

Faculty of Social Sciences and Humanities

Preserving and Exploring Transition of Indigenous Knowledge on Traditional Healing Ritual Among Melanau Community in Mukah Division of Sarawak

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Preserving and Exploring Transition of Indigenous Knowledge on Traditional Healing Ritual Among Melanau Community in Mukah Division of Sarawak

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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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ABSTRACT

Traditional healing rituals are a part of Indigenous Knowledge that has been utilized by indigenous communities as a healthcare system because it is significant and more profoundly established and complex than is generally perceived. In today's modern world, Indigenous Knowledge is experiencing extinction due to the fact that it has been ignored and not documented. This research focused on preserving and exploring transition of Indigenous Knowledge on traditional healing rituals among the Melanau community in Mukah Division (Mukah, Dalat and Oya) of Sarawak. There are three main objectives of this research; (1) to identify the importance of preserving Indigenous Knowledge on traditional healing rituals; (2) to analyze the transition of Indigenous Knowledge on traditional healing ritual among the Melanau community and; (3) to examine the function of sago (*balau*) and the changes in its importance in Melanau community and traditional healing ritual. This qualitative research involved 20 informants who consisted of a Melanau traditional healer, a community leader, cultural related authorities and three groups from the Melanau community which are the elderly, adult, and youth group from Mukah Division. The informants were selected through a purposive sampling method and the data was collected through in-depth interviews. The findings of this study revealed that there was only one Melanau traditional healing ritual that is still practiced which is the *dakan/bilum* healing rituals and there are only two Melanau traditional healers available. This study also discovered that dance, museum, and oral narrations are some of the ways used to preserve this Indigenous Knowledge. Modern medicine, religious conversion and restrictions are the main factors that impacted the Melanau traditional healing rituals. This research also discovered that *balau* or sago is connected to the Melanau way of life because it is the main source of food, income, traditional healing rituals and many other usages. This research is significant because it

contributed to the corpus of knowledge on preservation of the Indigenous Knowledge on Melanau traditional healing ritual among Melanau community. The policy implication is the need to establish protective, inclusive, and empowering frameworks that safeguard Indigenous Knowledge, promote cultural preservation, and integrate traditional wisdom into sustainable development and modern systems while respecting indigenous rights and self-determination. Governments, NGOs, and academic institutions must work collaboratively with indigenous communities to ensure IK remains vibrant and impactful for future generations.

Keywords: Indigenous knowledge, traditional healing ritual, Melanau community, *dakan/bilum*, *balau*

Memelihara dan Meneroka Peralihan Pengetahuan Kearifan Tempatan Mengenai Ritual Penyembuhan Tradisional Dalam Kalangan Masyarakat Melanau di Bahagian Mukah Sarawak

ABSTRAK

Ritual penyembuhan tradisional merupakan sebahagian daripada Kearifan Tempatan yang telah digunakan oleh masyarakat peribumi sebagai sistem penjagaan kesihatan kerana ia mempunyai nilai signifikan serta lebih mendalam, terperinci, dan kompleks daripada yang biasanya difahami. Dalam dunia moden hari ini, Kearifan Tempatan menghadapi ancaman kepupusan kerana ia telah diabaikan dan tidak didokumentasikan. Kajian ini memberi tumpuan kepada usaha memelihara dan meneroka peralihan Kearifan Tematan mengenai ritual penyembuhan tradisional dalam kalangan masyarakat Melanau di Bahagian Mukah (Mukah, Dalat, dan Oya) di Sarawak. Terdapat tiga objektif utama untuk penyelidikan ini; 1. untuk mengenal pasti kepentingan memelihara kearifan tempatan mengenai ritual penyembuhan tradisional; 2. untuk menganalisis peralihan pengetahuan kearifan tempatan mengenai ritual penyembuhan tradisional dalam kalangan masyarakat Melanau dan; 3. untuk mengkaji fungsi sagu (balau) dan perubahan kepentingannya dalam masyarakat Melanau dan upacara penyembuhan tradisional. Kajian kualitatif ini melibatkan 20 orang informan yang terdiri daripada seorang bomoh tradisional Melanau, seorang pemimpin masyarakat, pihak berkuasa berkaitan budaya, dan tiga kumpulan dari masyarakat Melanau iaitu kumpulan warga emas, dewasa, dan belia dari Bahagian Mukah. Informan dipilih melalui kaedah pensampelan bertujuan, dan data dikumpulkan melalui wawancara mendalam. Hasil kajian menunjukkan bahawa hanya satu jenis ritual penyembuhan tradisional Melanau yang masih diamalkan, iaitu ritual penyembuhan dakan/bilum, dan hanya terdapat dua bomoh tradisional Melanau yang masih aktif. Kajian ini juga mendapati bahawa tarian, muzium, dan penceritaan lisan adalah

antara cara yang digunakan untuk memelihara Kearifan Tempatan ini. Perubatan moden, penukaran agama, dan sekatan agama adalah faktor utama yang mempengaruhi ritual penyembuhan tradisional Melanau. Kajian ini turut menemui bahawa balau atau sagu berkait rapat dengan cara hidup masyarakat Melanau kerana ia merupakan sumber utama makanan, pendapatan, ritual penyembuhan tradisional, dan pelbagai kegunaan lain. Kajian ini penting kerana ia menyumbang kepada korpus pengetahuan mengenai pemeliharaan Kearifan Tempatan berkaitan ritual penyembuhan tradisional Melanau dalam kalangan masyarakat Melanau. Implikasi dasar adalah keperluan untuk mewujudkan rangka kerja yang melindungi, inklusif, dan memperkasa yang menjaga Kearifan Tempatan, mempromosikan pemeliharaan budaya, serta mengintegrasikan kebijaksanaan tradisional ke dalam pembangunan lestari dan sistem moden sambil menghormati hak dan penentuan nasib sendiri komuniti peribumi. Kerajaan, NGO, dan institusi akademik mesti bekerjasama dengan komuniti peribumi untuk memastikan pengetahuan tradisional kekal berdaya tahan dan memberi impak kepada generasi akan datang.

Kata kunci: *Kearifan tempatan, perubahan tradisional, masyarakat Melanau, dakan/bilum, balau*

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LIST OF ABBREVIATIONS

COVID-19	Corona Virus Disease
CRAUN	Crop Research and Application Unit
MCO	Movement Control Order
SCORE	Sarawak Corridor of Renewable Energy
UNESCO	United Nationas Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

1.1 Introduction

This chapter contains an overview of the research background for the master's research thesis entitled "Preserving and Exploring Transition of Indigenous Knowledge On Traditional Healing Ritual Among Melanau Community In Mukah Division Of Sarawak". This chapter is divided into eight sections. It begins with the introduction, followed by the discussion on the background of the research, the problem statement, the research questions, the research objectives, the significance of the research, the limitation of this research, and finally is an overview of the organization of the thesis.

1.2 Background of Research

Indigenous Knowledge refers to folk or local knowledge that are based on indigenous culture and belief. Nakata (2002) stated that Indigenous Knowledge refers to the knowledge of the indigenous people. Indigenous Knowledge are generally ignored or repressed due to the fact that it was Indigenous Knowledge regarded as 'primitive' in post-colonial times, and an impediment to modern advancement. Sillitoe (2006) stated that Indigenous Knowledge is any understanding rooted in local culture that differs by area, and it includes all knowledge retained collectively by a community that informs perception of things. According to Mundy and Compton (1991), the vast majority of Indigenous Knowledge has not been documented. It is often memorized by the people and is usually passed down from one generation to the next through oral means. Indigenous Knowledge means different things to different people in different locations. Every community has its

own view and knowledge related to Indigenous Knowledge. Since this knowledge are often times passed down through word of mouth and not documented, there is a danger that it may extinct in the future. Thus, there is an urgent need to share an Indigenous Knowledge and preserve these Indigenous Knowledge from extinction.

One form of Indigenous Knowledge is related to traditional medicine. Traditional medicine, healing rituals and practices , as well as healers have existed earlier then modern medicine, treatment and system. Traditional healing is defined as treating diseases or illnesses with herbs to spiritual treatment (Zakaria & Mohd, 2010). Traditional healing is divided into two categories which are empirical and spiritual (Zakaria & Mohd, 2010). The empirical aspects of traditional healing are derived from medicinal plants that may be proven through scientific methods. This involves the use of natural resources from plants, animals and minerals to heal illnesses and ailments. The spiritual aspects, on the other hand, cover areas which include the traditional healer to deal with spiritual beings from what is believed to be from the other realms. Traditional healing and practitioner originated from the Indigenous Knowledge system of the indigenous people. Indigenous Knowledge is handed down over many generations, usually through words and cultural rituals. It has been the basis for many other aspects of a cultural community including agriculture, food practices and conservation, health care, education, and extensive range of different activities that preserve a society and its surroundings for numerous centuries in many areas of the world (Senanayake, 2006).

The knowledge from the religious cosmology of the Melanau indigenous community helps to understand the function of the spiritual belief and ritual as a healing ritual. They believed that the causes of most illnesses originated from either an animal, a spirit or by

another human being (Kassim et.al, 2016). One of the ways to heal the sick patient is that the shaman would use medicinal plants in the ritual as a means to heal and restore the balance of the body.

The Melanau community are regarded as the river people of Sarawak and one of the indigenous groups in Sarawak. Lian (2003) mentioned that the Melanau is the fifth largest indigenous group in Sarawak after the Iban, Chinese, Malays and Bidayuh. Previously, the term 'Melanau' was not used by the people to refer to themselves, instead they referred to themselves as *A-likou*. Abdul Rahman (2015) stated that the Melanau, especially those who lived near Mukah, introduced themselves as *A-likou*, the river people, which also referred to the Melanau community who still adhered to traditional beliefs and practices such as Animism. According to Morris (1953) as cited in Mugok (2015), Melanau in the past was categorized and stratified into four groups of *bangsa* (Nation). The highest hierarchy was the *Bangsa Sembilan Pikul* or *A-Metahei,* followed by the second group, which was *Bangsa Tujuh Pikul* or *Bangsa Bumi*, the third was *Bangsa Tujuh Betirih* or *Bangsa Bumi Giga* and the lowest was *Bangsa Lima Pikul*, *Dipen* or slave. The Melanau mainly settled along the coastal areas and riverbanks located between Kuala Rejang in the Southwest and Kuala Baram in the Northeast. This settlement pattern is related to the economic activities of this indigenous community. However, it is more influenced by a few natural factors such as forests and swamps. The Melanau has a strong connection with the sago (*balau*) or scientifically known as Metroxylon sagu. This is due to some Melanau communities in the Mukah Division depend on sago as a source of food and income (Ahmad Ishak, 2021). Sago is eaten in a variety of forms by the Melanau. Commonly, it is eaten like rice, but it is also turned into a starchy paste known as "*linut*," applied to soups, floured, and baked into biscuits, among other things (Sheblee, 2014). The Melanau speak different Melanau dialects

depending on the area they reside in. There are six Melanau dialectial groups and they include small groups such as Bliun, Kanowit, Balingian, Miriek, Seduan, Segalang, Rajang, Paloh, Igan, Matu (Matu Daro), Tatau, Seguran/ Preban, Segan (Bintulu), Siuteng (Mukah), Oya and Dalat (Puji et al., 2014).

This research is important in preserving and exploring transition of Indigenous Knowledge on traditional healing rituals among the Melanau community. This research also stated the function of sago (*balau*) and the changes in its importance to the Melanau community and traditional healing ritual. This knowledge of traditional healing should be inherited to younger generations in the Melanau community because this practice and knowledge might extinct if it is not preserved. This research contributes to preserving Indigenous Knowledge, which basically Indigenous Knowledge is a belief that needs an actor. Without these actors, Indigenous Knowledge would be irrelevant. Through this study, Indigenous Knowledge would not lose the accent of it, by providing important guideline and references to the future generations.

1.3 Problem Statement

Individuals assemble information fundamentally for two purposes: endurance and improvement. We attempt to comprehend and understand the climate to endure, and we attempt to discover purposes behind our endurance that go past the instinctive response to actual dangers. These are basically the reasons for all sort of exercises which target developing information frameworks. Erstwhile, before the improvement of current science, native individuals have built up their methods of realizing how to endure thoughts regarding implications, purposes and qualities. The Melanau community has dealt with regular scenes

of millennia. In the event that we lose their shrewdness, we also lose the land by not recognizing the value apprehended by those indigenous people.

Looking back at the current situation of the emerging world, Indigenous Knowledge is being forgotten. However, Ulluwishewa (1993) believed that Indigenous Knowledge is pertinent based on two essential reasons; first, the role of Indigenous Knowledge in regards to neighbourhood strengthening and advancement; and second, is the increased independent and strengthening of self-assurance. Researchers currently perceive that native individuals have overseen the conditions wherein they have lived for ages, regularly without fundamentally harming nearby ecologies (Matowanyika, 1994).

There are several problems to be discussed and analyzed in this research. First, the tradition and customs of Indigenous Knowledge, primarily traditional healing rituals, is being obliterated mainly within the youth and new generations as they are not being exposed to that knowledge due to the current era. This is clearly stated by Arshad, Ya'akub, Salleh and Ahmad (2023:13) whereby they mentioned that "The changes that happen leave effect on traditions and customs of Indigenous Knowledge particularly traditional healing rituals within the Melanau community because it being forgotten as they are less practice nowadays". Next, studies on Indigenous Knowledge have to be meticulous and precise because the traditions and customs have to be passed on to the society and research institutes to disseminate the knowledge to the world. According to UNESCO (n.d.) Intangible Cultural Heritage depends on people whose knowledge of the traditions, skills, and practises are transmitted to the rest of the community, from generation to generation, or to other communities in order to survive. Due to the rapid advancement of the current world, many aspects of human lives have changed for the betterment, but at the same time, it may

also cause harm to the indigenous people and their environment. Thus, this research explored the transition of indigenous people from their old belief to the current scenario, where science has taken place in many lives and cultures.

This research also utilized Appleton's (2004) research on Madness, Death, and Ritual in Melanau Ontology to find the research gaps left by Appleton (2004) mainly on the Melanau traditional healing rituals. Appleton (2004) asserted that psychopathological encounter or as psychological wonders exemplifying qualities that make it conceivable to distinguish them as socially developed relics. She went on with a primary goal of assessing the role that culture plays in the construction and experience of psychopathology and also the well-being of the Melanau communities around Mukah, Sarawak.

In contrast, this researchs' primary focus was on the preservation of Indigenous Knowledge related to traditional healing rituals and also exploring the transition of Indigenous Knowledge (traditional healing rituals) in the Mukah Division of Sarawak. At the same time, it also analysed the functions of sago (*balau*) in the Melanau community and specifically in its traditional healing ritual.

Appleton (2004:263) stated that "… in view of the dimensions of the research field there were areas I did not investigate during my time in Mukah…a number are worthy of further investigation." From this statement, one can clearly see that Appleton (2004) did not investigate the transition of the Indigenous Knowledge (traditional healing rituals) in which, is discussed in this research. Appleton (2004:79) also mentioned that "…Mukah could be described as a community in transition." This statement is taken as one of the research objectives (RO2) of the present research which was to analyze the transition of Indigenous Knowledge on traditional healing ritual within the Melanau community. Moreover,

Appleton (2004) did not explore the transition that happenned in Indigenous Knowledge especially in the traditional healing rituals. The gaps that have been identified in the past research would be further discussed in the literature review to give more explanation on the given gaps.

In a nutshell, the present research filled the research gaps left by previous research by answering all the research question and research objective. This research focused on the preservation and transition process of Indigenous Knowledge mainly in traditional healing rituals and also examined the function of sago (*balau*) and the changes in its importance in the Melanau community in Mukah Division, Sarawak.

1.4 Research Questions

1. To what extent preserving Indigenous Knowledge on healing rituals among the Melanau community will persist in the current era?
2. How has the current world changed the Indigenous Knowledge on healing rituals among the Melanau community?
3. Has the relevance and function of sago (*balau*) change in the Melanau community and traditional healing ritual?

1.5 Research Objectives

1. To identify the importance of preserving Indigenous Knowledge on traditional healing ritual among Melanau community.
2. To analyze the transition of Indigenous Knowledge on traditional healing ritual among the many sections of the Melanau community.

3. To examine the function of sago (*balau*) and the changes in its importance in Melanau community and traditional healing ritual.

1.6 Significance of Research

This research contributes information related to preserving and exploring the Indigenous Knowledge on traditional healing ritual among the Melanau community through documentation and extending on past researchers including Appleton (2004) to strengthen the gaps and adding values (new knowledge) to the research topic itself. By exploring the transition, we could significantly know the adaptations of the youths, adults, and elderly to the traditional healing rituals (Indigenous Knowledge) in the developing world that changes the culture and bringing up the new way of life.

With reference to the research framework, this research gives back to the Melanau community by creating awareness on the changes in their community as well as the aspects which are still maintained in the practices of the rituals, and also the norms comprehended by the community. Finally, this research significantly helps research institutions and the Melanau community to uphold their beliefs and root of culture. As a whole, this research also added to the corpus of knowledge on Indigenous Knowledge.

1.7 Limitation of the Research

Indigenous Knowledge research includes a large scope of knowledge that needs to be covered. Thus, some limitations while conducting this research are enivitable. However, all these limitations such as focusing only on traditional healing ritual, few districts in Mukah Division and limited informants, did not reduce the contribution of this research to the corpus

of Indigenous Knowledge on traditional healing rituals. In this research, the context of Indigenous Knowledge focused only on the Melanau traditional healing rituals. The focus in this research was on preserving and exploring transition of Indigenous Knowledge on traditional healing rituals among Melanau community in Mukah Division of Sarawak.

This research also focused only on the Mukah Division of Sarawak, selecting only a few districts in the division which are Mukah, Dalat and Oya. The community studied in this research is the Melanau community, which has a population exceeding 70% of the Melanau community in the Mukah Division of Sarawak.

A total of 20 informants (consisted of traditional healers, local leaders, elderly, adults, youth, cultural related authorities and Melanau associations) were selected by researcher as participants in this research. Cresswell (2007) and Saunders (2012) wrote that a qualitative research for heterogenous population require between 25-30 interviews and semi structured in-depth interviews a minimum sample size between 5 and 25. The population in this research is heterogeneous as they are composed of Melanau traditional healers, local leaders, elderly, adults, youth, cultural related authorities and Melanau associations. Thus, the 20 informants selected for this study through purposive sampling method has met the saturation point to collect the sufficient data for the finding and results.

1.8 Organization of the Thesis

This thesis consists of seven main chapters that discusses in detail the research conducted. Chapter One is the introductory chapter of the research that included the background of the research, problem statement, research question, research objective, significance of research and the limitations of the research.

Chapter Two is on literature review. It discussed all the main concepts that are used in this research. The concepts that are discussed in this particular chapter are Indigenous Knowledge, preserving, transition in culture, traditional healing ritual, myth and relationship between sago and traditional healing rituals. This chapter also discussed the Melanau community, and past studies related to traditional healing rituals within the Melanau community to find the research gaps. This chapter also discussed the research framework used in completing this research.

Chapter Three discussed the methodology and method used in conducting this research. This chapter included the discussion on research paradigm, research design, population and sampling, data collection instrument, data collection, data analysis, research area and lastly ethical consideration.

Chapter Four analyzed the finding and discussion to answer the first Research Objective. This chapter focused on the preserving of the Indigenous Knowledge of the Melanau traditional healing rituals. The discussion in this chapter included the last Melanau traditional healer, preserving the Melanau traditional healing rituals that are still being practiced which included the types and taboos of the rituals as well as the healing rituals that are no longer practiced. The last part of this chapter touched on the importance of traditional healing rituals to the Melanau community.

Chapter Five discussed the finding and discussion to answer the second Research Objective. This chapter focusedon the current state of the Melanau traditional healing rituals. The discussion in this chapter included elderly and youth from the Melanau community's views on the current state of the Melanau traditional healing rituals. The health seeking

behavior among the Melanau community and the future of the Melanau traditional healing rituals would also be discussed in this chapter.

Chapter Six explored the finding and discussion to answer the third Research Objective. This chapter focused on the *balau* in traditional healing rituals and the Melanau community. The discussion in this chapter included the importance of *balau* in the Melanau traditional healing rituals and for the Melanau community. The last discussion in this chapter is the relationship between *balau* and the way of life of Melanau community.

The last chapter in this thesis is Chapter Seven and this chapter concluded and summarized the main points of previous chapters. This chapter also provided recommendation regarding research gaps in this research that could be filled for future research.

1.9 Chapter Summary

This chapter discussed the main reasons why there is a need to conduct this research. This chapter was divided into eight sections which started with the introduction, background of the research, problem statement, research question, research objective, significance of research, limitation of the research, and organization of the thesis. The next chapter explored and discussed related literature review.

CHAPTER 2

LITERATURE REVIEW

2.1 Overview

This chapter explained the main concepts used in this research including Indigenous Knowledge (IK), the concept of preserving, transition in culture, traditional healing ritual, myth, the Melanau community, the relationship between sago and traditional healing rituals, and lastly, past studies on Melanau traditional healing rituals. All of the main concepts; Indigenous Knowledge, preserving, transition in culture, traditional healing rituals and myth will be explained from the general definition and the issues related to those concepts. Examples from other parts of the world, continent and country specifically Malaysia, would be given to show the connection of the concept in this research.

Past studies on Melanau traditional healing rituals are also discussed in depth to discover the research gaps from previous research. These gaps are important for this study in constructing the research questions and research gaps or objective for this research. In the last part of this chapter, the research framework that has been set up by the researcher in order to conduct this research and achieve the aim for this research is explained.

Chapter Two is divided into ten sections which started with the introduction, followed by sections on Indigenous Knowledge, preserving, transition in cultures, traditional healing rituals, myth, the Melanau community, the relationship between sago and traditional healing rituals, as well as past studies related to traditional healing rituals in Melanau community. The final section touched on the research framework for this study.

2.2 Indigenous Knowledge

Indigenous Knowledge is significant for all communities in every way. According to Nakata (2002), Indigenous Knowledge is the knowledge possessed by native populations. Indigenous Knowledge was typically disregarded or suppressed because it was seen as "primitive," a barrier to progress in the direction of contemporary society. Conversely, Sillitoe (2006) explained that Indigenous Knowledge encompassed all collective knowledge held by a community that shaped the perceptions of objects and is any understanding founded in local culture that varies by place. Furthermore, Grey (2014) agreed Indigenous Knowledge is a collection of Indigenous groups' expressions, traditions, values, understandings, observations, and experiences gleaned through centuries of intense contact with a specific territory. In addition, Bruchac (2014) also mentioned that traditional Indigenous Knowledge is a network of knowledge, values, and practices aimed at preserving, communicating, and contextualizing Indigenous cultural and landscape relationships over time.

Indigenous Knowledge is a knowledge that could be inherited from one generation to the next. However, Mundy and Compton (1991) stated that the vast majority of Indigenous Knowledge has not been documented. It is often memorized and has been passed down by word of mouth across generations after generations. Similar to Mundy and Compton (1991), Senanayake (2006), Bruchac (2014), Grenier (1998) agreed that Indigenous Knowledge, such as cultural ceremonies, oral history, and legends, songs, mythology, proverbs, dances, myths, community rules, local language, and taxonomy, are usually passed down from generation to generation, typically by oral means.

Each community has its own views and knowledge related to Indigenous Knowledge. These Indigenous Knowledge of certain community should be shared and preserved from

extinction. For this reason, Grey (2014) and Bruchac (2014) mentioned that the death of information holders such as tribal leaders, ritual practitioners, medicine people would cause intellectual predation, language loss, alienation or degradation of traditional territories, legal prohibitions on traditional practices, and a decrease in perceptions of its importance among younger generations which all contribute to the erosion of significant portions of Indigenous Knowledge in societies. Thus, it is essential that everyone in the community work together so that Indigenous Knowledge could be passed down, adapted, and maintained, especailly for future generations.

Different communities have different types of Indigenous Knowledge. For instance, the *Urak Lawoi* people in the Adang Archipelago, Southwest Thailand have their own Indigenous Knowledge about marine life and coastal environment. Supin Wongbusarakum as cited in UNESCO (2009), mentioned how the *Urak Lawoi* people have lost traditional practices, lost of knowledge and how they sustain their cultural and natural resources. There are several Indigenous Knowledge of the *Urak Lawoi* people such as foraging, fishing, folk music (*Rammana* music), traditional festival or ceremony (*loi rua*), making roof (from rattan) and traditional trap made up from bamboo. Meanwhile, in Malaysia there is traditional knowledge of the *Orang Asli* or *Orang Asal* people on forest in Peninsular Malaysia (Kardoorni et al., 2014). The Indigenous Knowledge of the *Orang Asli* in Peninsular Malaysia is related to forest, lake, river, farming, gardening and hunting. Traditional Knowledge of the Iban, Penan and Kelabit ethnic groups in Borneo especially on forest and farming were also documented by several scholars in their works such as Janowski and Langub (2011) as well as Sait et al. (2018).

According to Janowski and Langub (2011), research on "Footprints and marks in the forest: the Penan and the Kelabit of Borneo", the Penan community inhabits a simpler world in which they assumed the position of basic guardians, behaving in a way that does not alienate them from nature. They had no desire to settle down and develop crops because: (1) their custom prohibited them from felling large trees; (2) they despised the sun (*lekoo petee*), which gave them headaches and injured their eyes; (3) when a member died, the band disbanded; and (4) when they experienced a bad omen or dream, they stopped working. The Penan practiced a philosophy of sustainable resource usage called *minut*, both to avoid the wrath of supernatural forces and to avoid losing community respect (*be' seva'*) due to wasteful resource (*ngeburah*). Moreover, Janowski and Langub (2011) also mentioned that the Kelabit community are expert rice growers who also hunted and gathered wild materials in both shifting and wet fields. Kelabit men hunt wild pigs (*baka*) and sandbur deer (*payo*), as well as barking deer (*tela'o*) and mouse deer in the forest (*planok*). In the secondary forest, women forage a broad variety of veggies. In the primary and secondary forests, they harvest rattan, wood, bamboo, grasses, tree resins, and other materials for craftwork and medicine. Futhermore, Janowski and Langub (2011) stated that the Kelabit have a long-held belief in forest spirits punishing those who waste resources, though this concept is fading.

Meanwhile, Sait et al. (2018) in their research on "Preliminary Observations on Indigenous Knowledge and the Uses of Natural Resources in Banting and Padawan" stated that, the Iban in Banting area rely heavily on the forest for food and other purposes. They also mentioned that the women routinely forage in the forest for edible plants such as *midin* (Stenochlaena Palustris), tapioca leaves, and other shoots for their own use. The forests also provided materials for their traditional handicraft, such as mats and bags made from *bemban* (Donax Graneis). This research also found out that only older generation knew how to weave

nowadays, as the younger generation is preoccupied with schoolwork and did not have time to learn. As a result, weaving knowledge and skills are gradually fading as they are not passed on to the younger generation. Sait et al. (2018) stated that observing star constellations was one of Indigenous Knowledge that marked the beginning of the Iban traditional agricultural year. The following three primary constellations were important for rice cultivation: (1) *Bintang Banyak*: Pleiades, signaling the start of the land selection (*manggul*) process. (2) *Bintang Tiga*: Orion, signaling the start of the season for dibbling (*nugal*), i.e. rice seed sowing (August/September). (3) *Bintang Tangkong Peredah*: Sirius, the end of the growing season. Rice planted after Sirius has reached its zenith (mid-October) would not mature adequately.

The Bidayuh community of Padawan seek for food and material in the forest for handicrafts as well as for their own usage. The research by Sait et al. (2018) found that the people of Kampung Annah Rais collected *bakah baras* (Liana sp.), a species of vine that is used to produce tea, for therapeutic purposes. The vine is bathed, and the bark is taken off, then dried and sliced into smaller pieces. Boiling the dry bark in water yields a drink that could be consumed with or without sugar. *Pandan* (Pandanus odoratissimus L. f.) leaves are sometimes used to increase flavour. It is believed to provide health benefits and to aid in the cooling of the body. The Bidayuh utilized *Daun kokot* (Diplazium esculentum), a form of fiddlehead fern, to treat boils and skin rashes. For immediate relief, the fern's head is pounded into a paste and administered to the affected areas. The *sirih* (betel) leaf is a popular medicinal herb used to treat injuries and stomach problems in both groups. Sait et al. (2018) also stated that all of these natural resource applications were passed down from generation to generation and are considered Indigenous Knowledge in these societies. To sum up, Indigenous Knowledge has its own unique way of transcendence in every society's life, the

geographical, language, races and other factor contributes to the differences of each country Indigenous Knowledge.



Figure 2.1: Generator of Indigenous Knowledge (Source: Tran et al., 2009)

According to Tran et al. (2009), a variety of factors influence Indigenous Knowledge, including socio economic and cultural contexts, disaster experience, climate regime and geomorphology, as well as globalization. The transferability of this information is contingent on some Indigenous Knowledge generators sharing commonalities with those seeking to use the Indigenous Knowledge. The entire generator stated in Figure 2.1 is interlinked because any changes that happen would affect the Indigenous Knowledge related to certain knowledge. For example, globalization and climate change have also contributed to and would continue to lead to many environmental changes, which would have an effect on Indigenous Knowledge relevant to river basin management (Tran et al., 2009). This research utilized the four out of five aspects which was stated in Figure 2.1. The four aspects are

globalization, socio economic, experience of particular type of disaster and cultural context. The justification to utilize those elements was due to the aim of this research in which it would help in contributing the transition and preserving of Indigenous Knowledge.

2.3 Preserving

To preserve is to maintain something in its original or existing state. Indigenous Knowledge should be preserved from extinction. According to Rhea (2003), the protection and maintenance of Indigenous peoples' and local communities' awareness is aided by education. Rhea (2003) also stated that documentation is at the heart of the problem of preserving and sustaining Indigenous peoples' and local communities' information, technologies, and activities that are important to a community's capacity to engage in biodiversity conservation and sustainable use, as well as to use education to keep and conserve their knowledge. Macchi (2008), also mentioned that it would be a significant loss for humanity if indigenous and traditional cultures and their traditional knowledge, which is vital for the survival of biological diversity and the habitats in which they live, are lost. Everyone should support traditional and indigenous cultures because it would contribute to the preservation of the world's most culturally and biologically diverse regions. Macchi (2008), also stated that traditional knowledge that should be preserving included agriculture, hunting, fishing, foraging, and medicinal plant.

Preservation of Indigenous Knowledge should come along with the right documentation, research, and acknowledgement. This is because most indigenous community research in recent decades aimed to document and preserve an accumulation of Indigenous Knowledge developed over generations, fearing that their knowledge and heritage would continue to vanish if they were not documented (Kassim et al., 2016). Such

awareness is based on real-world experience and can be passed down and used for the good of current and future generations. Indigenous Knowledge understanding is founded on practical experience and can be passed down for future generations to learn from.

For example, the tradition of *molong* or "to protect" is an essential part of resource management for the Penan people. In general, forest management aids societies in adapting to climate change while also promoting resilient habitats through preserving biodiversity (Hosen et al., 2020). Forest and resource preservation are encouraged by a collection of customs known as *molong* which enabled the society to conserve resources for future generations.

2.4 Transition in Cultures

Transition is the term used to define the changes from one to another, where it is relevant to be used in this research due to the objective on acknowledging the transition faced by Indigenous Knowledge (traditional healing rituals). Banks (2012) mentioned that "…greater access to technology and the prevalence of digital networks lead to more cross-cultural interactions and an increasingly globalized society, contributing to shifts and fluctuations in cultural perspectives and practices". The statement actually recognized the transition made by technology towards cultures and practices. Since Mukah Division is one of the progressive divisions, many changes and development would be multifaceted in which cultures and norms would also change.

This research explored the transitions emerged in the districts of Mukah, Dalat, and Oya due to the globalization, disaster, and also socio-economic changes. It also examined the involvement of youths, adults, and elderly in contributing to the transition of Indigenous Knowledge which has been their practices since the beginning of their bloodline.

Investigations were done on the transition that occured in the practices and culture of Melanau community which contributed to the factor in determining the value of the practices itself.

2.5 Traditional Healing Ritual

Traditional medicine, healing ritual, healers and practices existed before modern medicine, treatment and system. Traditional healing is defined as treating diseases or illnesses with herbs to spiritual treatment. Traditional healing is divided into two categories which is spiritual and empirical (Zakaria & Mohd, 2010). The empirical aspects of traditional healing are derived from medicinal plants that may be proven through scientific methods. This involves the use of natural resources from plants, animals and minerals to heal illnesses and ailments. The spiritual aspects cover areas which includes the traditional healer to deal with spiritual beings from the other realms. Nowadays, traditional healing still existed and acts as complementary and alternative medicine and could be the major kind of treatment aiming to cure diseases of the patients exercised by certain kinds of people, groups or community.

Traditional healing, traditional medicine and traditional healer originated from the Indigenous Knowledge system of the indigenous people. Indigenous Knowledge is handed down over many generations, usually through words and cultural rituals. Senanayake (2006), mentioned that it has been the basis for agriculture, food practices and conservation, health care, education, and extensive range of different activities that preserve a society and its surroundings for numerous centuries in many parts of the world. Some traditional healing and healers are more established in certain countries or places (Mokgobi, 2014). For

example, each society in the world develops and has its own cultural way and belief of dealing with illnesses.

There are two pertinent examples of Indigenous Knowledge on traditional medicine and healing rituals in other parts of the world which need to be highlighted, for example a case study in Africa (Oshikoto region of Namibia) and a case study in India (Kancheepuram district of Tamil Nadu). The first case study in Africa (Oshikoto region of Namibia) whereas ethno botany studies conducted summed up that the traditional healer in the region used 61 types of medicinal plants species which comes from 25 families of kingdom Plantae (Cheikhyoussef et al., 2011). Kingdom Plantae includes all the plants. All the trees used were beneficial for mental diseases, skin infections, external injuries (etc. snake bite), dizziness, swelling and cardiovascular problems. The majority of the Africans still entrusted on the Indigenous Knowledge of the traditional medicine. People seeked the traditional healers for consultation and treatments for most diseases such as headaches, coughs, diarrhea, wound healing and skin diseases. Meanwhile, the second case study is in India (Kancheepuram District of Tamil Nadu). Ethno botany studies conducted in Kancheepuram district of Tamil Nadu, India revealed that the traditional healers involved in the studies used 85 species of medicinal plants which come from 41 families and 76 genera in kingdom Plantae (Muthu et al., 2006). All of these 85 species are recognized to treat various diseases but mostly to heal poison bites from poisonous animals, skin illnesses, stomachache and nervous disorders. Among the 41 families, Euphorbiaceous (flowering plant) was documented as the frequently used plant for the treatment of diseases (Muthu et al., 2006).

In Malaysia there is an example of traditional healing ritual that has been practiced by several major ethnics such as, Malay, Chinese, Indian, Iban, Bidayuh, Penan, Kedayan,

Kadazandusun and Bajau. The ethnics in Malaysia have different kinds of traditional medicine, plants and practices and healing systems that act as a guide for the believers, and it is heavily depended and influenced on the practice, belief and knowledge each of the ethnic groups (Zakaria & Mohd, 2010). Empirical aspect of traditional medicine is recognized as one of the alternative treatment systems and accepted widely by the societies in Malaysia. However, spiritual aspect of traditional healing plays significant role as one of the complementary and alternative medicine that is widely used by the society in Malaysia although it is not universally spread. For example, in the Malay community, *jamu*, *makjun* or tonics for male that are made from various tree roots such as eurycoma longifolia (*tongkat ali*) and are consume daily. *Jamu* is linked to the Indonesian traditional medicine. The female practice of taking *jamu* is said to be effective in preserving the body shape and in providing nutrition for mothers during pregnancy until after delivery (Zakaria & Mohd, 2010). Examples of the spiritual aspect of traditional healing of the Malay includes the ritual of reciting Quranic verses over the items to be used in the treatment of a patient. In the Melanau community, they also used plant for Melanau traditional healing rituals. The plant that is used by the Melanau community is known as *balau/mulong* in Melanau dialect and *pokok rumbia* in Bahasa. *Balau/Mulong* is scientifically known as Metroxylon sagu. There are several steps in conducting rituals that need to be done by Melanau traditional healer to heal patient.

There are seven types of healing rituals in the Melanau community, which is *Memaku, Pengasapan, Tega', Baguda, Dakan, Bebayuh* and *Payun*. Each of the stages and types required different equipment and preparations. Each stage and type also cured different kind of diseases and ailments from the light, mild to severe diseases. It can be concluded that every sick patient was not necessarily involved in all the stages available. It would

depend on the suggestion from the *a-bayoh* or healer for the patient to be involved with the appropriate type of healing ritual needed. This unique traditional healing rituals are the elements that have to be preserved in which it is aligned with the research objective, to preserve those traditional healing rituals to be a historic momentum for Melanau community as it is also preserving their authenticity and cultures.

2.6 Myth

Myths are customary stories which are shared by a gathering of individuals. Each culture has its own legends which move the convictions of crude individuals about the formation of the universe and its substance. Information, similar to a waterway streaming down a mountain, has a source. Consequently, myths are viewed as the primary wellspring of information for the crude individuals to familiarize themselves with the world around. The beginning of the word legend and its various translations alongside its uses must be reviewed momentarily to give a total thought regarding myth (Bhanegaonkar, 2012). In addition, Bhanegaonkar (2012) also mentioned that the word myth comes from the Greek word "mythos" which signifies "discourse, thought, story and legend" of obscure root. Myth is very much dependen on Indigenous Knowledge. Both concepts need each other to create a complex study on traditional healing ritual among the Melanau community. Myth and Indigenous Knowledge have to be structured in the same root as it is the main aspect that made Indigenous Knowledge sustain to date and this theory goes along in helping the researcher to find the Indigenous Knowledge's relation with myth and rituals among the Melanau community in the Mukah Division of Sarawak.

2.7 Melanau Community

The Melanau are known as the river people of Sarawak and one of the indigenous groups in Sarawak. The Melanau is the fifth largest ethnic group in Sarawak after the Iban, Chinese, Malays and Bidayuh (Lian, 2003). Previously, the Melanau referred to themselves as a *liko* instead of Melanau. The word referring to these people has changed many times, such as Milanowes, Milanos, Melano and now more firmly and widely accepted is the term “Melanau”. A *liko* can be interpreted with various meanings. A *liko* is said to refer to the settlement of the population. However, when viewed more widely, a *liko* means "world" and "native" (Puji et al., 2014). The term Melanau was believed to be given by the Malays and a ruler of Brunei during the era of the Brunei Sultanate.

According to Morris (1960) as cited in Rafee et al. (2017) there were approximately 6000-7000 of Melanau population located in 17 different Melanau settlements on the Oya River. There were 44,000 people who identified as Melanau in Sarawak. However, only 10,000 of those who were registered were categorized as Pagan Melanau. The majority of the Melanau population registered were Muslims with a small number of Roman Catholics. In 2010, the Malaysian population census stated that there were approximately 123,410 Melanau people in Sarawak wereby only 7652 (6.24%) of the population were Melanau Pagans. The Melanau speak different Melanau dialects depending on the area where they reside. There are six Melanau dialect groups and they include small groups such as Bliun, Kanowit, Balingian, Miriek, Seduan, Segalang, Rajang, Paloh, Igan, Matu (Matu Daro), Tatau, Seguran/ Preban, Segan (Bintulu), Siuteng (Mukah), Oya and Dalat (Puji et al., 2014).

The Melanau cosmology is surrounded by forests and water (rivers and seas). Forests, rivers and seas are also form of sources for their livelihood which turn them into a seafarers,

fishermen and *balau/mulong* or sago growers. Their relationship and dependency with forest, river and sea eventually influenced their culture and belief and shaped their cosmology. According to Amir (1998) as cited in Mugok (2015) the bedrock of the Melanau traditional belief system is their belief in the unseen and supernatural forces that gives influence in their daily life.

Another significant aspect of Melanau traditional belief system is the *pantang larang* (taboo or social sanctions). *Pantang larang* described the characteristic of the Indigenous Knowledge system where the knowledge is inherited and passes from one generation to another and it has huge influences on the lives of the Melanau. Amir (1998) as cited in Mugok, 2015) described the *pantang larang* as social sanctions that have impact in controlling their actions, behavior and also their social and economic activities. *Pantang larang* is important to maintain and sustain prosperity, harmonious life and equilibrium in society.

2.8 Relationship between Sago and Traditional Healing Ritual

Balau/Mulong or sago palm (*Metroxylan Sagu*) is an overlooked crop that has the potential to become a staple diet for humans, particularly in Asia (Jeffry et al., 2018). For example, Malaysia is currently the world's third largest sago producer, behind Indonesia and Papua New Guinea, which together contribute around 94.6 percent of global sago production (Naim et al., 2016). According to Ishak et al. (2020), some Melanau people in Malaysia's Mukah Division rely on sago for their livelihood. *Luwu* community in *Luwu* Utara Regency, South Sulawesi Province and Marind and Mandobo tribes in Merauke Regency, Papua New Guinea are two Indonesian rural communities that rely on sago for their livelihood (Simatupang, 2019 and Trisia, 2017 in Ishak et al., 2020). Sago is consumed by the *Arapesh*

people of the Sepik River Basin in Papua New Guinea. According to data from the Department of Agriculture Sarawak (2012) in Naim et al. (2016), four districts in Mukah Division, namely Mukah, Dalat, Matu, and Daro, had sago farming area estimated 11,112 hectares, 28,169 hectares, 4,306 hectares, and 3,149 hectares, respectively. Small-scale sago farmers planted 43,426 hectares of Sarawak's 67,957 hectares of sago-growing land, while commercial sago plantations planted 24,531 hectares.

In Asia, people eat sago starch as one of their staple foods. For example, the sago palm generates sago starch, which is high in carbohydrate and is collected from the sago palm's trunks (Jeffry et al., 2018). According to Naim et al. (2016), in Sarawak's coastal Melanau people, the sago palm has long served as a main food source. In a broader sense, sago can be regarded as a Southeast Asian native crop with profound historical, cultural, and socio-economic roots in the lives of the people. It supports cultural events, provides a basic food source, and materials for houses and bridges, as well as ensuring water conservation. Jeffry et al. (2018) mentioned that sago starch, in addition to being a staple meal, has become an ingredient in other foods including fish crackers (*keropok*), baked goods, and puddings, as well as a starch used in the production of other culinary products. However, in the Sarawak coastal Melanau region of Mukah, rice has gradually taken over the role of sago as a primary diet. It has been noticed that eating rice, which is difficult to grow, rather than sago, which is abundant, is a societal rather than an economic decision (Naim et al., 2016).

Sago has many functions, despite being important as a staple food, it also has unique function in which it can be used in traditional healing ritual. For example, Irian Jaya's *Kaowerawedj* women paint a white band across their chests to ensure that they can pound sago well and place a piece of turtle shell in their water dipper to ensure that a big amount

of starch settles out (Eechoud, 1962 in Ruddle et al., 1978). The *Kiwai* make life-giving medicine in a sacred receptacle (*baru*) constructed from the Metroxylon palm's (scientific name for sago) smooth stem covering. For example, the *Kiwai* have an oral history tale that deals with the planting of sago and addresses some of the sago origin myths. *Segera*, a magician, had sago as his totem animal. When his child died, the reason of death was attributed to an enemy's sorcery, and the heartbroken father was so enraged that his words caused the entire sago harvest in the country to fail. Furthermore, the uses of sago in traditional healing ritual among Melanau community in Mukah are in the uses of *bilum*. According to Rafee et al. (2017), in the Melanau society, *bilum* refers to the sculpting of sick images or idols out of sago pith or soft wood. The woodcarver's beautifully carved pieces are employed as a kind of medium to cure the ill. The *bilum* is made from sago pith provided to the carver by the individual who has requested the carving. The sago pith is used because it is soft, thus, carving it is simple and quick.

In a nutshell, the Melanau community has a strong connection on sago and traditional healing ritual because there are interrelated to each other. The Melanau community do not just consume sago, but they also use sago as one of the tools that could be used in traditional healing ritual that could cure or prevent them from sickness. From the literature, this study hoped to examine more on the function of sago and the changes in its importance in the Melanau community and traditional healing ritual.

2.9 Past Studies: Traditional Healing on Melanau Community

Recently, Roslan (2021) conducted the research entitled “The Understanding of *Meruyan* and Help Seeking Behaviour among a Melanau Community of Sarawak: The Implication for Social Work Practices”. This research aimed to examine the implications for

social work practice since social workers work with people from diverse cultures in Malaysia and also in the field of mental health. This research focused on how *meruyan* (postpartum depression) is understood in the Melanau community, their help-seeking behaviour in relation to the understanding of *meruyan* and the implications of understanding *meruyan* and help- seeking behavior in regard to social work practice. This research utilized qualitative research method and the main data collection method was in-depth interviews with the members of Melanau community in Dalat, Mukah who had both knowledge and experience about *meruyan*. The finding from this research was that *meruyan* seemed to be more in lines with the concept of illness rather than mental illness. The Melanau believed that *meruyan* needed to be treated through traditional healing methods to help the women getting better. The gap from this research is that the viewpoint from modern medical care practitioner on this matter was not included in this study. The researcher suggested further studies on both traditional healer and healthcare professionals' viewpoints which could be beneficial to ensure the well-being of not only the women but also their babies.

An article titled "*Bilum*: A Cultural Object of the Pagan Melanau" written by Rafee et al. (2017) based on their study of *bilum/dakan* in the Melanau community and its current state, especially in terms of the ritual practice and development, was collected using the professional visual document method which included data collection, sketches and interview, participant observation, video documentation, photography, publication, artworks, papers, and articles, editorial, audio visual and text. *Bilum* is an endangered cultural object that the Pagan Melanau community used as a healing tool, especially in Mukah and Dalat, Sarawak. Rafee et al. (2017) mentioned that *bilum* is an endangered art form in the Pagan Melanau community. This study also stated that since the ritual is no longer performed by the younger generation, some details, such as the type of *bilum*, has

begun to fade. This study hoped to provide an opportunity for all to see the possibilities that could be explored in preserving the Pagan Melanau community's disappearing art form. This research focused only on *bilum* as a cultural object of the Pagan Melanau whereas the scope of traditional healing ritual existed widely among Melanau community and could possibly be discovered more. From these, we could see the lack of information on traditional healing ritual and also the other belief system of the Melanau community.

Meanwhile, Kassim et al. (2016) conducted the research titled "Indigenous Knowledge of Medicinal Plants Used and its Implication towards Health-Seeking Behavior among the Melanau in *Pulau* Bruit, Sarawak, Malaysia". This literature showed that the Melanau community is experiencing urbanization and development where it brought in changes in the practices of medicinal plants usage. The research also mentioned that medicinal plants knowledge was vaguely passed to the younger generations, and this contributed to the researcher's problem statement. Other than that, this study revealed that the Melanau community still upholds this traditional healing ritual by utilizing the medicinal plants for minor ailments. The identified gaps in the study were that the focus was more towards medical purposes or more to science knowledge as well as the scope was only to medicinal plants knowledge. In addition, this study exposed the need to conduct traditional healing ritual's study to preserve the knowledge to the younger generations. The research contributed to the preservation of medicinal plants knowledge where it gave a better understanding on the topic discussed.

Rahman (2015) conducted the research regarding *Bebayuh*, a part of traditional healing ritual among the Melanau community. *Bebayuh* is a ritual performance that was used as a healing ritual. Rahman (2015) utilized ethnographical qualitative design to conduct this

research to focus on the human behavior and culture. This research emphasized more on the *Bebayuh* ritual which was a part of traditional healing ritual and that was where the gap could be identified. The research did not explain on the traditional healing ritual as a whole, in which it could make the reader understand more on the culture of Melanau people. As a whole, the study focused only on *Bebayuh* ritual, and not the whole of the Melanau community's traditional healing practices.

"Melanau Community in Malaysia" was written by Amir (2015) and discussed the history, origin, belief system, culture, and other aspect of Melanau people's life. This book was written based on the author's experience raised in Melanau *Liko* community that has witnessed transition and development in the recent days. This book has many connections to the focus of the present research on traditional healing rituals and the functionality of *balau/mulong*. Amir (2015) utilized Stephen Morris, Appleton, and other researcher's findings on the Melanau community to strengthen the discussion on the indigenous practices. As for this research, the book contributes more ideas to be discussed and could be cited as evidence to this research's problem statement where Amir (2015) mentioned that "… many Melanau people moved out to urban areas to pursue their studies and to find job, and that makes Melanau people to develop together with the time and other races". This book mentioned the traditional healing ritual practices, but the explanation was not focused on the preservation and transition (the present research's objective). However, Amir (2015) explained briefly the traditional practices performed by the Melanau people and that is where the research gap could be identified. The book was actually a guideline or more to a monologue on the Melanau community's background and way of life. It was not an in-depth exploration on the traditional healing rituals. As a whole, this book made a good explanation on Melanau community's history, but the author lacked the clarity in the traditional healing

ritual practices and the discussion on this was quite inadequate. This book also gave the researcher the insight of what is currently happening to the Melanau community, and the problems faced in the developing world despite the challenges they face to uphold their culture.

Moreover, Appleton (2004) carried out research that was situated within the broad genre of humanistic anthropology and psychological attachment. Appleton(2004) research contends that psychopathological encounters or as psychological wonders exemplify qualities that made it conceivable to distinguish them as socially developed relics. A hypothesis is progressed which found that the wellspring of psychopathology inside the setting of individual on the planet and which proposed that highlights of the psychological sickness experience, for example, chronicity and disgrace were truly and socially developed inside the illness idea itself. The work for this theory was attempted in view of these reactions and furthermore to a limited extent as a counter to the apparent deficiencies of an exclusively bio-clinical way to deal with psychopathology. The particular motivation behind the exploration was to evaluate the job that culture played in the development and experience of both mental capacity and psychopathology in a conventional society in Sarawak, Malaysia. There was an equivalent worry to discover and look at the manners by which clarifications and understandings about personality, disease and health contrast from momentum western models and approaches and how they are acknowledged and lived out in the experience of people. Appleton (2004), research focused on a primary goal of assessing the role that culture played in the construction and experience of psychopathology and also the well-being among the Melanau communities around Mukah, Sarawak.

Futhermore, Appleton (2004) wrote nine (9) chapters throughout the research thesis, in which she discussed local understandings about illness and suffering (chapter 6), dying and death (chapter 7), and reviewing the evidence the better prognosis for mental illness (chapter 1). All those chapters presented by Appleton (2004) focused on death, illness, and the rituals.

Thus, it could be described as a strong whereabouts for the study to carry out research to fill in some of the gaps of Appleton's (2004) research and other researchers mentioned above. The research gap to be filled are (1) to identify the importance of preserving Indigenous Knowledge, (2) to analyze the transition of Indigenous Knowledge, and (3) to examine the function of sago (*balau*) and the changes in its importance in Melanau community in traditional healing rituals.

2.10 Research Framework

This research framework depicted the overall structure of this research. Beginning with the community (Melanau) to the subject matter (Indigenous Knowledge) which would discuss on the Traditional Healing Rituals (7 rituals stated). Meanwhile, it analyzed the transition in this globalization era faced by the Indigenous Knowledge to the people of origin. Lastly, to examine the function of sago (*balau*) and changes in its importance to Melanau community and traditional healing ritual. Thus, the framework drawn is the whole process and the important elements of this research.

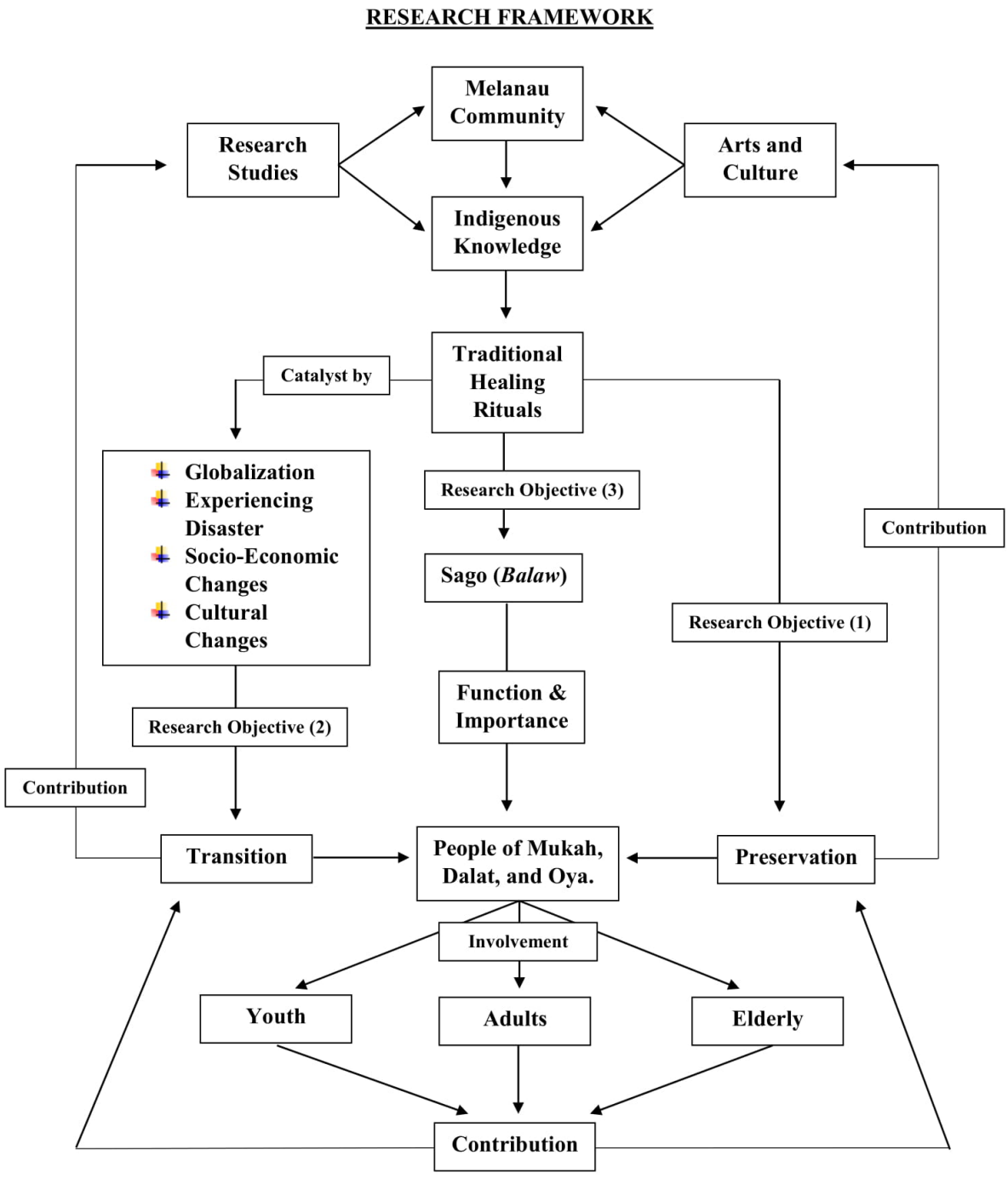


Figure 2.2: Research Framework

2.11 Chapter Summary

This chapter has discussed the concepts that have been used in this research and the literature review related to the research topic. Some of the themes that have been discussed in this chapter are Indigenous Knowledge, preserving, transition in cultures, traditional healing rituals, myth, the Melanau community, the relationship between sago and traditional healing rituals and the past studies related to traditional healing rituals in the Melanau community. The research gap found from the literature review (1) to identify the importance of preserving Indigenous Knowledge, (2) to analyze the transition of Indigenous Knowledge, and (3) to examine the function of sago (*balau*) and the changes in its importance in Melanau community in traditional healing rituals.

The next chapter would discuss the methodology of this study including the procedures and technique used in this study to identify and analyze data or information.

CHAPTER 3

METHODOLOGY

3.1 Overview

This research utilized qualitative research methodology. Qualitative research is a type of sociology research that gathers and works with non-numeric information. It endeavours to decipher significance from this information that assists with the understanding of public activity by examining and focusing on populaces or spots. Van Maanen (1983) described qualitative methods as an array of interpretative techniques, in which it seeks to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in social science. This study chosed qualitative method because the objective was to provide depth and details of action, events, and perspectives through the eyes of the actors or those being investigated (Bryman et al., 1988).

Chapter Three is divided into nine sections which are introduction, research paradigm, research design, research implementation, population and sampling, data collection, data analysis, research area as well as ethical consideration.

3.2 Research Paradigm

This research utilized the Social Constructivism paradigm approach. The reason for choosing Social Constructivism as the research paradigm was due to the nature of this study itself. When looking at the process of transition, preservation and functionality, this basically involve exploring individuals' or people's perception on the matter which in this study is theIndigenous Knowledge. When dealing with people, they may have different opinion on

the topic, thus by using Social Constructivism one could see how individuals or people view certain argument or opinion that may be influence by their background.

3.3 Research Design

This research adopts an ethnographic approach to explore the cultural practices and traditions of the Melanau community, focusing specifically on their traditional healing rituals and the role of sago *(balau*). Ethnography involves spending time within a community to observe and participate in their everyday activities, allowing the researcher to understand cultural practices from an insider's perspective. The study examine how healing rituals are performed, the significance of sago in these practices, and the ways these traditions have evolved over time. It also looked at how these traditional practices are passed down through generations and how modern influences, such as globalization, impact their preservation.

Through fieldwork, participant observation, and in-depth interviews with community members, including elders and healers, the researcher gained insights into the social and cultural meanings behind these rituals. The study aimed to highlight the importance of preserving Indigenous knowledge and practices related to healing and sago, especially in the face of changing societal values. By immersing in the community, the research provided a deeper understanding of the Melanau's cultural identity and offered valuable insights into the challenges and opportunities to preserved indigenous knowledge in a modern world.

3.4 Research Implementation

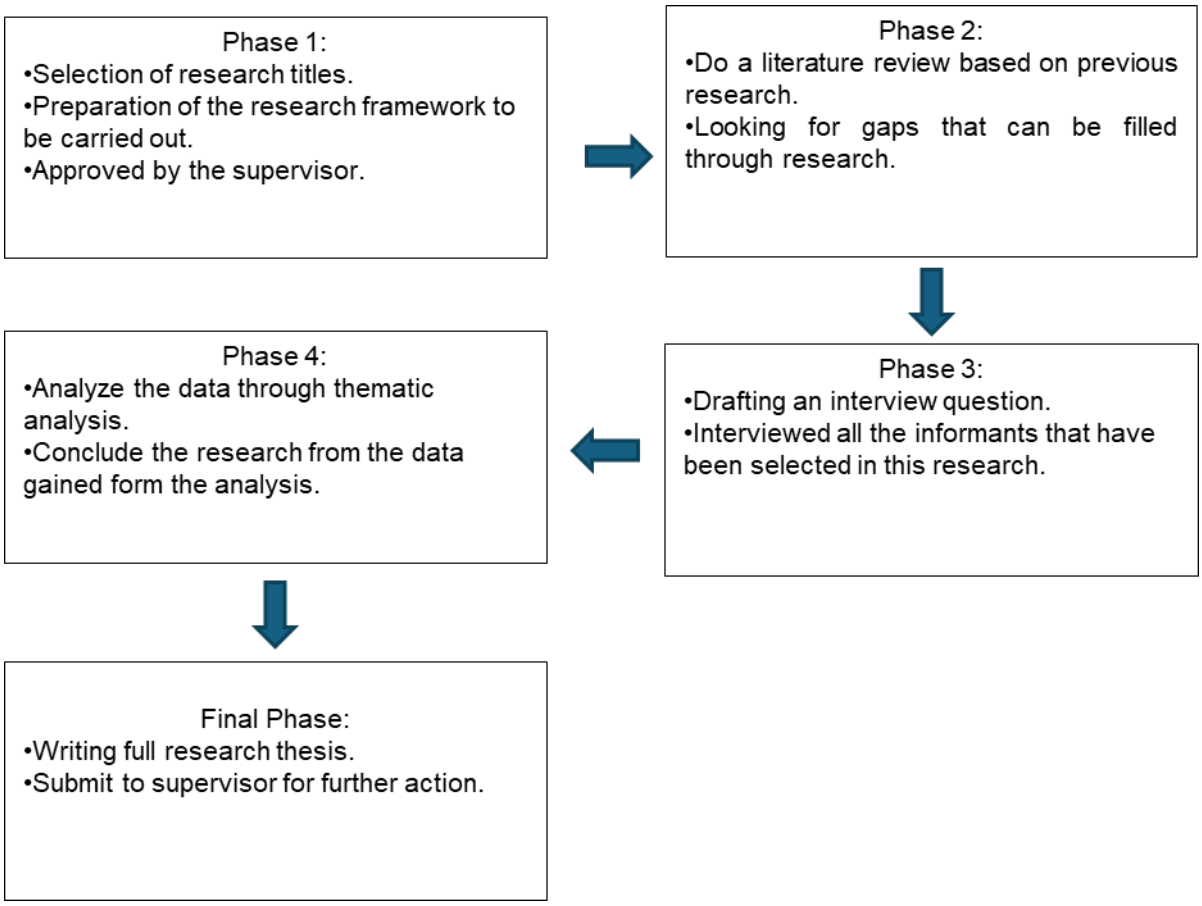


Figure 3.1: Research Implementation Flow Phase

3.5 Population And Sampling

Bidin and Sharipah (2002) stated that population refers to and covers the whole subject and not just human in the study. This research involved the Melanau community in Mukah, Dalat and Oya Districts in the Mukah Division. Cresswell (2007) and Saunders (2012) wrote that a qualitative research for heterogenous population require between 25-30 interviews and semi structured in-depth interviews a minimum sample size between 5 and 25. The population in this research is heterogeneous as they are composed of Melanau

traditional healers, local leaders, elderly, adults, youth, cultural related authorities and Melanau associations. The data gained from the 20 informants that were selected in this study met the saturation point and sufficient data to answer all the research objectives.

The informants for this research were selected through purposive sampling method (non-probability sampling). According to Ilker et al. (2016), purposive sampling is one of the methods which informant are selected based on the purposes of the study with the expectation that each informant will have rich and unique information with the research value. According to Fraenkel et al. (2012), purposive sampling is a situation in which researchers use their own judgment to select a sample of their study that they believe will provide the necessary data based on the initial and previous information obtained. Based on these, it was believed that the selected sample would be able to represent the population of that community.

The population sampling chosen was in accordance with the following criteria; firstly, the participant must be a traditional healing practitioner, secondly, must be a member of the Melanau community (elderly, adult, and youth group), originated from Mukah Division (Mukah, Dalat and Oya), and finally, cultural related authorities as well as the community leader.

3.6 Method of Data Collection

There were two sources of data that were used in this research which was primary and secondary data. This research used only two method of data collection to collect the primary data. The method that were used in this research was in-depth interview and participant observation. In-depth interview and participant observation were very important method to collect the primary data for this research. The primary data is an important data

in answering all the research questions and research objectives. On the other hand, for the secondary data, two sources which were used was through verbal and written sources. This secondary data was needed to support the primary data which was obtained in this research.

3.6.1 In-Depth Interview

According to Jasmi (2012), in-depth interview requires interviewer to conduct the interview in detail based on a guideline that has been set. Data that are obtained from this in-depth interview process are known as primary data. Anything that the informants stated is regarded as important data for this study.

Questions asked during in-depth interviews and focus group discussion sessions would have open responses. The open ended questions asked provided space for the informants to answer and clarify them. The format of this in-depth interview question were introduction question, opening question, mains question (research objective) and closed question. All the data gained from the interviewed session would be transcribed to record all the information gained from the informants.

3.6.2 Participant Observation

According to Kumar (2022), the term participant observation refers to an approach for observing and describing a subject's behavior. It contains the basic approach of simply observing the phenomena until some intuition or understanding is acquired. In this research, participant observation was used to understand the Melanau traditional healing rituals from the beginning until the end.

3.6.3 Secondary Data

According to Merriam (2002), secondary data is data that has been collected by other researchers and is divided into two which is verbal and written. Verbal data is data obtained through speech, pictures and videos. While written data is obtained through published article, manuscript, and book. The secondary data would help the present research to obtain information related to the concepts used in this research such as Indigenous Knowledge and traditional healing rituals. Secondary data also helped the research in obtaining the information on previous research that had been conducted which related to the current research.

3.7 Data Collection

This research used primary data gained from an in-depth interview. The researcher used in-depth interview to interview all the 20 informants. There were 20 selected informants for this study that were involved in giving primary data from the interview. The data gained was recorded and this data was not influenced by other sources or other people. This data is very important to achieve the objective and purpose of this study.

To achieve the first objective, a total of seven in-depth interview were conducted involving seven Melanau traditional healing practitioners. To achieve the second objective a total of eighteen in-depth interview was conducted involving ten youths, three adults and five elderly. Finally, to achieve the third objective, a total seven in-depth interviews were conducted involving three Melanau traditional healing practitioner, three elderly and one youth.

However, while conducting this research, the corona virus disease (COVID-19) and movement control order (MCO) took place, thus, the researcher had to opt for a contincency plan to ensure that the research could be completed. Instead of physical, face-to-face interviews and focus group discussions, they were instead done via online.

3.8 Data Analysis

The coding method of thematic analysis was used to analyze the data obtained from in-depth interviews. Coding required the identification of patterns and themes from the interview responses. The scripts, notes and recordings of the interviews were coded in the pattern based on the frequencies (they happen often or seldom), similarities (things happen the same way), sequences (they happen in a certain order), differences (they happen in predictably different ways), and correspondences (they happen in relation to other activities or events). The *atlas.ti* software was used for the data analysis of the interview sessions.

Each unique code was assigned to each unit of information based on this pattern filtering. This was essentially expected given how brief the excerpts were. Fewer to many similar codes were used again throughout larger and more comprehensive informational collections. This was both typical and intentional; typical because human affairs typically contained repetitive examples of activities and textures, and intentional because one of the primary goals of the coder was to find these repetitive examples of activities and textures in human endeavours as reported in the information.

3.9 Research Area



Figure 3.2: Map of Mukah Division (Google Maps, 2020)

This research was carried out in the Mukah Division which comprises of five districts (Mukah, Dalat, Daro, Matu, Tanjung Manis) and three sub-districts (Balingian, Oya, Igan). This study, however, focused on the Mukah and Dalat Districts which exceeded 50 percent (74,400 out of 134,900 people) of the overall population of Mukah Division (*Jabatan Perangkaan Malaysia*, 2020). Along with Mukah and Dalat District, the Oya sub-district was also chosen for this research. The population of Oya is unidentified as it is counted in the whole census of Mukah Division in 2020.

There are three justifications as to why the present study focused on Mukah, Dalat, and Oya only. The first reason was to fill one of the research gaps and research problem that needed to be solved in this research which was to enhance Appleton (2004) research. Secondly, this was because the population of the Melanau community in Mukah, Dalat, and Oya exceeded 70 percent. Thirdly, according to Siyu (2018), the implementation of the

Sarawak Corridor of Renewable Energy (SCORE) has effectively transformed Mukah into one of the most progressive regions in the State's central region.

3.10 Ethical Consideration

This research used local people as informants. Every informant has their own rights and dignity, and they should be respected before, during, and after completing the research. Ethics are fundamental to the examination cycle. Directed morally, research is a public trust. Along these lines, researcher should completely comprehend the theories and approaches intended to ensure upstanding exploration rehearses. It is pivotal for the study to realize what establishes a moral examination. With state-of-the-art information, the researcherwould build up a route with the fundamental moral standards guaranteeing the wellbeing and security of the members of the investigation.

3.10.1 Confidentiality

The first ethic consideration would be confidentiality of the data provided by informant. This study would maintain the confidentiality of data provided by informant whether in audio or video recordings for the purpose of this research only. In this matter, this study would keep every data collection confidential and private.

3.10.2 Informed Consent Form

The second ethics consideration would be the rights of privacy of an individual (Informant) by getting the consent from the informant through an informed consent form. This study asked for the informants' consents by filling in the consent form before

performing any research activities such as distributing questionnaires and conducting the interviews.

3.10.3 Behavior of Researcher

The third ethics consideration is the politeness and respectfulnes while conducting the interviews. To make the informants helpful and effectively reasonable, the interview questions were in dual languages, which were English and Malay.

3.10.4 Ethic Committee

The fourth ethic consideration is the ethics practice needed to be conducted according to the University's guideline. Before this research was carried out, the Faculty or University board was informed on matters regarding the research including the nature of the research,and the consent form. An application for permission to conduct this study was submitted to the university ethics committee.

3.10.5 Role of Researcher

The last ethic is the role of researcher in this research who is an outsider to the Melanau Community. Being an outsider, there would be ethical challenges faced by the researcher in conducting the research. Despite all that, there would certainly be procedures that would need to be followed by the researcher in conducting this research. Firstly, the approval from the gatekeeper or headman of the Melanau community in Mukah, Dalat and Oya needed to be obtained before conducting the research. Secondly, a field assistant and key informants needed to be identified in helping to find informants and help in conducting research at the site. Thirdly, the key informants were used to conduct the interviews with

informants in the local language. Fourthly, a good relationship with the entire informants needed to be maintained while conducting the research. Last but not least, the data gained from the informant needed to be confidential and only used for the purpose of this research only. There may be the issue of biasness, thus the researcher must not generalize certain findings because the data from the informants only represented their individual opinion and not the whole community.

3.11 Chapter Summary

This chapter discussed an important part of this research which was related to the methodology used to collect the research data. This study chose qualitative method because the objective was to provide depth and details of action, events, and perspectives through the eyes of the actors or those being investigated (Bryman et al.,1988). This research used qualitative methodology and involved 20 informants from Mukah, Dalat and Oya District. The data gained from the 20 informants reached the saturation point and was considered as sufficient data for this study to answer all the research objectives. The data gained from the informants were analysed using a thematic analysis. This study followed strictly the University's ethical consideration when collecting data from informant.

The following chapter which is Chapter Four answers Research Objective 1 (RO1) which is to identify the importance of preserving Indigenous Knowledge on traditional healing ritual among Melanau community.

CHAPTER 4

PRESERVING INDIGENOUS KNOWLEDGE ON TRADITIONAL HEALING RITUALS

4.1 Overview

This research explored the Indigenous Knowledge of the Melanau community in Mukah, Dalat, and Oya, with a particular emphasis on traditional healing practices. The community's complex healing rituals, which embodied a distinctive blend of spirituality and medicinal knowledge was the call for this study. Despite being an outsider, the researcher has never felt unwelcome by the community members during the fieldwork. The Melanau community is rich in culture because it has various customs, taboos, and rituals that a person needed to follow from birth until the end of life. Thus, this culture should be preserved from extinction.

This chapter aimed to address Research Objective 1 (RO1) which was to identify the importance of preserving Indigenous Knowledge on traditional healing rituals within the Melanau community.

The chapter is divided into six sections. It begins with an introduction, followed by the second section which discussed the remaining Melanau traditional healers. The third section discussed the preservation of the Melanau traditional healing rituals that is still being practiced as a legacy for future generations. The fourth section discussed the Melanau traditional healing rituals that have become extinct and were no longer practiced . The fifth section discussed the importance of traditional healing rituals and ways to preserve them

within the Melanau community. The final section summarized the key points discussed in Chapter Four.

4.2 The Last Melanau Traditional Healer

A 14-month fieldwork was conducted from September 2021 to October 2022 in the three choosen areas, namely Mukah, Dalat, and Oya Districts. During this period, it was found that only three elderly Melanau traditional healers remained. Among them, two still performed the healing rituals, while the third healer no longer engages in these practices. In Mukah, there was no Melanau traditional healers left except for one former traditional healer, while in Dalat District there was only two remaining traditional healers and in Oya District there was only one remaining traditional healer.

Shaman, known as *a-bayoh* in the Melanau language and *bomoh* or *dukun* in Bahasa Melayu, is a traditional healer in the Melanau community. The Melanau community believed that a shaman is endowed with supernatural powers or the knowledge and skills to heal illnesses through dreams. Amir (2015) stated that all illnesses in the Melanau community, particularly those that could not be healed with modern medicine and even accidents, are thought to be the result of spiritual forces. This demonstrated the importance of shamans to the Melanau community. The expertise of a shaman was important for treating illnesses that were not curable through modern medical treatment. It was believed that the shaman is a medium between the natural world and the world of the supernatural. Today, the Melanau traditional healers (*a-bayoh*) is facing a very critical issue which is the extinction of their profession. This is because, there are currently only three Melanau traditional healers who are still alive and offer this traditional healing service.

Information related to the demographic background of Melanau traditional healers and Melanau cultural experts who have been interviewed is listed in the Table 4.1. Research Objective 1 aimed to identify the importance of preserving Indigenous Knowledge of traditional healing rituals within the Melanau community. To answer Research Objective 1, seven informants which consisted of traditional healers, a former traditional healer, a local leader and a Melanau cultural expert were interviewed.

Table 4.1: Informant Demographic Background

No.	Name	Age	Gender	Religion	District	Position
1	Ya bin Galau (Pak Ya)	74	Male	Islam	Dalat	Traditional Healer (D*akan/Bilum* Carver)
2	Saiful bin Abdullah (Wak Saiful)	62	Male	Islam	Dalat	Traditional Healer (D*akan/Bilum* Carver)
3	Suhai bin Ali	64	Male	Islam	Oya	Traditional Healer (Traditional Massage)
4	Pawi Ramli	58	Male	Islam	Oya	Village Chief Oya
5	Madlin binti Martin Joseph	46	Female	Christian	Mukah	Former Traditional Healer
6	Edmund Salman Tuna	62	Male	Christian	Mukah	*Bapa kaul* and Melanau Icons
7	Tommy Black Mark Lang	54	Male	Christian	Mukah	Owner of Sapan Puloh Melanau Museum

Based on Table 4.1 there are three traditional healers that are still alive and offer traditional healing service namely, Pak Ya and Wak Saiful from Dalat District and Suhai

from Oya District. There was also one former traditional healer, Madlin binti Martin Joseph from Mukah District that no longer offered traditional healing service . Besides that, there are also two Melanau experts from Mukah District who is Edmund Salman Tuna, (*Bapa kaul* and Melanau icons, Dance, Song and Weaving) and Tommy Black (owner of Sapan Puloh Melanau Museum).



Figure 4.1: Ya bin Galau (Traditional Healer)

Ya bin Galau, also known as Pak Ya is one of the last Melanau traditional healers from Dalat District (Figure 4.1). Pak Ya's specialty lies in traditional healing rituals using *dakan/bilum*. He began learning to heal patients with *dakan/bilum* as a teenager, inheriting this knowledge from his father. Pak Ya now is 74 years old and has some hearing problems.

During the interview session, his wife assisted by relaying the interview questions to him. However, until today he is still active in carving *dakan/bilum* and offering this traditional healing depending on the demands from his patients. Pak Ya noted that the number of patients seeking his services varies, but typically two or three people come to seek his service each day. Pak Ya also mentioned that his son shows little interest in learning this knowledge. He also mentioned that if he is no longer around, there will be no one to continue this traditional healing rituals.



Figure 4.2: Saiful bin Abdullah (Traditional Healer)

Saiful bin Abdullah (Figure 4.2) is known to the locals in Dalat District as Wak Saiful. He is also one of the last Melanau traditional healers. Wak Saiful also specialized in traditional healing rituals using *dakan/bilum*. Wak Saiful has been carving *dakan/bilum* since

he was 20 years old. Wak Saiful learned this traditional healing rituals knowledge from his grandfather who learnt it from his ancestors. Today, Wak Saiful continues to make *dakan/bilum* and offers this healing service because he is afraid that this tradition would disappear sooner or later. Now, Wak Saiful is actively looking for people, especially young people to teach this traditional healing rituals but according to him, the young do not want to learn because it is difficult.



Figure 4.3: Suhai bin Ali (Traditional Healer)

Suhai bin Ali (Figure 4.3) is also one of the last Melanau traditional healers based in Oya District. Suhai speacilizes in traditional healing such as traditional massage, Islamic medicine, and traditional medicine. During the olden days, Oya District had many Melanau traditional healer but today only Suhai is left and still offers his services. From the in-depth interview with Oya village headman, Pawi Ramli, he mentioned that when he was in the sixth grade in 1976, there used to be two traditional healers, one man and one woman,

specializing in *berbayuh* healing rituals in the village, but they already passed away. He also mentioned that doctor in Oya health clinics recommend patients who already went to the hospital and were still not cured, to try the traditional way by seeking help from Suhai. Suhai said "*The first thing when we help this person is because of God, the good comes from God and the bad comes from the servant*". This is the main guiding principle for Suhai in treating his patients.

4.3 Preserving the Melanau Traditional Healing Rituals That is Still Being Practiced

From the observations and in-depth interviews with the informants consisting of Melanau traditional healers and Melanau culture experts, there is only one Melanau traditional healing rituals that is still practiced today, which is known as *dakan* in Mukah District and *bilum* in Dalat and Oya District. In the past, the Melanau community in Sarawak believed that every disease could be cured by using a specific *dakan/bilum* carving, depending on the illness faced by the individual. However, these traditional healing rituals are facing extinctions and the sculptors of this *dakan/bilum* have no heirs. This *dakan/bilum* type of healing rituals is facing extinction because there is only two Melanau traditional healers that are still around and offer *dakan/bilum* healing services until today. This situation is very critical, thus measures to preserve this traditional knowledge of Melanau traditional healing rituals are very necessary before it becomes extinct. Kassim et al. (2016)mentioned that most research on indigenous communities aim to document and preserve Indigenous Knowledge because their knowledge and heritage would be lost if they were not documented for future generations' references. Thus, theIndigenous Knowledge of Melanau traditional healing rituals specifically those involving *dakan/bilum* should be documented and preserved for future generations.

4.3.1 The *Dakan/Bilum* Healing Rituals

Woodcarving statues of sickness images which are traditional healing tools that are being used in Melanau traditional healing rituals are known as *dakan* in the Mukah District and *bilum* in the Dalat and Oya Districts. Based on the interviews with the two Melanau traditional healers or *a-bayoh* (shaman), Pak Ya and Wak Saiful, who are also *dakan/bilum* carvers, the use of *dakan/bilum* is to cure sickness. They believe that human sickness is caused by evil spirits that have possessed the human body. *Dakan/Bilum* is used as an intermediary to transfer evil spirits that possesses the person's body into *dakan/bilum* according to the type of evil spirit before the *dakan/bilum* is thrown to a place directed by the *a-bayoh*.

There are few healing rituals that would be conducted by *a-bayoh* (Pak Ya and Wak Saiful) to treat a patient that seek help by using this *dakan/bilum* healing rituals. Pak Ya explained how he performs traditional healing rituals using *dakan/bilum*,

> "First, we carve the *bilum* according to the type of disease, after that we spray it with betel nut, areca nut, lime while reciting the spell, say the *bilum* name, after that we are ready to bring the patient's clothes and put them on top of the *bilum*. If the patient cannot come, he sends a representative to bring the patient's shirt, after the spell is ready, this shirt is brought back for the patient to wear, placed on the chest to the body." (Interview with Pak Ya, Melanau traditional healer, *Dakan/Bilum* carver).



Figure 4.4: Pak Ya is Carving a *Dakan/Bilum* Statue



Figure 4.5: Wak Saiful is Carving a *Dakan/Bilum* Statue

Both Pak Ya and Wak Saiful carve *dakan/bilum* statues based on the evil spirit that disturb their patients as shown in Figures 4.4 and 4.5. *Dakan/Bilum* can only be carved using the branch from sago palm. Wak Saiful also mentioned that,

> "From my experience, this *mulong* (sago palm) is easy to get, it is soft and easy to carve. Patients who are treated want to recover quickly,

this is also one of the reasons. In addition, the Melanau community cannot run away from *Mulong* as for food, medicine, and sources of income" (Interview with Wak Saiful, Melanau traditional healer, *Dakan/Bilum* carver).

Sago palm in Melanau language is called *balau* or *mulong* and in Sarawak Malay it is called *rumbia*. Sago palm is closely related to the Melanau community because it is used as s source of food, medicine, and source of income. The main function of the Sago palm in medicine is used in Melanau traditional healing rituals which is to make *dakan/bilum*. This is because as Wak Saiful mentioned above that sago palm is easy to obtain and that the sago palm branch is soft and easy to carve. The time it takes to carve one *dakan/bilum* statue is around 20 to 30 minutes based on observations on Wak Saiful and Pak Ya. This would help the patient to recover from their illness quickly.



Figure 4.6: Pak Ya Prepare Equipment to Cast a Spell



Figure 4.7: Betel Nut, Areca Nut and Lime

As shown in Figure 4.6, Pak Ya is preparing the equipment for the next rituals which consists of betel nut, areca nut and lime (Figure 4.7). These three things are very important in this phase before spelling were cast by Pak Ya and this things wouldbe chewed by the *a-bayoh* while casting the spell.



Figure 4.8: *Dakan/Bilum* Figure

Figure 4.8 shows an example of a *dakan/bilum* figure that would be used in this particular healing ritual. Pak Ya mentioned that after the three things (betel nut, areca nut and lime) has been chewed and spell already casted, *a-bayoh* need to spray on three different parts of the *dakan/bilum* bodywhich are the head, body and legs, while the back is not necessary. Later, *a-bayoh* will call the name of the *dakan/bilum* statue and the patient's name.

From the interview with Pak Ya, it was revealed that these *dakan/bilum* healing rituals could be performed with the presence or absence of the patient. Patients who want to get this *dakan/bilum* healing rituals must come with their own clothes or if the patient is unable to attend, family members only need to bring the patient's clothes without being attended by the patient. Pak Ya also will carve a specific *dakan/bilum* statue according to the type of disease caused by the evil spirit. This is because there are many types of *dakan/bilum* depending on type of disease that is caused by different evil spirits. After all rituals as Pak Ya mentioned above is performed, the *dakan/bilum* need to be sent to somewhere directed by him. He mentioned as below,

> *"Yes, must throw it away. A sick person cannot throw it away, his sister and his brother or his relative must throw it away. Throw it in the bush, where there are no people"* (Interview with Pak Ya, Melanau traditional healer, *Dakan/Bilum* carver).

Wak Saiful also mentioned regarding the last step in this healing rituals,

> "…After that, where do you want to send him (*dakan/bilum*), if he is a sea genie, we send him to the sea. I mean we throw it in the

> water, wait for the water to recede and go to the sea. If you want to throw it away, don't throw it away when the tide is rising, you must place the *dakan/bilum* facing down.…" (Interview with Wak Saiful, Melanau traditional healer, *Dakan/Bilum* carver).

There is usually a specific place that the *dakan/bilum* need to be dispose of after all the rituals has been done. *A-bayoh* know where the place that suitable to dispose *dakan/bilum* depending on where the evil spirit that disturbs the patient. There are also certain criteria that need to be followed by the patient while disposing, such as the *dakan/bilum* must be in a downward position.

4.3.2 Different type of *Dakan/Bilum* and its function

From the in-depth interview with Pak Ya, he mentioned that there are 244 types of *dakan/bilum* while Wak Saiful mentioned that there might be more than 200 types of *dakan/bilum* that they know how to carve. These types of *dakan/bilum* represent the type of diseases caused by evil spirits that possesses their patients. Pak Ya and Wak Saiful also mentioned where they learn to carve *dakan/bilum* and remember every design that represented the different diseases caused by evil spirits.

> "I inherited from my father and starting since adolescence carving this *dakan/bilum*" (Interview with Pak Ya, Melanau traditional healer, *Dakan/Bilum* carver).

> "I got this knowledge not from a dream, I inherited it from my grandfather, but carving *dakan/bilum* must also have a natural talent. If you do not have talent, you cannot do this. If we are already compatible, he (*dakan/bilum* spirit) knows, if we do something wrong or he doesn't have enough body parts, he will reprimand" (Interview with Wak Saiful, Melanau traditional healer, *Dakan/Bilum* carver).

Pak Ya inherited the knowledge of performing healing rituals using *dakan/bilum* from his father and has already practiced it since adolescence. While, Wak Saiful said that he inherited from it his grandfather and that these healing rituals using *dakan/bilum* must come from those with natural talent. This is because there are many types of *dakan/bilum* and each of them have different designs and motifs that need to remember by the sculptor. By remembering the name and where it come from (sky, water, forest, air, and sea) it would help the carver to remember the designs and functions of those different *dakan/bilum*.

From the 244 types of *dakan/bilum,* 15 types have already been carved by Pak Ya for his customers during the period of fieldwork at his place. The 15 types with their names and diseases are stated in Table 4.2:

Table 4.2: *Dakan/Bilum* Personal Collection (En. Ya Bin Galau)

No	Photo	Indigenous Knowledge Name	Disease
1		*Belangan Singen*	• Stomachache • Headache
2		*Lishou*	• Headache/Dizziness • Feel like falling (headache)
3		*Buaw Guun*	• Chest ache

Table 4.2 continued

4		*Buaw* (i)	• Stomachache
5		*Buaw* (ii)	• Headache • Chest ache • Stomachache

Table 4.2 continued

6		*Belangan Tugan*	• Pain next to the ribs • A stabbing stomachache
7		*Buaw Petirieng*	• Insomia

Table 4.2 continued

8		*Durig Tow*	• Leg pain
9		*Durig Setenlepaik*	• Sprain leg

Table 4.2 continued

10		*Sitanmapeik*	• Cannot walk, pain while walking • when walking limply/sighed
11		*Buaw Badi*	• Ankle pain

Table 4.2 continued

12		*Selapug Latik*	• Cold half body • Headache due to hot weather • Leg pain
13		*Selapug Singan*	• Cold half body • Headache

Table 4.2 continued

14		*Belum Selilei*	• Depression • *Paloi* pain (Crazy)
15		*Belum Pengamo*	• Feeling uneasy and chaotic

Based on Table 4.2, there are only 15 types of *dakan/bilum* which have already been carved by Pak Ya for his customer in his collection. These 15 types of *dakan/bilum* have

different designs and details on the carving. The Indigenous Knowledge name or the name of *dakan/bilum* is the main guiding for traditional healer or carver to carve the specific types based on the diseases faced by their patients. There are many diseases that can be cured by the correct specific type of *dakan/bilum*. From 244 types of *dakan/bilum* that Pak Ya know how to make, the researcher had the opportunity to record 15 types only that were available during the fieldwork. This was because Pak Ya only carved *dakan/bilum* when there was request from his patients.

On the other hand, Wak Saiful also have his own type of *dakan/bilum* that he knows how to make. Wak Saiful mentioned there is more than 200 types of *dakan/bilum* that he knows. There are only 21 types of *dakan/bilum* in Wak Saiful collection as stated below.

Table 4.3: *Dakan/Bilum* Personal Collection (En. Saiful bin Abdullah)

No	Photo	Indigenous Knowledge Name	Illness
1		*Durig Pengamo* *(Betuk Balam)*	• Swollen feet

Table 4.3 continued

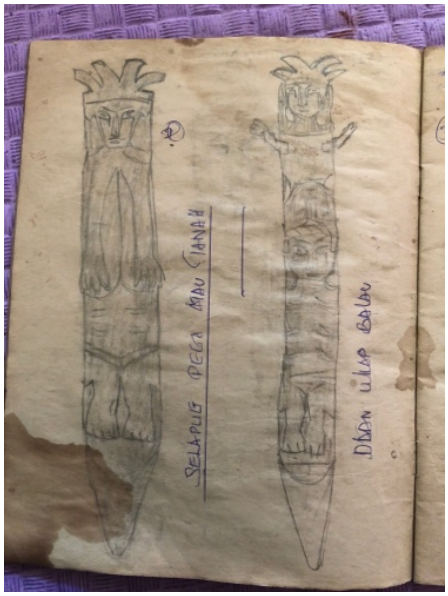
2		*Selapug Pega Mau Tanah* (Boy and Girl)	• A small child has a fever or is sick
3		*Kulum Pengamo* *(Betuk Baldu)*	• Buzzing ear

Table 4.3 continued

4		*Sebulang Langit*	• The headache is too hot
5		*Belangan Ikor*	• Stomachache

Table 4.3 continued

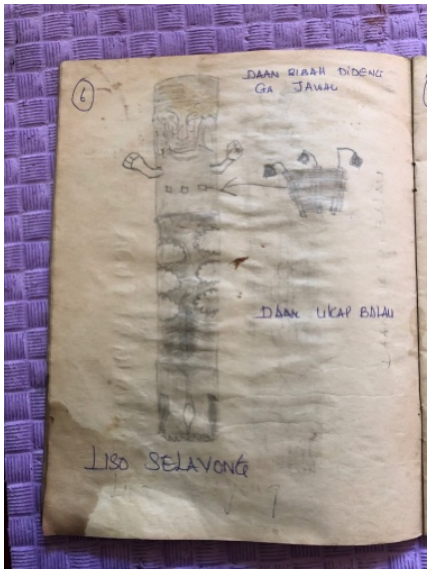
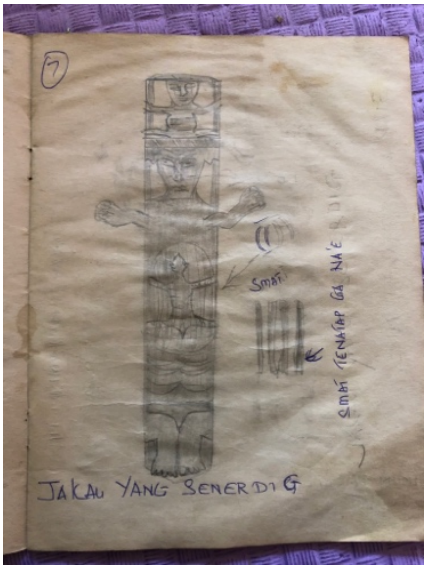
6		*Liso Selavong*	• Swinging headache
7		*Jakau Yang Senerdig*	• Stomachache • Diarrhea

Table 4.3 continued

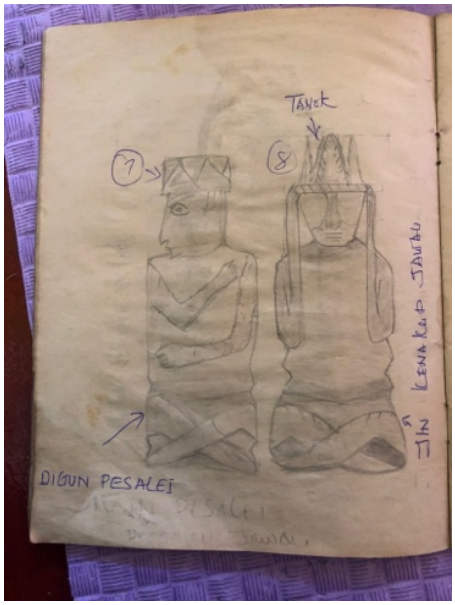
8 - 9		*Digun Pesalei*	• Neck pain • Headache
		Jin Kenakup Jawau	• Fainted (hot face)
10		*Jin Tenga'uf*	• Miserable/Anxious • Restless

Table 4.3 continued

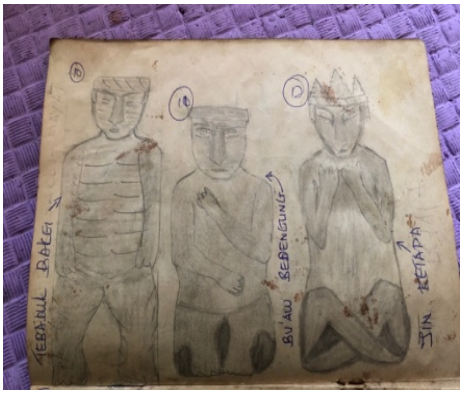
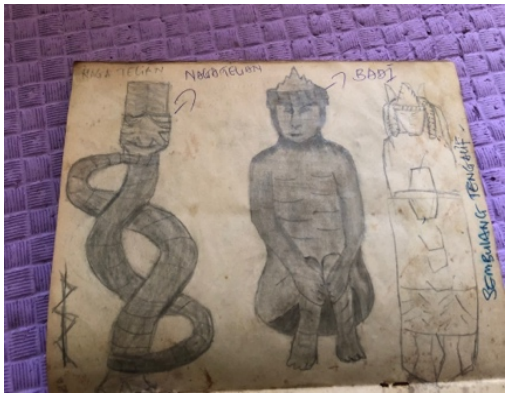
11 - 13		*Tebaduk Bakei*	• Possessed
		Bu'aw Berdengung	• Buzzing ear
		Jin ketapa	• From the sea (rib pain)
14 - 15		*Bu'au Ulo*	• Headache (crown of head)
		Bu'aw Gu'un	• From the forest (feel like being pricked)
16 - 18		*Naga Tellian*	• Bloody stools
		Badi	• Swollen leg
		Sembulang Tenga'uf (Dahan rumbia)	• Headache

Table 4.3 continued

19 - 20		*Jin Seperangin*	• Catching a cold
		Jin Seperangin Butapa'ei	• Back pain (waist)
21		*Naga Terbang*	• Cough

Wak Saiful would also carve *dakan/bilum* based on the requests from his patients (Table 4.3). Wak Saiful documented his *dakan/bilum* in his notebook for his own references. He only managed to draw 21 types for now in his own notebook. This drawing will be his own reference in carving *dakan/bilum* in the future. This notebook would also help him to teach new people who are interested in learning this *dakan/bilum* traditional healing rituals.

4.3.3 Taboos During and After *Dakan/Bilum* Healing Rituals

The first taboo in *dakan/bilum* healing rituals is for the *a-bayoh* (shaman) during the carving of the *dakan/bilum*. According to Wak Saiful, when carving the *dakan/bilum,* the eyes cannot be carved first because it is believed that if the eyes were carved first, the *dakan/bilum* would be able to see the carver. The eyes are the last part to be carved after all the other parts. The *a-bayoh* must be able to carve specific *dakan/bilum* depending on the patients' illness because every illness has its own specific carving figures and names. Wak Saiful also mentioned that during this healing rituals no one can walk under the house.

Patients who are medicated using this *dakan/bilum* must obey the taboos told by the shaman. According to Pak Ya, the patient must follow the taboos for three days after the healing rituals. The taboos that needed to be followed are, the patient cannot eat food such as shrimp paste or *belacan*, chili, shrimp, and cooked food should not be heated a second time.

The last taboo is after the healing ritual, whereby the *dakan/bilum* figure need to be disposed in certain areas depending on the *a-bayoh's* order. Wak Saiful mentioned that *dakan/bilum* should be disposed in downward position, because if it does not face down it would be able to see us or attack other people. The place to dispose *dakan/bilum* depends on the origin of the *jinn or genie* (spirit). If it comes from the sea, then the *dakan/bilum* should be disposed of in the sea.

4.4 The Melanau Traditional Healing Rituals That Are No Longer Practised

According to Amir (2015), the Melanau community have a general belief that if a medicine cannot cure a disease, then the disease is believed to be caused by spirits or

supernatural forces. In the olden days, shaman's expertise was very crucial to treat diseases that were difficult to treat in modern times. The type of Melanau traditional healing rituals used by Melanau shamans were *berbayuh, memaku, baguda, pesagam, pejijik, payun* and *dakan/bilum*. Today, only traditional healing rituals using *dakan/bilum* are still practiced by the Melanau community. From the observations and in-depth interviews with the Melanau traditional healers and members of the Melanau community, the other types of Melanau traditional healing rituals such as *bebayuh, memaku, baguda, pesagam, pejijik* and *payun* are no longer practiced by the Melanau community.

4.4.1.1 Bebayuh

> "*Bebayuh* will use drum and dreams that summons the spirits that are conjured in the form of *timangan* what kind of drumming after that he asks for help from other creatures to cure the patient" (Interview with Edmund, *Bapa kaul* and Melanau Icons).

> "*bebayuh*, sick people come with candles to give to the shaman so that he can help see the spirit of the patient. The shaman will look at the candle, if the candle is dim, it means that the patient's spirit is already in the sky. He seems to have had something with supernatural things. if the candle is bright, it means that the patient's soul is fine" (Interview with Tommy, Owner of Sapan Puloh Melanau Museum).



Figure 4.9: *A-bayoh* (shaman) conducting *bebayuh* healing rituals (Source, Tommy, Sapan Puloh Melanau Museum).

In simpler term, *bebayuh* is one of the Melanau traditional healing rituals to diagnose and heal patients. Figure 4.9 shows a *a-bayoh* conducting a *bebayuh* healing ritual. According to Amir (2015), *berbayuh* is often used to treat minor illnesses such as fever, vomiting, or being possessed by ghosts. Shamans need equipment such as candle, drums, gongs, or tambourines that would be beaten during the healing process. From the interview with Madam Madlin, she mentioned other equipment used in *bebayuh* rituals such as special tools called *genieng*, *melur* flower, *mayang* areca nut, young coconut, incense, and candle. Madam Madlin also shared her experience in *bebayuh* healing rituals:

> "Materials are prepared before the ritual begins. Incense will be lit in a special plate and allowed to emit smoke throughout the

ritual. *Genieng* will be hit six to seven times to start the ritual. Shamans should cover their backs using sarong/batik cloth. Then the shaman will put the *genieng* on his head up to shoulder level. Then the shaman will hit the *genieng* on the head again 3-4 times to mark the process of summoning the shaman's companion spirit. Then, the *genieng* will be opened again and tilted in front of the newly lit candle. Then the shaman will see the disease the patient is suffering from and the appropriate treatment method through the hole in the *genieng* with the help of a companion spirit. After knowing the disease and the appropriate treatment method, the shaman will take the *mayang a*nd swing the betel nut over the incense smoke. Then the shaman will rub the betel nut all over the body of the patient who is sitting stretched out. This ritual is a symbolic one where the shaman is removing the disease from the patient's body. Then the patient will be given a bath using young coconut water mixed with *melur* flowers as a closing to this ritual. The patient is forbidden to leave the house for a day and a night. The obligatory gift (*pengeras*) will be given to the shaman who completes the abstinence period before three days from the day the ritual ends. If the patient does not follow the taboos and hardening conditions, it is feared that the disease that has been removed will return to the patient or the shaman. The hardener consists of a folding knife (obligatory) and some money according to

the ability of the giver" (Interview with Madlin, Former Melanau Traditional Healer).

4.4.1.2 Memaku

> "*Memaku* is the simplest method of treatment because it simply requires the use of nails. This procedure is used to cure diseases like toothaches, which can be quite painful. Three times with a nail, the painful tooth will be touched, followed by a ritual of worship. After that, the nail would be hammered into a pole, and the pain would supposedly disappear" (Zarina et al., 2014, p. 8).

Memaku is simpler and was often used in the Melanau traditional healing rituals to treat toothache. The aching teeth would be touched with small nails. Next, the nail would be hammered into a pole. Nailing it could also cure diseases such as stomach ache, diarrhea, and headache.

4.4.1.3 Baguda

> "*A-bayoh* (shaman) employs this strategy to repel *tow-tow* (supernatural power) because they can use spell to do so. By utilizing a candle called *pesilok*, *a-bayoh* will inspect the patient. The incense will then be lighted, and the smoke will be applied to the patient's body by the *a-bayoh*. If the *a-bayoh* divination is true, and the patient shivers when the incense smoke is rubbed on his body, it implies the *a-bayoh* worship is successful on the patient, and the incense is

rubbed on the patient's body until the patient no longer shivers" (Zarina et al., 2014, p. 8).

> "*Pesilok* will use a candle and casts a spell, from the candle he gets sea ghosts, land ghosts depending on the disease and if possible, the disease is cured and suitable for the disease" (Interview with Edmund, Bapa Kaul and Melanau Icons).

Baguda was where the patient would be examined by *a-bayoh* (shaman) using a candle called *pesilok*. This method was used by *a-bayoh* because they could use spells to ward off supernatural forces.

4.4.1.4 Pesagam

> "*Pesagam* means I touch him, I already know it's disease, my hand already knows what kind of *dakan/bilum* figure can cure this disease" (Interview with Edmund, Bapa kaul and Melanau Icons).

According to Wak Saiful, *pesagam* is just looking at the patient. The shaman would examine behind the patient by the way he holds the patient's back, known as *pesagam*.

4.4.1.5 Pejijik

> "*Pejijik*, will use traditional methods to make the patient and various processes depend on the expertise of the doctor who treats the patient, the shaman is the doctor. He uses various *mayang*, *gencil* leaves, tuba leaves to remove the disease so that it can be cured" (Interview with Edmund, Bapa kaul and Melanau Icons).

4.4.1.6 Payun

"*Payun* is the most expensive way to treat diseases and takes a long time. *Payun* can be considered as the last traditional healing ceremony after other ceremonies cannot cure a person's illness. Before using *payun*, other methods of treatment that can be used are *pesagam, memaku, pejijik, bebayuh*, *dakan/bilum* and *beguda*. This ceremony is known as *payun* because the patient must be swung on a *sega* rattan swing that is hung from the ceiling pole of the room" (Amir, 2015).

"This ritual is performed exclusively for traditional healer practitioners who fall ill. The patient will be swung/swaddled by a fellow traditional healer practitioner on a cradle decorated with statues woven using *daun tigoh* (*apong* leaves) that resemble humans and animals. The patient will be cradled accompanied by songs and prayers addressed to *ipok* (spirit) so that *ipok* will be pleased to heal the patient" (Interview with Madlin, Former Melanau Traditional Healer).

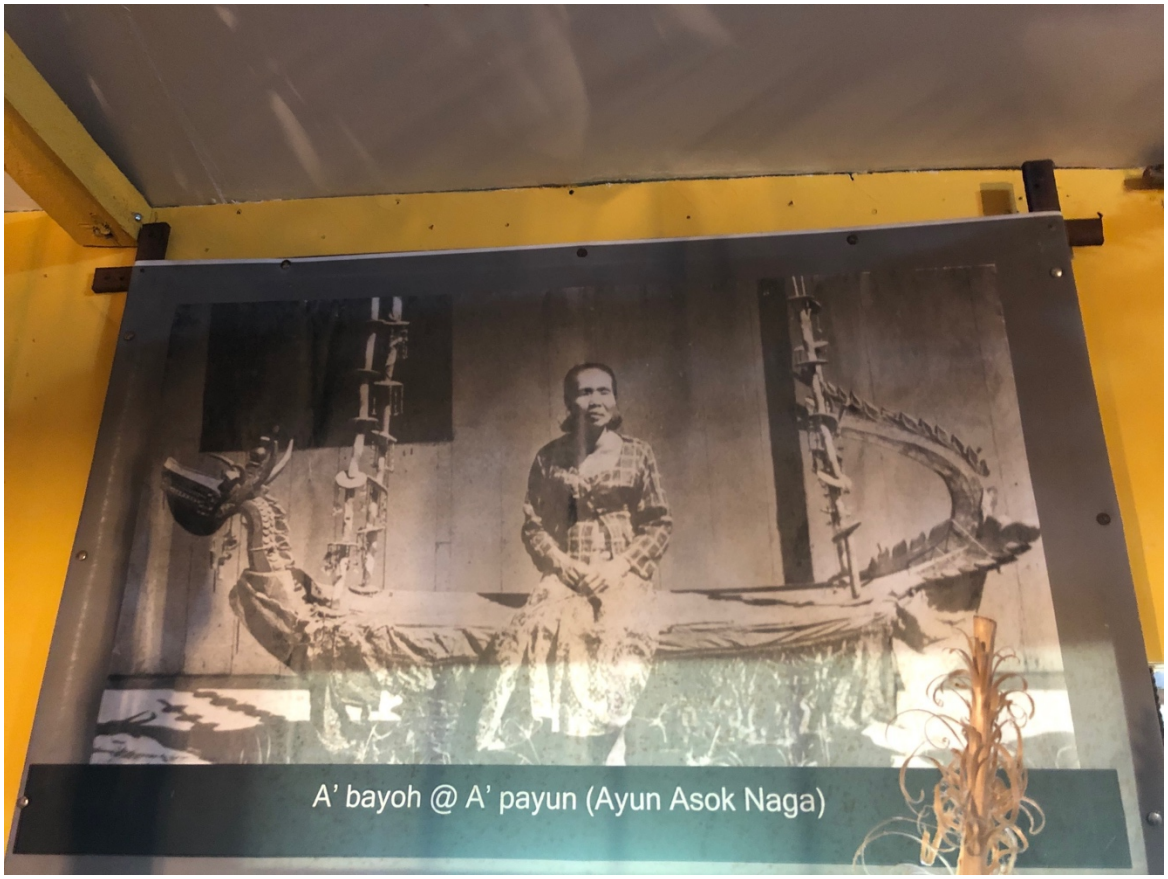


Figure 4.10: *Payun* healing rituals (Source, Tommy, Sapan Puloh Melanau Museum).

Figure 4.10 shows a-bayoh conducting payun (Ayun Asok Naga) healing rituals. Payun is a Melanau traditional healing rituals to heal serious illness. In the Melanau traditional healing rituals, payun is known as the last healing rituals after all the other healing rituals has been conducted. Amir (2015) mentioned that whoever heals using the payun healing rituals would become a shaman after recovery and a reliable shaman must undergo this payun at least three times. According to Tommy, payun healing rituals is known as ayun asok naga or payun peseladai. Payun peseladai can be divided into two which is the dragon cradle and rattan cradle. This healing rituals depend on the shaman, sometimes patients would ride the rattan cradle for three nights, and on the fourth, to the seventh night, he would

ride the dragon cradle. Madlin also mentioned the equipment needed to be used in payun healing ritual such as, rattan, candles, red cloth, and incense.

Today, Melanau traditional healing rituals *Bebayuh, Memaku, Baguda, Pesagam, Pejijik, Payun* are no longer practiced by the Melanau community. This is because, all the traditional healing rituals mentioned goes against the new religions (Christianity, Islam, Buddist). There is no longer any Melanau traditional healer who are alive that could conduct these healing rituals, which is also one of the reasons that these traditional healing rituals are no longer practiced.

4.5 The Importance and Preservation of Traditional Healing Rituals in the Melanau Community

The Melanau believed that the four human elements namely, body, spirit, feelings, and life should be united without interference and should always be balanced to prevent people from experiencing accidents or diseases and subsequently, dying (Amir, 2015). Health plays a vital role in any community, and this holds true for the Melanau, integrating the concept that supernatural beliefs and close ties to nature are intrinsic to indigenous communities. From the observations, the Melanau community today still believes that if a modern medicine cannot cure an illness, then the illness is believed to be caused by spirits or supernatural forces. Shaman services are still needed to cure diseases that cannot be cured by modern medicine. In the past, there were many types of traditional healing rituals that was used by shamans to cure certain illness. There are altogether seven types of Melanau traditional healing rituals which are *berbayuh, memaku, baguda, pesagam, pejijik, payun* and *dakan/bilum*. However, only one type of traditional healing ritual which is still being practiced by the Melanau community which is the *dakan/bilum* healing ritual. The other six

types which are *berbayuh, memaku, baguda, pesagam, pejijik, and payun* are already extinct due to the fact that there is no longer anyone practicising it and there are no longer shamans who are experts in these types of traditional healing rituals.

The Melanau community in Sarawak believed that every disease could be cured by using specific *dakan/bilum* carving depending on the illness that a person is facing. However, today the traditional healing rituals using *Belum* are facing extinctions and the sculptors of this *dakan/bilum* do not have anyone to pass their knowledge to. There are only two shamans or traditional healers that specialized in *dakan/bilum* carving that are still live and they themselves are already aging. The two Melanau traditional healers that are still offering this *dakan/bilum* healing rituals is locally known as Pak Ya (74, year old) and Wak Saiful (62, year old). If this two Melanau traditional healers are no longer around, there would be no one to continue this *dakan/bilum* healing rituals. This type of Melanau traditional healing rituals would also extinct if there is no one who know how to conduct these rituals like the other type of Melanau traditional healing rituals. Thus, this Melanau traditional healing rituals particularly *dakan/bilum* healing rituals should be shared and preserved . Grey (2014) and Bruchac (2014) mentioned that intellectual predation, language loss, alienation or degradation of traditional territories, legal restrictions on traditional practices, and a decline in younger generations' perceptions of its importance are all factors that contribute to the loss of significant amounts of Indigenous Knowledge in societies and this would often happen with the death of information holders like tribal leaders, ritual practitioners, and medicine people. Therefore, it is important to preserve and document all this knowledge related to the Melanau traditional healing rituals from its expert while they are still alive.

From the observations and in-depth interviews with the Melanau community in Mukah Division, there are several initiatives taken by the Melanau community itself to help preserve the Melanau culture and traditions especially their Indigenous Knowledge related to traditional healing rituals. Madlin who is a former Melanau traditional healer mentioned about the importance of Melanau traditional healing rituals and how she helped in preserving this knowledge:

> "In my opinion, this traditional healing rituals is important as an identity to the Melanau community. In the era before modern medicine came to the Melanau region, traditional medicine was the only way for the local population to overcome disease or epidemics. I myself, no longer practice traditional medicine, but my way of maintaining this knowledge of traditional medicine is through oral narration to my children about the traditional healing knowledge that I have experienced and seen at some point in the past" (Interview with Madlin, Former Melanau Traditional Healer).

According to Madlin, the Melanau traditional healing rituals is important because it is an identity to the Melanau community. Madlin also helped to preserve this Melanau traditional healing rituals by orally narrating it to her children. The action taken by Madlin is what Bruchac (2014), Grenier (1998), Mundy and Compton (1991), as well as Senanayake (2006), , mentioned that Indigenous Knowledge such as cultural ceremonies, oral history, legend, dances, local language, mythology, and song could be passed down by word of mouth across generation after generation. While Pak Ya who is a Melanau traditional healer (*dakan/bilum* sculpture) mentioned that he makes *dakan/bilum* carving for his son to follow

him to carve together but his son did not finish studying all the *dakan/bilum* carvings. This is one of the ways how Pak Ya passed down the knowledge to his son to preserve this Melanau traditional healing rituals. Pak Ya effort is aligned with what Bassa and Kiss (2011) mentioned that local traditions are kept alive by passing down knowledge on how to use one's tools over time to younger generations. Wak Saiful also mentioned how he preserved this knowledge on Melanau traditional healing rituals:

> "…But if I don't do it, I'm afraid this tradition will disappear. Later people will ask the Melanau people, then all the Melanau people will not know. I'm just defending, not being a god, don't get me wrong. not for what for inheritance so that it is not lost. If after this I'm gone, there really won't be any more people to carve, I think…" (Interview with Wak Saiful, Melanau traditional healer, *Dakan/Bilum* carver).

Wak Saiful mentioned that he still offers this *dakan/bilum* healing rituals to keep this tradition alive. He is afraid that this Melanau traditional healing rituals would disappear and the next Melanau future generation would not have information related to this Melanau traditional healing rituals. From the in-depth interview with Wak Saiful, he has documented the types of *dakan/bilum* along with the names and diseases that are suitable for be used to his knowledge, in a personal notebook for future reference (Table 4.3). This is also one of the good ways to preserve this knowledge from extinction. In the same light, according to Kassim et al. (2016), if the Indigenous Knowledge did not document an accumulation of Indigenous Knowledge developed over generations, it would continue to vanish.

Tommy Black also mentioned that this Melanau traditional healing rituals is important because it is from their ancestors, and this practice need to be preserved because

if modern medicine could not treat certain illness, the last option is to try the traditional ways or shamans. Today this Melanau traditional healing rituals suffers from constraints due to the conflict in terms of religion, the availability and health condition of the shamans themselves. This would cause the Melanau traditional healing rituals to die out because the new generation of Melanau relied and believed more on modern medicine like going to the hospital.

> "In order to defend the traditional culture, I made it in the form of a dance. This dance is how the traditional healing rituals such as *payun, berbayuh* and various things that are available for the knowledge of the next generation we make in the form of dance. Because for the knowledge of all my brothers and sisters, I make and think for the future generations so that our culture does not continue to die out swallowed by the times, even if the matter is not practiced anymore, but for the knowledge of the future generations, then I wish and think to make the matter depending on the synopsis how are they in terms of the way they do traditional healing rituals so I think it's good that we do it in the form of a dance for the next generation, that's my desire and purpose as a Melanau child and represent the Melanau nation with the intention of creating 14 dances guided by the work and life of the Melanau people in terms of healing rituals, the cultures of the Melanau people. I as an expert consult for them to understand and know and give specific or practical to them. If there are no people like us, who can get it because for example now I have been a vowed father for 22 years but there is no cover yet, but for now I want to find a cover so that

the item does not disappear with time" (Interview with Edmund, Bapa kaul and Melanau Icons).

The interview with Edmund revealed that to preserve the Melanau culture particularly the Melanau traditional healing rituals, he documented this knowledge into a dance form. He also mentioned that it is important to preserve this Melanau traditional healing rituals into a dance form because the future Melanau generation would have this knowledge and learn about their culture and traditions from this dance, eventhough this traditional healing rituals is no longer practiced today. According to Bassa and Kiss (2011), special dance is one of cultural heritage listed in the UNESCO representative list of the Convention for the Safeguarding of the Intangible Cultural Heritage. They also mentioned that these special dances which are practiced by the local communities convey these unique activities to the next generation. This statement aligned with what Edmund does to preserve their Melanau traditional healing rituals through dance. Edmund has already created 14 dances that reflect the work and life, healing rituals, and the culture of the Melanau people. This really show how important the Melanau culture mainly the Melanau traditional healing rituals to the Melanau community and the importance to preserve them because there are a lot of initiatives taken by the Melanau community itself to preserve their culture and tradition for future generation.

4.6 Conclusion

This chapter presented the discussion and findings for objective 1 which is 'to identify the importance of preserving Indigenous Knowledge on traditional healing rituals among Melanau community. This chapter was divided into two parts; first is on the traditional healing rituals that are persistent until today and secondly, on identifying the

importance of preserving the traditional healing rituals as part of the Indigeneous Knowledge.

In conclusion, the first part showed there are only one Melanau traditional healing rituals that still persist until today which is the *dakan/bilum* healing rituals. The finding also showed that there are only three Melanau traditional healers (shamans) that are still alive and offer their traditional healing rituals in the Mukah Division of Sarawak. From three shamans, only two shamans which are Pak Ya and Wak Saiful who are experts in the *dakan/bilum* healing rituals. These two traditional healers are actively continuing their healing services to any patient that want their help to cure their illness. To add value on answering the first part, the study also discussed and documented all the important infomration related to the*dakan/bilum* healing rituals. The discussion involved explaining how *dakan/bilum* healing rituals are performed by the shaman. The different types of *dakan/bilum* were also documented by the researcher to help preserved these unique traditional healing rituals for future generation. Every type of *dakan/bilum* has different designs, sizes, and names that are used by shaman to cure certain illness. Patient who uses this *dakan/bilum* healing rituals need to follow certain taboos during and after the treatment sessions. Besides that, there was also discussion related to the Melanau traditional healing rituals that were no longer practiced by the Melanau community. The Melanau traditional healing rituals which are already extinct are *bebayuh, memaku, baguda, pesagam, pejijik* and *payun*. Some of the reasons why these six types of Melanau traditional healing rituals are no longer practiced today is because there are no shamans who are experts in these types of healing rituals. These traditional healing rituals are against the religion that they adhered to now and is also the reason that this healing rituals are no longer practiced today.

The second part is related to findings and discussion on the importance of traditional healing rituals to the Melanau community. From the findings, it was discovered that the Melanau traditional healing rituals played an important role from the past until now in curing the diseases of the Melanau community and other surrounding communities. There are many initiatives created from the Melanau community to preserve their Indigenous Knowledge mainly this traditional healing rituals. Among the initiatives made are oral narration to their children regarding the Melanau traditional healing rituals, showing how to carve the *dakan/bilum* to their children, documenting the types of *dakan/bilum* in books for future reference, and transforming Melanau traditional healing rituals into a form of dance. The Melanau traditional healing rituals is very important to be preserved for the Melanau community because it is an identity of the Melanau community, and this knowledge is from their ancestors that need to be maintained and practiced.

This chapter has already discussed a vast of important findings related to the Melanau traditional healing rituals to answer and achieve Objective 1. The next chapter would discusse on Research Objective 2 of this researchwhich was to analyze the transition of Indigenous Knowledge on traditional healing rituals among the Melanau community.

CHAPTER 5

CHANGES IN HEALING PERSPECTIVES AND PRACTICES

5.1 Introduction

Based on the findings and discusion in Chapter Four, this research found that only one Melanau traditional healing rituals is still being practiced today which is the *dakan/bilum* healing rituals. However, there is also another issue where only two Melanau traditional healers are still around and are still practicing this traditional healing ritual. If these two traditional healers are no longer around, the Melanau traditional healing rituals using *dakan/bilum* will also be extinct. This chapter explored how this *dakan/bilum* could survive and be practiced by the Melanau community.

This chapter answered Research Objective 2 (RO2) which is to analyze the transition of Indigenous Knowledge on traditional healing rituals among the Melanau community.

This chapter is divided into five sections. It begins with the first section, which is the introduction to the chapter, followed by the second section which discussed Melanau community's view on the current state and impact of modernization on Melanau traditional healing rituals. The third section discussed today's health seeking behavior among the Melanau community. The fourth section discussed the future of the Melanau traditional healing ritual and how it could be maintained for future generation and the last section concluded all the discussions.

In answering RO2, a total of 18 informants were interviewed which involved two different generations of the Melanau community. A total of eight informants were from the Melanau older generation consisting of traditional healers, former traditional healers, local

leaders, Melanau cultural experts and a committee member of the local Melanau association. They were interviewed to gain their insights and experience on Melanau traditional healing rituals. There was also a total of ten informants from the Melanau youth or younger generation who were interviewed to gain their perspectives on the Melanau traditional healing rituals. The information related to the 18 informants interviewed are listed in Table 5.1.

Table 5.1: Informant Demographic Background

No.	Name	Age	Gender	Religion	District	Position
1	Ya bin Galau (Pak Ya)	74	Male	Islam	Dalat	Traditional Healer (D*akan/Bilum* Carver)
2	Saiful bin Abdullah (Wak Saiful)	62	Male	Islam	Dalat	Traditional Healer (D*akan/Bilum* Carver)
3	Madlin binti Martin Joseph	46	Female	Christian	Mukah	Former Traditional Healer
4	Pawi Ramli	58	Male	Islam	Oya	Village Chief Oya
5	Dollah		Male	Christian	Dalat	Village Head Kampung Sungai Ud
6	Edmund Salman Tuna	62	Male	Christian	Mukah	*Bapa kaul* and Melanau Icon
7	Tommy Black Mark Lang	54	Male	Christian	Mukah	Owner of Sapan Puloh Melanau Museum
8	Norhayati binti Bohai	49	Female	Christian	Dalat	Committee member in Melanau Dalat Association

Table 5.1 continued

9	Azmi Iffan Bin Manden	20	Male	Islam	Dalat	Melanau Youth
10	Aldrin Cedric Bin Nicholas	21	Male	Christian	Dalat	Melanau Youth
11	Stephanie Uni binti Charles	19	Female	Christian	Dalat	Melanau Youth
12	Muhamad Faiz Iqbal bin Alias	20	Male	Islam	Oya	Melanau Youth
13	Nur Iezra binti Ramblie	20	Female	Islam	Oya	Melanau Youth
14	Wendy anak Joseph	19	Female	Christian	Mukah	Melanau Youth
15	Brandon Kueh Chen (mix Chinese & Melanau parents)	19	Male	Buddha	Mukah	Melanau Youth
16	Celestia binti Rostel	23	Female	Christian	Mukah	Melanau Youth
17	Shearilin Win Anak Plawun	24	Female	Christian	Mukah	Melanau Youth
18	Norsyuhada binti soffian	21	Female	Islam	Mukah	Melanau Youth

5.2 Melanau Community Views on the Current State and the Impact of Modernization on Melanau Traditional Healing Rituals

According to Amir (2015), in the olden days, the Melanau community depended on the expertise of a *a-bayoh* (shaman) to cure certain illness that could not be treated by modern medicine because they believed all illness that could not be healed with modern medicine were caused by spiritual forces. The Melanau community also believed that shamans were mediators between the real world and the supernatural world and only they could persuade and control supernatural powers. Amir (2015) also mentioned that the method of treatment depended a lot on the type of illness encountered, even to this day, shamans in the traditional

Melanau community gained the power to heal others through various means including through dreams. Based on observations during the fieldwork and in-depth interviews with two Melanau traditional healers, Pak Ya and Wak Saiful, as well as the Melanau community in Mukah Division of Sarawak, it was found that some of the Melanau still depended on *a-bayoh* to cure their illness through the Melanau traditional healing rituals. During observations and in-depth interview with Pak Ya, he performed traditional healing ritual when he treated the patients from start to finish.

In this section, there are two parts of the discussion involving two different Melanau generations in Mukah Division of Sarawak on their views on the issue of Melanau traditional healing rituals. The first part was from the Melanau elderly generation consisting of traditional healer, former traditional healer, local leader, Melanau cultural expert and adult people and the second part was from the Melanau youths.

5.2.1 Melanau Elderly Views on the Current State and the Impact of Modernization on Melanau Traditional Healing Rituals Traditional Healers and Former Traditional Healer

The first elderly group's view on the current state of Melanau traditional healing rituals was from the Melanau traditional healers and former traditional healers. From the in-depth interviews with the remaining Melanau traditional healer, Pak Ya and Wak Saiful, both mentioned that today, the Melanau traditional healing rituals using *dakan/bilum* is facing extinction. From the research finding in Chapter Four, it was found that until today the remaining Melanau traditional healing rituals that still have their expert healers and practitioners are the *dakan/bilum* healing rituals. Meanwhile, other methods of Melanau healing rituals such as *berbayuh, memaku, baguda, pesagam, pejijik, payun* are already

extinct because there are no expert healers in that healing rituals and no one who still practice them. Pak Ya and Wak Saiful are the only remaining traditional healers that are expert in *dakan/bilum* healing rituals. Pak Ya and Wak Saiful also mentioned the factors why the *dakan/bilum* are facing extinction:

> "I don't have an heir in this *dakan/bilum* healing ritual because my son is not very interested in learning about these traditional healing rituals. My son has learned this traditional healing ritual before but did not complete it to the end like me. My hope is to have an heir to this traditional healing rituals but there is no compulsion, if there is, there is, if not, there is nothing I can do" (Interview with Pak Ya, Melanau traditional healer, *Dakan/Bilum* carver).

> "Now I am indeed looking for an heir, but people do not want. I really want to teach everything, but no one wants to learn. They do not want because it is difficult to make *dakan/bilum*. This is natural too, if we do something wrong, he (*dakan/bilum*) interacts with us…. There is also religion factor, now it is less because we have passed the time, it's just sometimes it's not like it used to be." (Interview with Wak Saiful, Melanau traditional healer, *Dakan/Bilum* carver).

The problem of not having someone to pass on the knowledge related to *dakan/bilum* healing ritual is the main factor faced by Pak Ya and Wak Saiful to sustain the Melanau traditional healing ritual from extinction. Pak Ya hoped that he could find someone to inherit this Indigenous Knowledge of *dakan/bilum* healing ritual. Wak Saiful was also willing to

teach everything to anyone who would be interested to learn about the *dakan/bilum* healing ritual. Moreover, Wak Saiful also mentioned that religion is one of the factors that contributed to why this *dakan/bilum* healing ritual is facing extinction. The fact is that today, unlike in the past, only a few people come for treatment, and it was even worse when there is a spread of corona virus disease (COVID-19) in recent years which has an impacted this traditional healing ritual.

During observations and in-depth interviews with Pak Ya, he mentioned that today the request for treatment using *dakan/bilum* healing rituals is uncertain, but at times, in one day there must be two or three patients that come for treatment. Patients that came for treatment with Pak Ya were from all races because no one else knew how to perform this *dakan/bilum* healing ritual. Similarly, Wak Saiful also mentioned that "*nowadays there are few people who come for treatment. Sometime there are some outsiders who come from far, for treatment, because if people have dakan/bilum disease there is no other place to get treatment except at Kampung Sungai Ud, Dalat*". Wak Saiful also mentioned that he did not want to practice the Melanau traditional healing ritual particularly *dakan/bilum* healing ritual anymore, but he is afraid this tradition would disappear if there is no one who practice it. The reason that he persisted on was because he wanted to preserve this *dakan/bilum* healing ritual from extinction like other Melanau traditional healing rituals.

In addition, from the in-depth interview with Madlin, a former Melanau traditional healer, she mentioned that:

> "I got the knowledge of traditional healing rituals from my late grandmother who was a famous *Bayoh* craftsman in the village once upon a time. I have witnessed some of the rituals performed by my late grandmother,

> but I was prevented by my father from practicing most of the rituals involved because my family has embraced Christianity where the average traditional healing rituals practiced by my grandmother are based on the animistic belief which is considered wrong by the Christian faith." (Interview with Madlin, Former traditional healer)

Madlin gained this Melanau traditional healing rituals knowledge from her late grandmother who was a famous shaman in their village once. Madlin stopped practicing the Melanau traditional healing rituals because she was prevented by her father after they converted to Christianity. The main reason why she could not practice the Melanau traditional healing rituals was because this practice and belief is against her new religion. Today, Madlin thinks that Melanau traditional healing rituals are less relevant due to the great competition from modern medicine. Even though Madlin no longer practice the Melanau traditional healing rituals, she indicated a way how she is maintaining this knowledge of Melanau traditional healing rituals through oral narration to her children what she had experienced and seen at some point in the past. This is a good alternative in maintaining the Melanau traditional healing rituals from extinction.

In conclusion, based on the in-depth interviews conducted with the Melanau traditional healers, there is only two Melanau traditional healers who are still alive and practicing their Melanau traditional healing rituals. Both healers stated that the have no one to inherit this Melanau traditional healing rituals knowledge. The number of patients seeking their services has decreased compared to the past. One factor for the decline in number of patients is that many people today have their own religious belief that discourages the Melanau traditional healing rituals because it is against their religion. However, the patients

who do seek Melanau traditional healing rituals come from various ethnic and background. Both healers remained active in treating patients to preserve the Melanau traditional healing rituals from extinction.

5.2.1.1 Local Leaders

The next view on the current state of Melanau traditional healing rituals is from the local leaders, a Melanau cultural experts and a committee member of a local Melanau association. In-depth interviews were conducted with two local leaders, Pawi (*Penghulu* Oya) and Dollah (Village head, Kg. Sungai Ud, Dalat) to gain they views and perspective as local leaders in their areas on the current state of the Melanau traditional healing rituals. The in-depth interviews were conducted with two Melanau cultural experts namely Edmund (*Bapa kaul* and Melanau Icon) and Tommy (Owner of Sapan Puloh Melanau Museum) to get their views based on their past and present experiences related to the Melanau traditional healing rituals. Finally, a view from the representative of the local association who is Norhayati, a housewife and committee member in the Melanau Dalat Association.

From the in-depth interviews with Pawi and Dollah, both of them gave their views on the current state of the Melanau traditional healing rituals from their positions as the local leader in their places. Pawi is a Oya Chief (*Penghulu Oya*), and under his supervision there are four villages in the Oya District (Kg. Kuala Tengah, Kg. Boom, Kg. Hilir, Kg. Senau) and four tribal leaders (*ketua kaum*). Meanwhile, Dollah is a village head for Kg. Sungai Ud, Dalat. According to Pawi, the majority of the Melanau community in Oya District are Muslims, meanwhile Dollah mentioned that the Melanau community in his village, Kg. Sungai Ud consisted of 60 percent Christians, 20 percent Muslims and 20 percent Pagans. The elderly constituted mostly of the 20 percent Pagan, but all their children now have their own religions.

Pawi mentioned that "*in Oya, there is not many shaman, there are only healers who are good at massaging, those who use herbs and make medicine are not there*". In addition, Pawi said there are only few healers who are experts on healing patient through massaging. Pawi also mentioned that in the past, Oya has two shamans who are experts in *Berbayoh* healing rituals which was a man and a woman. *Berbayoh* healing rituals used to be practised in Oya during the olden days, but today this practise is already extinct because the Oya people do not practise it anymore and the experts have passed on. "*Today's generation are no longer confident in that kind of medicine. If these people are gone, it will have no one to inherit*", Pawi stated that today, the new generation in Oya are not into this Melanau traditional healing rituals anymore because they do not believe in it. As a consequence, it has led to the extinction of this traditional healing rituals. The extinction of this Melanau traditional healing rituals is also due to the fact that the shamans do not have anyone who would inherit their traditional healing rituals knowledge and skills.

From the in-depth interview with Dollah, he mentioned that:

> "Here (Kg. Sungai Ud) there are people who still practice Melanau traditional healing ritual but, only a little because we already have our own religion here. Now there is still pagan people that practice the Melanau traditional healing rituals. The experts in Melanau traditional healing ritual are still alive and available in offering their services…..we can say that in the next generation, there are no more people who practice it. But we see that thing is there, we just see it, but we don't really understand it like we see this thing only as a statue (*dakan/bilum*)…. We modern people don't believe in

those things. Sometimes just listen but don't practice." (Interviewed with Dollah, Village head Kg. Sungai Ud, Dalat)

Today, in Dollah's village the practice of the Melanau traditional healing rituals is declining because the people there already have their own religion. In Kg. Sungai Ud there are only two traditional healers or shamans who are still alive and offer their traditional healing rituals services to those who are in need. This Melanau traditional healing rituals is still practiced normally by the Melanau pagan until today, but the new generations are no longer practising this healing rituals because they do not believe in them anymore. The Melanau traditional healing rituals is still available in Dollah's village but is dying. Dollah also said that "*I think it will become extinct, because no one wants to inherit it anymore because of religion and they don't believe in this thing anymore. There are no descendants of Melanau traditional healer who want to inherit the knowledge. If the shaman dies there will be no one to inherit and continue this knowledge.*", He said, the Melanau traditional healing ritual would become extinct one day because the shamans do not have anyone to inherit this healing rituals. The religion factor is also one of the reasons that this traditional healing rituals would be extinct because the Melanau traditional healing rituals is against their religions.

The next view on the current state of Melanau traditional healing rituals is from Norhayati, who is a housewife and committee member of the Melanau Dalat Association. She is one of the key informants in this research who helped arrange the in-depth interviews with local leaders and Melanau traditional healers in Dalat. Norhayati mentioned that:

"It seems that in my village, Kg Sungai Ud, it is still accepted, although it is not 100 percent among the Melanau community, it can be said

> that 60 percent still practice this traditional medicine. Shamans still exist until now, but not as many as before, almost extinct. It's like it's not the same as before, the *dakan/bilum* carvings are the same, but the number of carvers has decreased, so the only difference is the number of carvers between then and now. Many *dakan/bilum* sculptors have died. In the past, there were shamans who used coconut water to bathe, what kind of flowers used are all quite different." (Interviewed with Norhayati)

Norhayati stated that the Melanau traditional healing rituals are still relevant and still accepted by society because it could be said that almost 60 percent of the Melanau community in her area still uses these healing rituals. The Melanau traditional healers or shamans still exist until now in her village but the different is that the number of shamans are not as many as before. In her village there is only two shamans that are still alive and providing this Melanau traditional healing rituals.

In conclusion, based on the in-depth interviews with local leaders, it was found that only few Melanau pagans and some members of the Melanau communities still practice Melanau traditional healing rituals. Most Melanau do not practice it anymore because they no longer believe in its efficiency, largely due to the absence of Melanau traditional healer in their area. The local leaders also stated that people now have more faith in modern medicine, and that Melanau traditional healing rituals is likely to be extinct because there is no one to continue the practice and few people are currently practicing it.

5.2.1.2 Melanau Cultural Expert

The next view on the current state of Melanau traditional healing rituals is from two Melanau cultural experts namely Edmund (*Bapa kaul* and Melanau Icons) and Tommy (Owner of Sapan Puloh Melanau Museum) to get their views based on their past and present experiences related to the Melanau traditional healing rituals. *Pesta Kaul* is a traditional celebration which is celebrated in April by the Melanau community in Sarawak, Malaysia. This *pesta kaul* involves some rituals that is led by *bapa kaul* to honour the spirits of the land, sea, forest and farm.

According to Edmund,

> "T*oday most of these Melanau traditional healing rituals are now extinct because it is not practice anymore. Only experienced elders like us are still around and can be said to be experts because we have been able to see how they (shamans) perform their healing rituals.*" (Interviewed with Edmund, *Bapa kaul* and Melanau Icons)

He stated that today, most of the Melanau traditional healing rituals are no longer practiced by the Melanau community and only the elder generation that are still alive had the experience of seeing and practicing these traditional healing rituals. Edmund also mentioned several factors that lead to extinction of the Melanau traditional healing rituals.

> "This is due to us embracing religions such as Christianity, Islam and even shamans who can be said to be experts are no longer there because there is no generation to continue this knowledge. Unlike the pagans, they practice traditional ways to save them in terms of medicine, their knowledge, their

> experience and depending on their expertise." (Interviewed with Edmund, *Bapa kaul* and Melanau Icons)

Edmund mentioned the factor that led to extinction of the Melanau traditional healing rituals is because the Melanau community who were formerly pagans have embraced their new religions such as Christianity and Islam. The practise of Melanau traditional healing rituals is against the fundamental beliefs of these two religions. The other factor is that the shamans have passed away and did not have anyone to inherit the knowledge in Melanau traditional healing rituals.

> "At least if we have been treated in a modern way, if we are not able to recover, then our last effort or attempt is in the village or in the shaman's way. That's the good thing, the only thing is that the constraints are based on religion and the condition of the shaman who will passed away one day and continuing the legacy is difficult because people now want to focus more on modern medicine like hospitals. Even so, I see the use of this shaman's method is sometimes not there." (Interviewed with Tommy, Owner of Sapan Puloh Melanau Museum)

As mentioned above by Tommy, now if the Melanau community suffer from any diseases they would go for modern treatment first, if they are not cured, then the last resort is to use Melanau traditional healing rituals. He also stated that the Melanau traditional healing rituals is good, but because it contradicts with religious teachings and the aging condition of the shaman , this would cause this traditional healing rituals to disappear one day. The absence of those to inherit this Indigenous Knowledge of Melanau traditional healing rituals and that Melanau community now focused more on modern medicine such as

going to the hospital are some of the reasons for the extinction of the Melanau traditional healing rituals practices.

In conclusion, based on the in-depth interviews conducted with the Melanau cultural experts, it was stated that almost all Melanau traditional healing rituals are extinct because they are no longer practiced. Among the factors contributing to the extinction of Melanau traditional healing rituals are the Melanau community adherence to their own religious beliefs and the absence of those willing to learn this healing knowledge. Additionally, the Melanau community now tends to seek modern medical treatment first, turning to Melanau traditional healing rituals only if modern treatment is not effective.

5.2.2 Melanau Youths' Views on the Current State and the Impact of Modernization on Melanau Traditional Healing Rituals

For the Melanau youth view on the current state and the impact of modernization on Melanau traditional healing rituals, it involved a total of 10 informants (Table 5.1). The Melanau youths who live in this modern era might not be familiar or do not know about the Melanau traditional healing rituals. This is due to the fact that the Melanau traditional healing rituals is being practised by their ancestors in the olden days and might face extinction today because it is no longer practiced. The view from the Melanau youths is very important for this study to see the current state and the impact of modernization on Melanau traditional healing rituals from the point of view of the new generation. The view from the Melanau youth is important for this study to analyze the transition of Indigenous Knowledge on Melanau traditional healing rituals among the youth group.

> "The type of Melanau traditional healing rituals practiced from the past to the present is the same, there is no change in terms of rituals and practices. For me, traditional healing that uses herbs alone is still relevant and can be practice until today. Traditional healing rituals which is like *dakan/bilum* now cannot practice because, we have Islam and it's against the religion if we practice it. If it's herbal, those kinds of medicines can be used, it's okay. I once came across that *dakan/bilum* in the forest. It is the people who have no religion who always practice Melanau traditional healing rituals using this *dakan/bilum*. In Kg. Balan there are still old folk who are pagan. The Melanau traditional healing rituals have many taboos, for example if one goes for a massage or has leg pain, the taboos is that you cannot eat certain food. In the modern medicine, one has no taboos. If you are sick there is medicine, and you just eat it. I will see a doctor first if I get sick, because the traditional one is not an expert and difficult to find" (Interviewed with Azmi, Melanau Youth)

From the in-depth interview with Azmi, he mentioned that the type of Melanau traditional healing rituals practiced from the past to the present is the same, there is no change in terms of rituals and practices. Azmi also mentioned that the Melanau traditional healing rituals like using *dakan/bilum* cannot be practiced now because it is against the religion. The only traditional medicines which can be accepted is using herbs. Azmi also has once came across *dakan/bilum* statue in the forest and he believed that people who are pagans is the one that still practices this Melanau traditional healing rituals in his village. Azmi also mentioned that he prefers the modern way to treat himself if he falls sick because through modern medicine treatment, there is medicine to eat if we are sick while if we use the Melanau

traditional healing rituals there are many taboos that need to be obeyed in order to be healthy. Another reason that Azmi would see a doctor (modern medicine) first if he is sick is because the traditional healer that offers Melanau traditional healing rituals is few and difficult to find.

> "The type of Melanau traditional healing rituals practiced from the past to the present is the same, there is no change in terms of rituals and practices. *Dakan/bilum* alone should not be practiced anymore because it is against the religion of Islam because there are many Muslims among the Melanau. I will see a doctor first because this Melanau traditional healing rituals deviates a lot from religion. I trust the doctor more because he/she is more visible and safer than those invisible mystical things." (Interviewed with Faiz Iqbal, Melanau Youth)

Similar to Azmi, Faiz Iqbal mentioned the type of Melanau traditional healing rituals practiced from the past to the present is the same as there are no changes in terms of rituals and practices. Faiz Iqbal also mentioned that the Melanau traditional healing rituals should not be practiced today because it is against the religion of Islam as there are many Muslims in the Melanau community now. Since Melanau traditional healing rituals deviates a lot from his religion, Faiz Iqbal will go to modern medicine seeking for a doctor first if he falls sick. To him, the modern medicine is more trusted, visible, and safer than those invisible mystical things through the Melanau traditional healing rituals.

> "I think Melanau traditional healing rituals is not the same anymore, because from one generation to another they may use different things. Melanau traditional healing rituals is still relevant because there are still

> small groups of people that practice it. I hope Melanau traditional healing rituals will not disappear, I think it is still relevant to practice. So, it is good in terms of our psychology, because when they tell you that your illness has been transferred to this *dakan/bilum*, you will feel relieved. Even though I am a medical student, I will try traditional Melanau/Chinese medicine first because, I think the traditional side effects on the body are not very severe. For example, the Melanau traditional healing rituals use massage or transfer to *dakan/bilum*, but if you use Chinese medicine, you use traditional medicine, that is made from traditional herbs it will not give a very strong side effects to the body. For example, if we go to the doctor, he will give us a lot of medicine, for example, paracetamol, steriod or antiseptic. This is synthetic, meaning that the medicine will give us a lot of side effects." (Interviewed with Brandon, Melanau Youth)

From the in-depth interviewd with Brandon who is of mixed marriage between Melanau and Chinese parents and a medical student from Universiti Malaysia Sarawak, he mentioned that Melanau traditional healing rituals has different practices today than in the past. Owing to the fact that, from one generation to the other generation, the Melanau may use different things to heals themselves from any illness. Brandon also hoped that the Melanau traditional healing rituals will not disappear in the future because this healing rituals is still relevant and practice by a small group of Melanau community. He also stated that Melanau traditional healing rituals using *dakan/bilum* is good for the psychology of a patient because the patient would feel relieved if the traditional healer (shaman) told him that the illness has been transfered to the *dakan/bilum*. Brandon thinks that if one uses the traditional medicine it would not give a strong side effect to our body. Besides, if one was to try the

modern medicine from doctors such as paracetamol, steriod and antiseptic, this would createa lot of side effects to one's body. Meanwhile, from the in-depth interview with Cedric, one of Melanau youth, he mentioned that:

> "…If you follow it, something has changed, *berbayoh* it has been there from the beginning. The *dakan/bilum* sometimes doesn't look the same because it has many type depends on the person (shaman) who made it. Some are still practiced but quietly. *Dakan/Bilum* and *pesilok* (one of Melanau traditional healing rituals) are still practiced because these two are related. *Bayoh*, *payun, bergud*a (Melanau traditional healing rituals) are no longer practiced. Now, it's about to disappear because the practitioner has passed away and the only one left is indeed my friend (shaman) in Kampung Sungai Ud." (Interviewed with Cedric, Melanau Youth)

Cedric mentioned that that Melanau traditional healing rituals has changed today. Cedric stated that the type of *dakan/bilum* sculpture is different because it depends on who sculptured its. For example, *dakan/bilum* namely *lishou pengamo* that is made by traditional healer from his village (Kg. Seberang, Dalat District) who already passed away is different from *lishou pengamo* made by Pak Ya and Wak Saiful. He also mentioned that the Melanau traditional healing rituals which uses *dakan/bilum* and *pesilok* is still being practiced but quietly. While for Melanau traditional healing rituals such as *bayoh, payun*, and *berguda* these are already extinct today because the practitioner (traditional healer) has passed away.

> "For me, the Melanau traditional healing rituals it is not relevant because I do not practice it as I have my own religion. For me, it is rare to hear about Melanau traditional healing rituals because there are modern ways

> which is a hospital, so it is rare to get treatment using traditional methods. It's safe to go to the hospital because the Melanau traditional healing rituals violates God's command. Sometimes it is forbidden to do things like that." (Interviewed with Celestia, Melanau Youth)

From the in-depth interview with Celestia, she mentioned that today Melanau traditional healing rituals is not relevant for her to practice because she already has her own religion. She also stated that it is rare to hear about Melanau traditional healing rituals today because the availability of the modern ways which is hospital. Moreover, it is safer to go to the hospital because Melanau traditional healing rituals goes against the religion and violate God's command.

> "There is still Melanau traditional healing rituals, but it is now decreasing because many people who know how to do it are no longer there, except for those who have passed that knowledge down to one of their family members. Melanau traditional healing rituals is not the same before and now. Because each person's knowledge is different depend on where he got that knowledge. For me, when I first get sick, I will go to the hospital first, after that I will go to a traditional medicine practitioner if I don't get better. This is because, in the modern time one must take medicine, whatever pills the doctor gives him. If it's traditional, maybe he uses something else, and there are taboos. Modern is more scientific than traditional." (Interviewed with Iezra, Melanau Youth)

From the in-depth interview with Iezra, she mentioned that the Melanau traditional healing rituals is less practiced today because many of the traditional healers or shamans that

are experts in this type of traditional healing rituals are no longer alive. Iezra also mentioned that the practices of Melanau traditional healing rituals is slightly different from the past because the knowledge from the traditional healer is different. Today if she falls sick, Iezra will gets modern treatment first by going to the hospital and if she did not get better she will seek traditional ways. The reason is that Iezra believes that the modern ways are more scientific than the traditional ways. At the same time, she did not rule out the importance of traditional healing rituals as an alternative if the modern medicine did not work.

> "I think that Melanau traditional medicine is less relevant nowadays due to the great competition from modern medicine that is growing every day. In my opinion, maybe there are no more or maybe only a few who still adhere to the Pagan religion are practicing its. I will definitely refer to a modern medicine doctor because traditional medicine is no longer practiced by my family. Modern medicine is also closer and easier to reach than traditional medicine. Traditional medicine depends a lot on hereditary beliefs and the use of tools or items created/processed from materials found in the environment of the traditional healer's home, while for modern medicine, everything depends on the latest modern technology and rapidly expanding health science knowledge." (Interviewed with Shearilin, Melanau Youth)

From the interview with Shearilin, she mentioned that the Melanau traditional healing rituals is less relevant today due to great competitions from the modern medicine that is growing fast today. Shearilin also thinks that the Melanau traditional healing rituals may still be practiced today only by the Melanau's pagan. Shearilin also will gets the modern

treatment because the Melanau traditional healing rituals is no longer practiced by her family and the modern treatment is closer and easier to access than the traditional ways.

> "Islam is more of a modern medicine. There are many old people who practice Melanau traditional healing rituals, but nowadays some may have died and their children, grandchildren use modern medicine instead of traditional medicine. Our family is not involved with this traditional medicine, but in my father's village in Dalat, the Melanau traditional healing rituals is mostly practiced by Christians than Muslims who are incline to go to the clinic." (Interviewed with Syuhada, Melanau Youth)

In the interview with Syuhada, she mentioned that Melanau Muslims prefer to get medical treatment through the modern ways that the traditional ways. She also mentioned that today many Melanau old people who practice Melanau traditional healing rituals are no longer around. Thus, their children and grandchildren prefer to use the modern medicine instead of the traditional medicine. Syuhada also mentioned that in her father's village in Dalat, the Melanau traditional healing rituals is mostly practiced by the Melanau Christians than the Muslim Melanaus.

> "As a youth, Melanau traditional healing rituals is not relevant, but for the older generation, some still practice and believe them until now. I think the Melanau traditional healing rituals practices are the same before and now. In the modern age, I believe more in a more people prefer the scientific way than the traditional way. The modern medicine is scientifically proven because they have done research one by one. If it is not successful, they repeat the process again. If it's traditional, they use herbs like that, but

it can't 100 percent heal the person, it just reduces the pain, in my opinion."
(Interviewed with Wendy, Melanau Youth)

Wendy, another youth, believed that nowadays, the youth considered the Melanau traditional healing rituals as irrelevant. Wendy also mentioned that the practices of the Melanau traditional healing rituals is still the same in the past until now. Wendy also believes more in the modern ways to treat any illness because it is scientifically proven than the traditional ways. Wendy believes that the traditional ways will only reduce the pain and cannot completely heal that illness.

"For me, I don't really believe it, but in fact some of these Melanau traditional healing rituals are effective on the body. Even though we have our own religion, we have our own beliefs, but we still practice them. I'm not sure either, I just looked at my grandmother, maybe her way is still the same, maybe her ingredients have changed, I'm not sure. I think it's still the same how to treat it, what needs to be done, what's forbidden, it's still the same. I would go to the modern one first because that kind of thing has been proven scientifically, so we can believe it, and if we still can't, I will also follow the traditional way because not all traditional things are superstitious."
(Interviewed with Stephanie, Melanau Youth)

From the in-depth interview with Stephanie, she mentioned that she is ambivalent in the Melanau traditional healing rituals but some of these traditional medicines are proven to heal illness. She also mentioned that even though they have their own religions, they still have their own beliefs and still practice these Melanau traditional healing rituals. Based on her observation of her grandmother, the Melanau traditional healing rituals are still the same

in term of their rituals and taboos but maybe they have changed in term of ingredient from the past and now. Stephanie will also seek modern treatment first because it is scientifically proven, and she will also go to the traditional ways as long as it is not against her religion.

In conclusion, based on the in-depth interviews conducted with the youth, it can be concluded that they are aware of the existence of Melanau traditional healing rituals, but they do not practice it because it is against their religion. Additionally, the difficulty in obtaining the services from Melanau traditional healer, who are often elderly and have passed away, is also a factor why the youth do not choose to seek treatment using this Melanau traditional healing rituals. They are also more confident in modern medicine and will see a doctor first for treatment.

5.3 Health Seeking Behaviour Among the Melanau Community

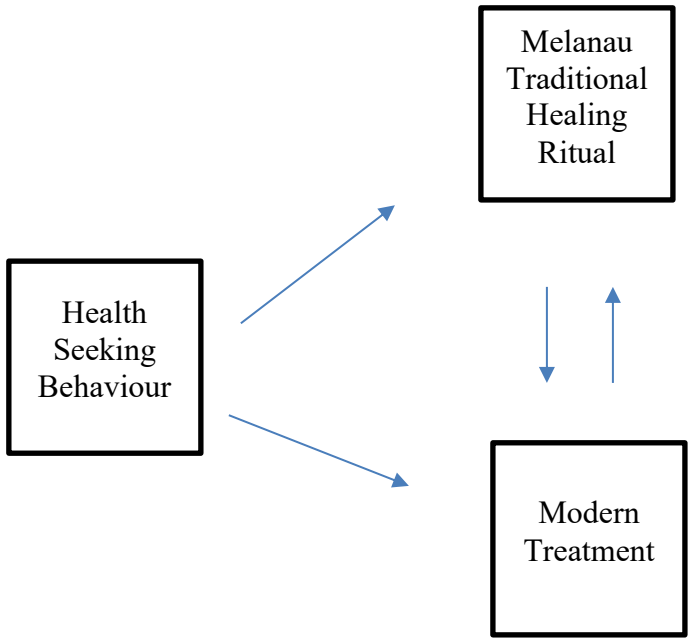


Figure 5.1: Health Seeking Behaviour Among the Melanau Community (From all In-depth Interview)

Figure 5.1 shows several ways of health seeking behaviour among the Melanau community today. Nowadays, health seeking behaviour among the Melanau community can be divided into three categories. Firstly, is Melanau traditional healing rituals only. Secondly, is modern treatment only. Lastly, is a combination of Melanau traditional healing rituals and modern treatment. If the Melanau community fall ill, they will choose one of those three categories to heal them. The first category for health seeking behaviour is Melanau traditional healing rituals, which means if the people fall ill they would try the traditional way by obtaining the service from the traditional healer (shaman). The second category for health seeking behaviour is modern treatment, which means the Melanau community will try the modern treatment from hospital. The last health seeking behaviour is a combination of Melanau traditional rituals and modern treatment, which means if the Melanau community fall ill they will obtain services from the traditional way and if it is not cured, they would go to the modern way to get treatment and vice versa. This combination can be the traditional ways first or the modern treatment first depending on which way could cure them first.

5.3.1 Health Seeking Behaviour Uses the Melanau traditional healing rituals

From the in-depth interviews with the Melanau community, the first category of health seeking behaviour that is still used is the Melanau traditional healing rituals to heal their sickness. From an in-depth interview with Pak Ya, he mentioned that:

"The demand for treatment now is also uncertain but in one day there must be two or three people who come. Patients come from other areas such

> as Medong, from Sibu, there are also Iban, there are also Chinese. All races are there, because no one else knows how to do this *dakan/bilum* other than in my place." (Interview with Pak Ya, Melanau traditional healer, *Dakan/Bilum* carver)

The demands for treatment through Melanau traditional healing rituals from Pak Ya today is uncertain but, in one day there could be two or three people who would come for treatment. Patients that come for treatment are not just the Melanau community, they come from all races and other places because only Pak Ya knows how to treat patients through the Melanau traditional healing rituals by using *dakan/bilum*. This means that indirectly, other races are also keeping the traditional healing rituals alive by seeking the healer's assistance for illness. Meanwhile for Wak Saiful, one of the Melanau traditional healers, also mentioned that he still offers his services to treat patients using Melanau traditional healing rituals if there is a request. Pawi (*Penghulu Oya*) also mentioned that in his village, if they are sick, they would go to a traditional healer first. For example, if a little boy cries for days, the parents will take the boy to the traditional healer for treatment first. Brandon (Melanau youth) mentioned that:

> "I will try the traditional way first because, I think traditional medicine does not give bad side effects to the body. Traditional medicine is made from traditional herbs that do not give a very strong side effects to the body. For example, if we go to see a doctor, he will give us a lot of medicine, paracetamol or antiseptic, this is synthetic, meaning that the person who take it will get a lot of side effects." (Interview with Brandon, Melanau Youth)

Brendon insisted that he would first use the Melanau traditional healing rituals because the traditional medicine would not give negative side effects on the body in comparison to the the modern medicine that might give a lot of side effects to the body.

5.3.2 Health Seeking Behaviour Preferring Modern treatment

The second category of health seeking behaviour is modern treatment. From the in-depth interviews with the Melanau community, the main factor influencing their health seeking behaviour today is religion and the availability of health facilities. The Melanau community, mostly youth group, prefer modern treatment than traditional way. Azmi and Faiz Iqbal mentioned that:

> "Because this tradition deviates from religion a lot. I trust the doctor more because he is more visible and safer than those invisible mystical things. I will see a doctor, because this traditional one is very hard to find." (Interview with Azmi and Faiz Iqbal, Melanau Youth)

The Melanau traditional healing rituals are against their religions, that is why Azmi and Faiz Iqbal prefer the modern treatment because it is more trusted and safer. They also mentioned that the traditional healing rituals are also hard to find due to the small numbers of traditional healers. The availability of modern health facilities and easier to access are the main factor that they choose to go for modern treatment. Cedric (Melanau youth) also mentioned that "*I personally would go to the hospital, because I have a religion now*".

> "I will refer to a modern medicine doctor because Melanau traditional healing rituals is no longer practiced by my family. Modern medicine is also

closer and easier to reach than traditional medicine." (Interview with Shearilin, Melanau Youth)

Shearilin also mentioned that she would go for modern treatment because the Melanau traditional healing rituals are no longer practiced by her family. The availability of the modern treatment and easier to reach are the main factors for her to choose modern treatment to heal her if falls ill.

5.3.3 Combination of Melanau Traditional Healing Rituals and Modern Treatment

The last category of health seeking behaviour is a combination of Melanau traditional healing rituals and modern treatment and vice versa. Mostly from the in-depth interviews with the Melanau community, there are several informants that used a combination of Melanau traditional healing rituals and modern treatment. During the olden days, the Melanau community would only seek for Melanau traditional rituals before the existence of modern treatment such as hospital and clinic. Today, most Melanau community members would go for modern treatment first to treat their illness and if not cured they would use the Melanau traditional healing rituals. Iezra (a Melanau youth) mentioned that "*Usually I will go to the hospital, after not getting better I will look for traditional methods*". Syuhada (Melanau youth) also mentioned,

"If I'm sick, I'll go to the hospital, then if I can't, I'll use the traditional method. This is because if it is traditional, it is hard to find, if it is a clinic, it is easy because we now have more faith in modern medicine, and it is easy

to go and it is easy to see the changes when you get sick." (Interview with Syuhada, Melanau Youth)

Syuhada would go to the hospital and if not cured she would go to the Melanau traditional healing rituals. The reason is that the Melanau traditional healing rituals is hard to find than clinic or hospital.

"I would obviously go to the doctor first. It's like if the doctor can't solve the problem, he has already given me medicine and I'm still sick. I will look for this traditional medical service with the closest family members." (Interview with Wendy, Melanau Youth)

"The same with me, I would go to the modern one first, because that kind of thing has been proven scientifically so we can believe it, and if we still can't, I will also follow the traditional way because not all traditional things are superstitious, so I will go traditional after I go modern medicine." (Interview with Stephanie, Melanau Youth)

Wendy and Stephanie also mentioned that they would obviously go for modern treatment first because it is proven scientifically and if the modern medicine cannot cure them then, they would go for the Melanau traditional healing rituals.

5.4 The Future of Melanau Traditional Healing Ritual

Currently in Mukah District of Sarawak there are only two Melanau traditional healers left, Pak Ya and Wak Saiful. This Melanau traditional healing ritual is facing

extinction because there is no one who would want to inherit their knowledge. Pak Ya is hopeful that someone could inherit his traditional healing knowledge. He said, "*My hope is that there will be an heir to this medicine, but if there is none, that's okay"*. Wak Saiful also mentioned the same thing as Pak Ya, "*Yes, for the inheritance so that the knowledge does not disappear. If after this I'm gone, there won't be any other carvers I think*". Wak Saiful is afraid that if he passed away there would no one to continue the Melanau traditional healing rituals. Based on Rafee, Arshad, Siri, Dim and Samaroon (2017), they mentioned that most of the designs of *bilum* have become extinct since the 1970's because of the few of surviving carvers and the lack of interest in the tradition, particularly among members of the younger generations.

To preserve and sustain the Melanau traditional healing rituals Edmund already made some plans as mentioned below:

> "In order to defend the traditional culture, so I made it in the form of a dance. for the knowledge of future generations. I have created fourteen types of dances that are not fancy but based on the work and life of the Melanau people in terms of medicine and the cultures of the Melanau people. The *Payun pelasadai* is a dance that combined all Melanau traditional healing rituals." (Interviewed with Edmund, *Bapa kaul* and Melanau Icons)

Edmund who is a *Bapa Kaul* and a cultural expert already converted all the Melanau traditional culture consist of the Melanau culture, medicine, work, and life of the Melanau people into 14 dances. One of the 14 dances is called *payun peseladai* which consists of all the Melanau traditional healing rituals. Through this dance, all the Melanau culture including

Melanau traditional healing rituals could be preserved and shown for the future generation of Melanau and community at large.

For the Melanau younger generation, they also have their own hopes regarding the Melanau traditional healing rituals for future generation. From the in-depth interviews with Melanau youth, some of them mentioned that the Melanau traditional healing rituals should be preserved, documented, and maintains. The reason is that the Melanau traditional healing rituals is part of the Indigenous Knowledge and pertinent to the Melanau culture to be preserved for the identity of the Melanau community. Some Melanau youths mentioned that certain rituals of the Melanau healing rituals that are not against their religion should be preserved. For example, based on an interview with Faiz and Azmi (Melanau youth), they mentioned that "*Melanau traditional healing rituals can be continued and maintained as long as it does not conflict with religion*". In the same light with Faiz and Azmi, another Melanau youth, Syuhada mentioned that:

> "For me, Melanau traditional healing rituals can be maintained but if it is inherited it cannot be because, if it is in Mukah it is possible if it is the *Likow* religion it can be practiced but if it is Islam, it cannot be. But it can be maintained for the future Melanau generation to know all information about this Melanau traditional healing rituals, and I hope that it can be maintained." (Interview with Syuhada, Melanau Youth)

Syuhada mentioned that Melanau traditional healing rituals could be maintained but it cannot be inherited for those who practiced Islam except for those who are Melanau *Likow* (Pagans). This Melanau traditional healing rituals should be maintained for the future

generation for Melanau youth to know their culture. Cedric (Melanau youth) also mentioned that:

> "Melanau traditional healing rituals should be preserved because there are diseases that have no explanation until now, like what we call *belugan*, there is no scientific explanation until now and it needs Melanau traditional healing rituals to cure it. I hope it can be documented like write it in a book, or when people do the ritual, we record it and can keep it in the archive for reference. So, it is more for the maintenance of identity, for example in the next 20 years, my children, my grandchildren, they will know oh there is *abayoh*, there is *payon*, than for it to disappear in the next 20 years." (Interview with Cedric, Melanau Youth)

Cedric mentioned that the Melanau traditional healing rituals should be preserved because today there still diseases that could not be cured with no scientific explanation about it. He also suggested that the Melanau healing rituals be documented in a book and all the rituals be recorded by the shamans and to keep them in an archive for future references.

From the in-depth interview with Brandon (Melanau youth), he mentioned that "*current generation is not interested in learning Melanau traditional healing rituals anymore because they don't believe anymore. now everyone is more into electronics"*, Thus, it would probably lead to the extinction of this knowledge because, there would be no inheriten to continue the Melanau traditional healing rituals. Similar to what Brandon mentioned earlier, Stephanie (Melanau youth) stated that, "*Many young people now do not believe in the traditional way, they will say that this is not correct, they believe in the modern ways, so it is difficult for older people to pass down knowledge on to them because they are*

not open to learning it". Therefore, the Melanau traditional healing rituals need to compete with modern ways in order to sustain this culture for the Melanau future generations. Based on an in-depth interview, Shaerilin (Melanau youth) erudite the challenges faced by the Melanau traditional healing rituals today as:

> "Language barriers, lack of exposure and increasingly vigorous urbanization make it difficult for the younger generation to experience, recognize, deepen, and appreciate Melanau traditional healing rituals. Likewise, in the religious context where Melanau traditional healing rituals is no longer appropriate to practice, so more and more rituals and knowledge of Melanau traditional healing rituals methods are forgotten and abandoned by the Melanau community. The loss of one of the markers of the identity of the Melanau community should not be taken lightly. Although there is no denying that many people no longer practice Melanau traditional healing rituals, efforts to preserve the Melanau traditional healing rituals must be taken by the authorities. Considering the trend of modernity at this time, recording of ritual re-enactments, bookkeeping of knowledge that is still remembered by previous generations as well as field studies to deepen knowledge that is becoming outdated due to age are among the efforts that may be taken to preserve Melanau traditional healing rituals knowledge so that it can be viewed by the next generation." (Interview with Shaerilin, Melanau Youth)

Today, Melanau traditional healing rituals faced many challenges in order to sustain it in this modern world. Shaerilin mentioned above that language barrier, lack of exposure and vigorous urbanization was the main challenges for the Melanau younger generation to appreciate the Melanau traditional healing rituals. She also mentioned that religion is also one of the factors for certain rituals to be abandoned and not practiced due to their incompatibility with the religious beliefs. Authorities such as the local Melanau cultural association should also play an important role together with government agencies (for example, the Sarawak Museum) to preserve the Melanau traditional healing rituals for the future generations.

5.5 Conclusion

This chapter presented the discussion and findings for Research Objective 2 (RO2) which was to analyze transition of Indigenous Knowledge on traditional healing rituals among the Melanau community.

This chapter was divided into five sections. It began with the first section, Introduction of Chapter Five and continued with the second section, which discussed the Melanau communities' views on the current state and the impact of modernization on the Melanau traditional healing rituals. In this section two groups of the Melanau community which are the elderly group, and the youth group were interviewed. The first view from the Melanau elderly group which consisted of various representatives from traditional healer, former traditional healer, local leader, and Melanau cultural expert. The second view was from the Melanau youth.

The third section discussed today's health seeking behavior among the Melanau community. This section developed a current health seeking behavior diagram among the

Melanau community. It also discussed factors that influenced the health seeking behavior among the Melanau community. The health seeking behavior was divided into three categories which were Melanau traditional healing rituals, modern treatment, and combination of Melanau traditional healing rituals and modern treatment. This three-health seeking behavior has its own factors that influenced the Melanau community to subscribes it to cure their illness.

The main factor that influenced the Melanau community health seeking behaviour towards Melanau traditional healing rituals was that they still believed in their efficacy. Additionally, people from other ethnic groups also seeked these rituals because only two experts Melanau traditional healers are still alive in Dalat and offering this Melanau traditional healing rituals. Moreover, the Melanau community prefered to visit traditional healers first when they are sick because they are nearby and easy to access. Another factor is that Melanau traditional healing rituals typically does not have severe side effects on the body compared to modern medicine.

The main factor that influenced the Melanau community health seeking behaviour towards preferring modern treatment were religious beliefs and the availability of health facilities. Most Melanau youth believed in modern treatment because it was more reliable, visible, and is not againt with their religious beliefs. The easy access to modern treatment facilities such as hospitals and clinic, is another significant factor contributing to the preference for modern treatment.

The main factor that influenced the Melanau community health seeking behaviour towards combining Melanau traditional healing rituals with modern treatment or vice versa, stemmed from their historical reliance on shamans due to the previous lack of modern

medical facilities such as hospital and clinics in their area. Nowadays, if Melanau people are sick, they typically go to the hospital first and if they are still not cured, then they would turn to traditional healing rituals for treatment. Conversely, some would seek traditional healing rituals first and if it proved ineffective, they would then opt for modern treatment.

The fourth section discussed the future of Melanau traditional healing ritual and how it could be maintained for future generation. In this section there were some issues faced by the Melanau traditional healing rituals that leads to it extinction. This was because there is only two Melanau traditional healers that are still alive now and their do not have anyone to continue their knowledge. This section also discussed the future of this Melanau traditional healing rituals to be sustained in this modern world and preserved it for future generation. To preserve and sustain the Melanau traditional healing rituals, this Melanau traditional healing rituals has been transformed into a dance so that future generation could learn about it. Additionally, the documentation of all Melanau traditional healing rituals in a book for future references is an effort to maintain and preserve the Indigenous Knowledge of Melanau traditional healing rituals. A mini museum dedicated to Melanau culture has also been created to preserve the uniqueness of Melanau culture, including Melanau traditional healing rituals from extinction.

This chapter already discussed a number of important findings related to the Melanau traditional healing rituals to achieve Objective 2. The next chapter would discuss Research Objective 3 which was to examine the function of sago (*balau*) and the changes in its importance in Melanau community and traditional healing ritual.

CHAPTER 6

THE IMPORTANCE OF SAGO (BALAU) IN TRADITIONAL HEALING AND MELANAU COMMUNITY

6.1 Introduction

Balau or *mulong* refers to sago palm in the Melanau dialect. Its scientific name is *Metroxylon sagu*. It is an important plant used in the daily lives of the Melanau, especially in the traditional healing rituals in the Mukah Division of Sarawak. *Balau* is also known as *pokok rumbia* or *pokok sagu* in the Malay language (Bahasa Melayu). In Malaysia, sago palm or *balau* can be found mostly in the Mukah and Betong divisions of Sarawak. According to Yaakub et al. (2023), the Mukah Division is the biggest producer of sago in Malaysia, specifically Dalat (28,169 hectares), Mukah (6,472 hectares), Matu (4,306 hectares), and Daro (3,149 hectares). Naim et al. (2016) also stated that the sago or *balau*, was the major source of food for the coastal Melanau of Sarawak. *Balau* also played an important role in the Melanau traditional healing rituals for the creation of *dakan/bilum*. In the Melanau commuity, *dakan/bilum* refers to the sculpting of images or idols out of sago pith or soft wood used to cast out sickness (Rafee et al., 2017). *Balau* serves a variety of purposes in addition to being the staple food of the Melanau as well as having a special significance in the traditional healing rituals.

This chapter answered Research Objective 3 (RO3) which was to examine the function of sago (*balau*) and the changes in its importance in the Melanau community and traditional healing rituals.

This chapter is divided into six sections, beginning with the introduction, followed by the second section on the Indigenous Knowledge related to *balau*. The third section is on the importance of *balau* in the Melanau traditional healing rituals, while the fourth section is on the importance of *balau* for the Melanau community. The fifth section touches on the relationship between *balau* and the way of life of the Melanau community and finally, the last section concludes all the discussion in Chapter six.

In answering RO3, a total of seven informants were interviewed. These seven informants represented the different background and generations from the Melanau community. They consisted of traditional healer, former traditional healer, local leader, Melanau cultural expert and Melanau youth.

Table 6.1: Informant Demographic Background

No.	Name	Age	Gender	Religion	District	Position
1	Ya bin Galau (Pak Ya)	74	Male	Islam	Dalat	Traditional Healer (D*akan/Bilum* Carver)
2	Saiful bin Abdullah (Wak Saiful)	62	Male	Islam	Dalat	Traditional Healer (D*akan/Bilum* Carver)
3	Iswandi Jamil	45	Male	Islam	Dalat	Crop Research and Application Unit (CRAUN) Station Manager, Dalat
4	Madlin Binti Martin Joseph	46	Female	Christian	Mukah	Former Traditional Healer
5	Tommy Black Mark Lang	54	Male	Christian	Mukah	Owner of Sapan Puloh Melanau Museum
6	Dollah	55	Male	Christian	Dalat	Village Head Kampung Sungai Ud
7	Aldrin Cedric Bin Nicholas	21	Male	Christian	Dalat	Melanau Youth

6.2 The Indigenous Knowledge of *Balau*

Sago Palm in the local Melanau dialect is known as *Balau* or *mulong*. *Balau* is also known as *pokok rumbia* or *pokok sagu* in Bahasa Melayu. While the scientific name for *balau* or sago palm is *Metroxylon sagu*. After Indonesia and Papua New Guinea, which together account for over 94.6 percent of the world's sago production, Malaysia is currently the third-largest sago producer in the world (Naim et al., 2016). Other commercial commodities in which Malaysian farmers are involved, including oil palm and rubber, do not have Indigenous Knowledge, unlike sago palm. Sago palm is an indigenous plant of the Mukah Division and Southeast Asia, while oil palm and rubber are brought into Malaysia from Africa and Brazil respectively.

Table 6.2: Growth Stages of Sago Palm

Photo	Life Cycle (Years)	Scientific Terms	Indigenous Knowledge (Mukah)	Indigenous Knowledge (Dalat)
	**1-3**	**Vegetative stage**	***Sulur***	***Aneik balau***
	**4-5**	**Trunk initiation**	***Angkat punggung*** **(4-6year)**	***Mekat kabut***

Table 6.2 continued

	**6-7**	**25% Trunk growth 2-5m**	***Upong*** **(7-8year)**	***Mengetak***
	**8**	**75% Trunk growth 7-8m**	***Supeng*** **(9year)**	***Pelawei Sarawak/ Pelawei***

Table 6.2 continued

	**8.5**	**Maximum trunk growth 8-14m**	***Supeng manit*** **(9-10year)**	***Pelawei manit***
	**9**	**Emerging inflorescence**	**-**	***Bu'bul***

Table 6.2 continued

	**9.5**	**Flowering**	***Angau Muda*** **(10-12year)**	***Angau muda***
	**10-11**	**Young fruiting**	***Angau tua*** **(13-14year)**	***Angau tu'a***
	**12**	**End Cycle**	***Mugun*** **(15year)**	***Mugun***

(Source: FRGS/1/2020/SSO/UNIMAS/02/4)

Table 6.2 shows the indigenous name for each growth stage of *balau* from planting to harvesting in Dalat and Mukah District as well as the scientific name. *Balau* is best harvested when it is around 10 - 12 years of maturity.

6.3 The Importance of *Balau* in Melanau Traditional Healing Rituals

Balau plays an important role in the Melanau traditional healing rituals. Without *balau* some of the Melanau healing rituals could not be performed by the traditional healers or shamans. *Balau* or sago is one of the staple foods in most traditional societies. It has symbolic meanings related to the concepts of human generation and plant germination and is also important in myth as well as rituals (Metaragakusuma et al., 2015). In the Melanau community, *balau* is used by the Melanau traditional healer to treat any disease that is caused by bad spirits. According to Amir (1998) as cited in Mugok (2015), the basis of the Melanau traditional belief system is that they believed that there are supernatural and invisible forces that have impacts in their everyday lives.

The Melanau healing rituals that used balau is called *dakan* in Mukah District and *bilum* in Dalat District. According to Madlin,

> "This traditional healing practice is known as *dakan/bilum* in Melanau, where small sculptures made from sago pith are used in rituals to heal diseases. *Da'an balau*, or sago pith, will be carved to resemble others, with the kind of carving varying depending on the patient's sickness. The main purpose of the d*akan/bilum*, which is carved from *da'an balau* (sago pith), is to store the patient's illness. The *dakan/bilum* will be thrown away

into the river once it has been "filled" with the patient's illness" (Interview with Madlin, Former Traditional Healer).

Dakan/Bilum has its own specific designs depending on the patients' sickness. Only the Melanau traditional healer (*dakan/bilum* sculptor) would know which design of *dakan/bilum* from the *balau* or sago pith is suitable for every disease. Based on the in depth interview with Pak Ya, he stated that he knows how to carve 244 types of *dakan/bilum* while Wak Saiful knows 200 types only.

"We first carve the *dakan/bilum* according to the type of illness. Then, we recite the name of the *dakan/bilum*, spray it with lime, areca nut, and betel nut while reciting the spell. Finally, we are ready to bring the patient's clothing and place them on top of the *dakan/bilum*. When the spell is ready, the patient's shirt is brought back and placed on their chest, touching their body. If the patient is unable to attend, a representative is sent to bring the shirt" (Interview with Pak Ya, Melanau Traditional Healer).

Both of them are the last two *dakan/bilum* sculptors that are still alive in the Dalat District of Sarawak. Once the traditional healing rituals has been carried out, the *Dakan/Bilum* needs to be thrown away and the Melanau traditional healer would inform the patients where is the suitable place to dispose it. It is believed that every sickness comes from the disturbance of evil spirits. The Melanau believed that these spirits come from different places such as the jungle, sea, forest, or river. Thus, the *dakan/bilum* which is believed to have absorb the spirits, needs to be returned to its' original place. Additionally, the patient must adhere to three days of taboos, which includes not eating shripm paste or *belacan*, chili, prawns, or food which are heated more than once.

Dakan/Bilum is one of the Melanau healing rituals that is still practiced today. The tool that is used in the traditional healing ritual by the Melanau traditional healer is sago pith. Without sago pith this *dakan/bilum* could not be carved and this healing rituals could not be performed.

6.4 The Importance of *Balau* In The Melanau Community

Balau has much importance in the Melanau community. The main importance of *balau* for the Melanau community is as their main source of food, sculpture for healing rituals as discussed above and other important usages.

6.4.1 Source of food

The most important usage of *balau* (sago) for the Melanau community is as the main source of food. According to Naim et al. (2016), the sago palm has traditionally been a major food source for the coastal Melanau of Sarawak. In addition, Ishak et al. (2020) stated that the Melanau people, especially in Mukah Division of Sarawak, relied on sago for their livelihood. From the in-depth interview with Iswandi, he mentioned that:

> "For the Melanau community, sago balls are a staple food for them and can be eaten with rice, fish and so on. It is a Melanau food culture, not the culture of other races. For example, food processed from sago is known as *linut,* if we eat *linut* with *sambal* we will feel full. So, I don't know whether *linut* can be a basic food culture for other races" (Interview with Iswandi Jamil, CRAUN Station Manager).

The statement above showed that *balau* (sago) is valued as a cultured food by the Melanau community in addition to serving it as the staple food. One of the Melanau's

speciality from *balau* is *linut*. *Linut* is the same staple food that is consumed by the community *Urak Lawoi* from southern Thailand.

> "Pouring boiling water over the wet starch and stirring with a stick or spoon are two typical traditional methods of preparing sago starch in southern Thailand for human use. The resulting mass, which resembles glue, is consumed together with some fish or other related meals. Sago starch is frequently combined with other items, like ground peanuts, when baking" (Flach, 1977 as cited in Konuma, 2014).

From the statement above, it is evident that a community in southern Thailand also consume food similar to *linut* which is made by pouring boiling water over the wet sago starch and stirring it with a stick or spoon. This method is similar to how the Melanau community make and consume *linut*.

Worms that live in *balau* or the sago pith is locally known as *ulat mulong* or *si'et* which is also one of the foods that is consumed by the Melanau community. Sago worms contain a large amount of protein, therefore, it an important source of food for the Melanau community. From the in-depth interview with Iswandi Jamil, he mentioned that *ulat mulong* or *si'et* is sago worms that is eaten by the Melanau community. This is similar to what Metaragakusuma et al. (2015) stated concerning those in Indonesia, "*Traditional sago uses in food industry can be divided into six categories which are, sago noodle, roasted sago, such as sagu lempeng, dange, or sagu rangi, numerous snacks, sago pearls, dried refined sago starch, and sticky dough that are thought to be cooked rice*". In Thailand, sometimes, sago starch is utilized as a main component in the production of breads, noodles, and pasta (Klanalong, 1999 cited in Konuma, 2014). In Malaysia, Crop Research and Application Unit

Research (CRAUN) has developed several upstream products from *balau* especially in the Mukah area in Sarawak such as *mi kuning* (sago noodles), *keropok lekor (cracker)*, energy bars, CRAUN ERA cookies, which are gluten free cookies, sago pearls, marshmallows, and chocolate bars (Arshad et al., 2023).

6.4.2 Source of income

Balau played an important role as the main source of income for the Melanau community. According to Amir (2015), "Melanau cosmology is surrounded by forests and water (rivers and seas). Forests, rivers, and seas are also form of sources for their livelihood which turn them into a seafarer, fishermen and sago growers". The majority of the Melanau have their own *balau* farm that they inherited from their ancestors. According to Iswandi:

> "As you can see, there was an increase in the price of sago for export since 2017. Essentially, sago for sago flour, is anticipated to generate approximately RM 80 million in revenue annually, is the third commodity after palm oil and pepper, which might eventually rank fourth in revenue from agriculture for Sarawak" (Interview with Iswandi Jamil, CRAUN Station Manager).

The statement above showed that balau is one of the important commodities that contributed high revenues for Sarawak. Balau price is increasing due to high demands for sago starch in the international market and this would provide a profitable income to *balau* farmers from the Melanau community.

For instance, in Thailand the local farmers could generate income by using sago starch to create food such as, cookies, traditional sweets and, snacks (Konuma, 2014). These

products which are produced from sago starch are an important side income to the sago farmers. Flach (1977) as cited in Konuma (2014), mentioned that sago leaves could be used to make mats for roofing or partitioning. This is also an important side income to balau farmers because sago roofing mats are strong and last longer than those made from other palms. In Sarawak according to Mr. Iswandi:

> "…sago can be transform into other products. For instance, they currently turn sago logs into sago flour. However, today, locals, particularly in the Betong District in Sarawak, have only one sago mill and do not sell their sago logs to it. Sago is used to make food that is fed to the pigs and other animals there. To make money, the locals at the Betong District dry it and sell it to them; many of them are also pig breeders…" (Interview with Mr. Iswandi Jamil, CRAUN Station Manager).

The locals, particularly in the Betong District of Sarawak use *balau* to make animal feed for the livestock. Thus, the balau farmers not only processed their sago logs into sago flour but also make animal feed which in turn give them extra income. In addition, sago pith when dried could be used to feed animal such as pigs, cattle, chicken, and horses (Flach, 1977 cited in Konuma, 2014). According to Klanalong (1999) as cited in Konuma (2014), sago farmers in southern Thailand generate extra income by using the lower part of sago trunk for sago worm farming. Sago worm which is eaten is a food source high in protein for the local people.

6.4.3 Other usage of *balau*

Besides being a vital source of food, income and used in the Melanau traditional healing rituals, *balau* has also other important functions within the Melanau community. According to Madlin:

> "…in handicrafts, *balau* is also used for *tripe, upak, tebusoung*, and *linut* batik. In construction, *ungun,* or sago bark, is used for the house's floor and walls, *sapaw lebok*, or roof, leaf sweepers are made from sago leaves, *bubu* and skewer brooms are made from sago skewers, *tripe* for drying dried fish (*kulit da'an rumbia)*, and finally, sago bark (*ungun*) is used as firewood for cooking" (Interview with Madlin, Former Traditional Healer).

They are many functions and products that can be produced from *balau* by the Melanau community. *Balau* can be used to make handicrafts, material for house construction and used as firewood. Iswandi mentioned that other usage of *balau* that has been produced and tested by the CRAUN Research (Crop Research and Application Unit) include:

> "As part of the renovation of our biogas plant in *Kampung Teh*, we already have biogas for sago water waste. We use our ruminant feed mill to handle sago baggage. We dry the baggage, add the formulation, and then feed it to the goats and cows. Sago barks have the potential to become sago biochar; now, two sago mills are producing biochar charcoal from sago bark on a commercial basis" (Interview with Iswandi Jamil, CRAUN Station Manager).

CRAUN Research is one of the research units in Sarawak that focuses only on nipa and sago palms. It has already turned the sago water waste into biogas that could be used for domestic usage. Sago bark can also be turned into sago biochar for commercial basis. CRAUN Research also came up with a new formulation in converting sago baggage for ruminant feed. According to Konuma (2014), concerns about climate change and the approaching shortage of energy have rendered support and attention on sago starch as a possible source of ethanol production for biofuel in recent years. Iswandi mentioned that:

> "Sago starch can also be used in the pharmaceutical industry, for instance, to make hard and soft capsules. Since hard and soft capsules can currently cost up to RM 50 per gramme to make, this is a good value-added application. Like a coconut, which can be utilized from A to Z, the entire palm can be devoured and used as a waste concept in the area depicted" (Interview with Mr. Iswandi Jamil, CRAUN Station Manager).

Sago starch can also be used in pharmaceutical industry to make hard and soft capsules. The price of capsules produced using the sago starch is expensive and this value added will give positive good return to all sago farmers. CRAUN Research aims to utilize the usage of sago palm similar to coconut tree to provide maximum benefits to the sago farmers.

6.5 The Relationship Between *Balau* and the Way of Life of the Melanau Community

The connection between *balau* and the Melanau way of life is very. The Melanau community depends on *balau* as their main source of food, source of income, use to heal their illness and many other usages. The Melanau community and *balau* are inseparable as

stated by Tommy (the owner of Sapan Puloh Museum), "*it (balau) was inseparable until now. Because if we Melanau, in terms of food were are not eating sago we are considered invalid is not valid*". The sago palm has traditionally been the primary food source for the coastal Melanau people of Sarawak (Naim et al., 2016).

Madlin (former traditional healer) mentioned that "*Balau can be found around the village where the Melanau community lives. Balau which has various functions is a blessing of sustenance to the local residents*". Madlin agreed that *balau* has a close connection with the Melanau community. This can be seen in the existance of *balau* around the Melanau village and *balau* is considered a blessing to the Melanau community. Wak Saiful (traditional healer) also mentioned that "*Balau is important, the most important for Melanau. Because almost everything can be eaten, it has many uses. This balau in Dalat is important*". Wak Saiful also agreed that the relationship between *balau* and the Melanau way of life is really important.

From the interview with Dollah, he mentioned that:

> "It can be said that during the Japanese colonization, my father said if there was no sago we would starved a lot. A Melanau is indeed associated with sago food, he does not run away from sago. This thing we can't separate anymore. In one house there must be sago, rice, and sugar. Sometimes at the time of death we take sago to make '*teramau*' for the death feast" (Interview with Dollah, Village Headman Kg. Sungai Ud).

Dollah mentioned that *balau* and Melanau are inseparable. The Melanau community depended on sago as their main source of food during the Japanese colonization or otherwise

they would have starved to death. Cedric, a Melanau youth also agreed that *balau* has a close relationship with the Melanau Community.

> "Indeed, very connected, isn't only for the economy but more for faith and various kinds of healing rituals such as *dakan/bilum*, building houses and daily appliances. *Balau* is very relevant to the Melanau people and inseparable. A Melanau must know about sago. For example, a grandfather will take a sago and give it to a child and put it on his tongue after that he will say something like this *'Senged nikpun kaaw berelang mapun likow a, senged wak kaaw ih anik a nikow*' (even if you go far, all over the world, later remember that you are originally a Melanau)" (Interview with Cedric, Melanau youth).

Cedric mentioned that by putting a sago under a child's tongue symbolically means that if a Melanau ever goes anywhere in the world, he or she would not forget his or her roots. He also agreed that *balau* and the Melanau community has a symbiotic relationship not just in term of their economy, but also related to healing rituals, building house and daily chores.

6.6 Conclusion

This chapter presented the discussion and findings for Research Objective 3 (RO3) which was to examine the function of sago (*balau*) and the changes in its importance in the Melanau community and traditional healing ritual.

This chapter was divided into sixth sections, beginning with the introduction, followed by the discussion on the Indigenous Knowledge of *balau*. In this second section,

the Indigenous Knowledge related to the different stages of *balau* were presented. This included the names and terms of *balau*. The sago palm is a native plant of Southeast Asia's Mukah Division, whereas rubber and oil palm were brought into Malaysia from Brazil and Africa, respectively. Unlike sago palm, other commercial commodities in which Malaysian farmers are involved, such as rubber and oil palm, do not have Indigenous Knowledge. Sago palm could be harvested when it isaround ten to twelve years of maturity.

The third section discussed the importance and functions of *balau* in the Melanau traditional healing rituals. *Balau* is used to make *dakan/bilum* to heal different types of illness, especially those caused by evil spirits. Without *balau, dakan/bilum* healing rituals could not be done. *Dakan/Bilum* has specific designs depending on the patient's illness. There are only two Melanau traditional healers who are still alive, who are expert in these Melanau traditional healing rituals. Both of them could carve around 200 types of *dakan/bilum* tailored to the disease faced by their patients. *Dakan/Bilum* could only be carved using sago pith because this part is soft and easy to carve. When a disease is treated using *dakan/bilum*, the patient must adhere to three days of taboos, which include not eating shrimp paste or *belacan*, chili, prawns, or food heated more than once.

The fourth section discussed the importance of *balau* for the Melanau community. *Balau* is not only used in the Melanau traditional healing rituals but is is also important to the Melanau community as their source of food, income, and other many usages. *Balau* is very important to the Melanau community because it is a staple food for them. Starch from *balau* can be made into a variety of food loved not only by the Melanau community but also by others, such as *linut* and sago balls. Additionally, *mulong* or sago worms that live on dead *balau* trees are high-protein food source consumed by the Melanau community. *Balau* has

also been developed into various processed food products, such as *mi kuning* (sago noodles), *keropok lekor* (crackers), energy bars, CRAUN ERA gluten-free cookies, sago pearls, marshmallows, and chocolate bars. *Balau* is also the main source of income for the Melanau community. Most of them have inherited *balau* farms from their ancestors. Currently, the price of *balau* is very high, and in the agriculture sector, *balau* is the third largest commodity in Sarawak after palm oil and pepper. The increased price of *balau* is due to its rising demands in the international market. Besides being a food source for humans, *balau* can also be used as livestock feed. Therefore, *balau* is indeed the primary source of income for the Melanau community. Apart from being a source of food and income, *balau* also has other uses for the Melanau community. It can be used for medical purposes, handicrafts, biogas production, and in the pharmaceutical industry.

The fifth section discussed the relationship between *balau* and the way of life of the Melanau community. In this section, all the informants interviewed agreed that *balau* has a close conection with the Melanau way of life. The Melanau community depended on *balau* as their main source of food and income, as well for healing their illness and various other uses.

This chapter discussed a number of important findings related to the *balau* in Melanau traditional healing rituals and Melanau community to answer and achieve Research Objective 3. The next chapter would be the conclusion of the thesis and recommendation for further research.

CHAPTER 7

CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

This chapter concluded the findings and discussion of theprevious chapters. Among the matters discussed in this chapter include a summary of the study, conclusions, recommendations for future studies and a summary.

7.2 Summary

This section draws conclusion from the findings and discussion in the previous chapters. The summary answered all three objectives of the study which were (1) to identify the importance of preserving Indigenous Knowledge on traditional healing ritual among Melanau community, (2) to analyze the transition of Indigenous Knowledge on traditional healing ritual among the Melanau community, (3) to examine the function of sago (*balau*) and the changes in its importance in Melanau community and traditional healing ritual. This summary provides a clearer and more detailed picture of the Indigenous Knowledge on traditional healing ritual among the Melanau community in the Mukah Division of Sarawak.

7.2.1 Theory of Indigenous Knowledge

Indigenous Knowledge is a crucial knowledge for all communities in every way. So often, Indigenous Knowledge was regarded or suppressed because it was seen as "primitive," and a barrier to progress in the direction of contemporary society. Indigenous Knowledge can also be defined as any knowledge that is ingrained in a community's culture and varies depending on the location. It encompasses all the collective knowledge that shapes a

community's perspective on the world. In addition, Grey (2014) shared similar concepts with Nakata (2002) and Sillitioe (2006), namely that Indigenous Knowledge is a compilation of the expressions, customs, values, understandings, observations, and experiences that indigenous groups have gathered over centuries of close interaction with a particular territory.

Indigenous Knowledge can mean different things to different people in different places. Every community has unique perspectives and understandings of Indigenous Knowledge. It is important to communicate and protect a community's indigenous people from extinction. Since traditional territories are degraded or alienated, legal prohibitions on traditional practices, a decline in the importance of traditional knowledge among younger generations, and the death of information holders such as tribal leaders, ritual practitioners, and medicine people all contribute to the erosion of significant portions of Indigenous Knowledge in societies (Grey, 2014; Bruchac, 2014).

Indigenous Knowledge provides a valuable interpretative framework for the study on preserving and exploring transition of Indigenous Knowledge especially on traditional healing rituals among the Melanau community. The discussions presented in this thesis have demonstrate the utility of the theoretical perspective by analysing the preservation and transition of the Indigenous Knowledge. Thus, this study tried to preserve the importance of theIndigenous Knowledge of the Melanau traditional healing rituals. The preservation may help to sustain this knowledge from extinction in future. The study has identified several factors that might lead to the extinction of the Melanau traditional healing rituals notably the declining number of people who practiced them and the unavailability of the traditional healers themselves. There are some initiatives done by the Melanau community itself such

as documenting these Indigenous Knowledge in the form of a dance, creating a mini museum and through oral narration from the older generation to their children.

7.2.2 Preserving the Indigenous Knowledge of Melanau Traditional Healing Rituals

Melanau traditional healing rituals play a pivotal role from the past until now in curing the diseases of the Melanau community and other surrounding communities. There are many creative initiatives from the Melanau community itself to preserve their Indigenous Knowledge especially this traditional healing rituals. Among the initiatives include oral narrations to their children regarding the Melanau traditional healing rituals, performing the intricate carving of the *dakan/bilum* to their children, documenting the types of *dakan/bilum* in books for future reference, and transforming the Melanau traditional healing rituals into dance form. The Melanau traditional healing rituals is very important to be preserved for the Melanau community because it is an identity of the Melanau community, and this knowledge is from their ancestor that need to maintain and practiced.

7.2.3 The Transition, Current State and Impact of Modernization on the Melanau Traditional Healing Ritual

Transition is the term used to define changes from one to another, where it is relevant to be used in this research due to the objective on acknowledging the transition faced by the Indigenous Knowledge (traditional healing rituals). This research explored some transitions in the Melanau traditional healing rituals which emerged in the Mukah division of Sarawak due to the globalization, disaster, and also socio-economic changes. With the emergence of modern medical facilities such as hospitals and clinics, Melanau traditional healing rituals has been impacted because some Melanau now prefer to seek modern medical treatment first

when they are sick. Unlike in the past, before modern medical facilities existed, they would rely on traditional medicine for treatment. Nowadays, the transition that could be seen is that the Melanau community has shifted to modern medicine, but they still practice Melanau traditional healing rituals. The lack of traditional healer specialists also caused difficulties for the Melanau community to use this traditional method. Socio-economic changes between generations of the Melanau community have also impacted Melanau traditional medicine. The new generation of the Melanau community has migrated out of their villages for work, causing them to no longer practice traditional Melanau healing rituals. The shift from paganism to having religious beliefs is also one of the reasons for the transition to modern medicine. Because the Melanau community now has religious affiliations (Islam, Christianity, Buddhism), they would not practice Melanau traditional healing rituals that are against the teaching of their religion.

This section also showed that each group (Melanau youth and Elder) has the similar and different views on the current state and the impact of modernization on Melanau traditional healing rituals. The health seeking behaviour among Melanau people is divided into three subheadings which are Melanau traditional healing rituals, modern treatment, and combination of Melanau traditional healing rituals and modern treatment. This three-health seeking behavior has its own reasons that influence the Melanau community to subscribes it to cure their illness. Most Melanau youth would choose to go to hospitasl first while the older generation would choose to go to the traditional way first if they were sick. In this section, the Melanau traditional healing rituals have some issues that might led to its extinction. The pertinent reasons for the extinction apart from the changing health seeking attitude as mentioned above also involved the two Melanau traditional healers. This is because, the two Melanau traditional healer that are still alive and know to performs this

dakan/bilum healing rituals do not have anyone to inherittheir duties. This section also discussed the future of this Melanau traditional healing rituals to be sustained in this modern world and preserved it for future generations. Some of the initiatives take by the local leaders and the Melanau community is by creating a dance, building museum and oral narration with their children. Edmund who is a *Bapa Kaul* and a cultural expert already converted all the Melanau traditional culture consisting of the Melanau culture, medicine, work, and life of the Melanau people into 14 dances. Through these dances, all the Melanau culture including Melanau traditional healing rituals could be preserved and shown to the future generation of Melanau and community at large. Tommy created the Sapan Puloh Melanau Museum to preserve all the unique aspects of Melanau culture for future generations. Through this museum, Melanau culture could be preserved from extinction. Oral narration from the elderly to the new generation about Melanau culture, especially traditional healing rituals would help maintain the Indigenous Knowledge of Melanau traditional healing rituals.

7.2.4 *Balau* in Traditional Healing Ritual and the Melanau Community

Balau is used to make *dakan/bilum* to heal certain types of illness. Without *balau, dakan/bilum* healing rituals could not be carried out. *Balau* is the most suitable wood for carving *dakan/bilum* because it is softwood, which is easy to carve, it is readily available near the area around the residence, and it is an integral part of Melanau identity. *Balau* is very important to the Melanau community because *balau* is not only used in the Melanau traditional healing rituals, but it *is* also important to the Melanau community for a source of food, income, and other usages.

7.3 Recommendations For Future Research

Indigenous Knowledge research includes a large scope of knowledge that needs to be covered. In this research, the context of Indigenous Knowledge focuses only on the Melanau traditional healing rituals. The focus of this research was on preserving and exploring transition of Indigenous Knowledge on traditional healing rituals among Melanau community in Mukah Division of Sarawak. This research also focused only on three districts in Mukah Division namely, Mukah, Dalat and Oya. Thus, other districts in Mukah Division or other Division where *balau* or sago is planted could be explored further. At the same time, other ethnic communities that planted and harvested *balau* or sago could also be explored such as the Malays in Betong Division or the Penan in upper Baram in Miri Division. Moreover, future research could be carried out not only on the sago planted and harvested on swampy and peat soil in the coastal area but also sago harvested in the wild interior or mountainous area.

Another recommendation for future research that can be explored is on other type of Indigenous Knowledge of the Melanau community such as their intangible and tangible culture, Melanau language, Melanau traditional house, dance and on farming especially on sago cultivation. At the same time, future research can be conducted on comparing the traditional healing among other communities in Sarawak for example, among Melanau and Iban community.

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APPENDICES

Appendix A: Journal Publications

1. Arshad, M. F., Ya'aakub, A. N., Salleh, M. S., & Ishak, S. Z. A. (2023). The Uses of *Balau* Among the Melanau Community Especially in the Traditional Healing Rituals. *Malaysian Journal of Social Sciences and Humanities (MJSSH), 8*(2), 1-15. https://doi.org/10.47405/mjssh.v8i2.2103
2. Ya'akub, A. N., Naim, H. M., Ishak, S. Z. A., Daud, A. I. A., & Arshad, M. F. (2023). Youth participation in the Sago industry: A Malaysia case study. *Geografia-Malaysian Journal of Society and Space, 19*(1), 227-240. https://doi.org/10.17576/geo-2023-1901-17

Appendix B: In-Depth Interview Form

PRESERVING AND EXPLORING TRANSITION OF INDIGENIOUS KNOWLEDGE ON TRADITIONAL HEALING RITUAL AMONG MELANAU COMMUNITY IN MUKAH DIVISION OF SARAWAK

BORANG TEMU BUAL

Nama Informan : _____

Tarikh Temubual : _____

Tempat Temubual : 1. Mukah [ ]

Kampung _____

2. Dalat [ ]

Kampung _____

3. Oya [ ]

Kampung _____

BAHAGIAN A	: LATAR BELAKANG INFORMAN

1: Nama Informan : _____

2. Jantina : 1. Lelaki [ ]
2. Perempuan [ ]

3. Agama : 1. Islam [ ]
2. Christian [ ]
3. Pagan [ ]

4. Umur : _____ Tahun

5. Taraf Perkahwinan : 1. Berkahwin [ ]
2. Bujang [ ]
3. Balu/Duda/Janda [ ]

6. Taraf Pendidikan : 1. Tidak pernah bersekolah [ ]
2. Sekolah rendah [ ]
3. Sekolah menengah rendah [ ]
4. Sekolah menengah atas [ ]
5. Maktab/Institut [ ]
6. Universiti [ ]

7. Pekerjaan Utama : _____

8. Pekerjaan Sampingan : 1. Tiada [ ]
2. Ada (nyatakan) : _____

BAHAGIAN B **(OBJEKTIF 1)**	**:** ***To identify the importance of preserving indigenous knowledge on traditional healing ritual among Melanau community.***

To achieve the first objective, a total of 7 In-depth interviews will be conducted - involving **7 Melanau Traditional Healing Practitioner.** Research Question 1: To what extent indigenous knowledge on healing rituals among the Melanau community will persist?

1. Boleh saya tahu sudah berapa lama anda menjadi pengamal perubatan tradisional?
2. Boleh anda senaraikan jenis-jenis ritual perubatan tradisional masyarakat Melanau yang anda tahu?
3. Boleh terangkan cara-cara atau langkah yang anda lakukan bagi setiap jenis ritual perubatan tradisional yang anda tahu?
4. Boleh anda kongsikan jenis penyakit dan cara mengubati penyakit yang biasa anda hadapi?
5. Boleh saya tahu daripada mana anda belajar cara perubatan tradisional?
6. Adakah terdapat perbezaan cara penyembuhan yang digunakan oleh anda pada zaman generasi dahulu dan zaman sekarang?
7. Boleh saya tahu bagaimanakah permintaan atau sambutan daripada masyarakat Melanau dalam mengunakan khidmat anda sepanjang anda sebagai pengamal perubatan tradisional?
8. Adakah ritual perubatan tradisional Melanau yang dilakukan berbeza mengikut Daerah yang di diami oleh masyarakat Melanau? Atau pengamal perubatan tradisional mempunyai cara tersendiri bagi menyembuhkan penyakit?
9. Apakah kepentingan perubatan tradisional ini kepada masyarakat Melanau? Bagaimankah cara anda untuk mengekalkan ilmu perubatan tradisional ini?

BAHAGIAN C **(OBJEKTIF 2)**	**:** ***To analyze the transition of indigenous knowledge on traditional healing ritual among the Melanau community.***

To achieve the second objective, a total of 18 In-depth interviews - involving **18 individual involving youths, adults and elderly.** Research Question 2: How have indigenous knowledge practices among Melanau people dealt with globalization?

1. Boleh anda kongsikan apa yang ada tahu mengenai perubatan tradisional Melanau?
2. Pada pendapat anda adakah perubatan tradisional Melanau ini masih lagi relevan?
3. Apakah jenis ritual perubatan tradisional Melanau yang masih digunakan sama sahaja daripada zaman generasi dahulu dan zaman sekarang?
4. Adakah anda pernah mendapatkan perkhidmatan pengamal perubatan tradisional bagi membantu menyembuhkan penyakit anda? Jika ya boleh beritahu jenis penyakit yang dihadapi oleh anda?
5. Sekiranya anda sakit, siapa yang akan anda rujuk terlebih dahulu, adakah pengamal perubatan tradisional atau Doktor perubatan? Boleh terangkan mengapa anda memilih untuk rujuk individu itu?
6. Adakah di antara ahli keluarga anda yang masih mengamal perubatan tradisional ini?
7. Boleh anda kongsikan perbezaan dalam sistem perubatan tradisional dan perubatan moden yang anda tahu?
8. Apakah pandangan, cabaran dan harapan anda mengenai kepentingan perubatan tradisional kepada masyarakat Melanau?

BAHAGIAN D **(OBJEKTIF 3)**	**:** ***To examine the function of sago (balaw) and the changes in its importance in Melanau community and traditional healing ritual.***

To achieve the third objective, a total of 7 In-depth interviews - involving **7 individual involving Melanau Traditional Healing Practitioner and elderly.** Research Question 3: Has the value and function of sago (balau) in relation to traditional healing ritual change in Melanau community?

1. Adakah balau/rumbia ini sangat penting kepada masyarakat Melanau? Jika ya kenapa?
2. Boleh berikan fungsi kegunaan balau/rumbia bagi masyarakat Melanau yang anda tahu?
3. Adakah balau/rumbia ini penting dalam perubatan tradisional?
4. Bagaimankan balau/rumbia digunakan dalam perubatan tradisional?
5. Apakah fungsi utama balau/rumbia dalam ritual perubatan tadisional masyarakat Melanau?
6. Selain dalam bidang perubatan tradisional, apakah kegunaan lain balau/rumbia oleh masyarakat Melanau?
7. Adakah fungsi balau/rumbia semakin bertambah pada masa kini berbanding dulu?
8. Boleh anda kongsikan apakah produk yang boleh dihasilkan daripada balau/rumbia ini?
9. Adakah terdapat hubungan yang rapat antara balau/rumbia dengan aturan cara hidup masyarakat Melanau?

Appendix C: In-depth Interview Transcript

1. **In-depth Interview Transcript with Melanau Traditional Healer**

Pak Ya - Melanau Traditional Healer (Belum Sculpture)

Nama: Ya bin Galau

Umur: 74 Tahun

Kampung: Kg Sg Ud Dalat

Tarikh dan masa: 27/12/2021 (10.00am)

Faiz: Boleh saya tahu nama penuh pakcik?

Pak Ya: Nama saya Ya bin Galau, saya lahir tahun 1948. Saya beragama Islam.

Faiz: Boleh saya tahu sudah berapa lama pak cik jadi tukang berubat?

Pak Ya: bermula dari umur 14 tahun.

Faiz: macam pak cik berubat menggunakan belum sahaja kan? Lain-lain tiadakan?

Pak Ya: Iya menggunakan belum sahaja.

Faiz: Bomoh ada disini?

Pak Ya: Sekarang bomoh disana ada, bomoh dulu-dulu tiada.

Faiz: Boleh pak cik ceritakan berubat menggunakan belum?

Pak Ya: Macam dia sakit apa, kita sembur jampi dia punya nama, itu belum apa belum kuaw sebut nama kuaw, buaw pengamo sebut buaw pengamo. Selepas itu kalau dia bawa baju pesakit itu tak perlu nama pesakit itu, akan sembur jampi kat baju pesakit itu. Sembur dengan kapur, sirih, pinang.

Faiz: Jadi contoh kalau saya sakit datang jumpa pakcik terus?

Pak Ya: Iya, pakai baju kamu lah. Bagi baju kamu, selepas itu baju diberi kepada kamu boleh pakai kamu lagi, selepas 3 hari baru dapat cuci. Macam itulah orang sakit kena belum.

Faiz: So kalau datang pak cik akan buat ukirkan belum itu ikut jenis penyakit ke? Sakit apa ikut jenis dia lah?

Pak Ya: Iya, pantang dia ada seperti belacan, cili, udang, barang sudah masak jangan panaskan lagi tak boleh dua kali. Kalau nasi tak habis boleh makan sejuk macam itu sahajalah.

Faiz: Berapa lama kena pantang?

Pak Ya: Tidak lama, 3 hari sahaja. Hari keempat sudah boleh suka hati makan apa sahaja. Banyak bangsa sakit kena belum itu, bukan satu bangsa.

Faiz: Semua ada lah, Melayu, cina semua adalah?

Pak Ya: Iya ada, Islam, Christian, cina apa semua ada. Kalau hospital tak dapat sembuh semua pergi sinilah. Cara hospital kena cuba, cara kampung kena cuba.

Faiz: Macam dulu dan sekarang masih ramai ke orang datang? Dulu lagi ramai ke sekarang atau sama sahaja?

Pak Ya: Tapi tidak tiap hari juga, musim ada, ada musim tidak ada. Kalau tidak ada sakit tidak juga. Kalau diaorang sakit pergi bomoh dulu, baru bomoh suruh pergi sini. Pergi bomoh tengok apa sakit dia bomoh tahulah kena belum itu, kena belum ini. Saya buat sahaja dan tolong sembur.

Faiz: Dia pertama datang nanti pak cik buat patung itulah? Selepas itu patung dijampilah? Selepas itu patung itu buang ke?

Pak Ya: Iya, kena buang. Orang sakit tidak dapat buang itu, macam kakak dia ke abang dia ke atau saudara dia sendiri dalam rumah kena buangkan.

Faiz: Dia kena buang kat mana?

Pak Ya: Buang disemak, tempat yang tidak ada orang.

Faiz: Ada berapa jenis patung yang ada? Atau semua penyakit ada?

Pak Ya: Macam-macam penyakit ada, kalau kamu sakit kepala apa dia bomoh tengok itu, bomoh panggil pergi sini itu pak cik buat.

Faiz: Sekarang bomoh itu kat mana rumah dia?

Pak Ya: Ada di tepi balairaya sana, Amin dia punya nama.

Faiz: Oh, ada tiga tempat dia sembur. Kepala, badan dan kaki, belakang tak perlu. Selepas itu sebut nama patung dan orang yang sakit.

Pak Ya: Iya.menunjukkan koleksi belum (file Faiz Intex22). Kalau orang jauh saya sebut nama.

Faiz: Oh, orang jauh pun boleh juga?

Pak Ya: Iya boleh. Kalau orang kat Kuching pon boleh.

Faiz: Tapi ini guna untuk hiasan sahaja kan? Kalau yang untuk berubat pakai sagu punya kan?

Pak Ya: Iya. Kalau ubat guna lain, pakai rumbia.

Faiz: Ini untuk hiasalah kedai ke rumah ke?

Pak Ya: Iya, tempat muzium Kuching sana ada juga. Belum ada 244 jenis penyakit.

Faiz: Dari mana pak cik belajar ini?

Pak Ya: Dari ayah saya.

Faiz: Memang dari dulu sampai sekarang sama sahajala, tidak ada yang berubah? Ukiran semua sama jelah?

Pak Ya: Iya semua sama.

Faiz: Macam orang Melanau banyak datang? Ke orang luar lagi banyak?

Pak Ya: Melanau lagi banyak. Iban ada, Cina ada, tapi tidak tiap hari.

Faiz: Macam cara orang berubat dakan ni di Mukah dan Dalat lain ke?

Pak Ya: Sama sahaja. Mukah selalu beli dari sini.

Faiz: Lepas ini siapa mewarisi?

Pak Ya: Anak sayalah, kalau dia nak. Kalau tak tidak ada lah. Banyak dapat order dari Singapore, Amerika, Philipines.

Faiz: Balau dan rumbia ini penting ka untuk masyarakat Melanau?

Pak Ya: Rumbia memang penting boleh guna untuk ubat selain makanan.

Faiz: Selain buat belum ini, rumbia boleh guba buat apa lagi untuk berubat?

Pak Ya: Balau memang untuk buat belum sahaja untuk berubat.

Faiz: Apa harapan pak cik untuk perubatan tradisional menggunakan belum ini?

Pak Ya: Harapan saya untuk ada pewaris perubatan ini tetapi tidak ada paksaan, kalau ada, ada kalau tidak ada tak apa.

Faiz: Selain digunakan untuk ubat belum juga digubakan untuk hiasan jelah?

Pak Ya: Iya, Hiasan jelah.

Faiz: Kalau pakai rumbia berapa lama boleh tahan?

Pak Ya: Tidak lama, 5-6 hari sudah rosak itu.

Faiz: Berapa lama En untuk ukir satu patung yang dibuat hiasan ini?

Pak Ya: 3hari satu ukiran ini kalau pakai kayulah, kalau pakai dahan mulong sekejap sahaja.

Faiz: Sudah berapa En sebagai pengamal perubatan ini?

Pak Ya: Sudah lama sudah, mula dari umur berbelas-belas tahun sejak remaja lagi.

Faiz: Kalau di sini dipanggil apa perubatan ini? Kalau di Mukah dipanggil Dakan kan?

Pak Ya: Disini panggil Belum, iya di Mukah Dakan. Orang Mukah pun ada datang sini untuk beli yang lamin dana itu.

Faiz: Dapat ilmu ni dari orang tua ke atau dari mana?

Pak Ya: Dari bapa saya, saya mewarisi dari bapa saya.

Faiz: Dari dulu sampai sekarang memang ukiran dia sama sahajalah?

Pak Ya: Iya, sama sahaja.

Faiz: Maca mana permintaan macam dulu dan sekarang makin banyak ke berkurang?

Pak Ya: Tidak menentu juga tapi dalam satu hari mesti ada 2 atau 3 orang yang datanglah.

Faiz: Datang dari Kawasan mana ya?

Pak Ya: Lain-lain Kawasan pun ada, medong ka, dari sibu pun ada, Iban pon ada, Cina pun ada.

Faiz: Semua bangsa ada lah, Cina, Melayu semua ada lah?

Pak Ya: Iya semua ada, sebab tidak ada orang lain tahu buat belum ini selain tempat saya.

Faiz: Macam ini memang guna balau sahajalah kayu lain tak boleh?

Pak Ya: Iya, balau sahaja kalau untuk buat ubat, kalau hiasan boleh pakai kayu lain. Sebab untuk perhiasan pakai kayu boleh tahan lama, kalau pakai balau tak boleh tahan lama.

Faiz: Ilmu ini ada ke budak-budak baru datang untuk belajar?

Pak Ya: Anak saya ada, tapi dia belajar tidak lengkaplah, tak macam saya, kalau saya tiada tidak ada pelapislah. Anak saya tak berapa minatlah.

Faiz: Macam mana nak berubat menggunakan belum ini?

Pak Ya: Pertama kita ukir belum mengikut jenis penyakit, selepas itu sembur dengan sirih, pinang, kapur sambil baca mantera, sebut nama belum, selepas itu dah siap bawa baju pesakit letak atas belum. Kalau pesakit tak dapat datang dia hantar wakil bawa baju pesakit, selepas di siap jampi semua itu baju ini dibawa balik untuk pesakit pakai, diletak di dada ke badan ke. Dulu ada yang pesakit dimandikan dengan belum ini di atas kepala pesakitlah.

Faiz: Macam yang ukir belum ini bila-bila sahaja ke boleh ukir atau ada hari tertentu sahaja boleh ukir?

Pak Ya: Bila ada pesakit datang boleh terus buatlah. Ikut permintaan orang sakit apa, saya akan buatlah. 24jam servis saya, bila-bila orang boleh datang. Ada orang ketuk pintu pukul 2-3 pagi pon ada saya buatkan.

Faiz: Macam bayaran macam mana?

Pak Ya: Sedekah dari pesakit sahaja, saya tidak minta bayaran.

Faiz: Macam mana En nak turun ilmu kepada anak En?

Pak Ya: Anak saya ikut sayalah, saya buat ukir dia ikut, tapi dia belajar tidak habislah.

Faiz: Kalau ukir yang untuk hiasan ini memang untuk dijuallah?

Pak Ya: Iya untuk jual, kalau ada orang beli saya juallah.

Faiz: Oh, ini yang orang letak di kedai-kedai, muzium kan

Pak Ya: Iya, muzium-muzium pon ada, di kedai pon ada sebagai perhiasan.

Faiz: Macam ini di Dalat dan mukah berbeza ke ukiran dia?

Pak Ya: Tidak juga, orang Mukah mana tahu. orang Mukah datang ambik beli disini.

Faiz: Dari dulu di kampung ini memang En seorang lah yang ukir belum ini? Atau ada orang lain yang boleh ukir juga.

Pak Ya: Ada yang dulu-dulu sudah meninggal semua. Tapi ada seorang lagi yang masih hidup dia tinggal dekat seberang sana.

2. **In-depth Interview Transcript with Melanau Traditional Healer**

Wak Saiful - Melanau Traditional Healer (Belum Sculpture)

Nama: Saiful bin Abdullah

Umur: 62 Tahun

Kampung: Kg Sg Ud Dalat

Tarikh dan masa: 27/12/2021 (12.00pm)

Faiz: Saya perkenalkan nama saya Faiz dan kawan saya Senadi. Saya ingin interview En berkenaan perubatan tradisional menggunakan *belum*. Boleh saya tahu nama penuh En dan umur?

Wak Saiful: Nama saya Saiful bin Abdullah, berumur 62 tahun.

Faiz: Boleh saya tahu sudah berapa lama En menjadi pengamal perubatan tradisional ini?

Wak Saiful: Mula-mula saya dari kecik tetapi belum komersial lagi, dalam tahun 1996 saya sudah ada berubat orang.

Faiz: Sampai sekarang masih lagi?

Wak Saiful: Kalau ada orang masihlah. Kalau ada orang memerlukan saya okay sahaja.

Faiz: Macam Melanau kan ada perubatan tradisional banyak jenis kan? Macam En apa ya?

Wak Saiful: Saya perubatan menggunakan *belum*. Saya juga ada menggunakan ubat tradisional Melanau.

Senadi: Macam *belum* ini belajar dari ayah ke?

Wak Saiful: Bukan, saya belajar dari datuk. Datuk belah Mak saya dan sebelah nenek saya pun ada juga pandai. Datuk saya belajar dari moyang dia.

Faiz: Boleh ceritakan bagaimana perubatan menggunakan *belum* ini?

Wak Saiful: Sebelum pesakit tahu *belum*, bukan saya yang tengokkan. Orang lain berbayoh diorang tahu dia kena patung apa dia akan suruh saya buatlah.

Faiz: Dari bomoh ke?

Wak Saiful: Iya bomoh dulu tengok atau scanning dulu. Tetapi bagi pengalaman saya kalau orang betul-betul kena *belum* atau *dakan* di Mukah.

Faiz: Bomoh itu bagitahu sakit apa barulah En ukirlah?

Wak Saiful: Iya, kalau diorang salah scanning saya juga sendiri juga boleh tengok. Tengok orang sakit itu macam mana sakit dia, nanti jangan salah juga kerana kalau salah dia tidak mahu juga. Kadang-kadang orang silap, saya yang akan membetulkan lah sebab saya ini pandai buat, bukan pandai buat sahaja mesti tahu sebab-sebab kalau ada penyakit macam sakit kepala. Contoh orang sakit kepala atau demam-demam, saya tengok semua dia makan ubat duduk hospital kalau dia tidak sembuh dia orang akan jumpa bomoh untuk tengok sakit belarutan. Kalau dia betul-betul kena saya boleh lihat lagi, kalau tidak tak lah saya tidak mahu. Kalau orang sakit dalaman saya tahu juga sikit-sikitlah, sakit dalaman macam orang kuran apa-apa sikit saya tahu sikit lah. Takut nanti garam kurang ke, macam itulah kadang-kadang. Kalau ada kena belum itu saya juga dapat tengok sikit-sikitlah Cuma kemahiran tu kuranglah, ada pengalaman kalau orang betul-betul kena tak perlu pergi bomohlah saya tahu sikit-sikitlah kalau tak tidak lah.

Faiz: Selepa itu En ukir dia buat apa?

Wak Saiful: Selepas ukir kadang-kadang dia orang suruh kita terus membaca mantera dia, selepas itu nak hantar kemana kah dia kalau dia misalnya jin laut kita hantar ke lautlah. Maksud saya kita buang dalam air, tunggu air surut pergi laut lah. Kalau nak buang jangan buang naik ke atas mesti meniarap kan dia.

Faiz: Sepanjang tu ada ke pantang larang kepada pesakit?

Wak Saiful: Kalau belum biasa tidak adalah. Ada lagi satu susah sikit belum maksud kalau orang gila-gila banyak macam gila tapi dia punya nama rabong, rabong tu maksudnya sudah banyak sangat lah dalam tu rabong atas ke, rabong dalam air kah itu punya belum lah. Orang gila kena itu rabong macam-macam dah. Kalau atas dia punya rabong tidak sama dia pakai itu mulong bukannya dahan dia tapi batang dia yang hujung yang lembut bukan yang keras kalau keras susah mahu potong nanti. Kalau yang di atas rabong ini bermacam-macam, paling susah orang buat cuma saya yang tahu buat itulah saya sayang sekali tidak ada orang mahu, saya mahu juga turunkan. Tetapi syaratnya orang tak usah bayar, dia orang sendiri bawa apa yang saya suruh sendirilah. Balau sekarang susah nak cari mesti mahu kena beli.

Faiz: Bila dia berubat selepas itu buang benda itu tidak adalah pantang larang?

Wak Saiful: Tengok keadaan belum itu, belum rabong itu ada pantang dia susah itu, bawah rumah tidak boleh orang melintas masuk dalam.

Faiz: Berapa hari?

Wak Saiful: Cuma 3 hari sahaja, itu paling susah kalau orang kena. Sebab saya ada pengalaman tidak lama lah, ada 3 orang kah saya fikir yang betul kena, tetapi saya tengok dululah kalau dia betul-betul kena juga walau ada bomoh itu kadang-kadang tersilap. Sebab saya ini orang yang buat belum lebih pandai dari orang bomoh, sebab saya pandai semua orang bomoh hanya tahu nama tetapi diaorang tak pandai buat.

Faiz: Macam kampung ini ada bomoh ke?

Wak Saiful: Ada banyak sini, dua orang saya fikirlah.

Faiz: En ada kenal bomoh itu?

Wak Saiful: Kalau kampung seberang itu adalah tidak jauh dekat balai raya itu Wak amin. Satu lagi kawan saya kalau dia tidak mereng baguslah tetapi dia sekarang ada mereng sikitlah itulah susah. Dia sudah tua dari saya tetapi dia sudah ada mereng-mereng, tetapi dia bagus tapi sekarang dia sudah berlainan sudah, kalau dia pakai yang dulu lagi bagus sekarang ini dia buang yang lama ambik yang baru.

Senadi: Macam buatan orang dia tak dapat nak bantulah.

Wak Saiful: Kalau dulu saya memang ada sikitlah, macam saya mencari ikan ke udang ke tak payah saya pakai jala pakai tangan sahaja pun saya dapat. Sekarang masih lagi dapat tapi saya takut buaya banyak nanti kena baham buaya pulak nanti. Saya dengan Dukun tidak sama, saya bomoh orang Melanau panggil bayoh. Dukun itu lain, kalau dukun itu orang menuntut ilmu orang belajar, saya bukan, dari keturunan dia pindah tapi dia tidak sebarang kalau hati tidak baik dia tidak mahu juga.

Faiz: Macam belum ini ada berapa jenis?

Wak Saiful: Saya fikir ada 200 lebih, dia tidak jauh berbeza cuma dia ada nama dia lain-lain sikit.

Faiz: Dia macam ada kelompok ka, macam badan, kaki ke?

Wak Saiful: Kaki dan badan memang tidak sama. Kalau belum dari laut memang cantik lah ukirang dia. Kategori belum laut dan darat. Kalau laut yang dari atas itu lain tidak sama lagi dari atas maksud saya dari kayangan atas sana dari langit, dia ada berbeza langit dan darat. Penyakit dia berbeza.

Faiz: Apa nama dalam Bahasa Melanau orang panggil itu kalau dari laut, langit, darat ini?

Wak Saiful: Kalau dari laut, kalau ada orang sakit pinggang, perempuan yang tidak pandai beranak ada juga ada orang kata dari laut ada yang mengacau. Kalau sakit pinggang, check

dululah pergi hospital kalau tidak ada apa-apa, pergi lagi lah. Orang sini akan pergi hospital dululah check nanti takut lain-lain penyakit, kalau orang check sihat tidak ada apa-apa semua normal terpaksalah diaorang pergi bomohlah. Sebab orang sini masih ada guna lagi, sampai sekarang masih.

Faiz: Tapi kalau dulu, orang akan pergi tradisional dululah baru pergi hospital ke macam mana?

Wak Saiful: Saya kurang pastilah, tapi selalu kalau macam angin sini orang tidak mahu dia orang akan pergi dukun dululah dia akan lekas pergilah macam orang muntah-muntah itu tahu. kadang-kadang penyakit itu berak pun tidak henti, tidak dapat jalan dia itu kadang-kadang merangkak dia jalan kalau betul-betul kena angin itu, saya tengoklah kalau ada angin saya buang lekaslah, kalau dia muntah-muntah mesti pergi hospital sebab dia muntah dengan takut dia kehilangan air, garam itulah selalu saya tengoklah kalau tidak ada apa-apa biarlah macam itu.

Faiz: En tadi belajar memang anugerah sendiri lah?

Wak Saiful: Iya, memang keturunan saya bukan saya dia datang sendiri. Kalau dulu saya memancing pun saya tidak pakai umpan, orang pakai umpan. Tapi saya nampak macam ada pasang umping orang sebelah saya tengok tidak ada umpan. Itulah saya hairan saya sendiri pun tidak tahu apa ini maksud. Kalau dulu saya macam sungai Miri sana Kuala Baram, saya okay berenang ketika umur saya lagi awal 30an. Orang cakap banyak buaya tapi saya tak tahu tidak takut, sekarang takut tidak sama lagi dulu itu lain. Kalau dulu belum apa orang jalan bawah sana pun kita nampak macam mana boleh nampak malam pon tak boleh tidur, macam nampak semua walaupun pejam susah juga kalau didampingi macam itu. Tapi saya ada juga jumpa dengan Ustaz, ada ustaz yang mahu tak usahlah biar dia saja macam itu

asalkan dia jangan mengacau ada saya jumpa tapi dia tidak tetaplah walaupun saya pergi masjid ke tidak ada dia tidak apa-apa saya walau orang baca yaasin pun tidak hal tidak ada masalah bagi saya. Itulah tidak sama macam bukan semenanjung saya fikir orang saka itu memang lain.

Faiz: Macam cara penyembuhan menggunakan belum ini dari dulu sampai sekarang sama sahaja ke cara dia?

Wak Saiful: Sama sahaja, tidak ada berbeza.

Faiz: Macam sambutan dari dulu dan sekarang masih banyak ke sambutan?

Wak Saiful: Sekarang ini ada jarang sikit.

Faiz: Macam sambutan itu pun dari orang Melanau ataupun dari orang luar juga?

Wak Saiful: Orang luar kadang-kadang ada datang dari jauh, kalau orang macam kena belum itu tidak ada tempat lain lagi kat Sg Ud sahaja lagi tinggal.

Faiz: Walaupun bukan Melanau, cina, melayu apa semua ada?

Wak Saiful: Ada kadang-kadang.

Faiz: Tapi sambutan sampai sekarang tetap ada cuma berkuranglah?

Wak Saiful: Eh mana ada sekarang lagi, orang takut lagi. Kadang-kadang saya pun tidak mahu menerima, takut covid-19. Kalau sekarang orang telefon saya ada demam memang saya tidak mahu, kalau dulu orang demam memang saya buang anginlah. Sekarang mana boleh buang angin sebarangan.

Faiz: Macam ritual cara nak berubat itu mengikut daerah berbeza ke macam di Mukah dan Dalat ataupun En Saiful dan En Ya punya cara lain jugalah kan?

Wak Saiful: En Ya dia cuma pandai dukun belum sahaja. Saya ini pandai mengurut sikit-sikitlah, tapi saya dulu mula-mula memang saya pegang perempuanlah tetapi bukan perempuan muda yang tualah. Saya boleh berubat mengunakan belum dan mengurut sikitlah itu kerja saya sampai sekaranglah.

Faiz: Apa pandangan En Saiful tentang kepentingan perubatan tradisional ini kepada masyarakat Melanau?

Wak Saiful: Itu memang pentinglah. Ini tak perlu mewarisi dia tak usahlah, macam saya ini dia sendiri pandai walaupun saya tak ada anak nanti anak buah saya pun sudah tahu anak buah saya ada satu.

Faiz: Macam tadi En Saiful ada cakap ada 200 lebih belum kan?

Wak Saiful: Saya nak sebut susah tapi saya ada catit nama lah tapi tidak habis.

Faiz: Boleh saya tengok buku tu?

Wak Saiful: Ini tak banyaklah, sekarang tidak ada hal saya sudah tahu semua. Ada yang tidak dilukis sudah masuk dalam otak saya, tak perlu saya Lukis-lukis dia.

Faiz: Memang kena guna balau sahaja kan?

Wak Saiful: Iya, ikut jenis belum. Ada guna dahan, batang batang balau mengikut belum.

Faiz: Macam En Saiful tahu juga ke kepentingan Balau kaitan dia ke dengan masyarakat Melanau atau dalam perubatan tradisional ke?

Wak Saiful: Balau memang penting, paling-paling penting kalau Melanau lah. Sebab dia habis semua dapat dimakan, semua kegunaan dia banyak sampai dia kulit dia pon dapat jadi bahan api lah kalau macam kita mahu panggang tu api dia lagi bagus. Balau ini di Dalat memang jadi utamalah.

Faiz: Faktor apa yang orang tidak mahu lagi menggunakan perubatan tradisional ini?

Wak Saiful: Agama ada juga, sekarang ini kuranglah sebab kita dah peredaran zamanlah Cuma kadang-kadang sahajalah bukan macam dulu, dulu memanglah semenjak kita dalam 2 tahun ini jaranglah bukan macam dulu lagi.

Faiz: Macam dalam kampung ini semua mostly akan pergi hospital kalau tak dapat baru pergi tradisional lah kan?

Wak Saiful: Tidak semualah kadang-kadang ada orang hospital, sekarang memang orang hospitallah mana ada lagi pergi dukun, sekarang tidaklah. Cuma tengok jugalah kalau diaorang pergi ke hospital macam tidak, macam biasa orang check bagus semua itu kalau masih sakit memang diaorang akan pergi tempat macam itulah kita ini mencari ubat, kadang-kadang bomoh/dukum ini cuma ikthiar sahaja.

Faiz: Macam En Saiful agama apa?

Wak Saiful: Islam lah, itulah saya tidak mahu lagi. Dulu saya memang berbayoh, masih ada dalam sana rebana saya, tapi saya tidak mahu lagi. Cuma saya tengok-tengok macam itu sahajalah, kalau orang salah cakap macam "kitak pandai buat itu" memang saya tidak mengakulah. Saya suruh orang lain, malas mengaku, kalau orang mahu terus minta tolong apa boleh buatlah. Kalau ada orang tanya saya pandai buat itu ka, terus saya jawab tidak pandai. Tak usah kita riak itu tidak guna, mulut orang itu mesti ada beritahu orang, tak usahlah kita "saya ini pandai buat ini" buat apa tidak guna juga. Kalau kita bagus tak payah mulut manusia ini susah mahu mesti ada orang cakap itu orang pandai itu, tak usah kita sendiri "saya pandai" buat apa.

Faiz: Macam En tukang buat dakan?

Wak Saiful: Iya, saya dapat ilmu mengukir dakan dari Datuk.

Faiz: Dakan ini En hanya mengukir sahaja atau berubat sekali orang?

Wak Saiful: Kegunaan untuk ubat tidak boleh buat saja lah, kalau kita nak jadi perhiasan tidak apalah boleh jugalah. Tapi tak boleh buat sebarangan.

Faiz: Sudah berapa lama En Saiful jagi pengukir dakan ini?

Wak Saiful: Kalau dikirakan ini 13 tahun sudahlah. Dari umur 20 lebih saya sudah tahu buat.

Faiz: Boleh ceritakan sikit macam berapa jenis dakan untuk berapa jenis penyakit? Setiap penyakit berbeza ke ukiran tu?

Wak Saiful: Setiap penyakit tidak sama dia, kalau macam orang sakit kepala yang macam sakit kuat tidak sama juga dia, dia sama tapi dia Cuma sikit berbeza.

Faiz: Dari segi bentuk dia berbezalah?

Wak Saiful: Iya, kalau orang sakit perut ke tidak sama juga lain.

Faiz: Sampai sekarang ke masih ada orang mengamalkan?

Wak Saiful: Masih ada, untuk diaorang usaha sahajalah sebab diaorang selalu pergi hospital atau makan ubat tidak sembuhlah terpaksalah diaorang cari alternatiflah sebab ini Melanaukan.

Faiz: Dari dulu hingga sekarang ada jelah permintaan itu?

Wak Saiful: Sampai sekarang ada, kalau ikutkan saya tidak mahu lagi lah. Tapi kalau saya tak buat takut tradisi ini hilang. Nanti orang tanya orang Melanau nanti semua orang Melanau tidak tahu itu nanti. Saya cuma untuk pertahankan bukan bertuhankan jangan salah sangka, Cuma kita nak pertahankan.

Faiz: En ada pewaris untuk ganti, siapa-siapa ke?

Wak Saiful: Sekarang saya memang mencari, tetapi orang tidak mahu. Saya memang mahu mengajar semua tapi tidak ada yang mahu belajar. Mereka tidak mahu sebab susah untuk buat dia. Ini memang ada semulajadi juga, kalau ada kita buat silap apa ke memang dia ada berinteraksi dengan kita.

Faiz: Macam En dapat dari Datuk, ayah ada buat juga?

Wak Saiful: Bukan, saya dapat dari Datuk belah Mak saya.

Faiz: Jadi En memang menggunakan dahan rumbia?

Wak Saiful: Iya, batang rumbia pon boleh. Tengok dia punya sakit tidak sama.

Faiz: Ada hari ke untuk ukir ini atau hari ukir?

Wak Saiful: Tidaklah ikut orang sakitlah.

Faiz: Kenapa kena guna rumbia sahaja, ada sebab dia ke En?

Wak Saiful: Memang dia guna rumbia sahaja.

Faiz: Kayu tidak boleh lah?

Wak Saiful: Kayu kalau nak komersil kan dia boleh lah. Kayu untuk hiasan sahaja.

KK Sg Ud: Ikut pengalaman sayalah, mulong ini senang dapat jugalah, dia ini lembut juga senang nak ukir. Orang sakit nak cepat, mana sempat nak ukir sampai tiga hari kalau guna kayu. Orang nak berubat dia nak cepat sembuh, ini salah satu sebab jugalah. Satu lagi Melanau ini tidak boleh lari dari Mulong, untuk makanan, perubatan, punca pendapatan juga.

Faiz: Macam untuk sakit perut, ukiran En ni sama macam En Ya juga ke?

Wak Saiful: Lain, tidak sama. Contoh ini belum untuk sakit perut, kita kena buang di air, terbalikkan dia ke bawah, ambik sebatang kayu, cucukkan dia ke dalam lubang yang dibuat di patung itu. Yang terakhir kita ukir mata dia, jangan ukir mata dia dulu, sebab dia sudah melihat kita nanti. Itu saja pantang dia.

Faiz: Macam selepas ini dibaca manteralah? Yang sirih itu ada apa lagi?

Wak Saiful: Iya baca manteralah, di ada sirih, pinang, kapur itu sahaja. Nanti sebut sahaja mantera dia.

Faiz: Selepas itu bagi kat orang yang sakit itu?

Wak Saiful: Iya bagi kat orang yang sakit itu, nanti saya memang akan beritahu dia macam hantar kat mana, saya memang tahu semua. Mana dia hantar, bukan sebarang, kalau yang darat kita hantar kat darat.

Faiz: Ni nama dia apa?

Wak Saiful: Nama dia Belangan Iko, untuk sakit perut.

Faiz: Selain guna buat dakan, rumbia ini ada guna untuk lain juga ke?

Wak Saiful: Ada. Kalau macam berubat bomoh itu ada pakai juga.

Faiz: Antara fungsi utama dia adalah untuk menyembuhkanlah?

Wak Saiful: Iya, sebab balau ini banyak kegunaan dia. Semua kegunaan dia banyak bukan hanya untuk berubat, kulit balau dapat orang guna untuk memasak dulu, daun hujung dia jadi penyapu, dapat buat anyaman juga, balau ini lah paling banyak kegunaan dia.

Faiz: Penting lah balau dalam perubatan tradisional?

Wak Saiful: Memang pentinglah. Ini guna rumbia ini untuk berubat segeralah, kalau simpan buruk dia nanti. Ini dapat lama sikit dalam dua minggu sebab balau ini tua sikit sebab keras.

Faiz: En belajar dulu dari datuk, selain itu macam ada dapat dari mimpi ke?

Wak Saiful: Bukan dari mimpi saya memang warisan dari datuk, tapi dia macam ada something lah. Mesti ada bakat semulajadilah. Kalau tak ada bakat tak dapat buat inilah. Kalau kita sudah serasi memang dia tahu, kalau kita buat kalau ada yang silap atau salah tidak cukup dia punya anggota dia ada masuk dia.

Faiz: Macam mana untuk kekalkan belum ini, ada ke ajar kat orang ke?

Wak Saiful: Memang saya mahu mencari, kalau ada orang tidak ada hal bagi saya kalau orang mahu belajar, tapi kalau adik-adik saya ini memang tidak mahu. Tapi ada satu orang ini masih kecik dia baru mahu tidak dekat saya, ada bakat saya rasa sebab dia mahu belajar.

Faiz: Iya supaya benda ini ada lagilah untuk warisan.

Wak Saiful: Iyalah, bukan untuk apa untuk warisan supaya dia tidak hilang. Kalau lepas ini saya tak ada memang tidak ada lagi orang ukir saya rasa.

Faiz: Macam penyakit, bermacam-macam penyakitlah?

Wak Saiful: Memang banyak, ikut jenis penyakit dia.

Faiz: Agak-agak ada berapa jenis?

Wak Saiful: Kita ukir pelbagai-bagai ikut jenis penyakit.

Faiz: Semua penyakit boleh datang, nanti En tengok lah dia punya mana satu?

Wak Saiful: Kadang-kadang diaorang tengok orang dukun lah, selepas itu bagitahu kat saya. Kalau diorang salah bagitahu kat saya memang saya komen, sebab saya ini membuat ini lebih pandai dari diaorang, diaorang bukannya nampak juga hanya firasat sahaja bukan nampak, mana kita dapat Nampak.

3. **In-depth Interview Transcript with Melanau Traditional Healer**

Nama: Madlin binti Martin Joseph

Umur: 46 Tahun

Kampung: Kg Tellian, Mukah

Tarikh dan masa: 29/12/2021 (10.00am)

Faiz: Boleh saya tahu sudah berapa lama anda menjadi pengamal perubatan tradisional?

Madlin: Saya sudah tidak aktif sebagai pengamal perubatan traditional namun ketika saya masih kecil (lingkungan 0 tahun – 15 tahun) saya masih mengamal perubatan traditional sebelum berpindah ke Kuching untuk menyambung pelajaran saya.

Faiz: Boleh anda senaraikan jenis-jenis ritual perubatan tradisional masyarakat Melanau yang anda tahu?

Madlin: Ritual Pebayuh, ritual Pejijik, ritual Pelatau, ritual Payun

Faiz: Boleh terangkan cara-cara atau langkah yang anda lakukan bagi setiap jenis ritual perubatan tradisional yang anda tahu?

Madlin: Pebayuh menggunakan alat khas bernama Genieng, Bunga Melur, Mayang pinang, Kelapa Muda, Kemenyan, Lilin. Pejijik gunakan Kemenyan dan Lilin. Pelatau gunakan Kemenyan, Lilin dan Mangkuk berisi air. Payun gunakan Rotan, Lilin, Kain bewarna merah, dan Kemenyan.

Faiz: Boleh anda kongsikan jenis penyakit dan cara mengubati penyakit yang biasa anda hadapi?

Madlin: Batuk/ demam panas – Bahagian anggota badan yang terkesan akan diurut dek dilumurkan dengan minyak Ludar (Minyak Cap Duyung). Selepas itu, pengubat (aa pebayoh) akan ‘menyihup’ (menyedut) ‘benda asing’ tersebut dari bahagian tengkuk pesakit. Ini adalah sebagai simbolik di mana pesakit telah berjaya diubati oleh pengamal perubatan traditional. (Pengalaman peribadi)

Faiz: Boleh saya tahu daripada mana anda belajar cara perubatan tradisional?

Madlin: Saya mendapat ilmu perubatan traditional daripada arwah nenek saya yang merupakan tukang Bayoh terkenal di kampung pada suatu masa dahulu. Saya sendiri telah menyaksikan beberapa ritual yang dilakukan sendiri oleh arwah nenek saya namun saya telah dihalang oleh ayah saya untuk mengamalkan kebanyakkan dari ritual-ritual terbabit kerana keluarga saya telah menganuti agama Kristian di mana rata-rata ritual penyembuhan tradisi yang diamalkan oleh nenek saya sadalah menurut kepercayaan animisme orang-orang datelh dan dianggap salah di sisi undang-undang kepercayaan Kristian.

Faiz: Adakah terdapat perbezaan cara penyembuhan yang digunakan oleh anda pada zaman generasi dahulu dan zaman sekarang?

Madlin: Iya memang ada

Faiz: Boleh saya tahu bagaimanakah permintaan atau sambutan daripada masyarakat Melanau dalam mengunakan khidmat anda sepanjang anda sebagai pengamal perubatan tradisional?

Madlin: Saya secara peribadi, saya sudah tidak mengamalkan cara perubatan traditional. Namun begitu, berdasarkan pemerhatian saya terhadap arwah nenek saya sebelum ini, arwah nenek tidak pernah lekang dikunjungi oleh pesakit yang datang dari setiap pelosok Mukah. Arwah nenek sangat dipercayai oleh penduduk setempat dalam mengubati penyakit[2] yang dihidapi oleh orang yang berkunjung ke rumah sehingga arwah nenek jarang mendapat rehat secukupnya pada malam hari.

Faiz: Adakah ritual perubatan tradisional Melanau yang dilakukan berbeza mengikut Daerah yang di diami oleh masyarakat Melanau? Atau pengamal perubatan tradisional mempunyai cara tersendiri bagi menyembuhkan penyakit?

Madlin: Sepengetahuan saya, setiap daerah Melanau mempunyai cara perubatan traditional yang unik mengikut ilmu yang diturunkan kepada pengamal perubatan tersebut. Cara perubatan juga berbeza mengikut setiap pengamal oleh kerana setiap mereka mungkin terhad kepada kemudahan yang ada di sekeliling mereka.

Faiz: Apakah kepentingan perubatan tradisional ini kepada masyarakat Melanau? Bagaimankah cara anda untuk mengekalkan ilmu perubatan tradisional ini?

Madlin: Pada pendapat saya, perubatan traditional ini penting sebagai suatu identiti kepada bangsa Melanau. Pada zaman sebelum adanya perubatan moden datang ke daerah Melanau,

perubatan traditionalah satu-satunya cara dalam penduduk setempat mengatasi penyakit atau wabak. Saya sendiri sudah tidak mengamalkan perubatan traditional namun cara saya untuk mengekalkan ilmu perubatan traditional ini adalah melalui penceritaan lisan kepada anak-anak saya akan ilmu perubatan yang saya pernah alami dan lihat pada suatu ketika dahulu.

Faiz: Adakah balau/rumbia ini sangat penting kepada masyarakat Melanau? Jika ya kenapa?

Madlin: Ya. Balau merupakan mata pencarian utama serta sumber makanan utama bagi masyarakat Melanau

Faiz: Boleh berikan fungsi kegunaan balau/rumbia bagi masyarakat Melanau yang anda tahu?

Madlin: Dari segi makanan – Dapat diolah menjadi biji sagu, tepung sagu, ulat mulong, tebaloi, tetebeh, tetupek, linut, tebaloi ikan/udang. Dari segi perubatan traditional – Batang rumbia akan diukir menjadi patung kecil dimana patung tersebut akan digunakan dalam ritual penyembuhan penyakit. Dari segi kraftangan – Babat, Upak, Tebusoung, Batik Linut. Dari segi pembinaan – Ungun (kulit rumbia) digunakan untuk lantai & dinding rumah

Faiz: Adakah balau/rumbia ini penting dalam perubatan tradisional?

Madlin: Iya.

Faiz: Bagaimanakah balau/rumbia digunakan dalam perubatan tradisional?

Madlin: Da'an balaw akan diukir menyerupai manusia dimana jenis-jenis Dakan yang diukir adalah mengikut jenis penyakit yang dihidapi oleh si pesakit.

Faiz: Apakah fungsi utama balau/rumbia dalam ritual perubatan tadisional masyarakat Melanau?

Madlin: Dakan yang diukir daripada da'an balaw berperanan penting sebagai medium penyimpanan penyakit dari si pesakit. Setelah dakan tersebut telah 'diisi' oleh penyakit daripada si pesakit, dakan tersebut akan dibuang ke sungai. Simbolik dakan hanyut di sungai menandakan bahawa penyakit yang dihidapi oleh si pesakit juga telah hanyut membolehkan si pesakit untuk sembuh.

Faiz: Selain dalam bidang perubatan tradisional, apakah kegunaan lain balau/rumbia oleh masyarakat Melanau?

Madlin: Makanan harian, makanan binatang ternakan, kraftangan dan peralatan harian dan pembinaan rumah.

Faiz: Adakah fungsi balau/rumbia semakin bertambah pada masa kini berbanding dulu?

Madlin: Pada pendapat peribadi saya, fungsi balau tetap sama seperti dahulu namun semakin kurang dari segi kegunaannya disebabkan oleh teknologi moden pada zaman kini yang lebih berkesan berbanding balaw untuk kegunaan seharian.

Faiz: Boleh anda kongsikan apakah produk yang boleh dihasilkan daripada balau/rumbia ini?

Madlin: Selain yang dinyatakan tadi, antara produk yang dihasilkan dari balaw ialah Sapaw lebok (Bumbung rumah), penyapu daun – daripada daun rumbia. Bubu, penyapu lidi – daripada lidi rumbia. Babat untuk menjemur ikan kering – Kulit da'an rumbia. Kayu api untuk memasak – Kulit rumbia (Ungun)

Faiz: Adakah terdapat hubungan yang rapat antara balau/rumbia dengan aturan cara hidup masyarakat Melanau?

Madlin: Ya. Balau boleh didapati disekitar kampung tempat diamnya masyarakat Melanau. Balau yang mempunyai pelbagai fungsi adalah satu kurniaan rezeki kepada penduduk setempat.

4. **In-depth Interview Transcript with Local Leader and Melanau Traditional Healer**

Penghulu Oya dan Pengamal Perubatan Tradisional Oya

Nama: Penghulu Pawi Ramli (58 Tahun), Suhai bin Ali (64 Tahun) (Tukang Urut)

Umur: 58 Tahun

Kampung: Kg Oya.

Tarikh dan masa: 28/12/2021 (8.00am)

Faiz: Terima kasih penghulu sudi menerima kunjungan kami pada pagi ini. Macam penghulu jaga berapa buah kampung?

Penghulu Pawi: Saya jaga 4 buah kampung di Kawasan oya, kg kuala tengah, kg boom, kg hilir, kg senau, dan ada 4 orang ketua kaum jugalah dibawah saya.

Faiz: Masyarakat disini majoritinya agama apa?

Penghulu Pawi: Disini majoritinya Islam, ada juga agama lain tapi tidak menetap disinilah dan cina ada sikitlah disini.

Faiz: Etnik disini memang Melanau lah kan penghulu?

Penghulu Pawi: Iya etnik disini ialah Melanau, cuma ada pencampuran melayu kahwin dengan Melanau lah, Melanau islam lah.

Faiz: Aktiviti ekonomi yang utama untuk masyarakat Melanau disini ialah apa Penghulu?

Penghulu Pawi: Aktiviti ekonomi utama disini ialah sebagai nelayan laut, dan nelayan pantai, itulah aktiviti utama dan ada sedikit juga berkebun. Berkebun seperti sawit dan kelapa.

Faiz: Anak-anak muda disini banyak bekerja di bandar-bandar ke?

Penghulu Pawi: Anak-anak muda belia banyak bekerja di kampung ini sahaja, kecuali yang bekerja dengan kerajaan itu sahaja bekerja diluar, kalau yang tak bekerja memang mereka akan kerja di kampung jadi nelayan dan lain-lainlah. Kampung kami ini pun macam kerja di ladang ada, dia tidak akan keluar, yang keluar tempat lain itu kerja dengan kerajaanlah.

Faiz: Dari segi sekolah ada berapa di kg ini penghulu?

Penghulu Pawi: Kalau sekolah menengah ada satu di Oya, sekolah rendah ada 4 dan satu sekolah cina lah.

Faiz: Jumlah penduduk atau jumlah keluarga di Oya ini berapa penghulu?

Penghulu Pawi: Jumlah penduduk di Oya ini dalam 6 ribu orang.

Faiz: Balai polis ada ke dan kemudahan awam lain?

Penghulu Pawi: Balai polis ada satu, klinik kesihatan ada satu, kalau hospital kena pergi Dalat. Bomba tiada di sini kami hanya tubuhkan bomba komuniti setiap kampung sahaja, semua peralatan kami ada seperti boat. Kami juga pernah membantu orang lemas, kerana di Oya ini sudah 4 orang mati dibaham buaya.

Faiz: Apa lagi projek pembangunan yang nak dibuat di Oya ini penghulu?

Penghulu Pawi: Banyak yang telah dirancang di Oya ini, seperti waterfront di kampung bakong, yang paling besar sekarang bangunan galeri warisan Melanau Oya baru siap dan belum dibuka kepada orang ramai. Yang projek waterfront di pekan sabtu itu juga projek dari YB Kawasan kami juga. Di pekan sabtu kebanyakkannya peniaga wanita bini-bini nelayan itu sendiri.

Faiz: Berbalik kepada tajuk utama penghulu, Oya ini terkenal ke dengan perubatan tradisional?

Penghulu Pawi: Oya ini tak berapa sangat, yang dukun kecik-kecik ini adalah yang pandai urut-urut ini adalah. Yang herba itu semua tak ada lah. Yang buat ubat tak ada lah, yang tukang urut itu sahaja.

Faiz: Jadi kalau ada orang sakit dia akan pergi klinik teruslah kan penghulu?

Penghulu Pawi: Iya, tapi ada juga yang jumpa dukun-dukun ini sebab dukun ini orang islam lah.

Faiz: Penghulu ada ke contact dukun-dukun ini?

Penghulu Pawi: Nama dia Suhai Bin Ali, dia boleh tahan jugalah, kalau ada budak kecik menangis ke apa ke kami cari dia. Biasa kami kalau nak dapatkan khidmat dia biasanya malam.

Faiz: Macam dia ada pekerja utama ke?

Penghulu Pawi: Dia tiada pekerjaan utama juga, dia ada kebun sendirilah.

Faiz: Semalam kami di Dalat, mereka kalau sakit memang akan ke hospital dulu, kalau tak sembuh baru mereka cari tradisional ini.

Penghulu Pawi: Disini ada lain sikit contohnya ada anak kecik tiba-tiba menangis kami akan bawa panggil dia orang dulu. Kadang-kadang dia menangis sebab sakit perut kami akan panggil mereka dulu, kalau tak baik memang akan bawa pergi ke hospital.

Faiz: Oh kalau di Oya, sakit-sakit macam itu memang akan dibawa jumpa suhai ini dululah?

Penghulu Pawi: Iya, tapi ada juga yang direct hospital lah, tapi tengok penyakit jugalah kita kalau panas, sejuk, panas kita direct pergilah hospital sebab klinik kesihatan Oya ini ada 2 orang doctor. Doktor ini juga kalau dia tengok budak itu tak sembuh dia suruh kita ikthiar juga cara tradisional.

Faiz: Macam di Oya memang amalkan dari dulu ke perubatan tradisional ini?

Penghulu Pawi: Iya dari dulu memang ada, macam ada orang berbayoh dulu di sini tetapi orang berbayoh ini tidak ada lagi meninggal sudah. Sekarang tidak ada lah berubat cara berbayoh, sebab dia syirik.

Faiz: selain berbayoh ada lagi ke penghulu yang lain?

Penghulu Pawi: Yang lain tidak adalah, cuma berbayoh itu sahaja ada. Dulu ada dua orang pakar disini, seorang lelaki dan seorang perempuan. Semasa saya darjah enam (1976) masih ada selepas itu tidak ada lagi.

Faiz: Di Oya selain en suhai ada lagi ke yang pandai urut-urut dan berubat cara tradisional ini?

Penghulu Pawi: Di Oya ini ada beberapa orang yang pandai berubat cuma yang paling dikenali ialah en suhai ini sahaja. Di Oya ini juga ada seorang bidan kampung yang pandai mengurut dan mengatur kedudukan bayi dalam kandungan, nama dia Fatimah Ibrahim (78tahun).

Faiz: Dia tak mewariskan ilmu-ilmu dia kepada anak-anak atau orang muda ke?

Penghulu Pawi: Budak-budak zaman sekarang tidak yakin lagi dengan cara perubatan macam itu. Kalau orang-orang ini tiada lagi habislah dia tak ada yang mewarisi.

Faiz: Penghulu di Kawasan Oya ini kan mostly semua beragama islam, jadi bila perubatan tradisional ini kalau dalam islam jika dia melibatkan benda-benda lain kita tidak akan percayakan risau jadi syirik kan, jadi macam mana persepsi orang di sini mengenai perubatan tradisional ini?

Penghulu Pawi: Kalau saya tengok macam yang Suhai ini masih ada yang percaya, sebab macam bacaan dia menggunakan ayat-ayat Al-Quran, dia tidak membawa seperti saya cakap tadi berbayoh itu dah lain dah. Dia menggunakan semua ayat bacaan Al-Quran, itulah orang sini masih percayalah.

Faiz: Macam penghulu pernah pergi mendapatkan perkhidmatan dari Suhai ini?

Penghulu Pawi: Pernah sekali, tidak boleh dua kali kalau kamu dah urut satu kali macam hari ini sudah urut esok jangan lah sebab sakit betul, dalam 2-3 hari itu sakitlah, tapi selepas itu ada okay sikitlah. Lagi-lagi dia yang buang angin itu, boleh tahanlah dia pandai urut.

Faiz: En Suhai, kami nak tahu dari dulu sampai sekarang perubatan tradisional ini dari dulu sampai sekarang permintaan dia sama sahaja ke?

En Suhai: Pertama kali kita bantu orang ini kerana Allah, yang baik datangnya dari Allah yang tidak baik datang dari hamba. Pertama kali kita yakin dengan amalan kita, sebelum lahirnya Nabi Muhammad, petua kita pakai dulu, lahirnya Nabi Muhammad baru ada ilmu. Ilmu dan petua jangan tinggal, kalau ilmu sahaja yang dipakai, kalau ilmu yang kebal, sihir itu ada petua maka Nabi Musa ada bahagian sini, dia tahu macam mana nak kawal orang nak buat sihir sebab Nabi Musa pandai…….. pertama kali kalau kita niat nak bantu orang jangan lupa dengan ***'Bismillahi Tawakkaltu Alallah La Haula Wala Quwwata illa Billahil Aliyil Adzim"*** itu yang pertama sebab kita bertawakal kepada tuhan, apa jenis penyakit sakit pinggang ke kita kena paham macam mana sakit pinggan itu. Kita kena paham point-point dia kenapa dia sakit pinggang. Kena belajar macam mana orang terkena jin, macam mana orang terkena angin itu semua ada, maka dalam Al-Quran pun kata wujud, sebab itu kita sebut '***auzubillah minashaitan nirajeem***' aku berlindung daripada syaitan. Kalau kita sakit pinggang makan ubat macam mana pun tak ada perubahan, kalau setakat urut belakang

hingga terkopek kulit belakang tidak akan sembuh. Yang masalah sakit pinggang adalah ini……. apa yang berlaku di dunia ini adalah kehendak Allah.

Faiz: Macam en Suhai ada menawarkan perkhidmatan mengurut sahaja atau ada lain juga?

En Suhai: Iya, setiap urutan ada jenis dia mengikut penyakit dia. Sakit pinggang lain, terseliuh lain.

Faiz: Setakat ini penyakit apa yang biasa dialami oleh orang kampung?

En Suhai: Yang terkena histeria ini banyak, itu lain cara kita usahakan. Saya dua hari lepas ada kena panggil ada yang terkena histeria gangguan jin. Tiap-tiap ayat yang dibaca ada maksud dia dan harus dibaca dengan suara halus sahaja. Jangan baca ayat kursi guna suara terlalu besar, surah yaasin suara terlalu besar. Kalau kamu orang islam jarang jin islam yang ganggu kamu, kalau orang bukan islam jin islam yang akan ganggu.

Faiz: Semenjak muda ke en Suhai pandai mengubat orang ini?

En Suhai: kemahiran ini, dulu saya rajin menuntut belajar untuk membantu orang. Yang pertama kali untuk jaga diri sendiri. Saya belajar dari tempat-tempat kerja saya belajar dari orang-orang tua, saya tahu orang tua yang berisi itu, dari orang sebelah Kuching, dari orang sebelah Kedayan, dari Miri, dari situlah saya dapat belajar-belajar. Dalam ilmu perubatan tidak ada yang minta-minta bukan macam doctor, ubat berapa, injection berapa dia harus minta, ini bukan minta-minta, tidak ada yang minta bayaran, terpulang dengan kamu asalkan lepas urut kamu nyaman dan balik dari jumpa saya kamu sihat itu yang penting, ikhlas itu satu.

Faiz: Ada tak ilmu ini diwarisi oleh anak-anak muda kalau ada yang nak belajar?

En Suhai: Kalau nak belajar itu boleh, nak belajar macam mana urut, yang penting itu mahu paham, sebab dalam badan manusia semua ada alignment dia, ada point dia. Kalau kamu paham point dia, senang nak ubatkan dia.

Faiz: Setakat ini ada tak yang jumpa dengan kitak untuk belajar?

En Suhai: Tidak ada, kalau orang berminat saya ikhlas kalau anak muda nak belajar. Sebab benda ini kalau tak ada peganti tengok orang nak berubat tidak ada lagi.

Faiz: Macam yang selalu mendapatan khidmat en suhai ini dari Kawasan Oya sahaja atau dari Kawasan lain?

En Suhai: Saya ini bukan nak bangga, kamu dah tanya saya nak cerita yang dari Kuching, Bintulu semua dah sampai. Saya tak perlu buat iklan, kalau kamu dah rasa baik kamu bagitau kawan kamu.

Faiz: Macam yang selalu dapatkan rawatan ini adalah agama islam atau ada yang agama-agama lain juga?

En Suhai: Bermacam-macam agama ada datang, itulah kalau diizinkan oleh Allah terkena angin ke kita baca surah Al-Fatihah dan Ayat Kursi jangan tinggalkan. Kalau nak buang angin baca Al-fatihah, Tiga Kul dan ayat kursi.

Faiz: Kalau urut selalu pakai apa dia punya?

En Suhai: Kamu kena paham dia sakit macam mana itu, kalau dia masih juga sakit kita buangkan angin dia.

Faiz: Macam nak urut itu ada pakai minyak dan apa?

En Suhai: Pakai minyak sendiri yang buat iaitu minyak kelapa. Saya tak pakai bawang, lada. Kalau dalam badan dia ada gangguan kita bacakan air bagi dia, air embun dari syurga ada,

air embun dari jin pun ada. Saya ini kalau nak ajak orang saya ajarkan memang tidaklah, kalau ada orang minta nak belajar macam mana nak tengok point dia. Kalau nak belajar itu saya boleh bantu untuk tunjuk point sahaja.

Faiz: Macam kalau berubat ada hari atau masa tertentu ke?

En Suhai: Itu tak pilih, macam orang darurat call saya untuk tolong saya tolong. Sebelum berubat dengan saya saya akan tanya kamu dulu, kamu ada pening kepala, pening kepala macam mana itu. Saya kena tanya kamu dulu tak boleh sebarang, kalau datang sana terus urut-urut tak boleh mesti mahu interview dulu.

5. **In-depth Interview Transcript with Melanau Local Leader**

Nama: KK Dollah

Umur: 55 Tahun

Kampung: Kg Sungai Ud.

Tarikh dan masa: 27/12/2021 (8.30am)

Faiz: Selamat pagi Kk, terima kasih sebab terima kunjungan kami. Saya Faiz dan kawan saya Azril pelajar master dari UNIMAS. Kajian say aini adalah mengenai perubatan tradisional Melanau yang ada yang masih diamalkan dan tidak di amalkan, dan rumbia dalam perubatan tradisional.

Kk Dollah: Rumbia ini belah sini kami panggil mulong, rumbia ini masih berguna kepada kami sebab isi rumbia itu merupakan punca pendapatan di sinilah, banyak orang bergantung kepada rumbia sebab hasil dia agak lumayan bagi yang ada kebun. Memang tidak dinafikan kami disini bekerja berkebun mulong. Sumber pendapatan utama kami di dalat ini adalah berkebun rumbia, dulu punca pendapatan kami adalah pembalakan, sekarang pembalakan sudah kurang, mereka sudah beralih ke tempat lain, sekarang pembalakan ada tapi sudah beralih ke luar negara sampai Afrika, Brazil apa semua, memang orang dari Sarawak terutama Dalat ini pergi kesana bekerja di luar negara dengan company-company. Antara companynya ialah Shin Yang, Rimbunan Hijau banyaklah lah company dari Sarawak. Yang tinggal disini memang pekebun mulong kerana tak dapat pergi sana terutama yang tua-tua. Yang muda-muda sahaja pergi.

Faiz: Macam pengetahuan Kk mengenai sagu yang digunakan dalam perubatan ada ke?

Kk Dollah: Sagu yang digunakan dalam perubatan boleh dikatakan dahan dia dulu lah, dahan di dibuat macam patung itu kepercayaan orang dulu diukir jadi patung yang berbentuk

menyerupai wajah jembalang ataupun hantu, dia banyak jenis mengikut jenis penyakit dia. Kalau dia penyakit dalam perut lain lagilah bentuk dia. Disini ada yang masih amalkan tapi sikit-sikit sahajalah kerana kami disini beragama, dulu orang tak ada agama. Sekarang ini yang masih tidak ada agama yang amalkan. Masih ada yang pakar-pakar buat itu *belum*.

Faiz: Macam Kk memang pernah mengamalkan perubatan tradisional ke?

Kk Dollah: Mengikut sejarah saya tidak pernahlah, kalau mak bapak saya mungkin pernah masa dulu-dulu. Zaman kami ni boleh dikatakan generasi kedualah memang tidak ada lagi orang amalkan. Tapi kami nampak benda itu ada, nampak sahaja lah tapi tak paham sangat macam kami nampak benda ini patung sahaja. Parent ada cerita juga megenai patung-patung ini tapi kami tidak ambik kisah sebab kita ini boleh dikatakan **orang moden** tidak percaya benda-benda itu. Kadang dengar sahaja tetapi tidak amalkan.

Faiz: Macam saya ada baca kalau ada kematian akan ada letak anyaman rumbia di atas mayat itu.

Kk Dollah: Itu ada kami panggil dia peng, itu tradisi bagi yang tiada agama. Kalau ada orang yang tiada agama meninggal anyaman itu akan dibuat menggunakan daun rumbia yang berbentuk macam wayang kulit itu.

Faiz: Kk ada data ke di Kg Sg Ud ini orang yang tidak ada agama dan yang ada agama?

Kk Dollah: Kalau Sg Ud boleh dikatakan Christian 60%, yang Islam 20%, yang tiada agama 20% juga. Yang tiada agama ini orang yang tua-tua sahaja, tetapi anak-anak mereka semua ada agama dalam satu rumah boleh tinggal Christian, Islam sekali tidak ada masalah.

Faiz: Macam yang tadi selain dibuat untuk kematian, ahli keluarga boleh berkebun ke kalau ada kematian?

Kk Dollah: Memang masa itu ada masa pantanglah kami panggil *palei*. Kami menghormati sahaja contohnya hari ini dikuburkan kami tak boleh pergi mana-mana kerana nak menziarahi mereka bererti memberi semangat kepada mereka, tak akan kami nak pergi kebun sedangkan saudara kita ini sudah meninggal tak akan kami nak kemana-mana lenih baik kami pergi ke tempat itu. Kalau pantang dia sekarang dalam 3 ke 7 hari macam itu sahaja untuk ahli keluarga tidak ke kebun. Satu juga kepercayaan dia kalau ada kematian dia pergi juga ke kebun dia akan dengar banyak-banyak bunyi sedangkan tidak ada orang.

Faiz: Kalau macam sekarang kalau ada family sakit akan pergi ke hospital ke rujuk dengan pengamal perubatan tradisional?

Kk Dollah: Sekarang bagi yang tiada agama mungkin dia akan pergi jumpa yang tradisional dulu jumpa dukun untuk dia scan dan suruh orang ukir dia punya patunglah, hospital dia second. Kalau saya memang hospital dulu.

Faiz: Selain belum ini ada ke jenis perubatan lain yang diamalkan disini?

Kk Dollah: *Berbayoh* itu orang panggil dia bomoh itu ada juga dulu, dia akan meramal dengan gendang dia itu contohnya dia pesakit saya, saya ini bomoh saya gendang-gendang oh kamu kena serangan penyakit ini kamu perlu berubat kamu harus mandi bunga ke mandi apa ke dia meramal itu *berbayoh*. Berbayoh ini ada dua jenis, pertama dia meramal kedua nanti dia akan mengubat. Masa dia meramal dia tak boleh mengubat, contohlah ini malam dia meramal, mungkin malam esok ke malam lusa kita akan berubat lagilah untuk buang penyakit itu. Kalau cara berbayoh ini tidak sembuh juga dia akan buat cara berayun itu, dia akan membuat macam buaian itu dia akan membuang benda-benda yang tidak ada dalam badan dia, itu yang paling last kalau tak dapat berubat. Benda ini dah lama tidak ada sebab bomoh itu sudah tiada, memang tiada waris, masa kecik saya ada nampak nenek saya yang

duduk atas buaian itu pada zaman 70an. Benda ini tidak diturunkan dan diamalkan sebab dia bertentangan dengan agama, sebab benda ini dia bersekongkol dengan syaitan sebab itu agama melarang itu untuk diamalkan. Kalau sekarang ini memang akan pergi ke hospital dulu, kalau tidak berhasil memang akan balik ke benda itu cara tradisional, itulah usaha cara kedua.

Faiz: Fungsi rumbia ini kegunaan dia untuk buat makanan apa semua ada tak untuk kegunaan lain?

Kk Dollah: Banyak kegunaan itu rumbia contohnya dia punya dahan itu dia boleh buat anyaman banyaklah. Daun dia boleh buat atap rumah dulu, dulu orang Melanau banyak pakai atap daun mulong tidak ada benda sekarang pakai zink. Kalau orang yang pakai atap papa belian itu orang kayalah. Boleh dikatakan 100% digunakan lah mulong ini, kulit dia boleh buat macam-macam benda.

Faiz: Pada pandangan Kk perubatan tradisional ini akan pupus ke?

Kk Dollah: Iya akan pupuslah, saya rasa dalam 20 tahun lagi memang akan pupus, sebab tidak ada yang nak mewarisi lagi sebab ada agama dan tidak percaya lagi benda ini. Kalau Melanau ini jarang ada berketurunan ini sebab kalau meninggal bomoh itu sampai situ sahajalah. Upacara yang buaian itu macam anugerah untuk dia lah, kalau dia sudah duduk atas itu dia boleh mengubat orang sudah lepas itu.

Faiz: Apa pandangan Kk mengenai hubungan rumbia ini dengan masyarakat Melanau?

Kk Dollah: Memang boleh dikatakan kami ini musim jepun jajah dulu kalau tiada rumbia memang kami banyak kelaparan kata bapak sayalah. Memang kami ini bergantung kepada rumbia masa jepun sebab barang tidak ada terpaksalah makan rumbia. Melanau memang sagu makanan dia memang tidak lari daripada sagu. Benda ini memang kami tidak dapat

pisahkan lagi. Kalau dalam rumah sagu ini wajib ada macam beras dan gula. Kadang-kadang time kematian kami ada ambik sagu buat '*teramau'* untuk kenduri kematian.

Faiz: Macam dulu kalau kita sebut linut kita kena makan, itu pantang ke?

Kk Dollah: Tidak ada, sebab kalau benda itu tidak ada macam mana nak makan. Ada juga pantang kalau time makan linut dulu tidak boleh ketawa kuat sangat.

Faiz: Macam produk sagu selain tepung lementak itu ada buat benda lain lagi ke?

Kk Dollah: Kuih terbaloi itu ada juga, banyak kuih yang boleh dibuat dari sago.

Faiz: Kk di Kg Sg Ud ini ada berapa buah rumah?

Kk Dollah: Dalam 200 lebih buah rumah di sini. Mereka disini banyak pekebun sagu, pembalakan, nelayan kurang disini.

Faiz: Anak muda ada berminat ke nak teruskan generasi sagu ini kk?

Kk Dollah: Mereka kurang berapa minat lah, contoh sekarang mereka lebih suka bekerja di luar. Kecuali mereka yang tidak ada kerja memang akan teruskanlah.

Faiz: Sini ada berapa Kk?

Kk Dollah: Kami disini dibahagi kepada dua, Kg Sg Ud Hilir banyak Islam sana, saya Kg Sg Ud baru sahaja 2 tahun.

Faiz: Kk disini ada bantuan ke dari pihak kerajaan atau NGO untuk pekebun sagu?

Kk Dollah: Ada, subsidi penanaman baru, baik pulih daripada kerajaan. Daripada jabatan pertanian dia ada bagi chainsaw pun ada, bantuan macam baja pun ada. Daripada Datuk YB pon ada juga dia bagi sudah dua tahun dia bagi dana bantuan untuk pesatuan pekebun kecil.

6. **In-depth Interview Transcript with Melanau Cultural Expert**

Bapa Kaul (Ikon Melanau)

Nama: Edmund Salman Tuna

Umur: 62 Tahun

Kampung: Kg Tellian

Tarikh dan masa: 27/03/2022 (12.40pm)

Faiz: Selamat tengah hari wak, saya Faiz dan kawan saya Senadi. Kami dari UNIMAS sedang membuat kajian mengenai sagu dan perubatan tradisional. Sebelum itu boleh saya dapatkan nama penuh wak dulu?

En Edmund: Nama penuh saya Edmund Salman. Berumur 62tahun. Lahir dari tahun 60, 3 haribulan 2.

Faiz: Boleh saya tahu kegunaan anyaman tadi itu untuk apa?

En Edmund: Kegunaan anyaman bagi kaum Melanau hasil daripada rumbia, rumbia banyak mengeluarkan hasil tetapi belum dikaji. Untuk pengetahuan adik semua rumbia itu adalah satu-satunya kebun orang Melanau dapat mengeluarkan hasil dan memberi rezeki dan keuntungan kepada mereka, sebatang rumbia kalau ikut dikaji dari pohon hingga ke pucuknya jadi untuk pengetahuan adik-adik tentang hal rumbia memang kulitnya apabila tumbuh rumbia kulit akar dapat mengeluarkan hasil. Hasil daripada rumbia banyak kegunaan, sebelum masuk isi dia tapi hanya kulit, daun dan lidi-lidi rumbia, rumbia adalah kebun kecil orang Melanau asal dari manakah cuma saya sebagai seorang pakar rujuk rumbia memang banyak mengeluarkan hasil dari segi batang, akar rumbia, kulit rumbia, daun rumbia, lidi rumbia, pucuk rumbia, upih rumbia banyak mengeluarkan hasil sebenarnya. Pertama akar rumbia boleh dijadikan ubat seperti ubat kayap, kulit luar rumbia dapat

memberikan hasil yang baik boleh menjadikan baja kompos, proses kedua kulit rumbia boleh dijadikan perabot yang pandai mengolah dan sebelum masuk isi, kulit dahan rumbia dapat menghasilkan kraftangan seperti apa yang ada pada sekarang (anyaman bakul), yang di dalam dahan rumbia boleh dijadikan ubat dapat mengeluarkan hasil untuk dijadikan makanan hasil daripada dahan isinya dalam kulit dapat membuat kraftangan. Selepas itu, daun dia boleh mengeluarkan hasil untuk atap sebagai dinding mereka diolah kepakaran jadi lidi dia boleh membawa hasil untuk tangkapan seperti ikan laut, ikan sungai membawa hasil dia bagaimana cara mereka membentuk dan mengolah dia hasil daripada lidi. Lidi dia boleh dijadikan chopstick bagi orang Melanau, upih rumbia boleh dijadikan ubat dan boleh mengeluarkan hasil seperti mangkuk tradisional bagi tempat minum tempat semua, upih itu juga boleh sebagai ubat tradisional membuat topeng dan apa yang ada kepercayaan orang Melanau tadi upih dia. Selain dari itu pucuk dia boleh dijadikan penyapu dan mengubat penyakit boleh juga untuk aktiviti seperti tibow ada tujuan dia. Pucuk muda boleh dijadikan sayur boleh dijadikan untuk makanan sebagai seorang Melanau. Isi dalam rumbia diparut cara tradisional mengeluarkan hasil lementak membuat sagu, tepung, terbaloi dan berbagai-bagai. Tetapi hampasnya boleh dijadikan kompos untuk boleh membuat seperti kerusi. Itulah hasil daripada rumbia kalau dikaji dari akar rumbia sampai ke pucuknya rumbia adalah satu-satunya mengeluarkan hasil yang banyak. Buat masa sekarang telah didalam proses boleh menghasilkan membuat mee, pil itulah hasil daripada rumbia. sebab sekarang itulah hasil daripada rumbia kalau betul-betul kajian, dari akarnya sampai ke pucuknya rumbia mengeluarkan hasil yang banyak itulah tujuan kita sekarang ini membuat bengkel tentang hal rumbia sebab rumbia merupakan tanaman orang Melanau. Batang rumbia boleh mengeluarkan hasil ulat rumbia, itulah banyak sekali tetapi saya sebagai seorang pakar rujuk dan semenjak pengetahuan saya rumbia banyak mengeluarkan hasil-hasilnya itulah kalau

boleh rumbia itu adalah satu-satunya kebun orang Melanau mengeluarkan hasil yang banyak, keratan mulong boleh dijual mendapat hasil wang ringgit, walaupun dalam satu badan rumbia dari akar sampai ke pucuk banyak mengeluarkan hasil itulah sebab rumbia adalah makanan utama, kebun utama bagi orang Melanau, sebab dari dulu sampai sekarang kalau betul-betul kajian memang banyak hasil daripada rumbia seperti kami masa kecil-kecil kadang-kadang seperti tepung semua hasil daripada rumbia membesarkan kami. Sagu-sagu dan pelbagai mereka buat terbaloi dan pelbagai dikunyah dan diberi makan untuk membesarkan kami sebab saya sebagai anak Melanau bertanggungjawab kepada hasil daripada rumbia hasil itu memberi untuk membesarkan kami dari segi sebatang rumbia dapat kalau dijual untuk mendapatkan wang ringgit, dari wang ringgit itu untuk membeli bahan-bahan lain seperti keperluan dalam kehidupan itulah rumbia yang banyak menghasilkan keluaran dari sebatang rumbia kalau dikaji betul-betul dari akar sampai kepucuknya semuanya daripada rumbia kalau ikut tradisonal memang banyak sekali, sebatang rumbia mengeluarkan hasil yang banyak. Sebab itulah kadang-kadang orang tak paham tentang rumbia semua hanya saya memberi penerangan dan mengambarkan tetapi saya pun belum membuat kajian untuk rumbia tetapi ada juga dalam fikiran saya untuk mengkaji dari segi boleh dikatakan mendapat hasil tentang hal rumbia kita membuat buku dari akar dan pucuknya hingga ke daun dan upihnya kegunaan sebab rumbia adalah satu-satunya kebun kecil orang Melanau mengeluarkan hasil yang banyak itulah harapan kami.

Faiz: Wak kalau macam tadi yang akar rumbia boleh buat ubat itu dia buat ubat macam mana?

En Edmund: Akar rumbia boleh diubat seperti ubat kayap, kalau dikaji betul-betul hasil daripada akar itu boleh dijadikan ubat batuk, ubat pil. Kebijaksanaan kepandaian seorang mengkaji boleh dijadikan ubat. Ubat dibuat dikisar menggunakan lesung jadi dari situ dia

dapat mengkajikan dia boleh mengeluarkan sebagai ubat mereka, kepercayaan mereka bergnatung kepada rumbia.

Faiz: Sampai sekarang ke ada orang menggunakan akar sebagai ubat?

En Edmund: Iya masih, ikut kesesuaian mereka kalau boleh diubat dijadikan ubat mereka memang dia ikut factor kesesuaian darah. Rumbia memang banyak mengeluarkan hasil dari akar hingga ke kulit hingga ke kulit luar, kulit dalam, isi, upih, pucuk, lidi, daun rumbia dan dahan rumbia boleh dijadikan ubat boleh dijadikan seperti membuat atap untuk digunakan masa memerlukan. Banyak hasil daripada rumbia.

Alwin: Dari segi perubatan kan tadi dari segi akar, mungkin ada tak dari rumbia itu digunakan untuk medium perubatan, boleh kongsikan?

En Edmund: Iya, hasil daripada dahan rumbia boleh dijadikan pelbagai patung apa jenis motif patung tersebut boleh mengubatkan dari dahan rumbia ataupun pucuk yang muda dibuat patung untuk dijadikan ubat mengikut bentuk kehendak orang halus dan kepercayaan orang dulu. Patung-patung tersebut seperti *Duhig* ataupun *yieng* ataupun bergantung kepada mereka sebab dari rumbia dapat membantu mereka untuk mengubat si pesakit, kalau dia kena rasuk atau apa jua pun boleh pucuk itupun boleh dijadikan untuk membunuh orang seperti membuat patung dari pucuk rumbia itu dibuat patung saya dengki kepada kamu dicucuk dengan jarum dan semua untuk memudahkan barang tersebut menjadi buruk itulah dari rumbia banyak mengeluarkan hasil-hasilnya.

Faiz: Wak ada tak pantang larang berkenaan rumbia?

En Edmund: Pantang larang (*Palei*) berkenaan rumbia seperti kalau kita membuat patung daripada rumbia memang ada pantang larang dia kerana rumbia itu adalah satu-satunya makanan tradisional bagi orang Melanau mengeluarkan hasil yang banyak.

Faiz: Contoh palei yang wak tahu? macam nak menebang ke, semasa ada kematian ke?

En Edmund: Boleh ditebang tetapi masa waktu kematian sekiranya ahli keluarga mati tersebut tidak boleh melangkah ke pohon rumbia walaupun dah buruk tetapi tidak boleh melangkah pohon tersebut kerana mahluk didalam itu memang ada, kalau betul-betul kena. Hasil dari isi rumbia lementak boleh dijadikan ubat kalau orang makan, orang tua-tua dulu suka makan linut suka makan berbagai-bagai dari kandungan tepung dia boleh dijadikan ubat seperti ubat batuk, dia buat sagu itu akan dikisar mereka dan dimasak untuk dijadikan ubat batuk tetapi ada campuran dia lah. Kalau nak kajikan rumbia itu memang banyak mengeluarkan hasil boleh dijadikan pil buat masa sekarang, mengeluarkan laksa pon boleh, mengeluarkan makanan-makanan tradisi seperti sagu, linut dan kuih muih hasilnya daripada rumbia dia boleh mengeluarkan tepung, dari tepunglah dapat mengeluarkan hasil kita mengolahkan tepung tersebut menjadikan untuk mengeluarkan hasil seperti membuat kuih menggunkan tepung rumbia dan juga membuat terbaloi mengunakan tepung-tepung rumbia seperti terbaloi ikan, terbaloi payak, terbaloi bubuk, terbaloi kelapa dan terbaloi sei kata orang Melanau dari tepung itu sahaja tanpa campur dan dibungkus ataupun diisi dalam dijadikan untuk makanan, macam pansuh masuk dalam buluh kemudian dibakar kemudian dapat mengeluarkan hasil untuk dijadikan makanan. Dari situ kamu bawa ap aitu lauk pauk untuk dijadikan sajian untuk mereka, itulah hasil daripada tepung lementak. Tepung lementak boleh dibuat ubat seperti kayap, batuk, kalau diolah menjadi berbagai-bagai. Dalam tepung tersebut boleh mengeluarkan hasil seperti sagu terbaloi dan berbagai-bagai jenis terbaloi yang memerlukan tepung lementak seperti terbaloi kelapa itulah makanan tradisi.

Faiz: Macam yang tadi itu, anyaman yang letak bawah mayat itu?

En Edmund: Itu Jenayak, sebab dari daun rumbia boleh dijadikan surat untuk seperti buat masa sekarang kita dah pelbagai Kembangan, kepercayaan orang dulu boleh mengubat seperti jenayak boleh diletak diatas mayat dari pucuk rumbia sebagai surat mereka kepada alam kematian. Mereka pandai membuat atas bergantung kepada mimpi mereka. Kadang-kadang orang kampung yang telah diberikan anugerah kepada mereka dapat membuat seperti jenayak ataupun patung dari rumbia.

Faiz: Macam wak pandai ke buat jenayak? Sekarang ada buat lagi ke?

En Edmund: Pandai saya buat, tetapi sekarang tidak lah sebab kalau nak buat pun apa gunanya sebab kadang-kadang barang tersebut apabila dipuja dan dia akan menjadi ubat dengan tujuan untuk ubat-ubatan dengan tujuan untuk lain. Memang tidak boleh kita percaya sebab dia boleh makan orang membunuh orang untuk menyelamatkan, begitulah dari rumbia banyak hasil untuk dijadikan ubat dan boleh membunuhkan orang lain dengan hasrat yang tidak sihat. Tidak boleh sesuka hati buat jenayak ini.

Faiz; Sekarang ada ke bomoh di sini?

En Edmund: Buat masa sekarang tentang hal ukiran itu memang tidak ada habis, sebab generasi datang pon bukan tak tahu tetapi mereka tidak berminat dan juga tidak mengamalkan barang tersebut.

Faiz: Macam jenayak ini tidak ada yang mengamalkan lagilah?

En Edmund: Tidak ada sebab kita sudah memeluk agama. Jadi mengunakan apa yang didalam agama, kalau pagan mereka masil mengunakan cara tradisional.

Alwin: Boleh wak sebutkan semua kraftangan yang dihasilkan dari rumbia ini?

En Edmund: Kraftangan yang dihasilkan untuk mendapatkan hasil seperti dari lidi kita boleh buat bubu, bihai, pagar dia untuk mendapatkan hasil tangkapan seperti ikan didalam hutan.

Senadi: Contoh wak eh, kalau diludah dengan sirih dia akan hidup?

En Edmund: Dia akan hidup, disumpah dan dijampi mengikut keadaan si pesakit kalau dia kena apa ka, dari dahan itulah dia ukir-ukir dan tebuk dan di jampi oleh maka untuk dijadikan ubat.

Senadi: Kalau dia tidak dijampi?

En Edmund: Kalau dia tidak dijampi dia akan seperti membuat patung biasa jangan ditebut pusat dan mata. Kalau dibuat pusat dan dibuat mata dia akan hidup, walaupun tidak dijampi.

Faiz: Soalan berkaitan perubatan tradisional, boleh tak wak ceritakan perubatan tradisional yang wak tahu?

En Edmund: Seperti perubatan menggunakan patung yang dipanggil dakan, rabong, rabong rangit, rabong laut, kitab oleh buat burung selepas itu pelbagai bentuk ukiran mereka. Siapa yang pakar membuat apabila kena jampi, kalau tidak dijampi tidaklah, kalau dijampi betul-betul untuk mengubat seorang pesakit kena rasuk apa kah itulah mereka mengikut atas mimpi mereka bagaimana muka patung tersebut terserah kepada kebijaksaan kepakaran seorang sebab kita pelbagai anugerah tuhan bagi kepada kita cuma kita misal kata saya dianugerahkan untuk membuat seperti sekarang jadi terserah kepada saya itu sebab kepakaran bagi dianugerah oleh tuhan tetapi dengan tujuan yang baik untuk mendapatkan hasil daripada sebatang rumbia itulah hasil daripada rumbia memang banyak.

Faiz: Selain dakan, saya ada baca seperti berbayoh, boleh ceritakan ke?

En Edmund: Oh, itu tentang hal perubatan, pertama dari segi pesagam. Pesagam maksud dia saya sentuh oh saya dah tahu dah isi, tangan saya dah tahu oh ini kena rasuk kita kena buat patung, apa jenis patung dapat mengubat pesakit tersebut. Nombor dua Pesilok, dia menggunakan lilin dan dijampi, dari lilin tersebut dia kena hantu laut ke, hantu darat ke bergantung kepada penyakit dan kalau boleh penyakit diubat dan sesuai untuk penyakit tersebut. Nombor tiga Berbayoh, menggunakan gendang dan imangan yang memangil roh-roh yang dijampi dalam bentuk timangan apakah macam dia bergendang selepas itu dia minta tolong kepada mahluk-mahluk lain dapat mengubat si pesakit. Nombor empat Pejijik, dia menggunakan cara tradisional untuk membuat si pesakit itu dan pelbagai-bagai proses bergantung kepada kepakaran doctor yang mengubat pesakit, bomoh tu kira doktorlah. Dia menggunakan pelbagai mayang, daun pucuk gencil, daun tuba untuk membuang penyakit tersebut supaya ia dapat sembuh. Selepas itu Peguda, adalah cara scanning selepas scan siap masih juga penyakit tersebut payun penghabis perubatan selepas scanning. Mengikut amalan seperti masa sekarang perubatan tradisional memang banyak, bila selepas itu tidak sembuh nasib dia, walaupun usaha kita dah lebih dari itu dah nasib kita, kalau boleh diubat secara tradisional dia akan selamat kalau tidak ajal maut adalah ditangan tuhan.

Faiz: Tetapi perubatan tradisional ini masih diamalkan ke?

En Edmund: Tetapi kebanyakkan sekarang sudah pupus. Cuma orang yang tahu seperti kami boleh dikatakan pakar rujuk sebab mata kami yang dapat melihat bagaimana cara mereka melakukan dalam perubatan tersebut.

Faiz: Faktor apa sebab mereka sudah tidak mengamalkan?

En Edmund: Ini kerana factor kita sudah memeluk agama seperti Kristian, Islam dan juga bomoh-bomoh yang boleh dikatakan pakar-pakar sudah tiada lagi kerana tiada generasi yang

menyambung. Sekarang kita sudah memeluk agama memang dah pupuslah sebab kita sudah ada agama. Kalau seperti orang pagan memang mereka mengamalkan cara tradisional bagi mereka untuk menyelamat mereka dari segi perubatan, pengetahuan, pengalaman mereka dan atas bergantung kepada kepakaran mereka.

Faiz: Pandangan wak sebagai pakar rujuk, benda ini patut ke kita dokumen ke untuk generasi akan datang mengetahuinya?

En Edmund: Pandangan saya boleh kita mengekalkan, tetapi kepakaran untuk orang membuat tidak ada lagi untuk memberi kita khusus ataupun praktikal tidak ada lagi kepakaran orang dulu tidak ada lagi hanya seperti kami cerita sahaja tentang sejarah kehidupan mereka dahulu sebab sekarang boleh diamalkan tetapi kadang-kadang orang masih mengamalkan secara tradisional kadang-kadang generasi akan datang tidak meminati dan juga apalah guna buat macamtu. Tetapi kalau dilakukan orang yang kepakaran doctor-doktor seperti bomoh-bomoh ini tiada lagi orang yang pakar melakukan perubatan tersebut, sebab itu kalau boleh kita membuat barang tersebut tetapi tak ada lagi bomoh lagi, tetapi bagi generasi akan datang mungkin tidak tahu seperti kami, kami akan tahu bagaimana cara memproses perubatan tradisional dijalankan bagi untuk tantapan untuk generasi akan datang. Demi untuk mempertahankan budaya tradisional jadi saya ada buat dalam bentuk tarian. Tarian ini bagaimana orang payun, berbayoh dan pelbagai-pelbagai apa yang ada oleh kerana kami tidak dapat membuat tetapi untuk pengetahuan generasi akan datang kami buat dalam bentuk tarian. Sebab untuk pengetahuan adik-adik semua saya membuat dan berfikir untuk generasi akan datang supaya budaya kita tidak terus pupus ditelan oleh zaman walaupun perkara tersebut tidak ada lagi untuk pengetahuan generasi akan datang maka saya berhajat dan berfikir untuk membuat perkara tersebut bergantung kepada synopsis bagimana cara mereka. Dari segi cara-cara mereka melakukan cara tradisional perubatan jadi saya berfikir

elok kita buat dalam bentuk tarian untuk generasi akan datang, itulah Hasrat dan tujuan saya sebagai seorang anak Melanau dan mewakili bangsa Melanau dengan Hasrat tujuan saya telah mencipta 14 buah tarian bukannya calang-calang tetapi berpandukan pekerjaan dan kehidupan orang Melanau dari segi perubatan, budaya-budaya orang Melanau, 14 buah tarian yang saya sebagai orang pertama anak Melanau itulah saya sebagai pakar rujuk bagi mereka untuk memahami dan mengetahui dan memberi khusus ataupun praktikal kepada mereka seperti berlaku yang telah lepas Kaul. Kalau lah tidak seperti kami siapalah yang dapat sebab sekarang saya dah jadi bapa kaul 22 tahun tetapi belum ada pelapis, tetapi buat masa sekarang saya ingin mencari pelapis supaya barang tersebut tidak pupus ditelan zaman sebelum saya menutup mata saya akan memberi kepada mereka siapa yang sesuai dan boleh bertanggungjawab dan menwakili bangsa, adat Melanau itulah hajat dan tujuan saya. Buat masa sekarang saya sudah kemukakan kepada didepan YB Datuk untuk mengekalkan budaya kita, kita seharusnya bangga sebagai seorang Melanau tentang adat dan budaya kita sendiri tetapi apabila orang interview ataupun apa jua tetapi kalaulah kita tidak tahu memberi impak yang baik kepada generasi yang akan datang mungkin mereka, apa kata mereka copyright tak guna, sebab kalau boleh kita lakukan terus seperti sekarang itulah harapan dan tujuan saya untuk generasi akan datang supaya budaya bangsa kita sebagai seorang Melanau kekalkan. Saya harap Datuk-Datuk dan Yb-Yb paham apa yang saya curahkan kepada mereka untuk menjadikan itu adalah kebanggaan orang Melanau seperti kaul sekarang, kalaulah saya tidak ada nanti siapalah yang jadi ketua. Sebelum saya menutup mata saya harap sekurang-kurangnya tidaklah penuh dapat mengusai sebagai seorang bertanggungjawab kepada bangsa budaya. Harapan saya untuk generasi akan datang dan berbagai-bagai seperti permainan tradisonal, kraftangan, tarian, muzik dan pelbagai saya tidak kira walaupun saya dilantik hanya sebagai bapa kaul hanya satu hari sahaja, orang

hormat kepada saya sedangkan raja lagi tunduk kepada saya sebab apa saya menjalankan kewajipan demi untuk menjayakan dan menjaga tata budaya kita sebagai seorang, kalaulah tidak siapalah lagi. Itulah lah harapan saya untuk generasi akan datang untuk seperti kamu datang untuk bertemu ramah dengan saya nak membuat research dengan saya harusnya kita terus terangkan betul-betul kepada mereka supaya kita dari mana awak dapat dari situ okay. Kadang-kadang orang mengambil kesempatan eh copyright, pernah saya jadi begitulah cara orang Melanau dia buat-buat tak paham tetapi harusnya belajar seperti kita sekolah dari rendah sampai menenggah kalau ada rezeki kebolehan kita sendiri dapat menerima ijazah kepakaran kedoktoran begitulah, kalau kita tidak asah dari mula memang dia barang tak tajam, kita guna saja parang tetapi tidak diasah tetapi kita apabila dah menggunakan parang tersebut asah-asah supaya barang tersebut lebih tajam itulah pepatah kata.

Faiz: Wak yang 14 tarian tadi itu setiap tarian ada makna dialah?

En Edmund: Setiap tarian ada makna dia, kita sebagai seorang pencipta tarian kita tidak boleh buat sebarangan, kita berpandukan kepada pekerjaan, perubatan, kematian bagi kaum Melanau bagaimana kita buat kajian betul-betul khas untuk generasi akan datang seperti pekerjaan, orang Melanau menyak mana ada lagi pada masa sekarang. Begitu juga dengan peralatan probs-probs bagi mereka kita harus showkan kepada mereka. Menyak itu adalah pekerjaan harian orang Melanau supaya dapat mengeluarkan hasil tepung daripada kerja mereka itulah menyak, peralatan untuk menyak apa yang patut apa yang mereka gunakan untuk mendapatkan hasil daripada sebatang rumbia secara mereka memproses. Itulah saya buat dalam tarian untuk generasi akan datang. 14 tarian dibawah Seri Ritma Borneo. Tarian payun peseladai itu adalah perubatan tradisional penghabisan perubatan untuk. Payun sahaja sebab semua tarian ini digabung bagaimana dia memproses menjalankan perubatan untuk

mereka sebab kita nak terangkan semua, lakukan semua dalam upacara tarian terlalu panjang.

Alwin: Macam pelapis ni ada ke calon-calon yang tampil kedepan nak belajar dari wak?

En Edmund: Ada, tahun ini saya ada bawa dia pertama kali siapa yang ingin siapa yang tidak saya akan dan ajarkan kepada pelapis-pelapis sebab sayangnya budaya kita kalau kita tidak turun kepada pelapis macam mana habislah budaya kita. Sekarang dah ada seorang dah, seorang itu saya berharap walaupun saya tidak memberikan dia memegang apa-apa sekurang-kurangnya bagaimana cara sebagai seorang Bapa Kaul bertanggungjawab kepada apa yang patut maka saya akan curahkan dan mengajar disamping itu saya mengajar apa itu semua supaya dia dapat memahami seperti mantera-mantera, saya dah bukukan untuk mereka akan datang supaya mereka dapat memahami dan begitu juga kalau tidak dipraktikan tidak diberi khusus atau tidak diberi nafas bagaimana mereka mungkin mereka tak tahu boleh mereka jadi Bapa Kaul tapi melakukan aktiviti itulah tetapi saya bersyukur dan berterima kasih kepada Tuhan yang maha kuasa memberi harapan dan tujuan kepada saya walaupun saya tidak mempunyai gaji, sekadar ada orang yang bagi saguhati saya terima kalau tidak sebagai seorang macam saya ni sebagai Bapa Kaul menggunakan duit saya sendiri itulah, ada peruntukan yang dibagi kadang-kadang itulah saya dah curahkan kepada Datuk dan Yb selaku Bapa Kaul bukanlah senang bertanggungjawab kepada segala-segala kalau tidak kita akan apa kata mereka copyright apalah guna kita copy dari orang tetapi budaya yang kita dah ada kita pertahankan kalau boleh kekalkan dan beri kepada mereka supaya mereka dapat mengantikan sebab kita ini hidup akan mati. Sebelum saya menutup mata hasrat dan tujuan saya memang nak bagikan kepada siapa yang berminat dalam segala-segala bidang apa yang ada pada diri saya sekurang-kurang saya tidak lokek, barang-barang tersebut tak akan bawa

pergi ke alam kematian apalah guna bagus saya tinggalkan untuk generasi akan datang untuk mengekalkan budaya kita ini adalah satu-satunya budaya kita. Sekolah hanya darjah 6.

7. **In-depth Interview Transcript with Melanau Cultural Expert**

Owner Melanau Sapan Puloh Museum

Nama: Tommy Black Mark Lang

Umur: 54 Tahun

Kampung: Kg Tellian

Tarikh dan masa: 05/06/2022 (12.50pm)

Faiz: sudah lama ke En Tommy bergiat dalam warisan Melanau ini?

En Tommy: Dalam warisan Melanau ini, mula-mula saya bergiat aktif dalam tarian dan muzik Melanau. Kita ada pesatuan iaitu kumpulan badan budaya Melanau Mukah, selepas itu kita berada dibawah kementerian belia dan sukan pada ketika itu, selepas itu barulah bila belia dan sukan untuk Mukah ini dah di ambil alih di bahagian Sibu so kita bergantung tak bertali maka kita Cuma atas inisiatif kita sendiri dengan kawan-kawan kita bergiat juga walaupun kita dah terumbang ambing dekat situ demi Melanau untuk Melanau itu yang kita target selalu. Makanya, kita bergantung lepasitu dalam tahun 88, maka 25 tahun Sarawak merdeka dalam Malaysia diadakan didirikan tema tahun warisan budaya selepas itu setiap pelusuk tempat di Sarawak ini dibinakan dewan suarah untuk kita membuat aktiviti bersemuka semua itu, macam dewan suarah Mukah ini dia lebih kepada seni bina dia apa yang saya tahu seni bina Melanau sebab Mukah majoriti Melanau. Selepas itu lah kita terumbang ambing bergantung tak bertali maka pihak dewan suarah itu ambik kita masuk dalam itu bernaung dibawah dewan suarah. Maka dewan suarah Mukah ini memang

istimewa masa tahun 90an saya pun tak ingat gerak mesra seluruh Malaysia iaitu Tun Mahathir masa itu menjadi perdana Menteri, Gerakan wawasan ap aitu gerak mesra maka Mukah telah dipilih sebagai satu tempat khas untuk melancarkan gerak mesra seba itulah taka da di Sarawak ini seperti dewan suarah dekat Mukah ini digelar sebagai dewan suarah mesra Mukah. Kita bernaung bawah situ, lepas itu saya letak jawatan dan kita wujudkan kumpulan baru…….. Dari kecil saya minat sangat dengan barang-barang lama, sebab itulah bertitik tolak dari bend aini tadi bila kita dah jatuh bangun dalam kumpulan ini target saya adalah saya nak buat, mula saya nak buat galeri, kalau lah galeri nanti orang tourist datang manalah galeri Melanau jumpa dengan orang tua galeri itu apa susah lagi. Sebab dekat Mukah ini ada kedai shopping mall dia glory company, tak pasal-pasal itu kat pekan itu kedai glory ada, galeri dengan glory seakan-akan sama. Sebab itu lebih elok saya pakai muzium dan itu pun kalaulah saya nak buat saya ini kadang-kadang kita dah minatkan kita mesti tindak balas kat situ, kalaulah saya buat muzium Melanau saya sedar saya akan kena kecam sebab Melanau ini bukan sahaja satu kaum satu tempat itu sahaja Melanau, so kalau kita buat satu muzium Melanau Mukah ataupun muzium Melanau Sarawak mungkin dari tempat-tempat lain saya buat cakap dengan tourist itu bukan macam ini Melanau kami, bukan macam itu budaya Melanau kami disini. Itu akan menjadi tentangan nanti, sebab itulah saya fikir lebih elok saya buat satu nama khas, nama kha situ yang telah hilang. Tiba-tiba saya saya mendapat ilham kira macam anugerah jugalah sebab itu ramai juga yang kagum dengan nama muzium saya ini iaitu mini muzium Melanau Sapan Puloh. Sapan itu adalah rumah kecik tempat memproses sagu satu Ketika dahulu dan rumah sapan itu biasanya didirikan di tepi-tepi sungai dan sekarang ini rumah tersebut dah hamper pupus, ada pun mereka buat stor simpan barang, dan Adapun peralatan dalam itu tak ada lagi dan puloh itu Kg Tellian dulu dikenali sebagai Kg Puloh. Puloh itu pulau dibelakang ini sungai teloh belakang itu

dengan sungai Tellian dia bersambung bersemuka membentuk dua buah pulau maka padatnya sejarah Kg Tellian adalah di Kg Puloh disitulah terdapat tiga buah rumah tinggi Melanau, dua telah terlibat dengan perang pan bidai nama dia Bersama dengan kerajaan Brunei dan yang terkahir 1800 rumah tinggi kaum Melanau telah hangus terbakar di pulau pertama dan pulau kedua dia adalah jerunei sungai teloh. Maka disitu tadi tiba-tiba saya rasa bangga juga dengan diri saya sendiri sebelum orang bangga kat kita, kita sekurangnya hargai apa usaha kita, idea kita satu anugerah untuk kita, kita dapat nama tersebut. Sebab itu terlalu unik nama dia, sedangkan orang akan bertanyakan apa itu sapan puloh. Saya terangkan benda itu macam ini-macam ini barulah orang paham. Orang Melanau sendiri asal dia dari Kg Puloh ini mereka pun rasa bangga bagus juga Tommy ini timbulkan balik nama tersebut kalau tak generasi akan datang tak tahu.

Faiz: Sudah berapa lama dah muzium ini?

En Tommy: Muzium ini kalau bulan 7 nanti mungkin 24 aribulan 7, saya pun tak ingat, dia bermula 2012 jadi dia masuk 10 tahunlah.

Faiz: Boleh tak En Tommy senaraikan jenis-jenis ritual tadi ada berapa?

En Tommy: Perubatan ini memang banyak dia macam *Pesagam*, dia menilik sahaja. Pesagam itu dalam istilah Melanau biasa dia meraba, tapi sebenarnya bukan meraba dia kita tengok kat belakang kita bagi dengan bomoh, dia pegang belakang ini itu *pesagam* bukannya meraba. Selepas itu *Pesilok* dengan gendang ini bila ada orang *berbayoh* tadi kita yang sakit ini datanglah, kita tumpang jadi kita bawa lilin kita bagi dia supaya dia tolong tengok semangat saya, semangat kita tadi macam mana. Sebab tengok dalam lilin itu saya juga tahu serba sedikit, kalau dia itu malap sahaja bererti roh kita memang dah macam diawang-awangkan kita macam dah kena sesuatu dengan benda-benda ghaib, kalau dia terang dia

okay. Selepas itu macam perubatan tadikan jenis patung *Dakan*, kamu terkena patung inilah, kamu berubat ini. Selepas itu kalau tak itu tadi maka akan ada upacara *berbayoh,* selepas itu upacara seterusnya *pejijik, gedang mayam, berguda* barulah yang paling last itu tadi *ayun asuk naga* ataupun *payun peseladai*. Dalam *payun peseladai* itupun terbahagi lagi ada buaian naga, ada buaian rotan. Upacara ini bergantung kepada bomoh juga kadang-kadang permulaan dia akan naik buaian rotan tiga malam, malam keempat, kelima, keenam, ketujuh barulah dia naik buaian naga. Kadang-kadang sekaligus dia naik buaian papan bila dia rasa letih lenguh naik buaian ini, buaian rotan dulu bila dia dah rasa macam Lelah sangat penyakit dia dah tak dapat bangun mereka papah dia untuk naik buaian naga sebab itu bergantung cara bomoh.

Faiz: Tapi yang sekarang ini semua ini dah tak amalkan lagi kecuali yang dakan itu sahajalah?

En Tommy: Cuma ada tempat-tempat kalau saya dengan ada dekat Balingian masih ada bomoh yang amalkan upacara berbayoh, memang ada Wanita. Bomoh ini dia tak kira lelaki ke perempuan tapi susianya memang orang tualah.

Faiz: Macam ada tak perbezaan yang En Tommy tengok dari zaman dulu dengan zaman sekarang cara perubatan ini?

En Tommy: Memang perubatan ini memang sama cuma dia bergantung kepada si bomoh sebab ipok dia tadikan ada lain cara dia.

Faiz: Apakah kepentingan perubatan tradisional ini kepada masyarakat Melanau?

En Tommy: Kepentingan dia satu adalah itu adalah salah satu leluhur dari Moyang. Dan setidak-tidaknya kalau kita dah berubat secara moden kalau kita dah tak bagus tak dapat pulih maka usaha atau ikthiar kita yang akhir adalah secara kampung ataupun secara bomoh.

Itu yang baik yang elok cumanya kekangannya tadi adalah dasar agama dan keadaan bomoh itu sendiri dari hari ke hari akan pupus dan peyambung warisan tersebut memang susah sebab orang nak sekarang inikan lebih kepada perubatan moden itu seperti hospital, bukan macam tabib cina, kalau cina itu lain dia masih akan diperturunkan oleh anak-anak dia itu lain. Sebab benda tersebuat separuh moden perubatan cina. Walaupun demikian saya tengoklah penggunaan mengunakan cara bomoh ini tidak ada kadang-kadang kita ada perubatan seperti jenis-jenis herba itu yang kadang-kadang masih ada orang dulu masih percaya macam kita sakit perutkan, tempurung kelapa macam mana kita nak jenis penyakit kalau kita kulit ke apa ke masih diamalkan.

Faiz: Macam mana nak mengekalkan ilmu ini contohnya macam galeri inilah dah macam salah satu carakan? Saya dengar tarian pun ada juga?

En Tommy: Tarian memang kita telah buat dalam tarian seperti tarian seladai iaitu seolah-olah tarian ini untuk upacara terakhir sebagai kita panggil tadikan payun peseladai, kita ambik tersebut untuk kita memperkenalkan. Sedangkan tahun 88 kita jadi juara untuk tarian tersebut…… bagi saya setiap ipok setiap bomoh apa yang saya tahu sekiranya benda itu tersebut macam tarian seladai yang sebenar ini tadi kalaulah pinggan itu pecah itu petanda musibah, kalau tak pecah okay. Kalau dah musibah itu tadi memang mereka akan stop.

Faiz: Apakah pandangan dan harapan En Tommy tentang perubatan tradisional kepada masyakarat Melanau?

En Tommy: Harapan saya cuma, nak menaruh harapan sangat pun susah sebab benda tersebut juga akan pupus cuma seperti apa yang saya lakukan sekarang ini merupakan satu harapan satu kesenambungan nanti untuk budaya Melanau untuk keluarga saya generasi yang akan pelapis untuk muzium ini nanti untuk dikekalkan apalagi dibukukan. Memang

ada buku, kalau kita tengok buku ditulis oleh orang terdahulu macam orang putih itu kan, saya bukan tak percaya, kadang-kadang bila saya baca buku terbabit kadang-kadang dia bercanggah sebab bagi saya orang dulu ini memang mereka bijak pandai, mereka dulu ini Cuma research untuk satu orang dia tak research untuk satu lagi orang maksudnya kalau satu orang dia terus tulis buku itu dia tak tapis lagi bagi saya sebelum ini selain dari pengalaman saya tanya research tanya dengan orang-orang tua, orang tua A, orang tua B, orang tua C. Maka disitu kita kumpulkan kita tapis seperti filem negara kita tapis lagi jangan kita ambil bulat-bulat. Barulah kita dapat analysis lagikan macam mana cerita ini betul ke tak cerita si A, B dan C. kalau lah bercanggah bererti kita dapat berpandu pada bidalan ataupun peribahasa itu yang saya buat, kalaulah dia ketiga-tiga ini memang sama itu lebih bagus lebih elok.

Faiz: Macam kalau En Tommy sakit sekarang, En Tommy akan refer ke hospital dulu? Kenapa?

En Tommy: Biasanya kita hospital, kalau kita dah tak sembuh dah teruk sangat itu memang kita akan sedikit sebanyak pun akan cari jugalah.

Faiz: Adakah rumbia atau balau ini penting kepada masyarakat Melanau kenapa?

En Tommy: Kalau ikutkan pepatah yang paling senang kita cakap adalah Melanau dan rumbia berpisah tidak. Sebab berabad lamanya Melanau, walaupun tak semestinya sagu itu adalah makanan ruji orang Melanau, orang Melanau juga tanam beras padi. Biasanya dari sephon rumbia itu selain daripada rezeki selain daripada penyambung hayat mencari kehidupan sampaikan kematian. Maksudnya, kalau dulu sekarang ini tahun 20an saja kita dah berubah nak cepat nak itu. Dulu kita pakaikan dahan rumbia untuk menempat mayat, kita buat macam rumah itu dalam rumah tempat kita letak mayat itu ada bumbung sekali

sepatunya menggunakan dahan rumbia. sekarang ini kalau kita dah buat pasang siap pakai besi sebab sekarang ini semua pakai besi, orang tersebut cakap nak kekalkan khazanah nak jadikan warisan kalau kita dah beralih arah macamtu macam mana generasi akan datang generasi pelapis nak buat bend aitu, memang mereka tak tahu. Generasi kini jangankan terkini sangat yang masuk form 1 itu takt ahu ap aitu pakat, apa itu dahan rumbia mesti mereka tak tahu macam mana nak buat bend aitu rumah itu tadi untuk menempatkan mayat itu tadi memang mereka takt ahu. Seharusnya kita kekalkan, sebab itulah di Kampung ini atas permintaan keluarga barulah mereka buat. Maksudnya tadi asal kita mula kehidupan kita adalah dikelilingi oleh balau tadi maka kita datang kedunia itu yang telah bak kata orang Melanau ini dia telah hidupkan kita maka kita balik itulah yang akan kita pakai. Sebab itu saya bagitahu tadi Melanau dan rumbia berpisah tiada. Sebab dari sepohon rumbia itu macam-macam barang boleh dia buat.

Faiz: En Tommy boleh sharekan sikit fungsi kegunaan balau bagi masyarakat Melanau yang En Tommy tahu?

En Tommy: Balau itu isi dia boleh dibuat tepung sagu yang famous sekarang ini linut sagu, kuih muih pon dapat seperti kalau yang kita cakap yang pizza Melanau. Terbaloi juga dari tepung sagu, terbaloi udanglah, kalau dulu terbaloi ikan laut memang ada. Tapi sekarang ini mereka letak macam-macam mungkin ada yang letak sosej ke dalam, itu yang dah dimodenkan, itu terpulangkan sebab itu makanan. cuma yang saya terkilan juga ini sepatutnya terbaloi square yang nipis itu. Bahasa terbaloi ini patut dikekalkan, sebenarnya Bahasa terbaloi itu terbaloi yang square itu dikenali sebagai terbaloi layah, layah itu adalah layar kepada kapal, sebab itulah setiap tadi makanan, budaya dan pakaian dia ada yang tersurat dan tersirat. Itulah tadi sekarang ini semua terbaloi yang jenis panjang, terbaloi yang jenis square itu semua mereka panggil terbaloi.

Faiz: Adakah balau atau rumbia ini penting kepada perubatan tradisional?

En Tommy: Memang penting, fungsi dia adalah membuat dakan. Dahan dia upih dia isi rumbia dia dan selain daripada perubatan termasuk juga untuk membuat topeng-topeng Ketika waktu kaul.

Faiz: Macam En Tommy tengok sendiri daripada rumbia dulu dan sekarang makin bertambah tak?

En Tommy: Memanglah sekarang ini Mukah terkenal dengan rumbia, Mukah adalah dikenali sebagai the motherland off sago palm mereka istilah macam itu, memang Mukah ini kalau kita tengok dari sejarahkan pengeluar sagu utama dunia pada satu ketika. Selain daripada sawit rumbia adalah tanaman yang paling utama di daerah Mukah dan Dalat.

Faiz: Macam balau ini dia banyak ke guna untuk upacara keagamaan ke kematian ke?

En Tommy: Kematian macam saya cakap tadi, tapi anyaman ni walaupun daun itu adalah rumbia ini penting untuk Melanau tetapi dari segi anyaman kalau seperti anyaman untuk yang macam pesta kaul, jarang kita gunakan daun rumbia, kita akan gunakan daun nipah. Itulah uniknya, peliknya Sarawak ini. Kalau kita buat Tibow kita akan letak daun pucuk rumbia di atas.

Faiz: Macam kat mayat ada letak anyaman itu apa?

En Tommy: Itu lain, itu-itu nipah. Atap rumah semua dari rumbia. Cuma untuk perubatan ini kita tengok jaranglah sebab dia mungkin bagi saya rumbia ini untuk makanan tidak boleh dibuat perubatan itu Cuma firasat sebab benda ini kadang dia terbalik tak sama.

Faiz: adakah terdapat hudungan yang rapat antara aturan hidup Melanau?

En Tommy: Memang, dia tidak dapat dipisahkan sampai sekarang. Sebab kalau kita Melanau ini kalau dari segi makanan tak makan sagu tak sah. Orang Melanau cakap kalau kita makan sagu itu kita akan kenyang. Sebab itu kalau tengok orang Melanau lepas makan nasi mereka kena makan sagu.

Faiz: Ada ke pantang larang yang berkaitan balau ini?

En Tommy: Sagu, pantang dia kalau kita masih kecik satu daripadanya ia boleh dikatakan pantang tetapi satu daripadanya adalah pengajaran bagi saya. Kalau kita biasanya budak-budak kecik baling sagu kalau makan, kita akan mendapat penyakit bisul. Itu yang orang Melanau cakap, sebenarnya kalau kita masuk dalam zaman sekarang bererti kita jangan derhaka dengan barang makanan tersebut kerana ia adalah rezeki itu yang sebetulnya, orang dulu percaya betul-betul pun kita bisul juga, itu mungkin secara kebetulan, mungkin ada juga kesan dia dari apa kita buat tadi macamtu.

8. **In-depth Interview Transcript with Melanau Dalat Association**

Nama: Norhayati binti Bohai

Umur: 49 Tahun

Kampung: Kg Sg Ud, Dalat

Tarikh dan masa: 04/06/2022 (2.00pm)

Faiz: Boleh anda kongsikan apa yang ada tahu mengenai perubatan tradisional Melanau?

Norhayati: Mengikut pengalaman saya perubatan tradisional ini memang dari dulu, semenjak saya lahir semenjak ibu bapa dulu memang dah turun temurun kaum Melanau memang tidak dapat dipisahkan walaupun kadang-kadang ada yang Kristian sembahyang tiap minggu tidak dapat nak usaha lain dengan doctor masih begitu so, try dengan berubat cara tradisional jadi sedikit sebanyak macam dapat membantulah.

Faiz: Pada pendapat anda adakah perubatan tradisional Melanau ini masih lagi relevan?

Norhayati: Rasanya iya masih diterima, walaupun bukan 100 peratus dikalangan masyarakat memang boleh dikatakan 60 peratus macam itulah.

Faiz: Apakah jenis ritual perubatan tradisional Melanau yang masih digunakan sama sahaja daripada zaman generasi dahulu dan zaman sekarang?

Norhayati: Bomoh atau dukun memang masih ada sampai sekarang tapi tidak seramai dululah, hampir-hampir pupus. Macam *belum* memang sama dari dulu, ukiran dia sama cuma bilangan pengukir dia dah berkurang, jadi bezanya bilangan pengukir sahaja dengan dulu dan sekarang. Ramai pengukir sudah meninggal. Cara sama sahahaja jampi, ukir dan buang kadang ada mandi juga, dulu-dulu memang ada bomoh yang mandilah pakai air kelapa, bunga apa semua yang cukup jenis.

Faiz: Adakah anda pernah mendapatkan perkhidmatan pengamal perubatan tradisional bagi membantu menyembuhkan penyakit anda? Jika ya boleh beritahu jenis penyakit yang dihadapi oleh anda?

Norhayati: Iya pernah semasa kecil, sekarang sudah tiada lagi. Masa itu sakit gigi, saya berubat mengunakan *belum* (salah satu jenis perubatan tradisional)*, belum* pada masa itu bentuk dia berduri-duri. Lidi dicucuk sekeliling belum, bentuk dia memang lain dari yang lain memang khas untuk sakit gigi.

Faiz: Sekiranya anda sakit, siapa yang akan anda rujuk terlebih dahulu, adakah pengamal perubatan tradisional atau Doktor perubatan? Boleh terangkan mengapa anda memilih untuk rujuk individu itu?

Norhayati: Buat masa ini kalau sakit, mesti pergi hospital dulu. Dua tiga kali tak dapat hospital mungkinlah inisiatif lain lah. Second choice, apa-apa penyakit akan pergi hospital dulu. Sakit ini ada dua jenis ada yang setakat buang angin dia tak pakai bomoh, buang angin itu sakit kepala, muntah, sakit perut dia tak perlu bomoh dia terus pakai biji lada putih itu, dia gosok atas kepala selepas itu okay memang best. Cara ini berkesan untuk sakit kepala, muntah, angin, sakit perut okay kalau bomoh ini lain lagi kalau kita rasa tak sihat seram sejuk apa semua kita minta dia scan ke apa ke sebab badan tak sihat.

Faiz: Adakah di antara ahli keluarga anda yang masih mengamal perubatan tradisional ini?

Norhayati: Iya, macam ibu saudara saya masih ada. Dia pergi berubat kalau dia tak sihat itu dia akan pergi jumpa bomoh.

Faiz: Boleh anda kongsikan perbezaan dalam sistem perubatan tradisional dan perubatan moden yang anda tahu?

Norhayati: Kalau beza, cara moden kalau kita sakit doctor akan beri ubat secara dalaman makan pil apa semua. Kalau cara tradisional macam kita rasa kita percaya atas usaha mungkin rasa positif atas usaha itu yang membangkitkan kita jadi lebih sihat. Kadang-kadang makan pil pun kita tak sembuh juga, macam itulah.

Faiz: Apakah pandangan, cabaran dan harapan anda mengenai kepentingan perubatan tradisional kepada masyarakat Melanau?

Norhayati: Cabaran utama ialah kepupusan pengamal perubatan tradisional dan tiada pewaris dan benda ini saya rasa tak ada nak okay kau belajar kat aku, aku ajar macam ini memang tak dapat. So dia bermula dari pemikiran didatangkan dari idea dia memang macam itu, tak dapat macam okay nak ajar orang mengubat sakit kepala saya ajar nanti seminggu memang dia ingat nanti lama-lama dia lupa tak dapat. Misalnya kita sendiri okay saya ajar

ini untuk sakit kepala, nanti minggu depan dah tak ingat macam mana. Sebab benda itu memang idea dari diri sendiri macam mana dia rasa itu masalah dia kepupusan pelapis cabaran dia. Kadang mana ada budak muda tinggal kat kampung tak ada kan semua dah banyak kerja kat bandar memang tak minat dengan benda di kampung. Mungkin dengan peredaran masa yang tua-tua ni dah tak ada memang terus lah tak ada, mungkin seiring dengan masa dah tak ada lagi yang tua yang mengamal memang terus tak ada lah.

9. **In-depth Interview Transcript with Local Authority**

Nama: Iswandi Jamil

Umur: 45

Kampung: CRAUN (Station Manager)

Tarikh dan masa: 12/11/2021 (2.30pm)

Dr Linda: This research actually finances by the minister of higher education and basically, we looking at the role of indigenous knowledge in the promotion of sago cultivation in this part of Sarawak. So, we know that your institution plays very important role here. So, we want to look in your experience as, I'm pretty sure you have the groundwork as well and plant for the future of far as production is concern. We want to look to what extend indigenous knowledge as far as the cultivation of *rumbia* is promoted or what are some of constraints it you know. Are you looking at perhaps the application of more or less scientific or high scientific way of doing thing maybe a combination of both. Because, nothing much has been written about this, so we want to know to what extend what is the observe as far this area is concern.

En. Iswandi: First and foremost, thank you very much and welcome to CRAUN Research, my name is Iswandi, assistant manager for this CRAUN research Sg Talau research station. So, our HQ is in Kuching. So, for this afternoon I will show presentation of a basic knowledge of a CRAUN also what we have done. Before we continue my presentation, this is a research agency under the state government of Sarawak, we park under ministry of

education science and technological research. So, you all to sign this secrecy agreement, so anything we discuss here is a secret. So, anything I show today this afternoon is a secret. Our main thing is more toward sago, although other type plant that can be commercialize, but we niche more toward sago. But also incoming in Sarawak we also going for *nipah* and other commercial plant.

Dr. Linda: Not just sago?

En Iswandi: Not just sago. We can't focus 100% on sago, but any plant that can be commercialize, that can be value added like we doing today especially plant that can be tissue cultured, can be cloned. Off course we have our facility at Kuching a lab facilities for tissue cultured so we going to go for light thing material which can be produce in mass through tissue cultured. This is our locality Sg Talau research station, we are in the middle between Dalat and Oya. In total, 209 hectare of peat land, 100% peat. For shallow Infront of there, we can see Infront of it we called it plot 19, on the left side we called it shallow peat. 1 feet of peat, so we can call that mineral. So, we have … of sago plot, we have 5 hectares more or less pineapple research plot other than that all the structure, we have ruminant mill, *lementak* modern mill. Also, we have poultry band, cattle band, goat band and the rest is office building. After this we can walk and see all the structure. So, this is the raw version actually a plan version of our whole mega station, we can see on left side we called it plot 19 that one is about 5 hectares, that one is shallow peat so it look much better rather than, the sago planted there much better that other planted in Sg Talau because of peat deep there. So, the red area 50 hectare develop by DOA, and the rest the green one develop by CRAUN research in 2005. So altogether about 46 hectares of that we have a reservoir area, if you know the nature of peat there should have water reserve area in case of long drought this water reserve area can supply water to the rest of peat area. Because we know peat area there is phenomena we called it death peat phenomena, when peat is not enough supply with certain time of water it become a death peat, can't be use anymore that what happen to Johor, they drained up all the water over there and about 2 or 3 feet of peat on top of that area need to be flush out because it nothing *dah macam spongy dah*.

Dr Linda: What consist of this, you know *macam air tak bergerak ke macam mana*?

En Iswandi: This one, if it fluctuated *macam ada air tak ada air* it should be okay. *Dapat di rumuskan* I mean dihancurkan oleh *microorganisma tapi* it all sudden period totally *tiba-tiba* so, it will become a death peat and the *microoganisma tak dapat menghancurkan* and

so on will be *macam pasir lah* can't be used anymore, *terpaksa buang lah*. So, that why we careful with fluctuation of water table in peat area, we can't just simply drain it out. This simple we can drain it out but once you drained it out you have this layer of death peat topsoil which is can't fertile just like a *gambus* or *pasir* so whatever. So, that a death peat area that why we don't want that happen to us that why we our water reservoir area. So, that why drainage is very important for peat area.

Faiz: Reservoir *tu macan takungan air lah*?

En Iswandi: Yes, t*akungan air*. And 100% we *tak kacau langsung* it a secondary jungle so we keep it like that. It was established in DOA in 1992 open by DOA, but 1994 we take it over and total hectare is 209 we have another 5 hectares from the upstream part the *depan sekali lah eh*. This is a station function part of it one of it is carried field research on sago palm on tip, second…… meaning we planted all type and we also plasticizing all the agronomy practice here in Sg Talau research station. So, we have two agronomy her En Peter and Puan Fariza and unfortunately, Mr Peter is had a booster yesterday so *sekarang dia* work from home and Puan Fariza because of Covid-19 so, I sorry both agronomic can't attend this presentation. The third one is we provide institutional training so, that means we a lot of UNIMAS student UPM student coming here doing their practical is continues even next year *ada lagi bulan* 5 so every year *memang kita terima* and we have our guest house for them to stay here. And last *sekali* but not least the sago …. Area, meaning that we see the sago in the whole Malaysia we only have two type thorny and non-thorny but, we also find out in other part of area we have also other varieties especially Indonesia and so on. So we keep all the varieties in here so we have …. Center here.

Faiz: What is the difference?

En Iswandi: The difference if you see physically *ada setengah yang berduri* offcourse *tapi duri tu* is not easily establish duri tu ada yang Panjang, ada duri yang pendek, yang keras, yang lembut, spiral there a lot of thorny type.

Dr. Linda: Is that endemic to Mukah or *kita ambil dari luar*?

En Iswandi: We get in from ARC so, off course ARC is not concentrate on sago itself so we take the sucker/*sulur* from ARC and planted it here. So, we have our version of small ARC.

Dr. Linda: ARC is what?

En Iswandi: ARC is Agriculture Research Center in Semenggok if not mistaken.

Faiz: How many type *yang ada sekarang ini*?

En Iswandi: *Ada banyak type sebenarnya*, you have to distinguish in term of genomic and *dia punya* genetic plant. We identify based on physical appearance about more than 50 but this one *belum di* ……. But *bila* you *baca dalam buku banyakkan* folk name tak ada scientific name especially in Asian.

Dr. Linda: Thorny *tak berapa popular ke macam mana*? In term of productivity the yield *itu lebih tinggi ke* compared to native *punya* sago?

En Iswandi: Even local native punya sago there still two type thorny and non-thorny, so in Mukah, Dalat area *dorang tanam* yang non-thorny because traditional people they *tak suka* thorny *bila mereka buat* maintained and so on *memang sakit lah*. But, in Balingian area their lot of wild boars and *pokok-pokok yang makan* so, in Balingian there lot of thorny species and yes, we did some research on it and it show that thorny actualy there have better starch yield compared to non-thorny. But *belum ada betul-betul* scientific explanation *lah*. So, even one of our species yang *kitaorang buat yang* thorny is much better *lah untuk* in term of survival and starch yield per palm much better but, off course mental wise our people *memang tak* prefer thorny *lah*. Actually when you stalked about traditional people usually thorny is on Infront of their farm so, *bila waktunya kecik okay lah* thorn *dibawah* but, *bila pokok itu dah besar* and thorny is up there not down there anymore so, it much easier kalau *nak* maintained *sebab duri sudah di atas ada sikit-sikitlah anak-anak dia kat bawah itu* so, maintained *bila dah besar* actually *tak banyak beza dengan* non-thorny.

Dr. Linda: Yes, I notice *tadikan* the palm *itu kan macam bukan tak ada apa macam ada* line. When that tree is rather old mature, and I don't see the …. *Macam baris sahaja* no more thorn.

En Iswandi: Yaa but, the seedling *bawah tu masih ada* thorny *sikitlah tapi* just here and there *sahajalah.* So, for long term of production *memang tak ada masalah lah* in term of maintenance but traditional people because of thorny *tu dorang tak suka lah* to do maintenance but, in protection it protects from wild boar and other rat and so on actually it good for protection but people *kena* maintained *ada sakit sikit*. So, this Sg Talau research station 209 hectare in total. This is our facilities at Sg Talau research station we have our offices barrack, nursery our store, traditional small sago factory, modern *lementak* mill, we also have animal feed fertilizing meal and because of that we have also goat, cattle band and poultry band because this meal that can produce food for these cattle and goat this one for

commercialize purposes *lah.* Other than that, we have guest house for the student and the rest sago and pineapple plantation. This is sago export statistic in Sarawak I believe you all can see this one, increment in term of sago price for export 2017, basically the sago for sago flour expected about 80 million per year income is the third commodity *belakang sawit* and *lada* sometime become fourth usually third and fourth commodity for Sarawak. You can see linear line the tarnish of the sago flour still maintains about 40 000 tons per year so that one of our biggest challenges. The export value okay it is climbing but the tarnish and hectarage of the sago itself is *macam* stagnant 40 000 tons with 40 000 plus hectarage in Sarawak.

Dr. Linda: So, in other word through all this year has been no increase in term of plantation, so it stagnant. Could there be possibility where most of this initially planted the sago but, through time they withdraw or converted into oil palm something like that?

En Iswandi: Yes, some of this area especially we called it urban next to houses area they do they try converted into sago palm. *Memang dorang buat lah* because oil palm after 4 year they *dah dapat* income compared to sago it takes 10 years to have income. The income not so much as oil palm but, they few advantages and disadvantage I can show you later. But yes, there is few areas where they try to convert into oil palm area especially around here and Betong area. This is because of fast money; oil palm is fast money. But is only sacked only 25 years compare with sago is continuously. That the advantages and disadvantage that why is maintained 40 000 hectares, except if we want to, I mean the government want to explore the new area maybe a bigger area especially for rural are to plant this but, it must have a mill. Because we have problem in Balingian there have a lot of hectarage thousand hectare of sago area in Balingian but there is no mill. So, *bila dorang jual* this sago log from Balingian to Mukah area it about 8 mills in Mukah itself 6 in Dalat and 2 in Mukah so the price of the sago log *betul-betul turun* because of the transportation charges from Balingian about one hour journey from Balingian to the mill itself. Because of transportation charges orang kampung *dapat* 2-ringgit *sahaja* out of the price is about 8 ringgits to 12 ringgit per log. So, because *potong* transportation charges *tadi* usually people got 50% 4 ringgits to 6 ringgits because another half *dia bagi dengan* harvester but, in Balingian *dorang dapat* 2-ringgit *sahaja* out of 8 ringgit or 12 ringgits because of transportation charges. So, meaning that if you want to open a new area for sago, we must have a mill also over there.

Dr. Linda: It interesting that you mention about to have a mill so that people can send to the nearest mill. So, at the current situation who own the 8 mills you talking about, is it privately own *ke macam mana*?

En Iswandi: All of them are privately own, family generation sago mill.

Dr. Linda: So, you said that has a proposal been made already to have a sago operated by the by government, the state?

En Iwandi: We have some our way, is that because it based on *untung* factor. Basically, if that area *kalau banyak* sago off course we want to build some sago mill. But there another way maybe we don't have to open the mills maybe a some short, small of *lamantak* mill which is traditional sago mill and with that also can produce income for the orang-orang kampung especially the smallholder. Other than that, they can turn sago area to something else for example they don't, for time being their processing sago log into sago flour but, nowadays people in Betong especially they have one sago mill over there but they don't turn sell it to sago mills, but they guided themselves and feed to the pig and animal there. And *dorang jual* pun I *dengan* quite *lumayan lah*. So, basically lot of ways *lah untuk jual* sago, *bukan pergi untuk menghasilkan* totally flour *sahaja*. At Betong they dry it and sell it to the local people also the pig farmer so that some of the income but, that done *dia akan mematikan* few industries *lah rantaian* industry off course *lah sekarang ini dorang* just *ambik*. Nowadays *kilang* sago *dia ambik* starch *tapi dia* punya baggage still *ada kegunaan* yang lain, sago bark still ada kegunaan yang lain. So, what if that big industry consumes all of that meaning that there will no baggage anymore *hampas tak ada lagi, ada* good *sana ada* bad *juga sana*. You see *lah* how they do it. But our alternative ways we go at small sago mill maybe a mobile one that one can be utilized by the remote area that they don't have *pregi jauh-jauh untuk menghasilkan* flour, they can sell it they can build some short of mobile small sago factory especially in Indonesia *senang sahaja buat* locally *tapi* production *tak banyak lah* but still they got the flour *macamtulah contohnya*.

Dr. Linda: But if you look at production of this sago, flour has been highlighted but as you mention there are other industry can be developed other that flour production and this one to be exported. Now, something like this is we not going to export this sago instead has a more massive production here not meant for exported because somehow who benefit into export, as opposed to just produce for like the animal feed they can directly they will get the economy as opposed to *macam* is a real struggle *tak ada* mill *macam itu*.

En Iswandi: This is a advantages and disadvantage turning this sago farm into something else other than flour I think let me explain this slide and you understand. Sago smallholders are less productive. That mean for time being sago smallholder they are producing 40 plus hectarage and they *menghasilkan* about 1 ton's dry starch per hectare that why they are with 40 plus thousand hectares of sago farming they produce 40 thousand of dry starch or flour means 1 to 1 ratio, 1 hectare of plantation 1 tons of dry starch of flour. So, that the ways smallholder less productive but we find out if a good agronomy practice we can produce about up to 70% more meaning that about 7 tons is meaning that is use our CRAUN technology we can produce 7 time better 40-thousand-time 7 ton of dry starch per hectares meaning that maybe we can get 20 plus thousand ton of dry starch for this industry if we have a good agronomy practice. Nowadays people, they use this 3T concept *Tanam, Tinggal* and *Tuai*.

Dr. Linda: So, this 3T is basically traditional of that is a common practice by smallholder and to you that seem not produce more?

En Iswandi: Definitely that not going to produce more, based on our research in Plot 19 we have 5 hectare is more or than, we planted in 2006 now is about 14 years so we can produce basically in one cluster usually orang kampung can produce one or two of *batang*, but we can produce *sehingga* six *batang* per cluster, meaning that we are 5 time better compared to them if use best agronomy practices. Off course with another SOP. The second the limited use of sago starch the flour itself because there a lot of way off course high technology, *sekarang dia jual* flour *sahaja* just 3 ringgit per kilo for commercial value 2000 per tons. But if turn into *keropok lekor* and off course it will become value added right that the point that we need to tackle. Other than hat low sago value chain meaning that every part as traditional way, traditional *jual pon dapat* sago *jual* sago *dapat batang jual batang* but *dorang tak* modify that *produk jadi benda* yang lain. The third is abundant of sago waste product which can cause pollution we have a way to modify this area. And lastly no official regulatory to manage sago industry. But *YAB Ketua Menteri Sarawak tengah mengusahakan akta* maybe next year there will be a Lembaga, they called it LINAS, *Lembaga Industri Nipah dan Sago*, this one aka nada di Sarawak it a state Lembaga punya. So *akta dan ordinan sedang dibuat sekarang* maybe in next future aka nada, it already announces oleh *YAB Ketua Menteri Sarawak*. So, when that Lembaga *ada dia akan* monetize and regulate the activity for *nipah* and sago. So, I think that all cover the issues and regulatory. For CRAUN research

we have 5 research core businesses, we have introduction high quality planting material to tissue culture that is at Kuching, second agronomic in agriculture practices the much of it at Sg Talau research station itself, the third harvesting in force link practices, fourth is technology in product development in downstream technology division and lastly technology transfer and commercialization in techno education, so we cover up all those from upstream, downstream, to the commercialize factor. So, this part of the production of planting material, which is high, usually orang kampung di *ambik satu sulur* or *satu* sucker *dia akan tanam dan menghasilkan satu* cluster but, in CRAUN research we do tissue culture we *ambik satu sulur* and we tissue culture multiply it for one especially we *tak ambik sagu yang biasa lah we ambik yang* good variety with high yield starch *kita* tissue *culuture kan dia dan menghasilkan ribuan*, from one *sulur kita menghasilkan ribuan*. So that what we done *lah* we planted everything when *dah menghasilkan* tissue culture we called clone and we planted in Sg Talau. So, we have few, one is quite new we are planting on 2014 *baru umur 6 tahun* more or less.

Dr. Linda: Using tissue culture?

En Iwandi: Yes, is not proven so once it matured enough, we cut and see how starch yield look like. But based on its mother most probably at least double the starch yield compare to local, local is about 150kg of dry starch per palm. Our if *betul dia punya* genetic factor it will be about 300kg so double. So, it meaning that in the end *nanti kalau kita nak jual* sago log now this about 8 to 12 ringgit with this factor and we know that it *satu* sago log about 80cm they sell it 8 to 12 ringgit for this kind of technology they can produce double meaning that one sago log usually about 15 kg or dry starch per log so this one could produce 30kg dry starch per log so meaning that we can sell it double prices is about 16 to 24 ringgit per log so, another our problem is solved with this kind of power.

Dr. Linda: but this clone punya strategy of production is started in 2014 that mean it still in infancy stage?

En Iswandi: Actually, the first production the good production yield is planted on 2014 in field the research itself maybe about 20 years ago they started *kita sudah* cloned 70 plus *tak silap saya*, 70 plus variety of clone that we have done. So, meaning *ada* few yang okay *ada* few *yang tak* okay so lot of manipulation and lot of experimentation. Even *nak* produce *dia* about 10 years to prove that it is a higher starch yield compared to the local, so we have 70 plus variety that we have done. The promising one we planted on 2014.

Faiz: So, using a tissue culture it also takes the same time as traditional about 10 years?

En Iswandi: Yes, because we need to understand for all oil palm, we are going back to oil palm. Oil palm produces fruit after 3 years it already has fruit, but we are producing the *batang* itself. The *batang* you can harvest it at 3 years, *tapi batang* 3 years *lah* 3 kaki 3 meters. So, if you want to harvest after 10 years *batang* is already 10 meter high so you want 3 meter high or 10 meter high. Off course ada few people *yang mintak* 4 years *boleh tak tebang, boleh tebang tapi* you got 4-meter *batang lah*. So, either you *nak* 4-meter *batang* or you *nak* 10-meter punya. Even if you *nak* harvest *awal dia punya* molecule *dalam tu* producing the starch not mature yet so usually in traditional way you dah abstract the starch usually washed away *sahaja*, and you say *eh tak ada* sago actually it washed away because it *belum* matured enough will be flushed away.

Dr. Linda: So *mungkin muda sangatkan*?

En Iswandi: *Iya muda sangat* actually *dia ada* starch *tapi terlalu muda* and usually traditional way *dia akan* flush away that why we need that matured. We our best achievement that we can harvest it at 8 years is better that the rest 10, 14. But with our good agronomy practices after 8 years we can harvest so that the fastest way *yang kita ada sekarang lah*.

Dr. Linda: It good you mention about agronomy practices, if you can highlight what is agronomic practices and how difference are they from the traditional one?

En Iswandi: For technically I am not the person that should explain to you this good agronomy practices because we have Mr. peter and also Pn. Farizah to explain, they are the agronomy. But from what I understand they several SOP that has done. So, for agronomy practices we started with sucker extraction we choose I means certain not all sucker that can be extracted only certain sucker can be extracted because sometimes we notified some sucker that look like it can produce abnormal of started growth of sago palm. So that means few that selected I means Mr. Peter he knows what type of sucker that can or can't be collected, so we have SOP on sucker extraction the size the *dia punya isi itu semua* everything *dah di kaji* so Mr. Peter expert on it. Seedling preparation usually *bila dia* harvest *dia ada* three-way *bila dia* harvest *dari sulur* either *dia tanam* especially in rainy season *dia tak ada masalah* it will survive but some of them *ada letak* about three month *di tempat yang teduh* and watery area *pun lepas menghasilkan akar* it will survive *dan dorang tanamlah*. But the best way is *kita letak dalam rakit tempat yang berair* for three month and then the develop shot and root *kita letak dalam* poly bag *lepas* another 5-month d*alam* poly bag *barulah kita*

do the planting and we do planting usually in rainy seasons *sebab* this one hydro Philipp punya plant. *Kalau* after 3-month dah survive it will be okay *lah.* So there a lot of procedure I means Mr. Peter know about it. *Sekarang* we *pakai* traditional ways l*ah* traditional ways is one of best way other than that we also can *buat macam kolam* and put in nursery in three months just *untuk dalam kolam* nursery and put in d*alam* poly bag pun *boleh juga.*

Dr. Linda: You still practice it here?

En Iswandi: Yes, we still practiced in here. But the water itself the temperature, density and so on need to check every day. So, it not simple as *letak dalam* air and *terjadilah*. …planting off course we go to Puan Fariza she expert in traditional for this sago so she is playing with…….

Faiz: Can we know the distance between the trees?

En Iswandi: Our what we call practice design we have a few we have develop high densitycal design normal design. So, we have developed about 1 hectare basically 100 planted can be planted in 1 hectare area. With that area juga we *akan buat satu* what we called mechanical part of planting mechanization path way. We will incorporate mechanism in that area because *kita tak orang pakai guling lagi lah kan susah.* So, once our *jentera masuk* tractor *masuk* so with this element inside that area we can create about 100 palm per hectare. We have tried biggest way high density also *tapi* the way 100 palm per hectare with *ada* mechanical path.

Dr. Linda: So, I understand the point about *dia tanam macam ada* plot *kan macam* oil palm *jugalah* so that it much easier to harvest. But if you looked at maybe for those native smallholders who regularly planted native *rumbia dia macam dimana-mana pun boleh*.

En Iswandi: Yes *betul-betul*, we also have some principal bile *dorang tanam lah* usually *tanam* di secondary jungle so they like to have some short of … next to sago they say that they want this sago to be taller so we have need to plant next to the *pokok* so that will be *bersaing untuk dapatkan cahaya*. So, that meaning once you *tanam pokok* they will fight for sunlight *pokok lebih cepat untuk tumbuhlah* that the thing.

Dr. Linda: Do you believe in that?

En Iswandi: I am not sure, we don't do any research on that but, agronomically I don't think is possible lah because we are competing the *pokok* the growing *pokok* and the growing sago different *dia* punya rate of role is different so we can't just compare back-to-back I means *pokok cepat* and so and so *lah*, maybe those traditional ways they use it *lah*. Some *memang*

growing very well but some of that they grow but the DBH that *pokok* usually *yang kecil* there are competing for the sunlight but is not big enough *lah dia* punya trunk itself. Because they are competing go for sunlight not for the nutritious itself.

Dr. Linda: So, *walaupun dia tinggi dia macam* so slander *sangat* so slim *lah kan*?

En Iswandi: It a good for tradisional because they are selling by meter log not by starch inside. So, for traditional way it good because they are selling by meter so the longer is much better, they don't care about the starch high or low starch inside the trunk but as long as Panjang they will be happier. But our is *semua pendek tak apa asalkan semua* starch *dia* is better off course we can demand for the higher price, and we try to develop lah to that check on side the starch yield itself *lah*. But nowadays people they can saw it from *rendam dalam air* this one *banya*k starch this one low starch because of *rendaman*. So, we also done research on that actually is not significant *lah dia rendan* or *tak rendam* and so on.

Dr. Linda: *Dalam air itu tak ada* significant?

En Iswandi: Not so significant, but off course *lebih berat* log lot of starch *lah*. But even *dia* punya inches of yang *rendam tu* not that significant *lah*. So that one of factor orang kampung which is *ada benar dia* but not significant. So, this some more of SOP that we used for good agronomic practices. We also do with collateral especially for the four years of production. Cluster maintenance also we done. Cluster maintenance Mr. Peter doing his master on cluster maintenance so that why usually in our cluster in orang kampung they produce two to three trunk per cluster but in our cases, we can produce more than four up to six of trunk per cluster with this kind of cluster maintenance some call our origin.

Dr. Linda: Sorry I didn't quite get it, that trunk *apa itu*?

En Iswandi: The trunk, the sago trunk. In one cluster traditionally we can see o*rang kampung punya dia satu dua* in one cluster the trucking *menghasilkan batang.* But, in our area especially in plot 19 with good agronomic practice and cluster maintenance by Mr. Peter we could produce four to six trunk per cluster. Meaning that double or triple trunk that could be sell to the mill meaning more money, more trunk more money. the longer trunk the more money so that our part of different and traditional and the good agronomic practices way.

Dr. Linda: Because the traditional they don't want to take trunk that closest to the mother trunk, I am not very sure why is like that?

En Iswandi: Yes true, the implication is that usually they on first before they harvest the leading palm or the mother palm, they don't want to disturb this cluster, one of the factors is

that has been cut this rhinoceros beetle will come and attack those cut area. Some of them, the mother palm is still survived but when they cut it one to two meters of that area of trunk already rotten because of the attack by the rhinoceros beetle or other pesticide. So that why one of issue they don't want any *luka-luka* on especially *kalau* sucker collection only after harvesting *baru dia buat* sucker collection, because once you *potong sulur* you are *potong* part of the ransom so that beetle will attack and sometime up to *dia* punya second living palm few meter l*ah*, so that one of reason why people *tak nak kacau* disturb s*ulur*. Other than that, off course we fertilize, *orang kampung memang tak* fertilize. Actually, this *pokok* if t*ak* fertilize okay juga but if you want growing very fast off course you fertilize. But usually for peat area *susah untuk* fertilize because we are competing with water and fertilizer *itu senang* washed away.

Dr. Linda: What short of fertilizer that you used?

En Iswandi: we have origin we have a Pn. Fariza, she only develops this one based on oil palm she compares it back-to-back with the sago fertilizer so I think maybe in future she will develop this armoring sago in mineral area so that specialized for sago in mineral area. So, she will develop that in her master so that one is upcoming. So, next is pest control. Pest control is same as oil palm so basically, they have the same pest, but from my experience I think only two-time *sahaja yang ada* endemic from this pest caterpillar and …. *Itu sahajalah* other than that not much. Last but not least is harvesting, harvesting off course we have to pakai shainsaw and so that one *tak ada beza* this one except for the *jentera* we use tractor *untuk angkut* those sago log.

Faiz: *Dia tak ada rendam dulu kat air baru angkat*?

En Iswandi: Usually there is other ways how their transport this sago log to mill. One is the *pakai air*, the other ways is *pakai* road. Orang kampung because of finance issue if *masuk* boat *dorang tak caj banyak* 50cent ka but if *pakai* road *caj* between 1 or 2 ringgits depend on the kilometer of the journey. Around Mukah and Dalat here they charge about 2 ringgits so *dari* 8-ringgit *tolak* 2-ringgit *pastu tolak lagi* another 4 ringgit so *ada lebih* you *dapat berapa sahaja*. So that why people *lebih suka pakai* water way, water ways usually in kilang-kilang they store this sago log in river itself so basically *kalau* you *masuk atas darat sekali pon dia akan* still, *yang darat tu dia akan* proses immediately *sampai ke kilang dia akan*

proses but sago log in the river they keep it *sampai* two week or more. Because of what, natural factor, *benda tu kalau direndam dapat simpan lama lah*.

Dr. Linda: Once you put it in the river, it must collect it within three-day *ka macam mana*?

En Iswandi: *Lebih sesuai memang* three days, even once the surface open area memang after three days dia mole dah datang.

Dr. Linda: So, must *rendam lah itu*?

En Iswandi: So, *kalau dia rendam dia dapat simpan sampai* two weeks, but this one very subjective lah. Two-week tu berapa hari I am not sure lah, because on of our business doing on that *lah*. But off course *kita ada juga* we have to treat *lah* because is mole factor meaning it can be treated. Some we called…… we spray and then *dia akan tahan sampai dua minggu*. So *tak ada* mole factor yang *masuk* dan attack those pitch *kita pun pernah buat*. This is part of good agronomic practices sucker collection, so *ada* criteria *dia* for sucker, one of it a mature and healthy sucker so what called a mature I think Mr. Peter *tahu lah* mana mature and non-mature and healthy sucker he expert. Fully develop frond, more than 5 frond-based cuff *dia punya ubi tu* at least 30 to 40 m we have done this one. Why 30 to 40 cm Mr. Peter can answer that. The second is 40 to 60cm after *dorang potong lah, iaitu ada sulur pucuk dia tengah* we have to leave it until 40-60cm *sebab kalau terlalu rendah dia akan* attack by mole and so on *dia akan* rotten *dalam* so *akan matilah*. The rhizome is 30cm why 30cm for *sulur* this one basically *untuk masuk dalam* poly bag because *sulur yang ada makanan* at least *untuk tahan* more than 3 month, so makanan dia kalau short of that dia tak tahan sampai 3-month dia akan mati. So, *sulur bergantung kepada makanan dalam dia punya* rhizome this on *kalau* directly *dalam* poly bag if *tidak masuk* tissue culture we don't care about rhizome *dia ada* proses *dia ambik yang dalam* and the *buat* tissue culture. This is one to one ratio *kalau nak ambik* sucker *tersebut dan tanam dalam* poly bag *ikut* SOP *dia*. After this *dia punya* heightening period, this is after *kalau kita nak* planting up the field we have seven characteristic *untuk* we have to follow so that we can plant it on the field one is heightening period 5-8 months to make sure it healthy enough and about 1 month we have to *putuskan dia punya air cabut dia punya akar* and let *dia boleh hidup sendiri macam itulah*. Because after 3-5 months *dia punya akar sudah masuk meresap kedalam kecuali* you *letak atas simen*. Palm height about 60-80cm, *ada* reason dia. Number of four is ……. and healthy …. This want I think Mr. Peter is good at it. Spear characteristic are this one of the characteristic *sebab kita nak tahu* this *pokok dia* survive or not survive based on the spear.

Kalau spear *dia* go normally than we know that *pokok* is *akan* survive *lah*. *Kalau dia* in certain time spear *dah mati ataupun tak nampak* spear most probably *dia akan matilah*. So, this is the best analytical to see either that *pokok* can survive or not survive based on the spear. The shot, the first shot. The best cuff more than 20, flower frond more than 6, and lastly absent of any abnormality. So, this 7 characteristic *untuk kita tanam* di field *nanti.* So, field provision we use the 7 by 10/12-meter, 12 meter is for mechanical path so this can accommodate about 100 of palm per hectare area. So is 7 by 10-meter, 12 meter is for mechanical path. Other than that land clearing, off course we already done it earlier. …….. we try to maintain about 20 to 40cm, compare to oil palm, oil palm is 100cm so, obviously *kalau* you *nak tanam pokok sawit tak dapat sebelah-sebelah* because water requirement is *berbeza*. 40 to 100cm *beza dia* about 60cm *beza* dia. Triangular impairing system, by 7 by 10 by 12. So, this can 100 palm per hectare. Planting field, I think this one because we planting on peat off course we do lining one week before planting and we do a holing definitely about 200gram. And this one removing of the poly bag is also important, because usually after 5 to 6 months *dia* dah segregated dia punya shot *dalam* so we don't want to disturb the ball, the ball itself must be intact bila kita planting that the very important. And usually, we do planting within rainy seasons. Meaning if this year *bulan* 11 *atau bulan* 4 *lah,* we can planting yang *luar dari* season *tapi* maybe you do a pond before planting. Weed control off course especially for the first 4 year of it because vegetative stages we have to mechanical path even weed control even orang kampung still doing this weed control because for 4 year once they called it *angkat pungung* is a phase of *angkat pungung* were the trunk usually after 4 year the y will called it a phase *angkat punggung*. After this year they will be happy that mean *pokok ini memang berbatang. Dia akan* slow *dia punya* weed maintenance because the canopy also vigorous grow *tak banyak rumput sana*. But after within those first 4-year *memang di akan* do weed maintenance. So, even the estate uses this planting role slashing pun *boleh tak ada masalah*.

Dr. Linda: But if use this chemical how that affect the …. And stream *itu ataupun* drainage?

En Iswandi: So, we in peat area we only we decided that functionable the context with we have *parakuat*, that was we using in contemporary site, contemporary site just control the weed but not kill the weed. In the grass you spray it *mana yang tersentuh dia akan mati* within 2 to 3 weeks but after another month *dia akan tumbuh balik*. So, meaning that it does not affect much mana-mana root system of that palm.

Dr. Linda: *Parakuat* is quite strong *kan*?

En Iswandi: *Parakuat* is better, anything with contact *akan mati* but dah di leave *dia* punya, 2020 is no more *parakuat* anymore. But the same AI *dia buat dalam* basta and so on *dapatlah tapi* on peat we only decide yang function is contact with, meaning if you go for system, you *bunuh* fern and so on fern *tu dia tak mati*. So that the between of the peat area only contact with side function. *Untuk* systemic yang *macam-macam* systemic *memang tak berfungsi di* peat area, you *sembur lah banyak-banyak memang ferns dia tak mati sebab* peat area *banyak* ferns. So, part of it *memang kita akan buat jugak lah* but for control purposes not *tu buat dia mati lah*. This is part of it *kita akan ada juga buat* weed clearing and sucker pruning yes, *ada* certain-certain if *kita* vigorously do the sucker pruning so when we do sucker pulling, we don't kill the sucker we just *tahan dia untuk dia hidup sahaja* but in later stage *dia akan tumbuh lagi lah.* We don't kill sucker we just pull but the backside *dia adalah* usually *kalau* yang vigorously done it will be attack by this beetle also *menyebabkannya* rod *pangkallah*. So, this how they do manuring from first four year they do this circle willing especially *di hujung* canopy *dia* after this 4 year they do this T system. This one part of parcel of Pn. Farizah pun research. This is some of test control that we have done in our area. So, we have our biological method this is same as oil palm. For time being *memang* sago this one *jarang ada* pest except for this one *itupun sekali saja saya jumpa*.

Dr. Linda: This beetle *ataupun* blackworms?

En Iswandi: Blackworms *inilah yang kita* called *ulat mulong ataupun* sea earth *kat sini* because it a friendly sago worm *dorang* eat. I don't know we called it pest or.

Dr. Linda: Because this one is, we called sago broad ka?

En Iswandi: Yes, it same this one-off course the matured one *lah yang kita makanlah*.

Dr. Linda: *Di pasar pun orang jualkan*?

En Iswandi: Yes, about 70 per kilo. It a delicacy for some people *lah*, but nowadays *ada kurang lah* but for foreigner from Bintulu, Miri *diaorang memang cari* this one *lah*. Okay palm hosting we only we have a turn out what is matured and non-matured palm. So, for example for traditional folk name we called it bulbul and *ke ataslah* bulbul, *angau muda* and so on. There are few characteristics on the that can determine it can be harvested. Meaning that *kita ambik* bulbul *sampai yang ke atas* folk name *lah*, because *bila orang*, we have found out *kalau nak yang* starch yield *paling tinggi dalam* bulbul *ke angau muda*. So, more than that starch *dia punya* been used, less than that starch *dia masih* in the pit *lagi* so, that why

bulbul or *angau muda* is the best harvester stages of producing high starch contain. So, other than that we have sago log transporter a machine off course *dapat tarik* two tons per *sekali angkat sekali jalan*. People nowadays *dia anskat satu-satu* log *itu* 100kg of log *dia dayung satu-satulah* but nowadays *dorang dapat sampai* 3 or 4, *dia ada* traditional ways *juga lah*. But our using this tractor we get basically angkut about two palm or two tons *sekali jalan* using this tractor *lah*. This is the tractor, this is joined venture with MARDI and CRAUN research we have developed this one, one ton can carry another one ton is dragged along backside. This is special manufactured by CRAUN. We have this prototype in our station right now. So, the problem if that *bila orang* harvesting *dia* yes, their log is about 80cm they weight about 100kg so *sekarang ini dorang pakai dayung* is it so *dorang tolak satu-satu lah kalau banyak pun 3 kalau dorang kuatlah*. *3 log sekali jalan*, this one *sampai* 20 log. *Lagipun* because of that *dayung-dayung* factor *ramai orang muda tak nak kerja* but once *kita* employ this j*entera* off course *senang sahajalah isi minyak dan jalan*, off course we try to *tarik orang muda*.

Dr. Linda: *Macam* mechanize *dah kan*?

En Iswandi: Should be mechanize *lah* this one more than 10/20-year *dah jentera ini dalam pasaran* but *yalah* traditional people sometime *suka* traditional ways. But we have to introduces this *jentera* to the people so *bila orang muda dia tengok nanti* oh *kerja ini kerja sahaja isi minyak jalan* rather than you *tolak-tolak*. This is what we called 3D, dirty, dangerous and difficult so we try to overcome this factor so that *orang-orang muda* especially this is *peluang t*hey can buy this *jentera* and *buat kerja senanglah*, one of our factor is this is could traditional palm *jugaklah* so nowadays just like *nipah orang-orang tua sahaja melakukannya* so we need contribution *dari orang muda* to come in to see this is on *ada* future this is money making machine so they should know about this one. This what we want to introduce to the people, but off course it is expensive, nowadays we try *ambik* this machine and *sewa kepada* organization *lah* especially our *koperasi atau pesatuan-pesatuan yang ada di* Mukah *dan* Dalat. We have a great connection to the *pesatuan pekebun-pekebun kecil daerah Dalat*, Mr. Pon *dan* En. Kodep *Koperasi* Tellian Tengah. We have good connection within them. Other than that, off course *kilang lemantak*, this actually *kilang lemantak* and *kilang* sago is the same this *kilang* sago *kita ada 8 kilang* sago, *6 kilang* sago *di* Dalat and Oya, 2 *kilang s*ago di Mukah. This is traditional *kilang* sago we called it *kilang lemantak* it is produced l*ementak* it is semi solute starch the *kilang* sago it produces dry flour

dry starch, this one produce semi solute flour *dalam bentuk* RM1.30 *yang jual di kedai kuning pasar*. So, *bezanya* one of *katanya di area itu tak ada kilang besar* we try introducing this *kilanglah*. Semi solute *lementak* actually is the same flour when dry more *dia akan jadi tepung biasalah* same thing *diaorang l*ike to sell it yang semi dry we called it *lementak* but after you *keringkan lagi dia akan jadi* sago flour *biasa*, standard sago flour. But off course nowadays *lementak kalau nak buat linut* is the best medium for *buat linut lah*, and this one advantages why people *suka* this l*ementak* this semi solute starch because this is traditional way meaning that in sago mill they have actually banyak yang pecah when the granule *pecah dia* punya what we called it *keliatan dia banyak yang tak menjadilah* that why one of physical way we *nak tahu* that one from *kilang lementak* or *kilang besar* is *bila kta buat linut kita tarik mana-mana yang tarik panjang itu* most probably from *kilang lementak*, *mana tarik yang putus tu* is bacically from sago mill biasa. Starch is based from granule so if banyak granule pecah banyak chemical characteristic *sudah hilang*, I means *dia nak kembang pun macam kembang tak kembang* but, traditional way *dia dapat* preserved *dia punya* granule more than *kilang sago. Dorang* producing starch *tapi* starch *tu banyak* molecule *dia yang dah pecah* so it not very nice *lah sebenarnya*.

Dr. Linda: Traditional way *itu* less processing done *kan*?

En Iswandi: Yes, less destructive compared to the *kilang-kilang*. Because *kilang* some time *dia akan* reprocess *balik dia punya air tu untuk* sucked *lagi dia punya* regional *yang ada dalam air tersebut*. But traditional *tak dia* one-way *sahaja*. So, much better *lah dia punya* in form of granule dia. This want traditional *dia buat kat belakang-belakang rumah orang*. But because we have technology, we build itself it a prototype so we build also with aluminum and so and the end of the day this *kilang* we try to do the Halal certification and all the certification that should for *lementak*, so that it will be recognize internationally. Nowadays we can't cop halal because you know, with this technology we try to put something *yang ada* certification so that part and parcel. This one can be mobilized *letak kat belakang boleh* so that our manufacture.

Dr. Linda: Ada my gaps certification *tak kat sini*?

En Iswandi: My gaps, for our plot 19 we are processing it. This one *belum lagi tapi* should be because this one we are using treated water so that one *dah masuk dalam* specification and our uses is aluminum mean it can be sanitized and so and so compare to *orang kampung dorang pakai kayu susah nak* sanitize and it should be *lah*. So, we passed this technology to

orang kampung kalau siapa-siapa yang nak dia put some small this one maybe a mini one so at any point of area especially Balingian *atau mana-mana yang area kampung yang banyak kalau dia nak* proses this sago starch it can use this one this technology. But we need few other improvements for this. This is for processing technology as you know there is 8 *kilang-kilang* sago in Mukah there a lot of, they are producing sago starch about 1.5 ton per hour so basically one day about 8 to 9 ton per day. The sago water wasted about 116cubic per hour sago baggage which is *hampas* 60-ton waste baggage per hour and sago 1.5 ton and also frond *dia* produce frond *buang macam tu sahaja* even frond it can be *buat macam* slash like an oil palm for the cattle. For sago water waste *kita dah ada* biogas in rehab our biogas plant in kg teh, there is already tackle sago water waste. Sago baggage which is *hampas* we tackle it with our *kilang* ruminant feed so all this baggage we dry it and then we *letak* formulation and then *kita bagi makan untuk lembu dan kambing.* We have done 3 cycle *untuk makanan lembu dan kambing* which promising the waste increment about 800 to 1kg a day for the cattle so is *sama* or much better from commercialize *yang di luar*. Sago bark it can turn to be sago biochar *sekarang ada* two sago mill yang commercially turning this sago bark *kulit dia kepada* biochar charcoal *lah*. Other than that, *banyak lagi* function. This is our biogas plant in kg taboo in Mukah, *yang bagusnya YAB Ketua Menteri Sarawak* will take up this biogas plant into *dijadikan sebagai* it a project *rakyat* because he wants to turn this project biogas and he want to distribute to household *untuk* household *pakai*.

Dr. Linda: For household and electricity *pakai*?

En Iswandi: No, using for cooking. Electricity pun okay juga but because of tariff electricity in Sarawak is very low so is comparable so *bagus pakai* Sarawak energy mush better than this one *lah*. For cooking is yes.

Dr. Linda: *Macam* methane gas *kan*?

En Iswandi: Yes, it a methane gas its safety *sebenarnya lebih* safety and *lebih kalau* is *lebih ringan daripada*.

Dr. Linda: It organic in term of pollution *tak seberapa kan*?

En Iswandi: Yes, first objective we try to tackle the pollution because Jabatan Alam Sekitar basically *dia sebenarnya dia dah* commit *saman kepada* all *kilang* 1 thousand per day if not mistaken because all of this *kilang* they throw away directly this sago waste to the river. So, by using this technology so we just treated wastewater until we see energy, electrical, biogas and we pond *belakang* sedimentation pond tu we treat cod, dod, tss and then *barulah yang*

dah ada standard yang environment friendly try to *saluran kepada* system *saliran* is good for environment is our first objective.

Dr. Linda: Recycling right, the recycling of technology.

En Iswandi: Yes, so that is our objective actually yang gas *itu* second objective. So, this become project *rakyat* for our YAB Ketua Menteri Sarawak. So, other than that baggage *tadi kita buat* for ruminant feed, so we have our own cattle feed *kat sini*, we have our own goat *juga tapi dah dua tahun* covid *tak ada lah*. But we have done it *kita bagi makan memang* proven *lah* is a proof concept that it can produce about 800 to 1kg weight gain per day same as commercial with the prices of the ruminant feed *sama juga ataupun* less because our baggage is free *hampas itu* free *dia buang tak ambik* so, basically raw material *kosong lah*.

Dr. Linda: Utilizing, so capital *kosonglah*?

En Iswandi:Yes, capital *kosong bila dah ambik-ambik* everything it should be less *lah harga dia*. So, we have proven it *kita ada kambing*, *lembu pon dah makan* berates *ekor sudah memang menjadilah* and this *makanan dorang dah cuba try kita ada juallah* commercially *lembu itu memang* people *diaorang* prefer this one the meat *dia lebih cantik, apa yang dia makan dia* turn it into meat *dan bila dia makan ini mereka kata bau pun kurang*. It organic *kan*?

En Iswandi: Yes, organic and *diaorang* prefer *lebih cantiklah* this one, this is what *apa yang orang kampung cakaplah*.

Dr. Linda: *Bau pun kurang*?

En Iswandi: Yes, *kurang*. This is one …… so *dorang tak terdedah dengan* pesticide and so on. So, it proven technology some other way for zero waste concept. Other than that, the sago frond, the interesting part of element of this presentation the metabolize energy, this is one of factor that don't have in oil palm. Which mean DOA from Kedah they try to production of sago because to tackle…… this is one interesting if you want to go for salvage for sago frond.

Dr. Linda: What production is it the frond *itu*?

En Iswandi: Usually *bila kita* harvesting off course we utilize the sago trunk only right but the farm itself *ada* frond *yang kita buang macam itu saja dari kita buang macam itu saja* we turn it into salvage *ambik-ambik* frond *tu letak dalam* container and put some, *kita buat macam* salvage is *macam benda yang kita peram lah* and this *peram* can be *makanan lembu* and *kambing* so that the reason *untuk kita buat* salvage.

Dr. Linda: *Macam* animal feed juga *lah*?

En Iswandi: Yes, in term of *peraman* I think salvage food for animal quite famous juga especially *untuk yang* area-area *yang kurang makanan* this one is for reserved good for bacteria activity *dalam perut* so that one of it *lah buat* salvage. Compare to oil palm this punya energy *lebih tinggi* that *yang kita carilah*. Other than that, off course protein, carbohydrate and fiber that are very subjective sometime *tinggi* sometime *rendah*. Sago baggage or *hampas* part of it can be turn into formative sugar, brown sugar I think Dr. Kopli you know from UNIMAS also. They have technology to turn the sago flour, 1kg of sago flour can turn to 1kg of sugar, they have technology in UNIMAS. Other than that, for breeding of livestock especially for cattle and goat also for *ayam* poultry because carbohydrate is there still *ada*. Because usually *bila kita buat* inspection chemically we can extract about 60% dry of starch inside the pitch but physically usually all the *kilang* they can extract about 15% *sahaja* out of 60%, 15% *sahaja* extract so about 45% still *dalam fibre tersebut* that fiber usually *kita buang sebagai hampaslah* because of that 40% that can used it *contoh* for fermented sugar *untuk* livestock because also that starch that di crab *dalam fibre kemungkinan* be extracted mechanically you know 45% percent *tadi.* So, usually *kilang-kilang* about 15% *saja dia* that why about 1tons of palm *dia menghasilkan* 150kg of dry starch per palm of 1 ton so 15% *sahaja.* But chemically we extract the starch itself usually *satu* pitch *tu menghasilkan* about 60% *ada* starches *dalamnya* 60%, 45% can't be extracted manually only chemically. And this one sago bark *dia punya kulit tadi* can be used as particle board by composite, green fiber board and off course *yang tadi dua kilang di* Mukah *dia buat* bio char. This one dah commercializes *jadi* bio char, they used *sama dengan* chip soil bio char and this one is sago bio char same thing, *dia tukar dia punya* raw material *sahaja.* Rather than that, because of sago flour *tadi* can turn into this one, we have developed entrepreneur *mi kuning dari* this one *lah,* so *mi kuning memang ada* certain percentage of starch inside but with our new formulation we add another highest percentage of starch in that *mi kuning* it will be more *ranggup lagi* we have our tackler En Nazmi *di* Pending one of our, *dia ada dua dia punya mi, mi dari gandum dan mi dari sago dia* develop this o*nelah*. Other than that, it can *sos, untuk* strong bonding *dalam keropok lekor* and even yang interesting about *keropok lekor di* Mukah *ini banyak keropok lekor*, even all *tak sama* starches, we have starches from corn and so.

Dr. Linda: I Never tried the *keropok lekor dari sini*.

En Iswandi: You should try, even di Terengganu *dia akan tanya* this one *dari apa mediumnya* one of it *dia akan cerita* and last of it *dia akan* sago, not sago itself but sago starch they used sago starch, but they don't realize it sago starch, the called sago. So, they have tried other starches form other starch *lah* tapioca and so it not the same. So, they have to use the sago starch, starches form sago *baru rasa dia akan sedap* that one you can ask orang Terengganu *sendirilah t*hey will know.

Dr. Linda: Interesting, did they sell it in the market the sago the *keropok lekor*?

En Iswandi: Yes, even the Mukah street food *memang dia pakai* sago starch.

Dr. Linda: Because I didn't know it can produce *keropok lekor*, I think the last time we when *ni kenapa keropok lekor ada disini* but I didn't know it *boleh buat macam ini*.

En Iswandi: Part element in *keropok lekor* is *kanji*, that *kanji* is from sago it must from sago not from other product *lain lah* tapioca starch, corn starch *dia pakai* sago starch that why Mukah even Kuching *pon banyaklah* started *keropok lekor dia lah*. *Nanti* if *pergi* Terengganu try *tanya dia kanji apa diaorang* definitely *akan pakai tepung kanji* from sago, Because imported *tepung kanji di* Sarawak *ini* about 65% *kita* export *tepung kanji ke semenanjung* only few percent *sahaja ke* Singapore and Japan so 65% *ke semenanjung untuk inilah keropok lekor*, *mi*, ramen and so *lah*. So, people don't realize *benda itu, diaorang tak tahu pun diaorang ambik* starch is starch. *Dia tahu* starch is starch, kanji is kanji t*api* element *dia tak tahu*, oh *rupanya daripada* sago, *tepung kanji daripada* sago. *Dia tahu tepung* kanji is *tepung kanji tapi tepung kanji ada daripada ubi kayu, ada tepung kanji daripada jagung*, *tapi* if you compare back-to-back *jagung dia bukan mneghasilkan tepung kanji dia* produce *makanan jagung untuk makan tapi* only certain element *dalam tersebut menghasilkan kanji,* so *sikit sahaja menghasilkan kanji sama macam* tapioca *dia buat keropok macam itulah tapi sikit jak* element *dia dari* sago. *Tapi pokok* sago *ini dia* 100% *menghasilkan kanji sago dia tak menghasilkan benda lain selain daripada tepung* sago compared to *jagung*, *ubi kayu* and so. So, that the big thing about this one *lah.* So, I think this one because *benda ini banyak tanam di* Mukah is a traditional cultivation *tapi kalau ditanam di tempat lain* especially di rural Sarawak much better *sebenarnya. Sebab itu kalau ditanam di* Indonesia *diaorang tanam di mana-mana tempat* especially mineral area *diaorang tanam*. Off course this one is *makanan ruji untuk diaorang kalau tak ada padi dia ada* sago *kalau tak ada* sago *dia ada benda lain lah tapi* especially at Morocco's island and so this is *makanan utama untuk diaoranglah*.

Faiz: *Macam disini sekarang dia* focus on mineral soil juga *ke* or *masih lagi* peat soil?

En Iswandi: Mukah basically is peat, except for shallow peat to *kalau kita buat* comparison *dia dah boleh tukar sebagai* mineral *sebenarnya*. peat *tu terlalu sedikit* about one *kaki kedalamannya sebenarnya boleh* categorized mineral area *tap*i in general *semua* area in Mukah *tanah gambut*. One of the factors jugak why *pokok ini boleh* survive *disini* because *tanah gambut ni banyak air*, so *banyak air kebanyakkan pokok lain tak* survive *dalam air* especially oil palm they have to do drainage system. Just to inform sago starch *ni dia ada* tasteless, colorless, so basically just *kosong lah apabila* di appropriate *dengan mana-mana menu boleh* bind, *boleh campur dan boleh pegang dia punya perasa* so that why it just nice *untuk dimasukkan dalam* product. So, other advantage of sago starch *ini juga dia boleh digunakan dalam* pharmaceutical *contohnya untuk* hard and soft capsule, hard and soft capsule is very *mahal sekarang* even 1gram about 50-ringgit *untuk menghasilkan* capsule *tersebut* so it a good value-added field. Means there a lot of fields yang food and non-food technology yang masalahnya I would say *lah* about 90% about 100% of this starch *digunakan untuk* food industry *belum masuk lagi dia punya* pharmaceutical medical punya technology *belum lagi*, if you go for that value added very high *sebab sekarang dia ambik tepung kanji buat* mee for consume and food industry *dorang tak buat* I means *benda-benda lain*.

Dr. Linda: The Sarawak some plant for the future something like that?

En Iswandi: Just like some of my fellow collogues inform me that because the raw materials is not enough for to survive for the other industry because our raw material is just enough for food industry so once it is not enough meaning that *kalau* raw material *bertambah* off course part of it starch can go for other industry for pharmaceutical and so on because this industries *memang dia punya* value added for the product is very high even 1 gram, 50-ringgit compare to 1 kilo is 3-ringgit. So, when turn it to capsule and so on is 1 gram per 50-ringgit is very high. *Contohnya* talcum for us daily use, *macam* talcum do don't know even some people *pakai* talcum *tak tahu dia ada* form of starches because it colorless, tasteless, order less and *bila* incorporate and so *dia jadi* talcum. Because dia basically *memang* very *putih*, other than that cosmetic *lah pun ada* mill *dia buat* mask, *banyak* product yang non-food kita belum explore *lagi t*his one this is future exploration as long as the raw material is there and j*angan lah kita* just run it *bagi makanan dengan* pig *dia akan mati kat situ sahaja* raw material *tak ada lagi dah* 100% consume by this pig *lah* so it produces *nya ada* product

starch, this baggage *ada*, wastewater *ada* and so. So, some industry they can kill some other industry but some industry dia akan tolong the flow chain, so we want that flow chain *lah*. *Tapi* if raw material *banyak* why not *pelbagaikannya tak ada masalah* we can use for this one value added. Instead of 1 kg 3-ringgit of flour you can turn it to this value-added material off course even 1gram dah *jadi* 50-ringgit. *Tapi* because of raw material *tu kurang* that why *dia belum masuk dalam*.

Dr. Linda: But you have basket of land *dia tak ada tanam*?

En Iswandi: It can't *susah mahu jaga* depend on *dengan* policy of the state itself, they go okay we now go for oil palm. What more can we say right, tapi our state dah acknowledges this is the thirds commodity in Sarawak third and fourth *lah belakang* oil palm, and pepper so next will be sago or *getah* if not mistaken. So, it the thirds *yang boleh menghasilkan* 80 million ringgit per year. *Kalau dah ada* indicator people want to invest in this one they have to for yang raw material upgrade dia punya raw material, even our state *memang dah tahu dah* this one that why *dia tubuhkan* estate untuk mengusahakan unfortunately estate *untuk mengusahakan* sago is failed *lah* that one is 1988 *dah dia* start they know this is goldmine for 2021 century, *bila dia buat* estate *beribu h*ectare *tapi* failed. One element *yang kita* find out *lah* that *disini* based on the depth of the peat itself, we have found out that sago palm only can't be grown *untuk* area yang 2.5 peat depth *yang terlalu dalam*. Shallow medium peat depth okay *tapi* depth peat yang more than 2.5 can't be grown that why happen to a LCDA because most of the area *memang dah* more than 4 to 8 depth peat area. But we have *satu* area about 7 meter of depth peat it shown can produce good result *jugalah tapi* the nutrition factor *yang kita* have applied for that area *tak masuk akal lah* is not economic, application of fertilizer is not economic it can be done but not economic that why it not advisable to plant, it can be done for 7-meter *tapi yalah* it not economic way of able. This is some of product that we have done in CRAUN research with the name of CRAUN ERA the famous one is our cookies and our sago pearl. This is a branch of the from upstream to downstream and off course with techno education part of our research in CRAUN research they do the upskilling, they do commercialization, they do market testing and market respond. And based on that we have create CRAUN ERA, cookies, sago pearls and so. Alhamdulillah this one is a good, demanded from the people, even CRAUN ERA *dah buat* recently *dia sebagai* door gift *untuk Keluarga* Malaysia *hari itu yang* our PM dating. So, this is some of our door gift *yang dia bagi* from Sarawak *lah*. But off course we are research,

CRAUN research is agency of research we are not trading agency but the proven of concern is there we are developing entrepreneur, mana entrepreneur come cross wanted to sell this one, wanted to do JV with us we are welcome we are developing entrepreneur we are not developing money because of research agency right. So, part of it can be turn to marshmallow, chocolate bar and even there is two are commercially product that we have done we previously try to do commercialization this year is energy bar and also sago gluten free cookies, the sago gluten free cookies is a high demand in develop countries *lah* especially there are very good in health conscious there are go for green technology, go for bio degradable, it a good demand from them. Formation for Malaysia non-develop country *dorang makan apa yang ada* for gluten free cookies is high demand in that develop country. They go for green technology they request, they are very health conscious, this one *ada bunuh binatang ke bunuh orang ke* just *menghasilkan satu produk itu* they have to know the origin of product *macam mana* so that why even we put a good off course the value is very high *bila dah* and so it a good market for the future for develop country. So, conclusion and recommendation comparatively it can produce high starch yield per hectares compare to rice, tapioca and corn because they generally don't produce starches as the main product but for sago yes, the main product is starch. So, it that no planting and……family meaning that sebagai contoh in Mukah here yang tanam this one is *datuk nenek dia* 100 year ago, nowadays *anak cucu cicit dia semua* harvest *sahaja*. They don't do new planting, they just *ambik pokok yang sedia ada dah* matured and *tebang* and *tunggu* few year *tebang lagi* the *pokok* is still there and always there always growing tak mati-mati, oil palm we have 25 year we have to do replanting, this one *tak yah* forever ever *lah.* It was found that palm can a riverbank stabilizer throughout……meaning that even in Putrajaya *pokok-pokok dia tanam* this *pokok di* area tasik di Putrajaya just *untuk menghalang hakisan*. So, it proven *lah* even Putrajaya *pun tanam pokok* sago just *untuk* cover *dia punya hakisan* part of it. The whole palm can be consumed utilize as a waste concept in the shown area just like a coconut lah dari A *sampai* Z *lah semua boleh guna pakai*. The last will be the starch is a unique characteristic is a gluten free and.…….to develop high commercial value product. So, *dia* characteristic of the starch is *banyak* and can be utilize, gluten free, antioxidant, low GI, even in Indonesia produce these starches and *letak dia punya* brand low GI, low index, low gluten free, good resistant starch, *diaorang dah* recognize *benda itu di* Indonesia, *di* Malaysia belum ada lagi. We have to certified *dulu* and so *lah*. When we talk about gluten free most

all *tak tahu apa* gluten free, *apa* low GI, *tapi bila yang* develop country they know all about this, *bila dia dengar* low GI, *untuk* diabetic, antioxidant, good for both antioxidant and so this one is characteristic why dorang try to consume starches. Because internationally starches *diaorang sebut kanji* this one good for health but not all starch is starches, we called certain starches, resistance starch this resistance starch *bila kita makan dia tak di ceraikan dalam mulut ataupun perut dia* directly *sampai usus kecil dan diuraikan*, it good for diabetic good for *orang-orang cepat kenyang* this good for health *sebenarnya*. That called resistant starch *ada* element-element *dalamnya* is good for our health. So, that why all product *contohnya* sago gluten free cookies this food good for health-conscious people and health-conscious country so it a high demand from them.

Dr. Linda: I guess because of the product is not process you know, minimal process done so that means the nutrient are still there and more benefit.

En Iswandi: Yes, few chemical characteristic *lah contohnya dia boleh mengembang, kelikatan dia ada*, flintiest *ketika mengoreng*, so this is some characteristic yang very nice *untuk* food industry *lah* and one of it *yang tak ada kat sini* is a FAO recognize this one food for the future meaning that this *pokok* sago this one if compare to *makanan hak asasi manusia* is *gandum, bila ada bencana dunia bah Panjang musim banjir, musim kemarau panjang,* this sago could survive compare to *padi* compare to *gandum* easily to wipe out *bila ada* tragedy, but for sago it food for the future FAO dah recognize that means *kalau dah satu dunia dah macam-macam* disaster and so I think maybe one of the only food yang survive will be *pokok* sago and sago is *makanan ruji di* Malaysia and *di* Indonesia.

Dr. Linda: I think the matter of shifting the thinking for the because *dulu sebelum ini kita makan nasi dan jagung* sago was the main staple *kan*, how come it shifted into this commodity rice and so, I think it a matter of political decision that we need to do like it a food for the future this will save us from hunger, it has to have the element political to bring that to the mainstream thinking *kan*?

En Iswandi: Political is one of issue even *contohnya* if our Prime Minister *makan makanan* based on sago everybody will go for it, everybody what is sago why our prime minister *makan* sago so it a god it called viral factor.

Dr. Linda: Marketing strategy, rich people the leader *kan*?

En Iswandi: Yes, other than that is based on also I mean it a routine *kalau kita dah selalu makan nasi* and it be a culture *makan nasi sahaja*. Because of Melanau *ini* still *lah* sago

medong, sago pearls, is *makanan asasi* to them still even eat with rice, fish and so. So, it still a culture of Melanau, not culture for other races but linut itself if you *makan linut dengan sambal* what over *pun mengeyangkan* so I don't know *linut* can be a culture for other races, it can be.

Dr. Linda: The Melanau Muslim some did not eat *linut* right? Some *macam ada* taboo?

En Iswandi: Yes, I heard of it, some Melanau itself in Igan or somewhere they don't eat because of taboo story, because this is about starches so not all people can consume starches actually so depend on *lah*. Starches is a complex carbohydrate, so some people are immune or non-immune some people are very *contoh susu* some people can drink susu basically it a simple susu milk but it not tolerant for them so sometime is a medically reason *lah* some I don't know.

Dr. Linda: You mentioned about CRAUN having collaboration with another agency, what are this agency about like sharing of skill or training was there any collaboration between other government agency to promote some more?

En Iswandi: In term of promotion yes, we have done, for time being I means *pagi tadi* MIDEC Industry of *keusahawanan* under Dr. Noh Omar coming here try to concept *satu daerah satu* industry. They have done with *nipah* so stage first already clear so *nipah* right now go for stage two, stage two there are they can provide some *dana kewangan* for this small industry. So, they are going to same with sago because nowadays sago it not popular in *semenanjung* and that the political view. They are trying to establish this sago industry so phase 1 all the local are luckily our local people understand the culture in Sarawak itself by doing the assessment so *InshaaAllah* first phase should be not a problem. *Nipah pun dah lulus* first phase so we are first phase under the MIDEC so hopefully *ada* phase two *nanti* our local people will become entrepreneur for sago and will get benefit from that. Actually, there a lot more *lah* even we already go for TERAJU for develop our *kilang lementak, kilang lementak bukannya murahlah* sometime is million but once it *bila dah ada kementerian* mostly *di semenanjung* recognize this technology through TERAJU, ANGKASA and so, function of our techo… they try engaging all of the dana money from *kementerian* to set up all of this technology. The ruminant mill*, lementak* mill all the so *benda tu dah* establish in certain area especially *di* Dalat *ini*, with help from Dato Sri Hjh Fatimah that one will *senang lah untuk* our progress. That dana should over there but *untuk* convince people especially political people to engage that dana and project that one yang tough *sikit lah*. But we trying

our best *lah* especially into our techno….. try to ANGKASA, TERAJU and all the *kementerian* MIDEC and so on. Part and parcel *kita dah dapat sebenarnya* even TERAJU project pun *kita dah dapat sebenarnya tapi bila dah pertukaran kerajaan* we be back to zero one so that the problem even our *kilang lementak* propose to develop in Kg tellian dah on the way *dah tapi bila bertukar kerajaan* we go back from zero *lagi.* So part of it because our *kilang lementak* is a modern one we try to have yang halal certificate *dan semua* certificate *kita ada* meaning *kita boleh pasarkan* international, *tapi* once you dah *pasarkan* international people *tak kenal makan tak cinta*, once people *dah tahu contohnya* YAB Ketua Menteri Sarawak itself *dia bagi terbaloi dia bagi* orang Singapore *makan dia* oh this one is a very good biscuit *dia cakap terbaloi ini, diaorang tak pernah makan* so once they know about it I mean it will be a matter of can you supplied this *terbaloi* to us and yet our raw material is not enough for the food and overall is not enough for the production even our sago cookies they required about 2 *kontena* per month *untuk dijual* di Abu Dhabi commercial center 6 month exhibition we can't supply because raw material is not there.

Dr. Linda: What about you try to educate the community potential smallholder, ya I know that CRAUN is research station, but do you have this in your mind that already conducted action with the villager to invite them to plant?

En Iswandi: That why our techno education especially we are trying to transfer our technology all our technology to smallholder so part of it off course we suppose our SIS, *Seminar Industri* Sago in 2019, but off course *bila* covid *berlaku* it can't be done. That one comprises *sampai* Bintulu and Sibu a lot of people, *sepatutnya* to have that seminar. *Tapi* because of covid-19 *tak dapat*. Other than that, we do all this *bengkel* mee, how to do mee *kuning* using sago ingredient that one goes from kampung to kampung.

Dr. Linda: Oh, *macam banyak* downstream *punya kan*?

En iswandi: Yes, other than that is money making *contohnya* our sago cookies, so we have all the facility we have the machine, we have the formulation and so all *yang kita nak adalah* entrepreneur that have guts to come in you just do your service *sahaja,* ingredient *sudah ada*, material *sudah ada*, machine *sudah ada* you just come and do your service *sahaja*. And that one is *memang* is a proof-of-concept *lah kita dapat jual* why not that entrepreneur *boleh* take up over even packaging *kita dah ada*, branding *kita dah ada*. We have done a packaging, even our cop *semua dah cukup* dah halal and so on. I mean people yang entrepreneur *datang* and do the services for our sago and *banyak lagi* our product *lagi. Sebagai contohnya* our

ruminant one of proof-of-concept juga, *dah beri makan kambing, lembu* and so on *berkali-kali* and *memang* proven. So, even *contohnya* our SSL, Sufficient for livestock in Sarawak is about 30% *sahaja* so we 70% import our *daging.* So, market is there, our technology *dah ada* our places dah ada even our *kilang ni* pun for future *bukanlah* for CRAUN is other entrepreneur *untuk datang* to do the services here uses our *kilang*, use our got band, our cattle band, for them off course *kita* charge *sikit lah untuk minyak* and current.

Dr. Linda: It interesting also, the worker, where you get you worker in the palm?

En Iswandi: Our worker is all local, all 44-farm worker all are local except officer *ada* from Kuching, me myself from Kuching. *Tak ada orang* Indonesia *apa lah*. This is our part of services to the people in Mukah. Kita do commercial and do proof of concept to our product, *bukan kita jual makanan tapi kita tak ada orang mahu makan, kita jual makanan lembu kita ada lembu yang makan* so it a proven even *kita nak buat lembu* goat band house, *buat* this cattle feed load, material *dia* experience *dia kita ada* just people come here and they just *buat* services *jak sebenarnya* and the rest *kita akan ajar dia lah* from A to Z. So, we need entrepreneur, so once your dah gets this one and gain income off course *kita ad*a charge 5% or whatever *lah* they have money, and they have the input so they can *buat tempat dia sendiri* with all the technology and all the technology transfer *yang kita dah* CRAUN *bagi dengan dia lah.* So*, dia dah ada* capital*,* even *kita dah buat dana* even our MIDEC collaborate with them*. Sekarang ini* MIDEC trying *cari* entrepreneur for sago *khas untuk* sago but no taker, *ada* takers *ni* one story *contohlah* sago *medong* Hjh Maskinah, if you are talking about sago *medong* very famous and the main sago *medong* supplier is Hjh Maskinah is the number one. *Sekarang ini dia tengah sakit dah dua bulan anak-anak tak nak lagi tapi di medong ada* 6 more or less *kilang yang menghasilkan sago medong*, yang famous is Hjh Maskinah *dia sakit* no taker, *yang 5 tadi boleh sambung tapi bila kita* approach and so I mean mind *diaorang tak sampai* their go for Mukah only *tak payah lah sampai* sibu, Bintulu. *Kalau kata dia* produce 2 tin per day 2 *juak lah* they don't go for more than that so, *kita susah nak* adjust *dia punya* mentality. *Tapi* with mechanization, suggestion they want I mean *orang-rang muda* they know about this they can take once they take, I means other than that possibly *memang ada pergilah*, I think that one socially problem *lah kat sini*, even our local people are usually like that. But with our technology *yang jentera* and so we hopefully *lah* the people.

Dr. Linda: Rather than they must go to *semenanjung* to work on the factory *kan*, better utilize them to work and come *macam* this industry *kan*?

En Iswandi: *Contohnya*, is a boba technology it from starches juga starches juga ubi *kayulah*, so it a phenomenon over them, *meletuplah* but you can also do juga boba from our starches, even *gula apong itu* ABC *gula apong* actually is biasa sahaja but once your phenomena is viral so *ada orang dah jadi jutawan* because of this industry *gula apong* very simple.

Dr. Linda: *Macam* the boba *itukan*?

En Iswandi: It a simple *tapi* once it goes for viral *orang muda* will take over *jadi jutawan* so we might want something like that *lah* for sago industry. Something yang simple, boba is simple, even *gula apong*, sago *hari-hari orang kampung makan tapi bila dah* viral.

Dr. Linda: My daughter *kan* even produce the pearl, but she just experiments, that time she just 14-year-old she just looks at YouTube when watch and then she follows it. I ask what that, she ask us to eat and the put some water, this is the same as what we taste exactly that what I want. But very labor use *lah*, the labor is so long. I watch her prepared it possible.

En Iswandi: So that one of factor *lah* people if they have positive attitude, that why one our hope for me one of our constraint in Mukah here *lah* most of them *dia orang tua*, youngster *lah banyak tak nak pergi* outside *lah* their mentality *di sini* our local *banyak disini* be outside pun just *nak kerja bukan nak cari pengalaman,* usually *kalau dia* open up *dia pergi ke* Kuching how they do the business and so and they *bawa balik* that attitude *pergi balik ke* mukah and then *dia boleh tahu* okay, I can do this that positive, because our local here very comparison one of factor if that if you see when go to Dalat, Oya, *dia punya rumah-rumah* is very huge you *tengok depan nampak macam sempit* once you *tengok dari belakang panjang sampai ke belakang,* you know why *dia macam,* for sago which *ditanam oleh mak bapak dorang masa dulu ratus ribu* even *ada dia simpan duit dia dalam peti ais*. Even *ada satu kisah dia simpan* for his mattress punya *tilam letak bawah tilam dia letak situ*, *dia jauh nak pergi ke* bank so *dia letak situ*. So, they have about I heard *yang satu* family *tu* about 500 *ekar tanah dia tak tahu nak buat apa dengan duit tu*. Money is there so why are you *nak* going *ke* urban *nak buat* something else *sedangkan* money already there you go around *lah* Dalat and Mukah. Mukah different story *tak sekaya* Dalat. Dalat and Mukah everyday *diaorang dapat duit datuk nenek dia dahulu dah tanam* sago, *kalau betul memang dia akan* produce a lot of money. that money *bukan susah payah diaorang datuk nenek yang tanam*

they just harvest that mean *dia* just *petik duit dari hutan sahaja*, you don't do planting, you don't do jaga orang 100% *orang yang kontrak buat kerja* you just collect *duit sahaja*. So, that how orang people Dalat and Oya is very comparison *duit dah ada*, worry about anything else. And you know *minyak* if you *bayar minyak untuk* boat *dua kali ganda daripada untuk kereta*, you *isi minyak* you press 1km you have 20ringgit *dah habis* I think *untuk satu jalan* 1km di Dalat *baru* 10ringgit this double *untuk orang-orang guna* boat. So, orang boat *ni lebih kaya dari orang atas pakai kereta*. So, that the comparison orang di Dalat and Mukah, most of them *memang kaya*. So, the culture is there *diaorang pun* take advantage form that, *duit* is there even *kitaorang nak* educate *orang yang dah lama diaorang dah* don't care very much, *orang-orang yang muda pun duit* I *banyak* harvest sago *di hutan itu tak habis-habis lagi*.

Dr. Linda: I think, it really needs come to really need comprehensive approach, *tak boleh kecik macam* entrepreneurship *sahaja dalam* university *pun apa kita ajar* computer *lah itu lah, tapi* forget about *tani*, about entrepreneur, agriculture to sustain life we are into computer technology, development of application we forget that we need to eat *beras*, nasi lemak.

En Iswandi: Yes, but when you the comfortability when you have the money in your pocket always sometimes you don't think about anyone just it is enough. But I believe in digitalization *yang dibuat oleh* YAB Ketua Menteri Sarawak once digitalization come to them especially youngster that *baru dia akan* realize I can do more in simple way, I mean I can go for viral YouTube, Facebook or whatever just *untuk jual* this one from there *baru* our youngster *dapat* go for another step of the level *lagi*, money is there…….once *ada* digitalization *dengan* all the media yang support, I think people even I notice *ada seorang itu dia buat* Facebook, no *dia buat* YouTube *dia dapat* 4 million viewer *dia* just *tangkap udang*, YouTube *bayar dia dapat* 4 million viewer *dari tangkap udang*. So, I think that kind of culture *untuk orang muda* especially di Mukah and Dalat want you *dah tahu benda* that one, *dia akan beli* go pro when *dia ada* go pro *dia akan* go for another step *lagi, esok hari dia buat macam mana di nak* harvest sago, which is *semua orang* Mukah *tahu tapi orang dunia tak tahu* and *dia* got 4 million viewer only by harvest sago, simple as that *tapi orang dunia nak tengok dapat* 4 million viewer that mean *dia dapat duit* just like that, *dia tak perlu* harvest *pun benda itu lagi*. Just sometime simple as that *lah*, so I think digitalization by our CM is important, that culture of media Massa *sekarang* can boost *betul-betul* boost our way forward, *dia benda* simple *sahaja dengan bapak dia* 4 million viewer, *berapa banyak dia*

dapat duit. So, that why media very important today, so I don't know hopefully *adalah.* Even our Datuk Sri Hjh Fatimah *dia ada* YouTube *dia sendiri tapi* is no viewer *baru* 30 view *jak tapi* you all know *lah diaorang tak tengok dia punya* YB and so *walaupun YB dia* famous *satu* Sarawak *tapi bila dia buat* YouTube *tak* 40-50 view *sahaja*. So, depend on *degan* opportunity, hopefully *ada macamtu* especially in sago, because *nak pilihan raya juga* TVS *ada masuk juga* sago, even our *dulu Menteri pertanian pernah masuk* sago *di* Dalat *sebab lepas itu* something happens *tahun* 2013-2014 *macamtu lah*. But it still not a boost to our sago industry so hard to say *lah,* so hopefully *lah dengan Lembaga nanti* our *nipah* and sago will grow together.

Dr. Linda: So, you are not park under Lembaga as person in charge?

En Iswandi: Most probably we will part of parcel of that Lembaga, because for sago there is no authorize *ataupun* authority *yang betul-betul* for sago. So, since we are doing our niche is sago the first place *memang kita* research on sago we diversify our to other commercial product this is part of parcel of CRAUN research. Lembaga is other DOA, DOA *memang minta* input for the *akta* most part of parcel *memang.* Even our YAB Ketua Menteri Sarawak *dia kata saya tukar* CRAUN *jadi* Lembaga so it obvious *lah* but we see on the picture how *lah*. Because *kita ni* research company *sebab* sago company it a research company niche on sago, *kalau lah kita ada* estate yang sago *dulu-dulu itu* maybe *dia* are one yang prominent.

Dr. Linda: Because oil palm for example they have a board and it very develop commodity and they know from plantation down the line they have set up this board *ataupun* structure so, we can follow through but interestingly sago is not given the same maybe the word important is not the right term how I see it contributed as you mention it the third commodity in the scheme of this productivity *tapi tak ada* infrastructure *itu yang kita nampak*.

En Iswandi: Yes, *kita* that why political is very important if we are talking about a Malaysian itself *memang kita orang* for sago industry *memang tak berapa nampaklah* even when we talk to our Menteri pun *dia* don't know what sago is. But since we are the third commodity export in Sarawak, and our CM dah recognize part of it so I think it not far away once Lembaga *pon dah* establish, if they give us few area *lagi* for development of this sago I think it will be a boost starting for new generation.

Dr. Linda: Do you have this space in the radio channel like we have TVS but people in the far plant are *tak ada* television, *jadi* the radio network like *kita ada pagi ke malam ke* just 30

minutes about sago, if doesn't have to be very-very scientific *macam* about sago every Friday *ke*.

En Iswandi: That one depends on radio and tv interest itself, but what we happen was that one month ago RTM we are part of the 21 factor in for *iklan f*or our CM *kempen* so there about 20 or 21 factor one of it is sago as the element for *kempen* for general election *yang akan datang*. That why TVS and RTM *dah datang sini*, part of is our project *rakyat* for biogas *dia memang ambik gambar*. So, they have recognized part of it 21 elements in Sarawak older generation for CM, so we pick up from there hopefully. Of course, TVS is television is specifically for Sarawak that one very biggest opportunity, I mean we have established that we don't use the opportunity yet *belum ada kalau dah ada*. But our approaches *sudah ada* viral factor *jak belum lagi*, once *dia dah masuk* I mean because ……..very simple most our politician from *semenanjung* they don't know about sago so once they know about sago even Interim *hari itu buat pun tak ada bunyi dia*, that why our CM *buat* our own Lembaga under own state *lah* so from there, *tapi ya lah* if we can provide raw material, we can provide the value added of downstream or techno education, maybe in health also pharmaceutical area so hopefully *lah.* But of course, food is one of factor very simple *mudah lah,* you see the next sago ice cream or whatever, sago ice cream *boleh buat* sago*, kita dah buat*. Sarawak famous with *kek lapis* so hopefully the next *kek lapis* will be sago *lah* even *nipah pon tak apa* its part and parcel of Lembaga *kita tumpang pun tak ada masalah* so, hopefully *lah*. Lembaga will be coming our CM dah recognize our biogas so it an opportunity *lagilah*.

Faiz: Last question, *kan* CRAUN as scientific research more on scientific what your view on indigenous knowledge, traditional knowledge?

En Iswandi: So, we can't *tolak* the factor indigenous knowledge as because it's part of parcel of our research *jugaklah* because some of our SOP in our GAP we are still using indigenous way *contoh, kita* using wharf nursery and we also use all folk name for harvesting so we can't because this *nipah* also sago is traditional way can't just simply *kita ambik dan tanam* and hopefully we are commercially good. I don't know even right now only Mukah area *yang dapat tanam* sago why *tempat lain tak dapat tanam* sago, so it a mystery to us most of it because of indigenous factor because the people here in Melanau itself *memang dah makan minum* all sago that why we try to put tackle it away from Melanau punya culture and put into something yang commercial *tanam-tanam di tempat lainlah, bukanya mesti* related to

Melanau culture itself so there one way *tapi* we are still using, because some element *memang tak dapat* exchange *yang kita susah nak* explain we have to use juga yang indigenous from there *daripada itu baru kita tahulah*. It will be hybrid *lah* even our genetic research pun show *memang* indigenous factor *yang kata betul* which is *betul lah apa yang diaorang* inform *dengan kami*. So, even *kita orang buat pun macam diaorang dah tanam tepi-tepi* wreckage area *tapi kita dah tanam* hand on *dekat* wreckage area *memang tak jadi* so we can't fight why *kenapa benda ni orang kampung tanam dapat tapi kita orang tanam tak dapat* so that part and parcel mysterious way *kita orang perlu cari lagilah* how *lah*. So, we can't t*olak* why people *dapat tanam tapi kita tak dapat tanam*, so *tidak dapat tolak la dia punya* indigenous way *tapi banyak* factor *lah yang termasuk* and so *kita* deep *banyak lagi* research can be done. So, part and parcel we learn from indigenous *lah* and we develop, even sago *kilang lementak, kilang belanga* and so we use technology *yang sedia ada yang* traditional people pakai we incorporate *kepada kilang lementak tersebut*, that how the way to do it is lah. But when we have technology but no taker especially smallholder *dengan* young generation *tak ada ambik, kacak-kacak* technology *tak ada orang guna* it just *jadi simpanan dalam* file *kita jaklah. Macam* sago cookies *kita memang sedap* but there is not taker *macam itu jak lah*. So, mind set *perlu tukar,* Sarawakian also Melanau pun have to *ambik* this industry *letak ke tempat* lain especially *luar dari* Mukah we will see how, maybe orang Bidayuh, maybe orang Mulu, maybe orang Kuching take it much better positive way. Basically, *macam itulah* when people *orang luar ambik* this one and then orang Melanau *tu saya tanam tepi jalan, tepi rumah baru dia orang sedar* okay I need to take this one because this one our ancestor punya technology *dari situ barulah orang* local *baru sedarlah*. Usually *kita dah duduk rumah kita sendiri, bila kita pergi tempat lain baik aku cari duit tempat lain baru betul-betul* survival *bila di rumah kita* very simple *hidup cukup-cukup sahaja kita* happy, so hopefully *lah* mindset *bertukar* and also media *kalau dah ada* its good for us *lah* but we are on a good track *lah sekarang dengan* Lembaga, *dengan banyak* people coming even *pagi tadi pun ramai orang datang sini*, because of Covid I think I *tak ada* time *buat benda lain* time *untuk buat* presentation *sahaja*, interesting this one very interesting is money making the third commodity in Sarawak but no taker, so hopefully *lah*.

Dr. Linda: Thank you so much for sharing your thought and experiences I am pretty sure we have a lot to swallow, to think about.

10. **In-depth Interview Transcript with Melanau Youth**

Nama: Azmi Iffan Bin Manden, Muhamad Faiz Iqbal bin Alias

Umur: 20 Tahun

Kampung: Kg Balan, Dalat dan Kg Senau, Oya

Tarikh dan masa: 26/10/2022 (8.50pm)

Faiz: Boleh kongsikan dengan saya apa yang anda tahu mengenai perubatan tradisional Melanau?

Faiz Iqbal: Contoh dia macam urutan tradisional, yang lain contohnya macam guna tumbuh-tumbuhan dan herba macam daun bunga raya.

Faiz: Itu guna untuk ubat penyakit apa itu?

Faiz Iqbal: Biasanya daun bunga raya digunakan untuk penyakit demam. Yang lain daun peria juga ada digunakan untuk penyakit kalau sakit perut.

Faiz: Yang tukang ubat itu awak panggil apa? Bomoh ke dukun ke ataupun orang-orang tualah yang ubatkan tu?

Faiz Iqbal: Kalau yang guna tumbuhan itu kita sendiri buat sahaja, kalau yang urutan tradisional itu ada orang yang tukang urut dia.

Faiz: Urut itu untuk urut apa ya?

Faiz Iqbal: Urut itu untuk buang angin, kalau demam, muntah-muntah macam itu.

Faiz: Yang macam yang perubatan guna tumbuh-tumbuhan tadi awak pandai buat ke, atau parent awak tahu?

Faiz Iqbal: Parent saya pandai buat. Saya juga ada belajar daripada mak saya, mak saya belajar daripada atuk saya. Dia ajar dengan tunjuk terus cara nak buat itu. Untuk kekalkan ilmu ini nanti saya juga akan ajar kepada anak-anak saya.

Faiz: Boleh share ke macam mana nak buat itu?

Faiz Iqbal: Contoh kalau daun bunga raya dia nak yang pucuk itu sahaja yang hujung-hujung dia sahaja. Daun itu dia macam renyok-renyokan selepas itu letak di kepala kalau demam. Kalau daun peria dia macam kena tumbuk-tumbuk guna lesung, selepas itu tambah air dan picit sampai keluar air dari daun peria itu, selepas itu minum air itu untuk yang sakit perut macam baby, kalau baby sakit perut boleh pakai air peria itu. Biasa itu guna untuk baby lah kalau sakit perut macam tidak buang air besar ke apa ke.

Azmi: Yang saya tahulah memang ada pernah belajarlah, pertama yang pakai tumbuhan itu pucuk paku pakis, yang bulat itu tadi yang pucuk dia itu dia orang akan kunyah-kunyah selepas itu contohnya kita ada luka kena parang ke apa ke, nak stop bleeding itu mereka akan kunyah selepas itu letk di tempat luka itu selepas itu balut dan darah akan berhenti mengalirlah. Selepas itu kalau penyakit chicken pox kami guna daun tebawan, daun tebawan ini akan dibakar dan siapa yang kena chicken pox itu akan duduk berdekatan asap itu. Dan kalau yang seterusnya ialah *belum,* itu macam mistik sikit contohnya ada orang sakit pelik-pelik ke apa ke memang tak boleh ubat mereka akan ukir-ukir selepas itu saya tak pasti ada apa jampi ke, tak lama selepas itu hilang penyakit itu. Selepas itu yang belum ini ada orang buang di hutanlah ada banyaklah orang buat.

Faiz: Di kg Balan masih ada ke orang amalkan perubatan menggunakan *belum* ini?

Azmi: Iya ada, saya pernah terjumpa *belum* itu di hutan. Orang yang tiada agamalah yang selalu amalakan perubatan menggunakan belum ini. Di Kg Balan masih ada orang tua yang tiada agama yang mengamalkan.

Faiz: Pada pendapat awak perubatan Melanau tradisional ini masih lagi relevan?

Azmi: Bagi saya ikut yang herba itu sahajalah, yang macam *belum* itu sekarang dah agama Islam kan takut syirik nanti. Kalau yang herba, ubat-ubat macam itu boleh pakai, memang okaylah.

Faiz Iqbal: *Belum* itu sahaja tak patut diamalkan lagi sebab dia bertentangan dengan agama islam. Sebab orang Melanau dah ramai Islam.

Faiz: Jenis perubatan yang digunakan tadi dari zaman dulu dengan zaman sekarang sama sahaja ke cara dia?

Azmi dan Faiz Iqbal: Iya sama sahaja dari dulu sampai sekarang.

Faiz: Awak berdua pernah ke dapatkan perkhidmatan perubatan tradisional dan apa jenis perubatan tersebut?

Faiz Iqbal: Pernah, Ketika saya demam saya pergi berurut buang angin.

Faiz: Boleh sharekan macam mana berubat cara berurut itu?

Faiz Iqbal: Berurut itu dia guna minyak kelapa yang dibuat sendiri, kadang mereka akan minta barang sebagai pengeras seperti paku, jarum. Selepas itu orang tukang urut itu simpan pengeras itu.

Faiz: Sekiranya anda sakit, siapa anda rujuk terlebih dahulu, perubatan tradisional atau perubatan moden?

Faiz Iqbal: Saya akan berjumpa doctor dulu sebab tradisional ini banyak menyimpang dari agama. Saya lebih percaya doctor sebab dia lebih nampak dan selamat berbanding perkara-perkara mistik yang tak Nampak itu.

Azmi: saya akan jumpa doctor dulu, sebab tradisional ini dah kurang susah nak cari, kalau yang urut tadi itu okaylah.

Faiz: Adakah diantara ahli keluarga yang masih mengamalkan perubatan tradisional ini?

Faiz Iqbal: Ada, yang menggunakan herba-herba tadi itulah sahaja.

Faiz: Boleh kongsikan apa beza system perubatan tradisional dan moden?

Azmi: Yang tradisional ini banyaklah pantang larang dia contoh kalau pergi berurut, contoh dia sakit kaki ke ada pantang larang yang dia tak boleh makan. Kalau yang moden dia tak ada pantang kan, kalau sakit dia ada ubat dia makan sahajalah.

Faiz: Pandangan anda mengenai cabaran dan harapan mengenai perubatan tradisional Melanau ini?

Faiz Iqbal: Boleh diteruskan dan dikekalkan selagi tidak bertentangan dengan agama, seperti yang guna herba tadi itu. Orang Melanau mungkin dia boleh berubat mengikut agama masing-masing.

Azmi: Sama sahaja saya dengan faiz.

11. **In-depth Interview Transcript with Melanau Youth**

Nama: Brandon Kueh Chen

Umur: 19 Tahun

Kampung: Kg Penakub Cina, Mukah

Tarikh dan masa: 26/10/2022 (9.30pm)

Faiz: Bolehkan awak kongsikan dengan saya mengenai perubatan tradisional Melanau?

Brandon: Antara perubatan tradisional yang saya tahu ialah *dakan*, *dakan* ialah perubatan tradisional Melanau yang masih belum mempunyai agama, masa itu mereka animism dan mereka percaya bahawa semua benda di sekiling ada roh dan kalau ada orang sakit biasanya mereka akan buat satu patung, masa mereka buat patung itu mereka akan cuba transfer memindahkan penyakit dari badan contohlah saya sakit dia akan buat satu patung untuk memindahkan penyakit saya kepada patung itu, selepas itu saya akan sembuhlah. Dan dia ada satu lagi kalau tak silap saya dia ada panggil '*petran lebai'* dia untuk kanak-kanak yang sakit perut, dia *dakan* untuk meyembuhkan sakit perut kanak-kanak sahaja. Sebenarnya dakan dia lebih kepada cerita sahaja sebab Melanau sekarang mereka sudah mempunyai agama masing-masing contohnya Christian dengan Islam, jadi mereka menyembah satu tuhan sahaja jadi mereka tidak percaya lagi dengan roh-roh sekeliling mereka lagi. Tapi perubatan tradisional yang saya pernah alami sendiri ialah urut buang angin selepas itu, dia pun ada sedikit unsur-unsur roh dalam itu, contoh kalau kamu masuk angin mereka akan rasa kamu dikacau oleh roh yang jahat ataupun kamu kena bomoh yang jahat sebab itu kamu masuk angin salah satu pandangan mereka. Jadi kalau kamu masuk angin kamu pergi urut dan kamu akan sembuhlah, saya pernah alami saya masuk angin jadi saya sakitlah, lepas itu

saya pergi urut, setiap kali mereka urut kamu akan rasa sangat sakit terutamanya di tempat ya boleh gerak joint kamu akan rasa sangat sakit dan usually masa mereka urut kamu ada angin yang akan masuk kedalam badang orang yang mengurut kamu dan dia akan keluar melalui mulut dia bunyi sendawa itu, dia transfer dan dia keluarkan, sebab badan dia sudah ada macam kuasa untuk hisap angin itu tapi tak masuk dalam badan dia tapi keluar dari badan dia.

Faiz: Yang urut itu, awak panggil dia apa, tukang urut ke, bomoh ke?

Brandon: Kami panggil dia tukang urut sahaja. Kalau bomoh biasa mereka akan refer kepada yang jahat punyalah. Kami juga ada satu tradition di mana kepala bomoh dia boleh terbang, biasanya bomoh ini dia tidak akan mati kalau dia tak bagi ilmu ini kepada anak atau waris dia. Kalau dia tak ada anak, bagi kepada anak buah dia, kalau dia tak bagi kepada orang lain dia tidak akan mati, dia akan rasa sengsara sebab masa dia dah sampai tapi dia tak mati sebab hantu itu asyik tangkap dia kalau kamu mati saya tidak ada tuan lagi. Dan juga bagi kami kitab oleh observe siapa ada satu ring around their neck, kalau biasanya cara nak bunuh mereka biasanya kita akan ambik benda kecil seperti daun ranting untuk masukkan ke dalam badan dia semasa dia keluar itu.

Faiz: Adakah awak rasa perubatan tradisional Melanau ini masih lagi relevan?

Brandon: Iya, saya rasa masih ada sekelompok kecil yang mengamalkan. Kalau saya harap dia tidak akan pupuslah, saya rasa dia masih lagi relevan untuk di amalkan sebab terutamanya urut, urut bukan sahaja mungkin dalam pandangan sekarang kita rasa dia macam mana ada hantu sekarang, tapi sebenarnya urut dia ada kebaikan dari segi perubatan seba dia boleh panaskan badan kita. Jadi kalau dakan dia pun ada kebaikan dia dari segi psikologi kita, sebab masa mereka bagitahu kamu oh penyakit kamu sudah di transfer ke

dakan ini kamu akan rasa lega. Jadi dalam medic ada satu term yang kami selalu gunakan ialah keep happy, contohnya mereka pernah buat research dalam cancer yang selalu mengeluh aduh saya dapat cancer tidak lama lagilah saya akan cepat mati. Kalau orang yang oh cancer sahaja pun, mereka fight jadi mereka ada optimistic jadi mereka akan dapat fight cancer itu. Mungkin dia bukan dapat betul-betul transferlah tapi dia boleh dari segi mental kita dia boleh bagi kita lebih aman.

Faiz: Adakah jenis perubatan yang diamalkan tadi itu cara dia dari dulu sampai sekarang sama sahaja ke?

Brandon: Saya rasa tidak sama lagi, sebab dari satu generasi ke satu generasi mungkin mereka guna benda yang tak sama contohnya, pokok ini pada zaman dulu ada di Mukah, tapi sekarang sudah tidak ada sebab urut mereka akan guna pokok saya tak pasti pokok apa, sebab sekarang ini orang lain mereka guna ubat yang lain. Mereka akan guna minyak tambah dengan ranting kayu.

Faiz: Macam bila you urut dia guna apa?

Brandon: Dia guna minyak dia wangi. Saya tak nampak apa dia buat, sebab masa dia sudah buat itu satu botol macam ini dia tuang jadi saya tak nampak dia campur apa.

Faiz: Dia ada baca-baca ke?

Brandon: Iya dia ada baca spells dia. Kita tak boleh dengarlah kalau macam kita dengar mungkin tidak guna lagi spells itu.

Faiz: Adakah awak pernah dapatkan khidmat pengamal perubatan tradisional ini?

Brandon: Iya saya pernah iaitu urut sahaja untuk buang angin.

Faiz: Selepas urut, menjadi ke?

Brandon: Iya saya rasa menjadi sebab dia dapat panaskan badan dan juga urut dari segi wanita yang megandung itu juga turut membantu. Walupun keluarga saya cina sewaktu mak saya megandung dia pernah pergi urut. Sebab Wanita megandung di akan rasa tidak sihat dan selepas urut dia dapat lebih lega.

Faiz: You punya urut macam lelaki urut lain orang ke ataupun you punya mak jumpa orang lain?

Brandon: Orang yang sama sahaja urut, biasanya sebab urut dia seorang-seorang dia macam bukan dua orang dia seorang sahaja.

Faiz: Sekiranya anda sakit, yang mana awak pergi dulu doctor atau perubatan tradisional?

Brandon: Walaupun saya medical student saya akan cuba doctor tradisional cina dulu sebab, saya rasa tradisional yang side effect dia di badan tidak berat sangat contohnya, kalau guna cina ataupun Melanau, perubatan Melanau dia guna urut dan transfer itu tapi kalau perubatan cina dia guna ubat tradisional yang diperbuat dari herba tradisional yang tidak bagi side effect yang sangat kuat kepada badan. Contohnya kalau kita pergi doctor dia akan bagi banyak-banyak ubat contohnya paracetamol atau antiseptic ke apa semua, ini sintetik maksudnya orang yang buat dia kan bagi side effect yang sangat banyak. Contohnya macam hari itu saya sakit di UNIMAS, saya sakit tekak macam semua symptom, batuk apa semua dan walaupun kena cucuk hidung di klinik walupun negatif tetapi mereka bagi syaa ubat batuk yang menyebabkan megantuk yang menyebabkab saya idur didalam kelas, itulah side effect dia sebab itu saya akan prefer tradisional dulu.

Faiz: Adakan diantara ahli keluarga yang masih mengamalkan perubatan tradisional Melanau ini?

Brandon: parent dapatkan khidmat urut sahaja, dakan kurang semenjak saya lahir saya tidak pernah nampak dakan itu macam mana.

Faiz: Boleh awak share perbezaan system perubatan tradisional dan moden?

Brandon: Perbezaan yang terbesar mereka ialah tradisional dia lebih kepada kamu sakit sebab kamu dikacau oleh roh, kalau moden dia sakit sebab apa-apa benda dalam badan dia seperti virus, bacteria dalam badan kita bukan ada benda kacau. Selepa itu tradisional biasanya, dia akan guna benda di sekeliling dia, dia tidak akan guna yang macam yang lain. Kalau moden sekarang kita akan ubat sendiri. Dan tradisional mungkin dia ada pantang larang, selepa urut tidak boleh mandi ke, tidak boleh makan apa ke. Tapi moden sekarang ini okay lah.

Faiz: Apakah your opinion berkenaan cabaran dan harapan awak mengenai perubatan tradisional kepada masyarakat Melanau?

Brandon: Saya rasa cabaran yang dihadapi oleh tradisional sekarang tidak kira cina, melayu, iban ke ialah generasi sekarang dia tak minat nak belajar lagi sebab mereka akan kata apa ini, sebab dia tak percaya lagi. Sebab sekarang semua orang lebih kepada elektronik jadi mereka akan contohnya orang dulu kalau merek nak belajar sejak kecik lagi mereka akan ikut mak bapa dia tetapi budak sekarang sudah tidak tahu, itu lah cabaran, kena cari generasi sekarang yang ada niat untuk belajar sebab kalau kamu tidak ada niat kamu ajar dia juga tidak ada guna. Harapan saya, saya rasa jangan ketinggalan zaman sekurang-kurangnya kena ada untuk generasi akan datang.

12. **In-depth Interview Transcript with Melanau Youth**

Nama: Aldrin Cedric Bin Nicholas

Umur: 21 Tahun

Kampung: Kg Seberang Dalat

Tarikh dan masa: 26/10/2022 (1.40pm)

Faiz: Boleh cedric kongsikan kepada saya mengenai perubatan tradisional Melanau?

Cedric: Sebenarnya dia banyaklah perubatan tradisional di Dalat secara umum. Dia ada kalau *berbayoh* ini yang kami panggil dia ada tiga tahap, tahap pertama kami panggil *bayoh*, yang kedua *berguda*, kemudian yang paling akhir dia *payun*. Kemudian disamping yang tiga itu ada tiga lagi diluar, yang pertama adalah kami panggil *pesilok*, kedua adalah *petemuk*, yang ketiga adalah *belum*. Jadi dia boleh dibahagikan kepada dua lah sebab yang tiga yang first tadi dia memerlukan *bayoh* ada upacara dia yang memerlukan khidmat *abayoh*. Yang tiga yang kedua tadi dia abayoh itu juga tapi dia tak gunakan *ganang* (gendang). Antara tiga itu, *bayoh*, *beguda*, *payun*, yang payun itu dia pakai full set alat muzik Melanau yang ada *gelineng*, *tawok*, *saneng* dan *ganang*. *Payun* itu dia actualy kan *payun* ini untuk penyakit yang dah kronik sangat dah macam first dia *berbayoh* kan dah dapat apa hantu itu cakap tak berhasil, kemudian dia *berguda* tak berhasil juga, jadi payun itu yang paling akhir. Dan biasanya *payun* ini untuk penyakit yang macam orang sakit mental dan kronik. Tapi yang menariknya dia sembuh selepas menggunkan *payun* tadi. Dan *payun* itu biasanya dibuat di dalam rumah pada zaman dahulu, contohnya rumah dia macam ini kan satu hujung itu akan ikat rotan pergi hujung sana macam buaiyan, tapi yang di Dalat dia pakai *ayun asok*, *ayun asok* ini di Mukah. Tapi di Dalat dia pakai yang rotan itu sahaja. Orang sakit itu akan duduk

di rotan itu dan orang bomoh itu akan pukul gendang dia, selepas itu yang lain main alat muzik, di tepi rotan itu akan ada anyaman kami panggil *tetilip*, *tetilip* ini dibuat dari daun nipah. Kemudia waktu itu juga mereka akan ada macam gelang besi dekat hujung dan loceng kecik dan akan ada satu anak panah lama. Loceng itu dikatakan untuk melindungi satu orang *bayoh* itu daripada hantu itu dan untuk memastikan keselamatan pesakit, sebab waktu mereka *payun* itu memang macam-macam perkara boleh jadi. Waktu hantu dengan hantu itu akan macam garang dia nampak orang *abayoh* itu tadi berlawanlah macam beradu tenagalah mereka du aini, jadi masa *payun* tadi biasanya lebih dari seorang *abayoh* yang datang sebab seorang itu akan tolong atur dan seorang lagi akan handle benda lain waktu dia *payun* itu, waktu itu dia hanya boleh waktu malam sahaja. Macam kebanyakkan ritual *payun*, *berguda* dan *berbayoh* itu semua dilakukan di waktu malam waktu matahari dah terbenam waktu gelap lah waktu itu mereka akan mula berbayoh. Jadi waktu *payun* itu tadi mereka main ganang itu kan abayoh itu akan *bersukat*, *sukat* itu macam manteralah. Tapi mantera itu tak boleh dipelajari dia akan automatic datang spontan hantu itulah yang cakap dengan dia. Tujuan payun itu adalah suruh hantu masuk ke dalam badan yang sakit itu, jadi waktu itu dia akan macam tak control badan dia lagi dia macam kena rasuklah, ada masa dia akan baring atas rotan itu, rotan yang kecil itu. Biasanya orang yang berubat *payun* inikan dia hanya ada dua sahaja outcome dia satu sama ada dia penuh sepenuhnya jadi macam orang biasa, dan kedua dia akan jadi bomoh itu sendiri ada dua kes yang saya pernah tengok, seorang itu sebab dia tak mahu hantu kacau keturunan dia kan dia sakit lah jadi sangat sakit, selepas itu sebab dia sendiri tak nak kan ada kawan dia yang bomoh juga mereka buat upacara *payun* itu jadi hantu itu tinggalkan dia tak kacau keturunan dia. Dan satu lagi ini yang terbaru lah, upacara *payun* itu kan dia jadi bomoh, hantu itu masuk kat dia dan dia boleh ubat orang. Hantu untuk macam hantu orang Melanau ini kan dia tak seperti macam

saya ada hantu saya boleh terus ubat orang, tak boleh dia mesti ada upacara payun itu, itulah waktu yang mereka akan atur nanti, tapi waktu mula-mula mereka atur itu mereka akan sangat garanglah, sangat marah macamtu sebab itu ada banyak member bomoh itu tolong dan selepas mereka abis atur itu upacara baru dia akan sebati dengan hantu itu. Tapi ada juga sampai dia dah jadi bomoh itu dia tak dapat control sebab ada seorang yang dekat dengan nenek saya dia kami panggil, abayoh ini banyak ada tiga kategori juga yang pertama itu *abayoh* biasa *abayoh singen*, kemudian ada *abayoh bica* dan *abayoh bica* ini juga ada nama dia *a pelatow*, dan untuk upacara *payun* itu tadi dia tak boleh semua bomoh perform upacara itu, dia hanya boleh *abayoh bica* itu tadi. Sebab *abayoh* memang banyak zaman dulu tapi tak semua bica, bica ini erti dia macam memang powerlah dan ada cerita yang saya dengar dia boleh tanggalkan kepala dia sendiri itulah yang dinamakan sebagai *a pelatow*. Macam *berguda* itu tadi dia pakai *tertilip* ada anyaman dia akan diletak dihadapan gendang didepan itu akan ada satu tempat untuk bakar kemenyan, dia akan panaskan gendang itu atas dia ada asap itu naik kemudian dia akan pukul dengan *tertilip* itu, dan masa dengan gendang itu kan dia ada satu minyak yang mereka pakai untuk permukaan gendang itu ada minyak mereka panggil minyak *luder*, kalau Bahasa sekarang orang panggil minyak cap air mata duyung. Dan minyak itukan dia akan sapu pada permukaan gendang, kemudian dipanaskan atas api itu. Kegunaan minyak *luder* itu tadi, kan kemenyan itu tadi untuk panggil hantu dan dipercayai hantu lagi suka minyak *luder* itu kalau ada minyak itu, dan apabila gendang itu dipanaskan bunyi itu akan lebih nyaring. Dan sebelum apa-apa upacara *bayoh*, *berguda* dan *payun* macam sayalah saya akan ambik macam benda tajam macam anak panah lama, saya akan suruh tiap ahli itu gigit kemudian saya sendiri akan gigit, itu satu untuk menjaga *abayoh* itu tadi dan keluarga pesakit macam pengeras itu tadi lah dan juga apabila dia *berbayoh* itu tadikan biasakan di adakan di dalam rumah semua duduk atas lantai tapi orang lain tak boleh

berada dekat kaki dia itu *berguda*. *Berbayoh* itu yang pakai ganang itu sahaja. Untuk yang tidak ada pesakit itu *pesilok*, *pesilok* ini ada dua jenis dia boleh *pesilok* tanpa pesakit dan *pesilok* dengan ada pesakit. Kalau *pesilok* tanpa menggunakan pesakit contohnya macam saya tiba sakit di Kuching, jadi saya akan call mak saya di rumah di Dalat, mak saya sakit maca mini boleh kamu tolong *pesilok* ka? Jadi mak saya akan ambik baju saya hantar pergi *abayoh*, jadi dia akan nyalakan lilin dia akan macam perhatikan dekat lilin itu seolah-olah lilin itu bagi terang apa yang masalah itu. Yang *pesilok* ini macam tidak ada pakai ganang. Peralatan yang digunakan semasa *pesilok* ini hanya lilin dan baju pesakit sekiranya dia tiada di situ. Sekiranya ada pesakit, dia akan datang dan duduk memberikan belakang dia kepada *abayoh*, dan *abayoh* akan tengoklah lepas itu dia akan bagitahu apa masalah dia. Tapi satu yang memang tidak akan tinggal kemenyan itu, dia akan macam seolah bau dia itu memanggil hantu itu datang. Petemuk ini biasa macam untuk orang yang kena *senaa*, *senaa* ini macam jiwa kamu ditarik oleh roh lain. *Senaa* ini dia ada banyak, *senaa baya, senaa baya tina*. *Senaa* dia macam kalau *senaa baya* ini dia akan pesakit itu kan dia akan selalu jak mahu pergi sungai walaupun tak ada benda nak buatkan dan apa dia macam tiba berdayung ka macam orang gila dan macam-macam dia akan pergi mandi tepi sungai dan lama kelamaan kalau bend aitu tak dirawat dia yang akan mati tenggelam dalam sungai, itulah yang senaa tadi itu macam buaya itu tarik kamu, dia ambik jiwa kamu macam kamu tak dapat control lagi dah, dia macam kena rasuk tapi control dari jauh dia tarik. *Petemuk* dia macam ada jam mungkin dalam pukul biasanya malam, kadang-kadang pukul 10 malam juga baru boleh start, *petemuk* itu ada yang betul-betul pakai air sahaja, air itu memang ada bacaan lah, mungkin ada yang juga pakai tanah. *Petemuk* itu macam membersihkan yang *senaa* itu tadi. *Belum* itu dia banyak jenis, dan saya pernah berubat dengan menggunakan belum, dan *belum* itu masa itu saya sakit kakilah actually itu gout tapi saya pergi *belum* itu dulu sebab hospital

dah tutup jadi saya pergi rumah orang itu dia akan pegang-pegang dan urut juga, dia akan sapu minyak di badan saya bermula dari kepala dan ada bacaan. *Belum* itu akan ada spesifik jenis dia macam kadang-kadang nenek saya punya *belum* dia panggil apa macam *belum* ribut, orang itu akan sakit kepala sahaja, nenek saya pernah kena yang itulah jadi dia dah kena itukan everyday dia akan pening kepala, everyday bangun pun akan pening, pening di aitu dari pagi, asal bangun dia automatic pening. Jadi dia pergi ke orang yang buat *belum* itu, orang yang buat *belum* ini tak semestinya abayoh sebab dia abayoh yang buat *belum* ini boleh dipelajari, cuma bayoh tu memang ada hantu sendirilah. Orang yang buat *belum* itu akan tanya nenek saya semua, kalau nenek saya itu ada nenek saya seorang dia bagi baju nenek saya dekat yang pandai *pesilok* itu tadi tapi bukan abayoh sangat dia just ada kemahiran itu sahaja, dia tengok-tengok baju itu kan tiba-tiba dia kata ini *lishou pengamo* yang buat ini, jadi dia suruh pergi yang buat *belum*, jadi orang itu buat *lishou pengamo* itu tadi dan dia akan siram air atas *belum* itu tadi, dia macam ada bacaan dia juga kalau tak silap 'kamu yang kacau saya macam ini kamu yang mengubat'. Yang buat itu dia ukir-ukir tapi kalau belum *tenabih*, belum *tenabih* itu macam belum dibacalah itu tidak ada fungsi, kalau dia dah ukir dia *tenabih* itu kan dia akan mula aktif dah, kalau dia ukir untuk pameran okaylah, kalau dah *tenabih* itu tak boleh lah sebab dia dia boleh kacau orang lain, kalau dah *tenabih* dia boleh mengubat orang kalau betul sakitnya dan dia boleh kacau orang lain juga kalau dia tak digunakan itulah yang bahaya itu kami panggil *menyigen*. Jadi waktu dia nak ukir itu kan dia akan ada bacaan saya tak ingat lagi tapi dia suruh *belum* itu buka mata. Selepas itu dia akan *tenabih*, lepas itu dia akan siram itu tadi dekat orang yang sakit itu dan selepas itu belum itu tadi akan dihanyutkan kedalam sungai, dan dia tak boleh dihanyutkan pada waktu sebarang, waktu malam dan waktu air dari hulu pergi ke hilir, sebab kepercayaan dia kalau kamu hantar belum itu pada air pasang dia alan pergi ke area ramai orang dan dia

seolah kamu nak hantar dia balik nanti dia akan datang balik, jadi dia hantar kami panggil *annum kaba* dia bergerak ke hilir, jadi dia bergerak ke hilir dia akan pergi kemana-mana tempat tak ada orang. Tempat yang dia hantar itu ada bermacam-macam, mostly sungai lah dia hanyutkan, ada satu lagi kita letak belakang rumah mungkin ada hutan ke tanah terbiar ke kita balikkan dia macam *belum* itu kan kita terbalikkan dia, dan ada juga yang hantar pergi ke tempat khas untuk kita membuang *belum*. Kalau hantu yang berasal dari dalam air dia harus dihantar ke air, kalau dia macam berasal dari udara dia kadang-kadang kena ikat di pokok yang dalam hutan itu, kalau macam yang berasal dari tanah macam tadi itu kat tempat khas itu tadila. Sebab dalam kepercayaan Melanau hantu ini dia ada dekat udara, tanah, air dan hutan, dia banyak hantu-hantu kalau tak silap ada tiga ratus jenis *belum* dan belum ini kebanyakkan orang salah anggap ramai orang cakap *belum* itu penyakit itu, actually *belum* itu gambaran hantu yang kacau yang sebabkan penyakit itu.

Faiz: Seterusnya pada pendapat cedric adakah perubatan tradisional ini masih lagi relevan?

Cedric: Ada yang masih diamalkan tapi dia senyap-senyap lagilah. *Belum* dan *pesilok* masih lagi sebab dua ini dia macam berkait. *Bayoh*, *payun berguda* tidak ada lagi lah. Kalau ikutkan sekarang dah nak pupus jugalah sebab yang pengamal itu dah meninggal dunia dan seorang lagilah yang masih tinggal memang saya kawanlah di kg sg Ud.

Faiz: Seterusnya, macam berdasarkan apa yang cedric ceritakan tadi dengan sekarang perubatan tradisional tadi adakah sama sahaja atau ada perubahan dari dulu dan sekarang?

Cedric: Kalau ikutkan memang ada yang berubah, kalau dulu berbayoh itu memang ada lah dari dulu, sekarang ini kebanyakkanlah apa yang bomoh di kampung saya mostly tipu dia cakap sekarang ini banyak yang menipu dia cakap. Sebab dulu kan kamu senang sahaja nak tengok hantu dia betul ke tak betul, macam saya pakai cross kan walau dia pukul gendang

itu kuat mana hantu itu tak akan datang. Memang macam itu orang Melanau dulu-dulu dia akan suruh buang cross tu dulu kalau tak saya tak akan berubat, sebab dia berlawan nanti sama ada hantu itu datang atau kamu buang cross itu, even macam kamu yang kuat pergi masjid, gereja kan hantu itu akan dapat detect, dia akan pukul gendang macam lama sangat tapi tak datang dia kan tunjuk kamu balik. Cuma *belum* ini kadang-kadang rupa dia tak sama sebab dia bergantung kepada orang yang buat itu, macam *belum* yang *lishou pengamo* ada yang dibuat oleh orang kampung saya sudah mati sekarang ini yang dia buat lishou pengamo lain, yang lishou pengamo yang dibuat oleh wak ya tadi itu lain, dia ikut kemahiran orang yang buat itu.

Faiz: Cedric ada ceritakan pernah mendapatkan khidmat pengamal perubatan tradisional menggunakan *belum* tadi kan, boleh ceritakan jenis penyakit itu dan macam mana sembuh ke tak?

Cedric: Kalau ikutkan diagnosis dia, dia cakap saya kena benda yang macam dari hutan, tapi dia cakap benda itu berduri dan dia attack dalam kaki saya dan kalau ikutkan dia suruh hanyutkan mungkin benda itu berasal dari air. Dan dah dia urut tempat saya gout itu memang sakit, tapi dia memang ada macam ada rasa panas saya selepas berurut dengan dia, 3 hari saya tak dapat mandi semua memang panas dia lain macam tak tahulah kenapa macam mahu demam-demam tapi tak demam. Dalam tiga hari itu kaki saya yang bengkak itu ada kurang sikitlah, mungkin ada benda itulah, tapi lepas saya pergi hospital okay sudah juga. Pantang larang dia tak boleh makan udang, benda-benda masam. Benda-benda yang maca mudang itu kan dari apa yang nenek saya ceritakan dia tak boleh dimakan oleh orang yang baru berubat sebab binatang itu kalau kamu kejar dia dalam sungai kea pa dia akan lari ke belakang, jadi kalau kamu makan makanan itu seolah-olah dia pergi balik kepada kamu. Kalau macam buah masam, bawang itu tak tahu sebab dia. Tapi ada seorang kawan saya

yang berubat dengan Wak Amin itu tidak boleh makan buah pisang, sebab dia cakap akan melambatkan peyembuhan dan aunty saya seorang dia berubat dengan amin itu juga tak boleh tepuk belakang sebab dia cakap orang tak boleh terkejut.

Faiz: Kalau cedric sakit sekarang, mana yang cedric pergi dulu hospital atau tradisional?

Cedric: Kalau saya secara personally saya akan ke hospital dahulu, sebab saya sudah ada agama sekarang dan nombor 2 saya pernah berubat sendiri dengan Wak Saiful itu tadi kan dia cakap dekat saya kalau kamu dan beragama macam ini benda itu tidak akan kacau punya dia just untuk orang yang tidak ada agama yang masih percaya dekat benda itu, dia just kacau orang yang tidak ada agama sahaja, sebab itulah saya rasa macam itu, sebab dia sendiri orang bayoh dia cakap macam itu saya pergi hospitalah. Kalau tak sembuh baru cari tradisional, nenek saya macam itu juga.

Faiz: Antara ahli keluarga ada yang masih mengamalkan perubatan tradisional ini?

Cedric: Sudah tidak ada, incase semua perubatan moden tak dapat baru pergi cari yang itu.

Faiz: Cedric boleh sharekan perbezaan diantara perubatan moden dan traditional inilah?

Cedric: Kalau saya tengok apa yang paling ketara dia adalah konsep dia, kerana perubatan lama dia lebih berfokuskan kepada dunia disebalik mata macam hantu roh-roh jahat dan dia lebih menfokuskan kepada benda-benda alam ghaib lah tapi kadang-kadang betul juga. Dan kalau yang moden ini dia lebih kepada saya nampak baru saya percaya, macam demam kan sukat suhu baru nampak dan apa mcam batuk ada kahak macam itu, dan juga benda yang digunkan untuk berubat lebih kepada saintifik, kalau yang tradisional ini lebih kepada alam semulajadi macamm ada yang pakai tanah, anak panah, pisau, daun tebawan yang boleh keluarkan hantu, pakai buah kelapa. Itulah perbezaanya.

Faiz: Pandangan dengan Cabaran dan harapan cedric mengenai kepentingan perubatan tradisional Melanau ini?

Cedric: Kalau pandangan saya secara personal, kalau saya yang bukan tiada agama kan memang ada patut dia dikekalkan sebab ada penyakit yang tidak ada penjelasan sampai sekarang macam kami pangil *belugan*, macam *senaa* itu tadi memang tiada penjelasan saintifik sampai sekarang dan dia memerlukan perubatan tradisional dibuat untuk control dia dan juga kalau saya dah beragama sekali pun saya harap mungkin dia boleh didokumentasikan macam letak dalam satu buku, ataupun waktu orang buat ritual itu kita rakam dan boleh disimpan dalam archive untuk rujukan. Sebab inilah kata-kata yang popular dalam masyarakat Melanau '*Adet debei, kenah jaja'* erti dia adat tidak boleh dijual belilah. '*Miau adet, Miau lah telow*' hilang adat, hilang lah kita. Jadi dia lebih kepada untuk pengekalan indentiti lah, contoh 20 tahun yang akan datang, anak saya ke, cucu saya ke mereka akan tahu oh ada *abayoh*, ada *payun*, berbanding untuk dia hilang untuk 20 tahun akan datang.

Faiz: Di kampung cedric masih ada lagi abayoh tu?

Cedric: Tidak ada, dia sudah masuk Christian tapi hantu itu masih adalah dengan dia.

Faiz: Adakah *balau*/rumbia ini penting kepada masyarakat Melanau?

Cedric: Sangat penting, sebab dia Melanau ini mereka panggil dalam banyak-banyak pokok inikan pokok rumbia ini yang daun, dahan, sampai kulit, isi dia digunakan macam tidak ada sikit pon dibuang. Kalau rumbia ini macam daun dia boleh buat bakul, kemudian boleh buat *baken* macam bakul anyaman, dia juga boleh buat tikar kemudian yang paling famous boleh buat ataplah. Dahan dia itu jadi *belum* itulah, dan isi dia memang diproses jadi tepung *sei*, kemudian kulit dia kami panggil *raib* itu boleh jadi jalan macam kulit dia itu letak atas tanah

itulah kegunaan dia. Jadi macam every part dia smeua boleh guna kecuali akar dia sahajalah, sebab kalau orang tebang dia tak ambik sekali akar.

Faiz: Boleh kongsikan antara fungsi kegunaan balau bagi masyarakat Melanau?

Cedric: Kalau yang baru di CRAUN research memang baru dalam planning untuk buat gas butana dari *raib* balau itu. Kulit itu akan dibiarkan rebut dan dia akan melepaskan gas metana or butana, dan akan diisi dalam gas untuk digunakan memasak, supaya kita tak bergantung kepada gas petroleum, itulah antara yang terbaru. Yang lain macam dia just untuk jadi kek, kadang-kadang dia jadi apa cookies yang macam CRAUN research buat itu. Sebab dulu dia hanya ada terbaloi, linut, ulat mulong, sekarang dia ada update sikit boleh buat kuih.

Faiz: Adakah *balau*/rumbia ini penting dalam perubatan tradisional Melanau?

Cedric: Iya penting untuk perubatan belum itu. Sebab belum itu dia tak boleh diukir dari benda lain, itu yang membezakan belum masyarakat Melanau dengan Masyarakat lain sebab kalau orang iban dia ada juga tapi tidak panggil belum lah, tapi mereka pakai kayu belian, dan ada yang pakai kayu-kayu macam orang penan pakai kayu. Dan balau itu tadikan ada satu adat Melanau yang kaul itukan, adat bertupeang ertinya dia pakai topeng daripada dahan rumbia itu dia akan ambik dan dia akan sukat di muka dia, itu biasanya untuk menambahkan ipok dan apa dia berdesign macam-macam.

Faiz: Bagaimanakah rumbia digunakan dalam perubatan tradisional, selain belum ada lagi ke?

Cedric: Selain belum, untuk kematian mereka ada buat *jenaya*, satu lagi *peng*. Yang *peng* ini di tak juga macam manusia dia macam, yang tempat letak dia itu dari dahan rumbia itu dan yang itu semat dia. Dan kemudian orang Christian ada pakai lilin itukan, kalau orang

Melanau *likow* dia pakai rumbia punya batang sebagai tempat letak lilin. *Jenaya* itu diletakkan atas mayat, dia besar jugalah.

Faiz: Fungsi balau/rumbia ini dari dulu dan sekarang makin bertambah ke berkurang?

Cedric: Makin bertambahlah, sebab dulu tak ada chain saw jadi pengeluaran sagu itu sangat-sangat untuk kegunaan sendiri sahaja, dan tidak ada kilang untuk proses itu agak susah lah dulu. Tambah lagi sekarang ada CRAUN research makin bertambah lah produk daripada sagu yang dihasilkan.

Faiz: Adakah terdapat hubungan yang rapat antara balau dengan aturan cara hidup Melanau?

Cedric: Dia memang sangat berkaitlah, bah kan dia bukan sahaja untuk ekonomi tapi dia lebih kepada kepercayaan dan juga macam untuk perubatan-perubatan tadilah macam *belum*, dan ada *tupeang* itu tadi, membina rumah dan perkakasan harian. Kemudia dia sangat relevanlah dengan orang Melanau tidak boleh dipisahkan. Kalau Melanau ini dia mesti akan tahu pasal rumbia. lagi satu contohlah saya ada anak, saya selaku datuk dia akan ambil sago dan bagi dekat budak itu makan letak kat lidah dia selepas itu saya akan cakap maca mini '*Senged nikpun kaaw berelang mapun likow a, senged wak kaaw ih anik a nikow*' walaupun kamu pergi jauh merata dunia nanti ingat yang asal kamu ini adalah orang Melanau.

Faiz: Last sebagai penutup, awak ada apa-apa soalan nak tanya kepada saya?

Cedric: Kenapa kamu memilih masyarakat Melanau untuk kajian ini, sebab ada bangsa lain lagi yang popular?

Faiz: Saya tertarik kepada budaya Melanau seperti satu rumah orang Christian, orang Islam boleh duduk sekali. Di peringkat master ini saya perlu membuat thesis, saya juga ada membantu supervisor saya membuat kajian mengenai sago cultivation, jadi saya perlu membuat thesis yang berkaitan kajian supervisor saya juga.

13. **In-depth Interview Transcript with Melanau Youth**

Nama: Celestia binti Rostel

Umur: 23 Tahun

Kampung: Kg Tellian Tradisi

Tarikh dan masa: 28/12/2021 (4.00pm)

Faiz: Boleh awak kongsikan apa yang tahu mengenai perubatan tradisional Melanau?

Celestia: Kalau bagi saya jarang nak dengar mengenai perubatan tradisional ini kerana sudah ada hospital jadi jarang nak berubat menggunakan cara tradisional.

Faiz: Dari kecik pernah dengar mengenai perubatan tradisional Melanau?

Celestia: Pernah dengar tapi tidak mengamalkannya.

Faiz: Apa antara perubatan tradisional yang awak pernah dengar, boleh bagi contoh?

Celestia: Kalau sakit kena hujan itu ada yang ikut, kalau petang-petang terkena mata benda itu jadi kena pergi berubat.

Faiz: Pada pendapat awak perubatan tradisional ini masih lagi relevan ke?

Celestia: Bagi saya tidak relevanlah sebab saya memang tidak mengamalkannya sebab dah ada agama sendirikan.

Faiz: Pernah ke awak mendapatkan perkhidmatan perubatan tradisional?

Celestia: Saya tidak pernah, tapi abang dan adik saya pernah. Ada benda itu macam jadikan diri abang saya, dia menyamar jadi abang saya. Adik saya kawan dia kacau benda itu tapi dia yang kena.

Faiz: Semasa dia berubat itu ada tahu ke dia ada gunakan apa-apa?

Celestia: Tak tahu, sebab saya tidak ambik tahu semasa dia berubat itu. Sebab benda itu macam stress kadang-kadang, orang Nampak sebelah mata sahaja kita yang anggap benda lain.

Faiz: Kalau awak sakit mana yang awak rujuk dulu, hospital atau cara tradisional?

Celestia: Hospital lah, sebab kalau hospital dapat tahu apa penyakit kita dapat ubat walaupun tak ada ubat atleast ada orang cari ubat benda itu.

Faiz: Memang yakin lagila kalau rujuk hospital dulu?

Celestia: Memang yakin lagi pergi hospital, kalau perubatan tradisional kan ada yang langar perintah tuhan macamtu. Kadang-kadang pantang larang itukan macam itu-macam itu.

Faiz: Ada tak di kalangan ahli keluarga yang masih mengamalkan perubatan tradisional ini?

Celestia: Tidak ada, macam dah jauh dah semua tak amalkan lagi perubatan tradisional. Dia ada juga fikiran yang fikir kea rah tradisional itu tapi tidak mengamalkan lah.

Faiz: Boleh kongsikan perbezaan dari segi perubatan tradisional dengan perubatan moden?

Celestia: Kalau di hospital kita tahu ada doctor check itu ini, tradisional ini pakai benda-benda yang tidak sepatutnya seperti pakai contohnya ada saya dengar ada pakai daun-daun kubur, macam pelik tapi itulah, daun yang warna merah itu.

Faiz: Boleh berikan pandangan mengenai perubatan tradisional kepada masyarakat Melanau?

Celestia: Sebenarnya boleh sahaja diletakkan sebagai hiasan dalam muzium sahaja, kalau orang bertanya kitab oleh kasitahu, tak perlu wariskan benda itu sebab kadang-kadang warisan itu pakai benda yang halus untuk wariskan kepada kita, itulah kadang-kadang

generasi sekarang tidak mahu benda itu sebab kita dah ada agama sebab itulah tak nak mewariskan. Kadang-kadang benda itu ganggu family, life, kita mesti bagi dia makan. Itulah jarang orang mewarisi benda-benda ini.

Faiz: Kalau macam patung dakan apa semua itu kalau di jaga untuk anak-anak, cucu cicit nanti okay ke?

Celestia: Bagi saya tak lah, kalau benda itu tak dibagi benda dalam itu okay sahaja, sebagai hiasan sebagai pengetahuan anak-anak generasi masa depan okay sahaja. Mewarisi secara halus itu saya tidak prefer sebab akan bagi mudarat kepada kita dan keluarga nanti, kalau mewarisi sebagai ilmu itu sahaja okay untuk warisan akan datang. sebab generasi sekarang jarang nak tahu mengenai adat dan budaya Melanau sebab dah terlampau jauh ada yang tidak tahu adat masing-masing, kalau saya pun tidak 100% paham tapi saya tidak amalkan, saya paham sahaja untuk pengetahuan, kalau ada yang tanya ke apa ke okay sahaja saya kongsikan tapi tidak amalkan. Sebagai pengetahuan sahaja okay kalau nak tahu mengenai benda itu, kalau nak mewarisi sampai benda halus nak masuk dalam tidak lah. Kadang-kadang kita tidak percaya benda itu wujud.

14. **In-depth Interview Transcript with Melanau Youth**

Nama: Nur Iezra binti Ramblie

Umur: 20 Tahun

Kampung: Kg Kuala Tengah, Oya

Tarikh dan masa: 26/10/2022 (1.40pm)

Faiz: Boleh Iezra kongsikan apa yang awak tahu mengenai perubatan tradisional Melanau?

Iezra: Apa yang saya tahu mengenai perubatan tradisional Melanau ini, dulu waktu kecik saya pernah ada masalah macam gatal-gatal, jadi ada seorang di kampung saya dia masih hidup, macam kita tahu orang kalau nak mengamamalkan perubatan tradisional ini dia bukan semua orang dapat, dia kena macam dapatkan ilmu itu dulu. Kita orang Melanau panggil nak dapatkan ilmu itu 'tubuh', maksudnya kita ambik ilmu itu dari orang yang ada ilmu itu, maknanya kita belajar. Nak dapatkan ilmu itu dia tak boleh dapatkan macam itu sahaja, dia kena ada pengeras, kita kena ikut macam apa yang orang yang ada ilmu itu cakap, contohnya dia kata dia nak kelapa muda, selalunya macam itu. Kalau macam saya masa kecik dulu saya pernah nampak dan alami, waktu itu saya gatal-gatal, dan dia ada baca something dia masukkan air dalam mulut dia, dia kumur dan sembur.

Faiz: Apa nama jenis perubatan itu?

Iezra: Dia tak ada nama, dia macam cubaan lah. Macam kadang-kadang ikut kepercayaan dia, saya pernah dapat tahu sikit-sikit dia akan ada macam bagi mereka waktu kita sakit itu memang ada gangguan benda lain jadi hanya dia yang tahu nama benda itu. Jadi contohnya macam kalau budak kecik menangiskan kami percaya contohnya kalau budak itu menangis dia macam melilau sangat mata dia kami akan cari sebab contohnya kalau budak kecik,

contohnya bapak dia ada di situ dan bapak dia pergi jadi kami akan fikir budak kecik itu menangis disebabkan bapak dia taka da, dan apa inisiatif kami lakukan kami akan cari satu barang bapak dia terutamanya kami akan guna baju and then dekapkan di badan budak itu. Sebab kami percaya dia ada something, kami percaya juga kalau budak kecik dia akan tahu sekiranya ada family-family terdekat dia akan meninggal, dia akan memberi macam petanda dia akan macam lain-lain berapa hari itu. Selain itu, kalau macam perubatan tradisional lain contohnya macam berurut itu, berurut itu dia kena ada pengeras tau, dia tak boleh main urut, macam kat tempat kami guna minyak kelapa dari kelapa, dan urut itu kita tak boleh guna macam saya kalau demam saya akan berurut buang angin dengan nenek saya dia memang urutan tradisional, dia ada belajar something-something lah. Sekarang ini dia dah tak urut sebab dia dah tua sangat. Kalau macam dia yang urut dia nak kita sediakan paku, kalau boleh paku itu paku yang memang dah warna hitam tak nak warna silver itu, kita gigit lepas itu bagi dia gigit, maksudnya dia dah bagi kita itu kan, kita gigit-gigit supaya kita punya penyakit tidak sampai dekat dia, itu adalah satu simbolik pengeras paku itu, selepas dah urut dia tak nak kita punya sakit itu pergi dekat dia jadi paku itu adalah satu simbolik pengeras. Selepas itu kami macam ada percaya juga dalam perubatan tradisional ini kalau kita tebang pokok, kita tak boleh tebang dia setengah sahaja kita kena tebang habis, benda itu tak tahu lah nak kata percaya ke apa tapi pernah berlaku dia macam orang yang tebang pokok itu dia memang demam teruk dan kepala dia berat memang kami percaya bahawa pokok itu tak habis tebang macam itulah kepala dia tak dapat naik, jadi perubatan yang akan dilakukan adalah, cuma saya tidak pastilah sama ada air itu akan diletakkan atas pokok yang tak habis ditebang itu and then di ambik ataupun dituang atas itu, yang itu saya kurang pasti.

Faiz: Yang tadi nenek itu nama dia Fatimah Ibrahim kenal ke?

Iezra: Itulah saya punya nenek, dia bidan kampung. Di kampung sebebrang ada seorang nama dia suhai bin ali dia pandai '*menyiluk'. Menyiluk* itu adalah contohnya, kalau ada barang yang hilang dia boleh tolong suluhkan dan tahu siapa ambik.

Faiz: *Menyiluk* ini memang Melanau sahaja ke macam mana?

Iezra: Mostly bahagian saya masih ada.

Faiz: Yang Iezra cakap orang yang digelar *tubuh* itu kan, itu kalau dalam Melanau Dalat dia panggil a*bayoh* ke?

Iezra: *Tubuh* ini adalah maksud dia awak ambik ilmu itu dari orang dia proses ambik ilmu itu dari orang. Orang yang nak *tubuh* ilmu itu dari dukun. Kalau dia berjaya selesaikan masalah orang dia akan jadi dukun juga.

Faiz: Awak rasa perubatan tradisional Melanau ini masih lagi relevan dan masih diamalkan tak di kampung awak?

Iezra: Masih, cuma dia hanya akan berkurangan saya rasa sebab dia macam sekarang ini ramai dah orang yang *berbayoh* itu macam tak ada dah kecuali mereka turun ilmu itu ke salah seorang diaorang punya keluarga itu boleh.

Faiz: Ada ke orang masih *berbayoh* di kampung awak?

Iezra: Iya masih ada, berbayoh ini macam saya cakap tadi dia *tubuh* kan, kadang-kadang orang tubuh ni tak berbayoh tau, dia macam ada mahluk yang singgah dekat dia and the bila mahluk itu singgah dekat dia, dia jadi tahu berubat macam itu. Itu macam salah satu keistimewaan yang sampai dekat dia.

Faiz: Di kampung awak ada berapa orang yang pandai berbayoh ini?

Iezra: Adalah dalam 3-4 orang macam itu. *Berbayoh* ini macam saya cakap tadi dia orang ini kehilangan macam dah meninggal-meninggal jadi bila yang bawah-bawah itu tahu berubat sikit-sikit dia orang tak berapa dia orang itu *berbayoh*. *Pesilok* di Oya masih ada cuma sudah kurang diamalkan.

Faiz: Awak tengok perubatan tradisional Melanau di Oya yang di gunakan dari zaman dulu dan zaman sekarang sama ke?

Iezra: Tidak, dia akan ada berbeza sikit-sikit. Sebab ilmu setiap orang berbeza dari tempat dia *tubuh* ilmu itu pun berbeza. Dia akan ikut orang yang dia tubuh ilmu itu, jadi ada orang kadang-kadang dia ada certain-certain orang kalau dia sakit mesti akan tersebar berita dia kan, dan dari situ kita akan dengar dia ni panggil si A berubat tapi belum baik lagi, call lagi yang lain nak tengok siapa yang boleh ubatkan.

Faiz: Adakah awak pernah mendapakan perkhidmatan perubatan tradisional?

Iezra: Iya pernah, semasa kecik kerana gatal-gatal badan. Semasa besar ini taka da lagi Cuma yang buang angin tadilah kita panggil berurut. Berurut buang angin bila demam.

Faiz: Cuma kalau yang kita nak panggil yang gatal-gatal itu apa term dia eh?

Iezra: Tak ada, kata sahaja gatal-gatal badan dia akan tahu. Gatal-gatal itu selalu dia sembur, kalau nenek saya dia akan guna kunyit hidup dan ada baca surah-surah kena ikut cakap dialah berapa kali sapu, berapa kali jemur dan kalau dia kata jangan makan cili ke apa ke dia ada pantang larang juga. Orang sakit mata nenek saya boleh ubat juga dululah sekarang tak boleh lagi. Satu sebab adik beradik mak saya dah tak benarkan orang pergi rumah sebab nenek saya dah uzur, takut sebab covid kan dari situ dia pun dah tak ubatkan orang lagi dah. Cuma dia akan tolong kalau perempuan dah nak beranak sahaja, urut perempuan beranak itu sahaja dia mampu. Kalau orang urut mata dia akan gunakan macam straw lah, straw kayu dia akan

baca-baca dan dia buka mata dan tiup dua kali atau tiga kali sehari. Dia akan juga pantang jangan makan itu dan ini. Kalau nak sihat kena dengar macamtu.

Faiz: Sekiranya awak sakit siapa yang akan awak rujuk dahulu, pengamal tradisional atau doctor?

Iezra: Selalunya memang akan pergi hospital dululah, selepas tak sembuh baru akan cari cara tradisional.

Faiz: Memang dari dulu macam itu ke, atau dulu pergi rujuk nenek dulu sebab nenek pandai berubat?

Iezra: Kalau macam mula-mula sakit itu pergi hospital dulu, selepas itu baru pergi pengamal perubatan tradisional kalau tak sembuh.

Faiz: Adakah diantara ahli keluarga awak yang masih mengamalkan perubatan tradisional ini, ada tak?

Iezra: Setakat ini nenek sahaja lah, tapi dia ada ajar sikit-sikitlah dia punya anak tapi tak semua benda dia ajar macamtu, yang biasa-biasa macam kalau anak kecik menangis dia tahu suruh bagi macamni-macamni. Benda yang dibaca macam surah-surah itu apa-apa semua kadang-kadang dia orang ad abaca lain-lain juga, bend aitu rahsia kita tak tahu, hanya dia dan yang di ajar itu yang tahu, dia tak boleh orang tahu.

Faiz: Boleh awak kongsikan perbezaan system perubatan tradisional dengan perubatan moden yang awak tahu.

Iezra: Kalau dari segi berubat, yang moden dia ada makan ubat, pil apa semua yang doctor bagi. Kalau macam tradisional mungkin dia guna benda lain, dan ada pantang larang dia itulah antara perbezaan dia. Kalau macam moden makan ubat, kalau macam tradisional

mungkin dia minum air-air rebusan dari daun-daun ikut apa yang disuruh oleh tukang berubat itu suruh. Kalau moden ini lebih saintifik berbanding tradisional.

Faiz: Pandangan awak mengenai cabaran dan harapan mengenai kepentingan perubatan tradisional ini kepada masyarakat Melanau, adakah patut diwarisi, dikekalkan?

Iezra: Bagi saya memang patut dikekalkan untuk dia orang turunkan ilmu kepada anak-anak muda sebab bukan apa, kadang-kadang bukan kita nak macam syirik ke apa sebab kadang-kadang memang kita tahu perubatan tradisional ini tak semua macam orang fikirkan, bagi saya bomoh itu semua tak semestinya macam dia orang guna hantu, ke tak sebab dia orang memang akan guna ayat-ayat dia macam saya kata sesetengah orang yang tahu berubat dia tahu nama yang ganggu-ganggu itu, memang boleh dikatakan sepanjang saya hidup boleh dikatakan memang mujarablah kalau dia orang yang berubat. Sebab itu memang patut dikekalkan, sebab macam tak semua perubatan hospital boleh sembuh, macam kita tahu zaman kita sekarang ini seperti santau, buatan orang masih diamalkan, jadi benda itu tidak dapat hospital ubat, nak tak nak memang akan cari tradisional juga, sebab macam kita tengok tradisional, macam hospital kan dia akan kata macam oh dah sakit-sakit macam ini pergi hospital dah kanser tahap ini, tapi punya dia sebenarnya benda lain yang dapat diubatkan tradisional macamtu. Contoh kalau orang yang macam tiba-tiba kanser hati tak pernah buat apa-apa, bila check tradisional nampak jarum, rambut, apa semua, memang kena adalah perubatan tradisional.

Sambungan soalan kepada Nenek Iezra.

Faiz: Boleh saya tahu berapa lama dah nenek awak jadi pengamal perubatan tradisional ini?

Iezra: Rasanya around selepas datuk saya meninggal, datuk saya meninggal dah 27 tahun, rasanya dalam 24 atau 25 tahun nenek saya pandai berubat. Sebab semasa atuk saya masih ada saya takt ahu yang nenek saya tahu berubat, jadi saya jangka selepas 27 tahun macamtu.

Faiz: Boleh senaraikan jenis-jenis ritual perubatan yang nenek awak tahu lakukan?

Iezra: Nenek saya pandai berurut, rawatan kalau sakit mata dan bidan kampung (urut orang mengandung), tapi nenek saya tak tahu tarik anak, dia kalau macam dia urut dia ada macam kelebihan instinct dia dapat tahu tak lama lagi ini dia cakap, kalau dia cakap tak lama memang tak lama, esok lusa benda itu memang akan jadi memang akan bersalin. Kalau macam orang kata kan eh tak nurse kata macam minggu depan lagi, dia macam dia tahu yang orang itu akan beranak juga.

Faiz: Kalau orang kena sampuk dia tahu juga ke, dan kalau kena buatan orang dia tahu juga ke?

Iezra: Kalau histeria dia tak tahu, buatan orang juga dia tak tahu. kalau maca manak-anak kecik menangis itu adalah dia macam letak baju macam saya cakap tadi.

Faiz: Boleh terangkan cara atau langkah yang nenek lakukan Ketika berubat orang?

Iezra: Kalau macam urut, macam biasa kita akan disuruh macam berkeban itu first, dan seterunya kalau perempuan dia akan bawa masuk biliklah takut ada laki, dia akan start urut dari kepala, dia akan letak minyak kelapa dalam pinggan kecik, dalam mangkuk itu nanti akan ada biji lada yang warna putih itu, lada putih itu dia gunaka macam urutkan dia akan urut baca akan dimulai dengan Bismillah, ada doa-doa dia, selepas itu masa sebelum dia berurut itu dia akan macam ini, dia baca surah dekat minyak itu dan dia akan urut start dari kepala dulu, dia urut-urut dan baca surah itu tapi tak sepanjang itu dia macam surah itu, dan dah urut itu dekat jari kita dia gunakan lada itu tadi dia buat macam ini untuk buang angin.

Selepas itu kalau kat jari kaki dia buat sama juga, dan habislah, kita akan ambik paku yang kita bawa tadi dari rumah kita gigit dan bagi kat dia dia akan gigit selepas itu nenek akan simpan. Paku itu macam pengeras supaya dia tak bawa penyakit orang itu kepada dia macam itu. Kalau ada orang minta dia buat air tawa, dia buka botol air dia baca surah-surah selepas itu dia tiup dan sepanjang demam itu minumlah air itu. Kalau yang mata itu dia cakap, dia guna macam bentuk straw tapi bukan plastic dia kayu, dia macam kayu yang dah halus di buat lubang, dia ada baca-baca surah, selalunya orang yang sakit mata yang jenis merah itu, dan dia akan tiuplah dia baca-baca surah dulu dan dia buka mata pesakit dia tiup sampai macam keluar air mata sampai lah beberapa kali. Selalunya orang yang sakit mata ini dia datang pagi dengan datang petang dua kali sehari, tak silap saya selama tiga hari berturut-turut pagi, petang. Dan kena dengar pantang larang dia, dia taka da lah pantang larang sangat dia kata jangan makan cili tiga hari ini, yang makanan bercili pedas, makan sahaja yang biasa-biasa, jangan makan yang pelik-pelik makan yang biasa-biasa sahaja. Banyak orang datang kat dia nak urut, yang mata itu tadi dengan yang gatal-gatal itu sahaja, penyakit yang kena buatan orang dia tak tahu.

Faiz: Kalau awak tahu, dari mana nenek belajar perubatan tradisional ini?

Iezra: Oh, yang itu saya tidak tahu, rasanya semua takt ahu, dia sahaja yang tahu.

Faiz: Macam cara perubatan dan peralatan yang dia gunakan untuk ubatkan orang sama sahaja kan dari dulu?

Iezra: Iya sama sahaja dari dulu dan sekarang.

Faiz: Boleh saya tahu bagaimana permintaan atau sambutan dari masyarakat Melanau sendiri dalam menggunakan khidmat dari nenek awak dari zama dulu dan sekarang?

Iezra: Sambutan memang sangat memberansangkan dulu, cuma sekarang dah tak sebab dia macam adik beradik mak saya memang dah kata kat nenek tak payahlah berubat lagi sebab nenek saya dah tak larat sangat, macam yang saya cakap kalau dia urut pun dia dah macam tak ada orang nak urut-urut badan macam itu, dia urut yang maca manak-anak dia, cucu-cucu, dia dah tak terima orang lain. Kalau yang macam yang gatal-gatal tadi sebab dia tak memerlukan tenaga dia perlukan kunyit apa semua itu, dia masih boleh buat, macam yang sakit mata tadi dia masih boleh buat, yang macam mengandung tadi urut-urut megandung dia masih boleh buat, kalau urut lepas beranak itu dia dah tak sebab kalau lepas beranak dia kena urut seluruh badan, nenek saya tak terima sebab dia tak larat dia tak boleh nak urut sangat dah. Kalau soal bayaran itu dia tak minta, seikhlas hati nak bagi apa, berapa sebab dia memang tak minta dia tolong sahaja. Kadang-kadang orang bagi hadiah dan duit, kadang-kadang bagi duit, dia terima sahaja dia tak minta apa-apa pun.

Faiz: Kalau yang macam, awak tahu orang Melanau sahaja yang datang dapatkan khidmat nenek awak atau ada bangsa lain yang datang juga?

Iezra: Mostly kalau kat bahagian sini orang Melanau sahajalah. Sebab kalau macam nenek saya masa dia masih urut lagi orang macam cikgu-cikgu dari semenanjung yang datang mengajar cari juga nenek saya.

Faiz: Apakah kepentingan perubatan tradisional ini kepada masyarakat Melanau, bagaimana cara untuk mengekalkan ilmu perubatan tradisional ini?

Iezra: Macam yang saya cakap tadi dia ada ajar sikit-sikit dekat dia punya anak. Saya pernah ikut mak pergi rumah nenek ajar tapi masa itu saya tak dibenarkan tengok, dia macam saya tengok sikit-sikit dari jauh sahaja. Macam saya cakap dia ada bacaan-bacaan dia masih yang islam punya cuma yang kadang-kadang macam yang saya cakap tadi dia ada nama-nama dia

tahu tak itulah. Hanya dia dan yang diajar itu sahaja yang tahu. Macam mak saya, saya tanya apa nenek ajar dia tak akan beritahu, dia ada bagitahu sikit-sikit macam yang ini dia ajar macam ini, dia tengok semangat anak-anak dia nak belajar apa, sebab dia orang pun nak ubatkan cucu dia kalau sakit perut nak kena baca surah apa, macam sakit perut itu macam mana urutan itu nak kena teknik dia macam mana. Saya rasa memang patut dikekalkan sebab tak semua boleh bagi doctor memang ada ken acara tradisional juga. Sebab macam saya tengok orang dari jauh-jauh pun cari pergi tempat yang jauh untuk berubat, memang nampak disitu sangat-sangat memerlukan. Setakat ini nenek ajar sampai anak-anak dia sahaja, tak ada sampai lagi dekat dia punya cucu. Selepa itu nanti dia punya anak sendiri akan decide nak teruskan bagi dekat siapa, contohnya kalau macam dia bagi kat mak saya cara ubat sakit perut, mak saya akan decide nak bagitau saya or kakak saya ke macam itu. Kalau macam satu hari nanti saya ada anak dan keluarga nak tahu cara itu mungkin saya akan pergi dekat dia tanya.

Faiz: Nenek awak ajar secara praktikal teruslah kan, tidak ada tulis dibuku macamtu?

Iezra: Tak ada rasanya, kalau dia tulis dibuku pun rasanya surah-surah apa yang nak dibaca sahaja.

15. **In-depth Interview Transcript with Melanau Youth**

Nama: Norsyuhada binti soffian

Umur: 21 Tahun

Kampung: Kg Tellian Tradisi

Tarikh dan masa: 26/10/2022 (11.40pm)

Faiz: Assalamualaikum dan selamat pagi, pertama sekali terima kasih kepada syuhada kerana sudi menjadi informan saya. Saya sedang menjalankan kajian mengenai perubatan tradisional Melanau di Kawasan Mukah, Dalat dan Oya. Saya ada tiga objektif, salah satu objektif saya focus kepada golongan belia sahaja dimana saya nak lihat dimana perubahan perbezaan antara golongan muda, dewasa iaitu ibu, ayah, atuk, nenek, golongan expert yang dikenali sebagai bomoh itu sendiri. Soalan pertama, boleh syuhada berkongsi apa yang syuhada tahu mengenai perubatan Melanau ini?

Syuhada: Seperti apa yang saya tahulah, perubatan tradisional Melanau ini terbahagi kepada 5 jenis, yang pertama memaku, yang kedua berbayoh, yang ketiga berguda, yang keempat payun, yang kelima dakan itu sahaja.

Faiz: Syuhada berasal dari kampung mana?

Syuhada: Saya dari kampung Tellian Tradisi.

Faiz: Boleh ceritakan sikit mengenai kampung Tellian ini saya nak tahu.

Syuhada: Tellian ini ada Tellian laut, Tellian jaya, Tellian ulu, Tellian tengah, Tellian tradisi, Tellian daya.

Faiz: Di kampung tellina tradisi dan yang lain-lain itu dah tak diamalkan ke perubatan tradisional Melanau ini?

Syuhada: Tidak tahu, tapi setakat ini pernah dengarlah berbayoh itu masih ada, sebab dia keturunan.

Faiz: Ada orang ke yang masih mengamalkan itu contohnya berbayoh itu?

Syuhada: Kalau dengar cerita orang kampung itu masih ada. Kalau sekarang tidak tahu sangat sebab tidak dengar lagi.

Faiz: Cuma tadi dakan itu pernah dengar?

Syuhada: Pernah sebab dakan ini waktu kaul memang ada guna dakan.

Faiz: Seterusnya pada pendapat syuhada sendiri sebagai golongan belia Melanau adakah perubatan tradisional ini masih relevan?

Syuhada: Pada pendapat saya kalau perubatan tradisional pada zaman sekarang ini lebih baik jangan diamalkanlah sebab ialah sebab sekarang kan contoh kalau zaman agama Islam lebih kepada perubatan moden, jadi sekarang ini semua yang golongan tua yang mengamalkan tersebut mungkin ada yang sudah meninggal jadi anak, cucu-cucu pon macam lebih kepada moden dan diaorang pon masih akan gunakan perubatan moden berbanding perubatan tradisional. Dan kalau family itu kalau family kami tidak ada sebab kampung kami itu baru diwujudkan, kami pun baru disitu jadi tidak ada terlibat dengan perubatan tradisional ini, sebab kalau ayah syu ini orang Dalat jadi kalau amalan perubatan tradisional itu tidak ada sebab mostly adalah yang Kristian tapi Islam more to ke klinik.

Faiz: Syuhada pernah dapatkan tak perkhidmatan perubatan tradisional ini? Ataupun family, selain perubatan tradisonal Melanau contohnya macam perubatan Islam pun boleh macam pergi ruqyah ke? Ataupun kalau macam perubatan menggunakan herba?

Syuhada: Tidak ada.

Faiz: Maknanya kalau sakit memang akan rujuk hospital lah? Kalau tidak sembuh macam mana?

Syuhada: Iya memang akan rujuk hospital kalau sakit. Kalau dari kecil dulu kan kalau syu demam panas, ayah syu kan pandai membuang angin, adakah itu dikira perubatan tradisional. Semasa kecil adalah ayah buangkan angin, tapi sekarang tidak ada lagilah.

Faiz: Jadi kalau sakit pergi hospital dulu, lepas itu kalau tak dapat baru guna cara tradisional seperti mengurut semua itu?

Syuhada: Iya betul, macam itulah.

Faiz: Mengapa syuhada memilih klinik berbanding perubatan tradisional?

Syuhada: Mungkin kalau tradisional ini susah didapati sebab susahlah, kalau klinik ini senang sebab kita sekarang lebih percaya kepada ubat dan senang nak pergi dan senang nak lihat perubahan kalau lepas sakit.

Faiz: Diantara ahli keluarga memang tidak ada lah yang mengamalkan perubatan tradisional in ikan?

Syuhada: Tidak ada. Tapi kalau ruqyah itu ada.

Faiz: Siapa pernah dapatakan perubatan ruqyah itu?

Syuhada: Mak saya pernah, kerana terkena gangguan. Dia dapatkan rawatan di Miri.

Faiz: Sekarang masih ke?

Syuhada: Sekarang tidak lagi sudah sembuh, tetapi mak cik saya masih dapatkan rawatan di Dalat, Mukah.

Faiz: Seterusnya pada pandangan syuhada, apakah cabaran dan harapan syuhada mengenai kepentingan perubatan tradisional ini kepada masyarakat Melanau.

Syuhada: Bagi saya memang boleh kalau kita yang macam perubatan tradisional boleh dikekalkan tapi kalau diwarisi itu tidak boleh sangat sebab, kalau di Mukah mungkin kalau agama likow itu boleh diamalkan tetapi kalau Islam itu tidak bolehlah. Tapi untuk dikekalkan boleh sebab banyak generasi Melanau yang baru itu mungkin diaorang boleh tahu informasi barulah mengenai perubatan ini dan harapan saya harap dapat dikekalkan tadi itulah.

Faiz: Yang syuhada ada sebutkan tadi yang 5 jenis itukan, maknanya itu hanya dari buku bacaan sahaja kan? Dan yang paling pernah dengan mengenai dakan sahajakan?

Syuhada: Dakan dan berbayoh sahaja.

Faiz: Yang lain-lain memang tidak pernah dengarlah?

Syuhada: Iya betul.

Faiz: Boleh share sikit ke apa yang syuhada tahu kalau berubat menggunakan dakan dan berbayoh ikut yang syuhada tahu.

Syuhada: Saya tidak tahu sangat proses perubatan menggunakan dakan dan berbayoh itu.

Faiz: Seterusnya, ada soalan lain sedikit mengenai sagu atau balau, pernah dengar?

Syuhada: Iya tahu.

Faiz: Family ada kebun balau ke/

Syuhada: Ada tanah.

Faiz: Ayah memang pengusaha kebun balau ke?

Syuhada: Tidak. dia macam beli tanah itu dan di tanah itu ada balau.

Faiz: Adakah balaua tau rumbia ini penting kepada masyarakat Melanau?

Syuhada: Pada pendapat saya dia penting sebagai makanan ruji dan sebagai ekonomi lah sebab boleh diproses dalam pelbagai bentuk seperti makanan ataupun dalam bentuk tepung, dia boleh diproses dalam pelbagai bentuklah.

Faiz: Boleh sharekan fungsi kegunaan balau bagi masyarakat Melanau?

Syuhada: Dari kita nampak dari sepohon balau yang kitab oleh guna pertamanya ialah kulit rumbia itu kitab oleh guna sebagai alas kaki kalau rumah kampung itukan kalau bagi mengelakan jalan itu licin kita boleh gunakan sebagai alas atas tanah itu dan pada zaman dahulu kalau zaman sekarang ini tidak tahu lah tapi kalau Kawasan kampung ayah syu dia memang ada satu kampung yang memang terpinggir diaorang masih gunakan yang alas kulit rumbia itu dan sebagai atap mungkin sebab ekonomi sara hidup yang rendah jadi diorang guna bahan persekitaran untuk membuat bahan rumah. Kulit itu dia buat jalan sebab permukaan kasar senang nak jalan atas itu dia macam itulah. Kalau kita Nampak dari segi isi dalam rumbia itu boleh hasilkan tepung sagu tepung lementak, dia macam bentuk yang basah dan serbuk. Kalau sekarang ini modenkan serbuk itu lebih senang berbanding yang basah dan lagipun harga untuk itu pun mahal. Dan kalau tepung sagu boleh jadi saguk, makanan dengan umailah, saguk ini berbagai jenis juga bergantung dengan tempat ada yang halus, ada yang kasar, ada yang kecik dan besar. Isi dalam rumbia itukan ada ulat mulong boleh dimakan, makruh untuk orang Islam dan harga untuk sekilo mahal.

Faiz: Kalau dari segi makanan?

Syuhada: Kalau family kita orang makan sago ball dengan umai, kalau Melanau panggil beluh potongan ikan mentah tapi diperap dengan garam potong-potong makan macam itu dan kalau makanan petang dengan air panas.

Faiz: Syuhada ada tahu mengenai balau ini digunakan dalam perubatan tradisional?

Syuhada: Tidak tahu.

Faiz: Kalau produk-produk daripada balau ini ada pernah dengar tak? Selain daripada saguk tadi. Contohnya coklat dan mi?

Syuhada: Pernah, biskut yang CAUN Research buat itu.

Faiz: Syuhada sendiri rasakan adakah terdapat hubungan yang rapat antara golongan Melanau ini dengan pokok rumbia.

Syuhada: Iya, contohnya belakang rumah saya kan sungai kecil yang menghubungkan tellina, ada yang menggunakan balau ini sebagai ekonomi untuk jual balik untuk sara hidup, ada juga yang guna balau ini untuk kebunlah untuk kegunaan sendiri.

Faiz: Syuhada ada ke family contoh kalau ada kematian ke apa ke yang ada pantang larang berkenaan balau ini?

Syuhada: Kalau Islam tak ada, kalau Kristian ada sebab menghormati si mati diorang akan gotong royong dan ada palei, satu lagi diaorang ada pantang macam family itu sahaj yang tak boleh keluar.

Faiz: Itu sahaja soalan untuk harini, ada nak tanya apa-apa kepada saya?

Syuhada: Adakah kajian ini akan dihebahkan kepada orang lain?

Faiz: Dia macam ini kalau master ini satu saya kena hasilkan thesis, dan saya akan hantar di PETARY dan di fakulti. Kalau ada siapa nak buat kajian mengenai ini cari di PETARY sahahja setelah saya publish disana dan saya juga kena publish satu artikel.

16. **In-depth Interview Transcript with Melanau Youth**

Nama: Wendy anak Joseph dan Stephanie Uni binti Charles

Umur: 19 Tahun

Kampung: Mukah dan Kg Seberang, Dalat

Tarikh dan masa: 26/10/2022 (8.10pm)

Faiz: Boleh kongsikan dengan saya apa yang korang tahu mengenai perubatan tradisional Melanau?

Stephanie: Perubatan tradisional Melanau dulu selalu diamalakan oleh nenek moyang, sekarang masih ada cuma tak banyak macam dululah, sebab kita punya bandar makin maju, teknologi makin tinggi, hospital juga makin banyak, jadi orang akan lebih ke perubatan moden. Kalau ikut perubatan Melanau dulu contohnya macam rawat kulit kita ada alergik apa semua, sekarang orang banyak pakai lotion yang doctor bagi tapi kalau orang dulu-dulu mereka ada satu ubat itu mereka panggil itu '*panuih payau'* iaitu satu proses untuk berubat untuk penyakit kulit. *Panuih payau* itu cara dia, *payau* itu sejenis haiwan dalam bahasa Melanau, dan kita ambik tanduk *payau* itu untuk dibakar di arang yang membara jadi *payau* itu dah di atas arang dia akan berasap, orang yang sakit itu akan duduk di sekeliling *payau* itu dan dia akan cover tubuh badan dia dengan kain, jadi asap itu akan menimpa badan dia sahaja, dengan cara itu kami percaya boleh sembuhkan penyakit kulit.

Faiz: Selain *panuih payau* ini ada lagi ke jenis perubatan yang lain?

Wendy: Ada saya pernah dengar mystic ritual orang panggil dia untuk sembuhkan penyakit tapi mereka pakai patung, patung itu mereka namakan *dakan* kalau di Mukah, di Dalat adalah *belum*. Apa yang saya tahu *dakan* ini diperbuat daripada pokok rumbia.

Faiz: Pernah tengok orang berubat menggunakan ini?

Wendy: Tidak pernah.

Stephanie: Saya pernah tengok orang berubat, sebab biasanya kami bukan 100% nak percaya lah kan tapi kami kalau dah pergi doctor tapi masih sakit kami akan pergi inisiatif itu perubatan tradisional. Kami rasa something wrong, benda hilang ke apa ke kami akan pergi orang *penyiluk*. Nama proses ini adalah *menyiluk*, menyiluk ini kalau ikut moden dia macam scanning badan kita, cara proses itu berlaku orang yang nak disiluk itu akan duduk membelakangi orang yang nak tengok itu, antara mereka akan ada lilin, orang yang akan nak tengok itu akan membaca sesuatu tapi saya tak dapat tahu apa dia baca, kalau kamu clean dia akan cakap kamu clean, kalau kamu tak clean dia akan bahagi dua lagi, satu mesti mandi bunga untuk buang yang tak clean itulah, satu lagi yang *belum* itulah. Belum itu diperbuat daripada dahan rumbia selepas itu *belum* itu pun ad acara nak dispose dia, satu biarkan dia terapung atas sungai, jadi itu petanda kamu buang benda itu sekali dengan arus air, yang kedua adalah kamu simpan belum itu kalau dia suruh buang dalam hutan, seperti kita hantar balik benda itu ke dalam hutan itulah cara dia. Kawan-kawan saya dulu kalau ternampak belum atas sungai jangan tegur.

Faiz: Pada pendapat korang, perubatan tradisional Melanau masih lagi relevan tak pada masa sekarang?

Wendy: Mungkin dekat golongan kami belia macam itu tak lah, tapi untuk nenek moyang ada yang masih amalkan dan percaya sekarang.

Stephanie: Bagi saya tidak lah percaya sangat tapi sebenarnya some perubatan tradisional ini betul-betul efektif kat badan itu. Walaupun kami ada menganut agama masing-masing, ada kepercayaan masing-masing tapi kami masih mengamalkanya. Contohnya, kami ada

buang angin, memang tiap kali mak saya sakitkan kalau tak dapat ubat itu dia memang akan pergi buang angin terus, buang angin pun ada cara masing-masing ada ubat dan minyak dia tersendiri.

Faiz: Orang yang tukang berubat itu korang gelar dia apa?

Stephanie: Kami tak panggil dia specifically *abayoh*, kami just panggil dia nama, dia biasa-biasa juga cuma dia ada kemahiran sahaja. Dia tak sampai *abayoh*, dia pun beragama islam, ada agama masing-masing. Dia cuma ada kemahiran untuk mengubat orang sahaja.

Faiz: Jenis perubatan tradisional Melanau yang digunakan tadi adakah masih sama dari zaman dahulu ataupun zaman sekarang dia ada berubah?

Stephanie: Saya pun tidak pasti sangat, saya cuma tengok nenek saya sahaja, mungkin cara dia masih sama mungkin bahan dia yang berubah saya tak pasti sangat. Saya rasa masih sama cara berubat dia apa yang perlu buat apa yang pantang larang dia masih sama.

Wendy: Iya saya rasa sama sahaja dari dulu dan sekarang cara dia.

Faiz: Pernah dapatkan khidmat perubatan tradisional? Kalau pernah, ceritakan sikit perubatan apa yang awak dapatkan.

Wendy: Saya tidak pernah.

Stephanie: Saya pernah, macam saya bagitahu tadi saya *panuih payau*, masa kecik dulu ada ikan kering saya makan ikan itu dan badan say amula gatal, saya pergi hospital tapi tidak dapat apa-apa, jadi saya cuba untuk *panuih payau*, pada masa itu saya buat malam dan adalah beberapa kali malam juga saya buat *panuih payau* itu, lama-lama itu dia dah elok sampai sekarang. Panuih payau, arang yang masih panas diletakkan dalam satu bekas dan tanduk payau itu diletakkan disitu untuk di asapkan, orang yang sakit itu akan duduk dekat payau

itu supaya asap itu menghala pergi dia untuk tutup asap itu daripada terbang mesti tutup orang sekali asap itu pakai kain, paling bagus kalau makin banyak skin yang di expose.

Faiz: Sekiranya anda sakit yang mana anda akan pergi dahulu, perubatan tradisional atau doktor?

Wendy: Kalau saya obviously akan pergi ke doctor dahululah. Macam kalau doctor tak dapat selesaikan masalah itu, dia dah buat bagi ubat masih juga sakit saya akan cari lah dengan ahli keluarga yang terdekat untuk khidmat perubatan tradisional ini.

Faiz: kenapa awak pergi jumpa doctor dulu?

Wendy: Sebab zaman moden, saya lebih percaya kepada cara yang lebih saintifik berbanding cara tradisional.

Stephanie: Kalau saya pun sama akan pergi ke moden dulu, sebab macam benda itu sudah proven scientifically jadi kita pun boleh percaya dan kalau masih tidak dapat juga saya akan ikut cara tradisonal juga sebab bukan semua tradisional itu tahyulkan, saya pun percaya cuma certain sahaja yang tak tersimpang daripada agama, jadi saya akan pergi tradisional selepas saya pergi perubatan moden.

Faiz: Ada diantara ahli keluarga yang masih mengamalkan perubatan tradisional ini?

Wendy: kalau saya tiadalah.

Stephanie: Kalau saya iya masih ada, parent saya dan dan nenek saya masih mengamalakan. Selepas perubatan moden memang ada ubat yang diberikan tetapi kalau nak cepat sembuh kami akan pergi ke tradisional punya.

Faiz: Boleh kongsikan perbezaan system perubatan tradisional dan moden yang korang tahu?

Wendy: Kalau yang moden punya, dia scientifically proven sebab mereka dah buat kaji-kaji satu-satu kalau tak Berjaya mereka ulang lagi proses itu jadi benda itu memang sudah confirm boleh digunakan oleh semua orang macam itu. Kalau tradisional ini mereka pakai herba macam itu, tapi dia tak lah 100% dapat sembuhkan orang itu, dia macam mengurangkan sahaja sakit itu pada pendapat saya.

Stephanie: Saya pun setuju dengan wendy sebab kalau moden punya sudah dikaji dan diuji dan benda itu boleh percaya. Kalau tradisional dia turun temurun kita tak tahu kalau benda itu dah diubah ke atau ditukar cara dia jadi dia punya possibility untuk sembuh pun tidak lah 100% akan sembuh, tapi dia bagus untuk diamalkan.

Faiz: Pandangan korang mengenai cabaran dan harapan mengenai peubatan tradisional kepada masyarakat Melanau?

Wendy: Cabaran dia itulah kita punya kemodenan nak bersaing dengan perubatan moden, even dalam lecture pun mereka lebih ajar cara moden, kalau mereka ajar pasal herba tradisional punya perubatan pun mereka ajar itu sebagai sejarah sahaja, mereka tidak ajar dia boleh jadi alternatif sekarang itulah cabaran dia. Harapan saya mungkin keluarga ajarlah kami golongan belia mengenai perubatan tradisional ini sebab sekarang ini tak banyak orang tahu, makin pupus.

Stephanie: Cabaran dia macam wendy cakap, banyak belia sekarang tidak percaya dengan cara tradisional mereka akan cakap benda ini tak betul, mereka percaya lagi dengan moden punya jadi benda itu sukar untuk orang yang lebih tua pass ilmu kepada mereka sebab mereka tidak terbuka hati untuk belajar benda itu. Harapan saya, saya mencadangkan kepada sesiapa yang ada family mengamalkan better mereka expose benda itu tidak lah macam dengan bangganya mereka tunjuk masih mengamalkan benda itu tetapi masih juga

mengamalkan agama masing-masing, ada cara tradisional yang memang bagus untuk diamalkan better untuk parent tunjuk dan ajak anak-anak mereka especially untuk masyarakat Melanau lah untuk buat benda itu.

17. **In-depth Interview Transcript with Melanau Youth**

Nama: Shearilin Win Anak Plawun

Umur: 24 Tahun

Kampung: Kg Tellian Ulu, Mukah

Tarikh dan masa: 09/10/2021 (10.00am)

Faiz: Boleh anda kongsikan apa yang ada tahu mengenai perubatan tradisional Melanau?

Shearilin: Perubatan traditional Melanau adalah salah satu kaedah perubatan turun-temurun yang diajar secara lisan oleh generasi terdahulu kepada anak cucu cicit mereka dalam perawatan kepada sebarang penyakit fizikal/mental/jasmani atau batin sesorang.

Faiz: Pada pendapat anda adakah perubatan tradisional Melanau ini masih lagi relevan?

Shearilin: Saya berpendapat bahawa perubatan traditional Melanau kini kurang relevan pada masa kini disebabkan oleh persaingan hebat dari cara perubatan moden yang kian berkembang saban hari.

Faiz: Apakah jenis ritual perubatan tradisional Melanau yang masih digunakan sama sahaja daripada zaman generasi dahulu dan zaman sekarang?

Shearilin: Saya kurang cakna akan sebarang perubatan traditional dahulu yang masih diamalkan sekarang. Pada pendapat saya, mungkin sudah tiada atau mungkin hanya segelintir yang masih menganut agama Pagan yang ada mengamal di mana saya tidak ada sebarang pengetahuan disebabkan saya tidak menetap di kampung.

Faiz: Adakah anda pernah mendapatkan perkhidmatan pengamal perubatan tradisional bagi membantu menyembuhkan penyakit anda? Jika ya boleh beritahu jenis penyakit yang dihadapi oleh anda?

Shearilin: Tidak pernah.

Faiz: Sekiranya anda sakit, siapa yang akan anda rujuk terlebih dahulu, adakah pengamal perubatan tradisional atau Doktor perubatan? Boleh terangkan mengapa anda memilih untuk rujuk individu itu?

Shearilin: Saya pasti akan merujuk kepada doktor perubatan moden kerana perubatan traditional sudah tidak diamalkan oleh keluarga saya. Perubatan moden juga lebih dekat dan senang dicapai daripada perubatan traditional.

Faiz: Adakah di antara ahli keluarga anda yang masih mengamal perubatan tradisional ini?

Shearilin: Tiada.

Faiz: Boleh anda kongsikan perbezaan dalam sistem perubatan tradisional dan perubatan moden yang anda tahu?

Shearilin: Perbezaan ketara yang saya boleh lihat adalah dari segi teknologi yang digunakan. Perubatan traditional banyak bergantung kepada kepercayaan turun temurun dan penggunaan alat atau barangan yang dicipta/diolah daripada bahan yang didapati dari alam sekitar kediaman si pengamal perubatan manakala bagi perubataan moden, semuanya bergantung kepada teknologi moden terkini dan ilmu sains kesihatan yang semakin pesat mengembang. Dari segi kebolehpasaran & kemampanan pula, perubatan moden jauh lebih dipercayai dan mudah difahami oleh generasi sekarang di mana rata² manusia lebih tertarik dan tertumpu akan pembangunan dan teknologi moden ke arah masa depan. Dari segi keagamaan pula, rata² generasi muda telah menganuti agama² selain agama Pagan yang merupakan tunjang kepada kaedah perubatan traditional. Perubatan traditional dipandang enteng oleh kerana larangan agama masing² yang tidak berapa selari dengan pegangan agama dahulu dimana ianya sangat berkait rapat dengan ritual² dalam perubatan traditional. Akhir sekali, bagi saya isu urbanisasi juga memainkan peranan penting dalam isu perbezaan ini kerana generasi kedua dan seterusnya biasanya jarang atau langsung tidak didedahkan dengan perubatan² traditional yang merupakan salah satu identiti asal usul mereka.

Faiz: Apakah pandangan, cabaran dan harapan anda mengenai kepentingan perubatan tradisional kepada masyarakat Melanau?

Shearilin: Halangan bahasa, kurang pendedahan dan urbanisasi yang kian rancak menyukarkan generasi muda untuk mengalami, mengenali, mendalami serta menghayati perubatan traditional. Begitu juga di sudut keagamaan di mana perubatan traditional tidaklah lagi wajar diamalkan jadi semakin banyak ritual² dan ilmu akan kaedah perubatan traditional dilupakan dan ditinggalkan oleh masyarakat Melanau. Hilangnya salah satu penanda kepada identiti bangsa Melanau seharusnya tidak dipandang ringan. Walaupun tidak dinafikan ramai sudah tidak mengamalkan perubatan traditional namun usaha² untuk memelihara dan melestarikan ilmu perubatan traditional haruslah diambil oleh pihak berwajib. Mengambil kira akan arus kemodenan pada ketika ini, rakaman lakonan semula ritual², pembukuan ilmu² yang masih diingat oleh generasi terdahulu serta kajian lapangan untuk mendalami ilmu yang semakin lapuk dimamah usia adalah antara usaha yang mungkin dapat diambil untuk memulihara ilmu perubatan traditional agar dapat ditonton oleh generasi mendatang.