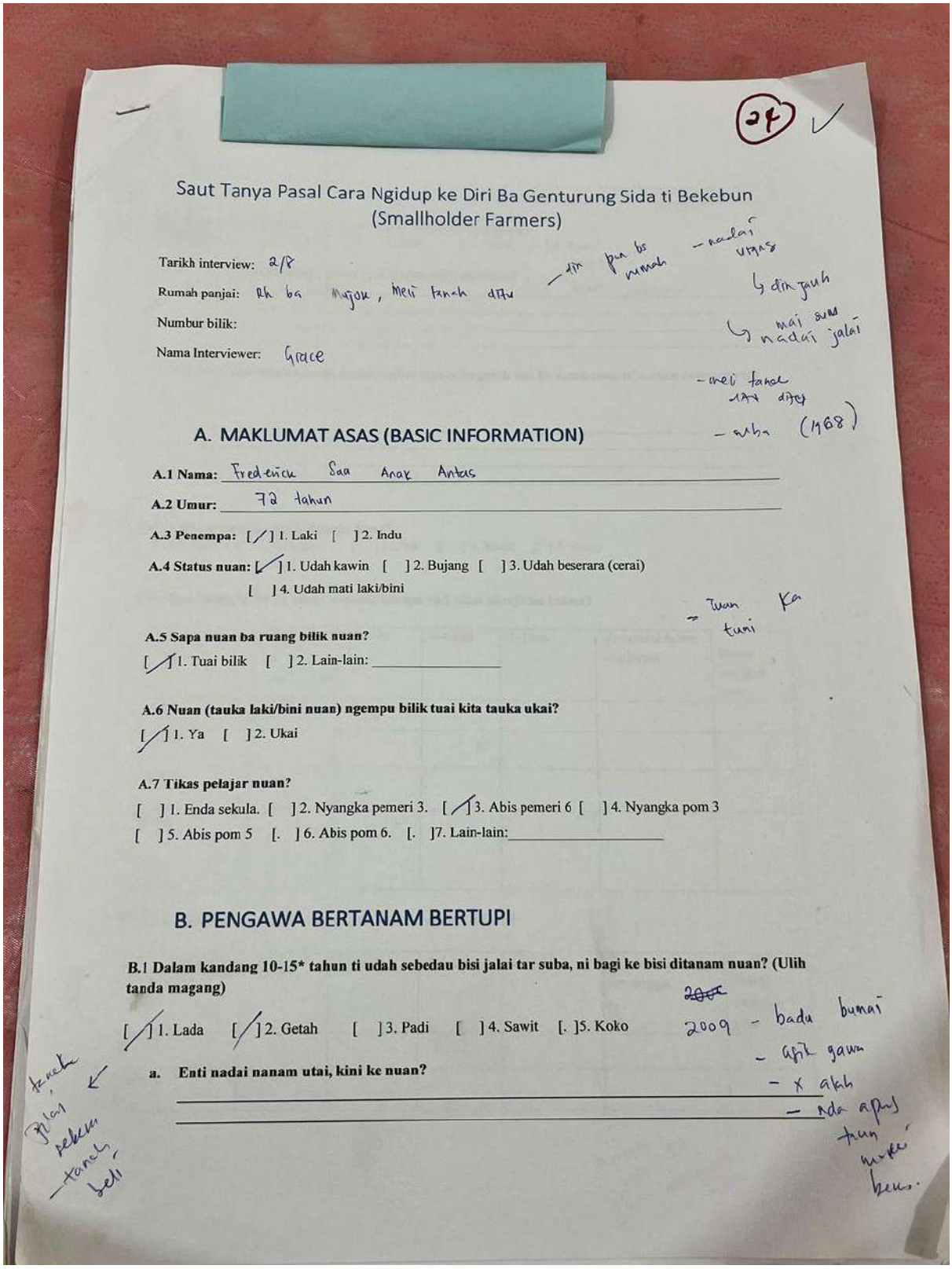
F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa? (contohnya: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [ ] 2. Nadai agi

Household 24



Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 2/8

Rumah panjai: Rh ba majok, meli tanah ditu

Numbur bilik:

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Frederick Saa Anak Antas

A.2 Umur: 72 tahun

A.3 Penempa: [/] 1. Laki [ ] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[/] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[/] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [/] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.]5. Koko

a. Enti nadai nanam utai, kini ke nuan?

_____

_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?** → peryana berat – ngangkut

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan?

[/] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						
Bumai						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada						
Getah						

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 1000
Getah: 5 5 ekar – getah pra ?

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: ± 2000 (agaum ke sekarai).
Getah:

a. **Nama kebuah bisi betambah (tauka bekurang)?**

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[/] 1. Tanah aku (tanah beli).
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [ ] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [ ] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[ ] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
mayuh

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

lahan ukai bakí tupí ya.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

bulih babí, ka claim tupí pangat ~~ka~~.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. **Nama kebuah?**

+ dún jemua utí dijual, kemudiy nyc ajcl - duit ~~magang~~ magang

- duit

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- Sapa nsibun d, bulih mayuh agih, anak bukan bagi duit.

- anak tuai aya lantiy d.

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

~ cara ĝ sama .

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [✓] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[✓] 1. Kala [ ] 2. Enda kala (ngumpul buah lada, - RM50 - ngesum lada ~~ngesum~~ lada ngesum

D.5 Agi bisi ka pengawa beduruk diatu?

[✓] 1. Bisi [ ] 2. Nadai

↳ ngetau - nugal
↳ nubas

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[✓] 6. Duit pincin
[✓] 7. Kedai runcit
[ ] 8. Lain-lain: _____

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ] 3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [ ] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[ ] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

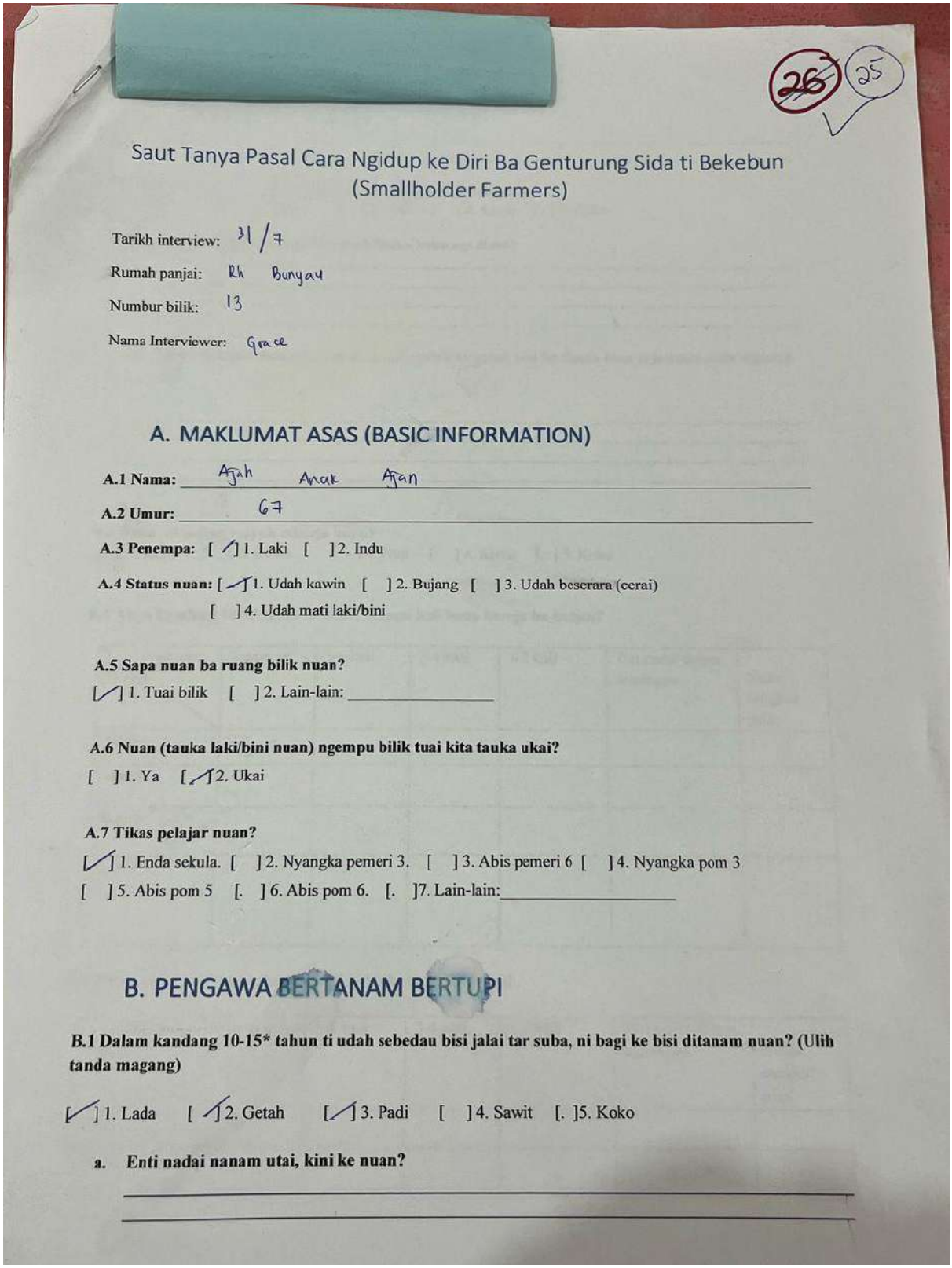
(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

Household 25



26 25

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 31/7

Rumah panjai: Rh Bunyau

Numbur bilik: 13

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Ajah Anak Ajan

A.2 Umur: 67

A.3 Penempa: [/] 1. Laki [ ] 2. Indu

A.4 Status nuan: [/] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[/] 1. Tuai bilik [ ] 2. Lain-lain: _____

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[ ] 1. Ya [/] 2. Ukai

A.7 Tikas pelajar nuan?
[/] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [ ] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain:_____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[/] 1. Lada [/] 2. Getah [/] 3. Padi [ ] 4. Sawit [.]5. Koko

a. **Enti nadai nanam utai, kini ke nuan?**

_____

_____

udah tukar ngasi lada

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?**

B.3 Diatu, ni paling mayuh dikerja nuan?
[✓] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	✓					
Getah					✓	
Bumai (with ke pam)						
Koko						

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada	✓					
Getah					✓	

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 1000
Getah: 1000

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 800
Getah:

udah abis sekarang.

- mati
- ayu ngai ngirit anik
- sim kalu mar.

a. Nama kebuah bisi betambah (tauka bekurang)?

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[✓] 1. Tanah aku
[ ] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[✓] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
enda remu, enda nadai

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[ ] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

- aku enda kelk nimbak, nda remu.

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[✓] 1. Tau [ ] 2. Enda tau

a. **Nama kebuah?**

- lak ke mati, nda ngacau utai tnam.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

[ ] 1. Tau [✓] 2. Enda tau

a. **Nama kebuah?**

- ukum urang.
- utai utang
- tagn yn tumbuh tiar.

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

- lebih ngagai ke nyimun

anak 4, tanah 5

- lagi 4 sama.
- 1 utn bagi sama ~~5~~ jaga

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

nuka.

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.2 Diatu, kala nuan bekuli ba kebun urang?

[ ] 1. Kala [/] 2. Enda kala tuai

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[/] 1. Kala [ ] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala – kedik aja. , bini x dpt , anak ada dia.

D.5 Agi bisi ka pengawa beduruk diatu?

[ ] 1. Bisi [/] 2. Nadai

a. **Huraian**

~~kotak~~, nadai ku nemu".

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[ ] 1. Bejual sayur
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[ ] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: _____ ~~kuda~~

E.2 Bisi kita sebilik gawa di luar diatu?

[✓] 1. Bisi [ ] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [✓] 3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____

BDA /

E.4 Sapa nunjukka sida ngagai pengawa nya?

[ ] 1. Keluarga [ ] 2. Kawan [✓] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit?

[ ] 1. Bisi [✓] 2. Nadai [ ] 3. Lain-lain: - baru start sebulan tu, empai tiima.

E.6 Enti bisi, berapa penyuah?

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [✓] 2. Enda cukup minta nyau anak duit

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[✓] 1. Penting [ ] 2. Enda penting

" ni enda penting, anak ke tua bisi ".

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada) - sama te kerja, ngati ke dini.

[ ] 1. Agi [✓] 2. Nadai agi

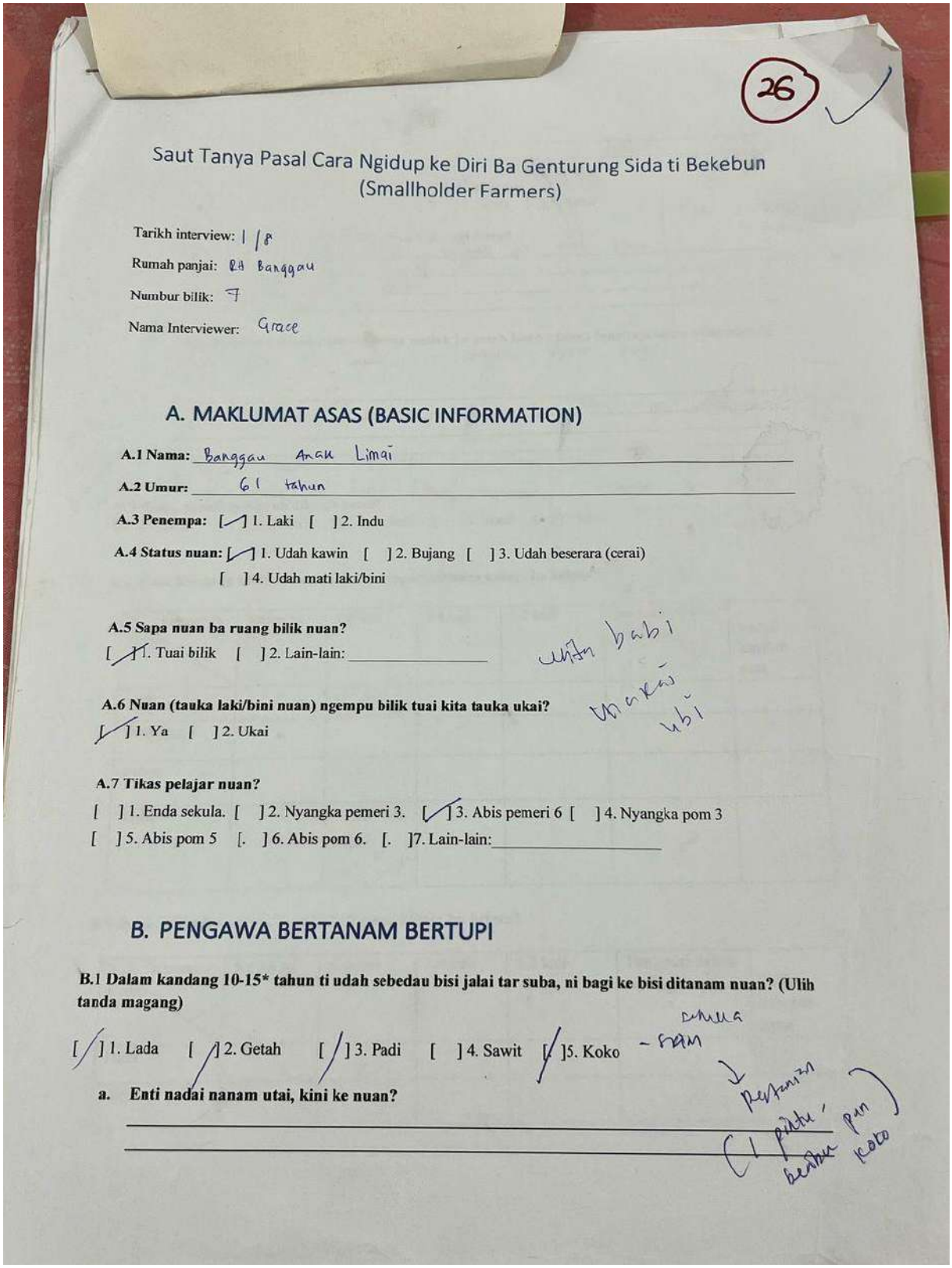
F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[✓] 1. Agi [✓] 2. Nadai agi

Lada maya ka numbuh bs

~~Lada tabar x bumai~~

Household 26



26

Saut Tanya Pasal Cara Ngidup ke Diri Ba Genturung Sida ti Bekebun
(Smallholder Farmers)

Tarikh interview: 1/8

Rumah panjai: RH Banggau

Numbur bilik: 7

Nama Interviewer: Grace

A. MAKLUMAT ASAS (BASIC INFORMATION)

A.1 Nama: Banggau Anau Limai

A.2 Umur: 61 tahun

A.3 Penempa: [✓] 1. Laki [ ] 2. Indu

A.4 Status nuan: [✓] 1. Udah kawin [ ] 2. Bujang [ ] 3. Udah beserara (cerai)
[ ] 4. Udah mati laki/bini

A.5 Sapa nuan ba ruang bilik nuan?
[✓] 1. Tuai bilik [ ] 2. Lain-lain: _____ untu babi

A.6 Nuan (tauka laki/bini nuan) ngempu bilik tuai kita tauka ukai?
[✓] 1. Ya [ ] 2. Ukai

A.7 Tikas pelajar nuan?
[ ] 1. Enda sekula. [ ] 2. Nyangka pemeri 3. [✓] 3. Abis pemeri 6 [ ] 4. Nyangka pom 3
[ ] 5. Abis pom 5 [.] 6. Abis pom 6. [.]7. Lain-lain: _____

B. PENGAWA BERTANAM BERTUPI

B.1 Dalam kandang 10-15* tahun ti udah sebedau bisi jalai tar suba, ni bagi ke bisi ditanam nuan? (Ulih tanda magang)

[✓] 1. Lada [✓] 2. Getah [✓] 3. Padi [ ] 4. Sawit [✓]5. Koko - sama sekula

a. **Enti nadai nanam utai, kini ke nuan?**

_____

_____

B.2 Diatu, ni bagi utai ti bisi ditanam nuan? (Ulih tanda magang)
[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

a. **Nama kebuah enda nanam padi tauka koko agi diatu?**
Padi – nyu nda dapet, nyamai sk meri beras.
- kantu padi kurang.
- pendapatan nadai
- empa utai

Koko : empa utai
- sakit kulit

b. **Nama kebuah nuan agi nanam tauka ngelak ke getah bisi ba tanah tuan taja nuan enda ngereja ya?** (1) ngelak ke tanah semua skrm magang.

(2) walaupun ya under state land, tbn² bm sefah - alu jadi NCR.

kalau ngau pemeter survey

(3) Nama kebuai nyukat? Laban ka ngaga pemakai nenua.
(4) ngulu ke land bunu nyukat – laban ya nenua nenua
- tahun 2015

B.3 Diatu, ni paling mayuh dikerja nuan?
[ ] 1. Lada [ ] 2. Getah [ ] 3. Padi [ ] 4. Sawit [.] 5. Koko

B.4 Alam kandang 10-15 tahun ti udah, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah			/			
Bumai						
Koko		/ asil ke kandang			x	

B.5 Diatu, alam seminggu, berapa kali nuan kereja ba kebun?

Frequency / Crops	Setiap ari	5-6 kali	3-4 kali	1-2 kali	Tau nadai dalam seminggu	Nadai sangkut paut
Lada		/				
Getah					/	

Bumai						
Koko						

B.6 Suba (10-15 tahun), berapa iti pun lada enggau getah nuan?

Lada: 500
Getah: sama mayuh

B.7 Diatu, berapa iti pun lada enggau getah nuan?

Lada: 300
Getah: 400 sama mayuh

mayuh mati
enda dinty

↳ tukor getah.

a. Nama kebuah bisi betambah (tauka bekurang)?

C. AKSES NGAGAI SUMBER SEMULAJADI (NATURAL RESOURCES)

C.1 Ba tanah sapa alai nuan berkebun diatu?

[ ] 1. Tanah aku
[/] 2. Tanah laki/bini aku
[ ] 3. Tanah menyadi aku
[ ] 4. Lain-lain:_____

C.2 Alam kandang 10-15 tahun suba, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala
[/] 2. Enda kala

C.3 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?

(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.2)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[/] 5. Nadai sangkut paut

C.4 Diatu, kala nuan nyewa tanah nuan kena urang bukai bekebun?

(Sewa alam reti jako tu tau ditunsung ari segi duit ringgit tauka ari pemeri utai bukai)

[ ] 1. Kala [✓] 2. Enda kala

C.5 Enti nuan nyaut 'Kala' ba C.2, nama utai ditanam sida ba tanah nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya C.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.6 Alam kandang 10-15 tahun ti udah, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.7 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

C.8 Diatu, kala nuan nyewa tanah urang bukai kena nuan bekebun?
[ ] 1.Kala [✓] 2. Enda kala

C.9 Enti nuan nanda 'Kala', nama utai ditanam nuan ba tanah urang nya?
(Tanda 'Nadai sangkut paut' enti nuan nanda 'Enda kala' ba tanya D.4)

[ ] 1. Nanam padi (bumai)
[ ] 2. Nanam lada
[ ] 3. Nanam getah
[ ] 4. Utai bukai: _____
[✓] 5. Nadai sangkut paut

a. **Agi bisi kini urang diatu besewa ke tanah urang kena bekebun?**
nadi

C.10 Enti diatu urang ka minjau tanah nuan kena sida bekebun, nuan deka minta bayar tauka enda?
[✓] 1. Minta bayar [ ] 2. Enda minta bayar

a. **Nama kebuah?**

anti saudara, sewa (ujung - lama dempu)
↳ mesti bili agreement

C.11 Ba penemu nuan, tauka enda kitai nimbak jelu babas ba tanah urang bukai enda bepadah?

[/] 1. Tau [ ] 2. Enda tau

a. Nama kebuah?

- ken nyumah
- tah ku mdh tau, enda salah tu enda? Pisang mdh nda rasa (bubi lupus).

C.12 Ba penemu nuan, tauka enda kitai manjok jelu babas ba tanah urang bukai enda bepadah?

[ ] 1. Tau [/] 2. Enda tau

a. Nama kebuah?

lapi nyintau urang.

C.13 Ba penemu nuan, tauka enda kitai ngulih ke sayur babas (contoh: upa) ba tanah urang bukai enda bepadah?

- Siba sengaja aja (20 tahun)
- buku Panduan Tanam Rumah - enda tau ngambi utai ung ga tesak ung.
- 1993

[ ] 1. Tau [/] 2. Enda tau

a. Nama kebuah?

- cara baru x ulih kekurai
- bili ij tanam sendili raya nda tau enda urang.
- tabar semua utai tentu nyem duit

C.14 Nama utai ti ditimbang tauka dikira sida urang tuai menya lebuh maya sida ya bebagi ke tanah ngagai anak-anak sida?

→ tanah pemati nda ulih dbai ke pemai tabar x ulih di-mek
→ unless d pulai lepah, (mmeh pgiu) baru bs tanah.
Isayau tabar utai nyu beres

Paddy: tabar dtntu lusit nagang

ak Nyandan: tabar d ulih meli utai dlm enda

C.15 Adakah nuan deka nitih cara ti sama maya nuan magi tanah ngagai bala anak nuan ila?

- tanah ukun dket tabun
nya tanah ulih ain datuk
kerek → so ya bs ~~kut~~ jusa
(x tau x mein).

D. PENGAWA BA KEBUN URANG BUKAI (OFF-FARM WORKS)

D.1 Alam kandang 10-15 tahun suba, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala [ngumpul buah lada, ngesum lada - kebai).

D.2 Diatu, kala nuan bekuli ba kebun urang?

[/] 1. Kala [ ] 2. Enda kala

D.3 Alam kandang 10-15 taun suba, bisi nuan kala ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.4 Diatu, kala nuan ngaji urang gawa ba kebun nuan?

[ ] 1. Kala [/] 2. Enda kala

D.5 Agi bisi ka pengawa beduruk diatu?

es:
- lada
- ~~b~~tumk cabik

[/] 1. Bisi [ ] 2. Nadai
↳ kadang² aja

a. Huraian

E. PENGAWA KELIMPAH ARI BEKEBUN (NON-FARM WORKS)

E.1 Kelimpah ari pengawa bekebun, nama agi pengawa dikerja nuan ti ngenatai ke asil ari segi duit ringgit?

[/] 1. Bejual sayur - Bby
[ ] 2. Bejual ikan
[ ] 3. Nyual anak babi/manok
[ ] 4. Kontraktor
[/] 5. Bekuli
[ ] 6. Duit pincin
[ ] 7. Kedai runcit
[ ] 8. Lain-lain: duit tuai rumah.

E.2 Bisi kita sebilik gawa di luar diatu?

[ ] 1. Bisi [/] 2. Nadai

E.3 Nama pengawa sida ya?

[ ] 1. Bekuli ba kedai cina [ ] 2. Gawa kontrak ngadu rumah [ ]3. Gawa perintah

[ ] 4. Gawa ba kompeni [ ] 5. Lain-lain: _____ (-)

E.4 Sapa nunjukka sida ngagai pengawa nya? —

[ ] 1. Keluarga [ ] 2. Kawan [ ] 3. Minta kediri [ ] 4. Lain-lain: _____

E.5 Bisi sida ya meri kita duit? —

[ ] 1. Bisi [ ] 2. Nadai [ ] 3. Lain-lain:

E.6 Enti bisi, berapa penyuah? —

[ ] 1. Sebulan sekali [ ] 2. Lebuh maya bisi pulai [ ] 3. Enda tentu

[ ] 4. Lain-lain: _____ —

E.7 Ba penemu nuan, cukup enda asil ari bejual ke lada tauka nangkal getah (i.e cash crops) nampung belanja kita sebilik alam setahun?

[ ] 1. Cukup [/] 2. Enda cukup

E.8 Ba penemu nuan, penting enda kitai bisi ngembuan penatai bukai kelimpah ari pengawa belada tauka nangkal getah?

[/] 1. Penting [ ] 2. Enda penting

F. PENGAWA TI NGERAPATKA KAUL (SOCIAL COHESION)

F.1 Agi enda kita ditu baum enggau pangan diri lebuh deka berengkah ke siti-siti batang pengawa?

(contohnya: Ngepun ke kebun lada)

[ ] 1. Agi [ ] 2. Nadai agi

F.2 Agi enda kita miring tauka besampi gerempung lebuh kita deka numbuh ke siti-siti batang pengawa bekebun? (Contoh: Ngepun ke kebun lada)

[/] 1. Agi [ ] 2. Nadai agi