

CHAPTER
10

SARAWAK AND SABAH



Synopsis

Sarawak and Sabah are part of the Malay World. The people of Sarawak and Sabah have their own administrative and government systems. They have adapted their daily lives to the shape of the terrain, especially the rivers.

This has created a unique cultural heritage for its people, which differs from place to place according to their respective races.



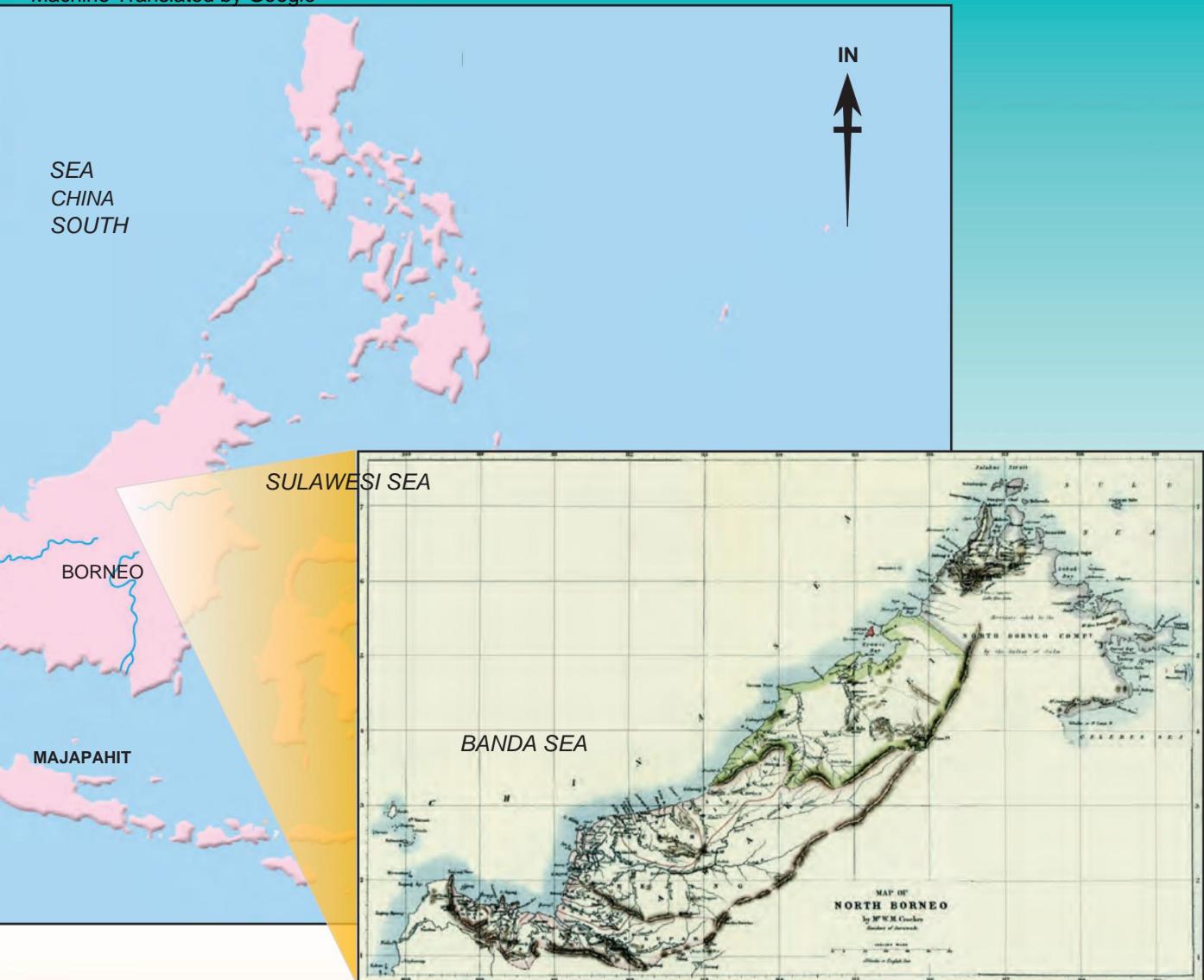
What will you learn?

1. Explain the history of Sarawak and Sabah as part of the Malay Empire.
2. Explain local government in Sarawak and Sabah.
3. Describe the activities of the people of Sarawak and Sabah.
4. Describe the uniqueness found in Sarawak and Sabah.



What elements of citizenship and civic values do you find?

1. Formulate the importance of utilizing the natural environment wisely.
2. Explain the importance of consensus within society.
3. Explain the importance of a wise attitude to continue living.
4. Evaluate the importance of a sense of belonging within a country.



Original map of Sarawak and Sabah.

(Source: Adapted from *Maps of Malaya and Borneo, The Collections of HRH Sultan Sharafuddin Idris Shah and Dato' Richard Curtis*, Kuala Lumpur: Didier Millet, 2006, p. 180)



Historical Thinking Skills you will gain:

1. Understand the chronology of the formation of local government in Sarawak and Sabah.
2. Explore evidence of early settlement and distinctive cultural patterns and community life in Sarawak and Sabah.
3. Interpret the uniqueness found in Sarawak and Sabah.
4. Create an imagination of the lives of the people in Sarawak and Sabah.
5. Rationalize the form of local government in Sarawak and Sabah.

10.1 Sarawak and Sabah in the Malay World

Introduction

Sarawak and Sabah are among the areas located in the Malay Realm. The location of these two areas from the southwest to the north of the island of Borneo has exposed them to the developments that occurred in the Malay Realm, especially in terms of trade and religion.

In both these areas, several ports also emerged along with the emergence of famous kingdoms, such as Funan, Champa, Srivijaya, Angkor, Majapahit, Old Kedah and Gangga Nagara. The rapid growth of these famous kingdoms encouraged the development of trade activities in Sarawak and Sabah.

The Relationship between Sarawak and Sabah in the Malay World

Since before Christ, the people of Sarawak and Sabah have had contact with the Malay world and the outside world, such as the emergence of a pottery manufacturing center in Bukit Tengkorak, Semporna, Sabah. The people of Bukit Tengkorak carried out trading activities with areas outside Sabah. In the third century, Chu-Po, a port in northern Sabah, emerged. This port became a place to export iron to Funan and Champa.

In the seventh century, Santubong emerged as a major trading centre in Sarawak. Pottery from the T'ang and Sung Dynasties has been found at Santubong. The port supplied camphor, lacquer, wax, honey and tortoiseshell. In the 13th century, the iron ore smelting industry emerged at Santubong.

Apart from Santubong, several other trading centres emerged in Sarawak such as Gedong, Bukit Sandong and Kalka. These trading centres carried out trade activities with the kingdoms of Siam, Vietnam and China.

The rapid development of trade in Sarawak and Sabah at that time became an attraction for the Malay Kingdom to expand its influence. This caused several areas on the northwest coast of Borneo to become areas of influence for the Malay Kingdom. The Srivijaya Kingdom once expanded its influence in southern Sarawak to control trade in the South China Sea. The Majapahit Kingdom also had influence in Sarawak and northern Sabah. The discovery of Moko-type bronze drums on Banggi Island, Sabah proves that there was a trade relationship between the Majapahit Kingdom and the people of northern Sabah.

The decline of Majapahit led to the expansion of the influence of the Sambas, Brunei and Sulu kingdoms in the western and northern coastal areas of Borneo Island.

In Sarawak, there was a spread of power by the Sambas kingdom and the Brunei Malay Sultanate. The Sambas kingdom took advantage of the decline of Majapahit by expanding its influence to Samarahan, Sadong, Sarawak (Sarawak River), Saribas and Kalka. In the 14th century, the Brunei Malay Sultanate emerged and established friendship with the Sambas kingdom. This friendship allowed the Sambas kingdom to cede its territory in Sarawak to the Brunei Malay Sultanate. The Brunei Malay Sultanate also expanded its influence to northern Borneo. The emergence of the Sulu Sultanate in northern Borneo led to the spread of their influence on the northeastern coast of Borneo.

Bronze Drum on Banggi Island, Sabah



This bronze drum is known as the Timbang Dayang bronze drum which was made on the island of Java.

(Source: Adnan Jusoh, "Bronze Drums in Borneo: A Review of Bronze Drum Discoveries in Sabah and Kalimantan", *Journal of the Malaysian Museum Association*, No. 36, 2017, pp. 4, 14 and 17)



Digest the Mind

State the importance of Sarawak and Sabah's relationship with the Malay Empire government.

The rise of the Malay Sultanate of Brunei weakened the trading centre in Sarawak as the focus of trade shifted to Brunei. Meanwhile, the Sulu Sultanate which emerged in the 15th century increased trading activities in northern Sabah. This area was rich in marine and forest products, especially bird's nests, which attracted Chinese traders. Both sultanates then declined towards the 19th century when they competed with Western powers.

Sarawak and Sabah were also influenced by the arrival of Hinduism, Buddhism and Islam. The influence of this religion was indirectly brought by the Malay Empire in both these areas. During the heyday of the Srivijaya kingdom, there were remains of Buddhist objects in Santubong. In addition, there was the discovery of a Ganesha statue in Limbang.

The influence of the Brunei Malay Sultanate in Sarawak and Sabah has led to the spread of Islam on the coast of Sarawak and Sabah. The most significant effect of this spread of Islam is the acceptance of Islam by most of the coastal people of Sarawak and Sabah. The Sulu Sultanate also played an important role in the spread of Islam on the east coast of Sabah.



Gold objects related to Buddhism were found in Santubong.

(Source: Heidi Munan, *Sarawak Historical Landmarks*, Kuching: Mucow Books Company, 2015, p. 62)

The relationship between Sarawak and Sabah with the Malay Empire and foreign traders shows the openness of the people in both areas to outside influences. The openness of the people in both areas also helped the progress of trade and showed a tolerance in accepting outside religious influences.



Evidence of the discovery of ports in Sarawak is based on archaeological and external sources. Researchers such as Tom Harrison, FE Treloar, Stanley J. Corner, WG Solheim II, Jan Wisseman Christie, C. Doherty, R. Buckley, A. Gnanaratnam, P. Beavit and W. Beavitt have conducted excavations and research in Santubong. They have found various objects of trade goods, iron ore smelting areas and religious sites in Santubong. Jan Wisseman Christie also stated that Santubong is Po-ni as stated by Chinese sources. Meanwhile, Lucas Chin together with his team conducted excavations in Gedong, Bukit Sandong and Kalka.

They have found various trade items from outside Sarawak. Meanwhile, the Chu-Po site is proven through Chinese sources which mention the existence of a port area in northern Borneo.

10.2 The Emergence of Local Government

Introduction

In Sarawak and Sabah, there have been several distinct and structured forms of local government. These forms of government exist based on geographical areas, namely the interior and river valleys.

Sarawak

Local government in Sarawak was formed in the interior and river valleys. In the interior, the people formed a tribal leadership system according to their respective races. In the river valleys, there were local governments which later changed to the regional governments of the great powers of the Malay World such as the Sambas kingdom and the Malay Sultanate of Brunei.

1. Tribal Leadership

In the interior of Sarawak, there is a different tribal leadership than in the estuary areas. Each tribe has its own chief who is free from the control of any outside power.

The Iban community has its own leader known as the Tuai Rumah. For the Kayan people, their leader is known as the Kelunan Maren or Hipun Uma. The Kenyah leader is called the Peran Lepo, while the Kelabit leader is known as the Laih Rayeh.



This Idol Stone was found in Samarahan which is associated with the Samadong kingdom.

2. River Valley Leadership

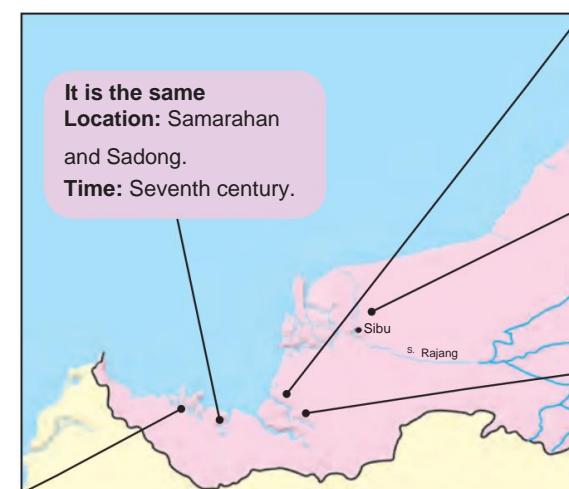
Relations with the Malay Empire formed the government and viceroyalty of Sarawak.

(a) Government

In Sarawak, there are governments in the river valley areas, namely Sawaku, Samadong, Kalka, Saribas and Melano. There is interaction between these governments and external governments. This kingdom emerged in the seventh century and ended around the 14th century.

Sawaku

Location: Santubong and around the Sarawak River.
Founder: Datu Merpati
Time: Seventh century.



Map of the location of early local governments in Sarawak.

(Source: Sanib Said, "Early History of the Malay Archipelago: Five Lost Heritage States of Sarawak", *Current Research in Malaysia*, Vol.1, No.1, October 2012, pp. 22-49)

The Picture Stone in Santubong proves the existence of the Sawaku kingdom.

(Source: Nik Hassan Shuhaimi Nik Abdul Rahman (ed.), *Early History*, Singapore: Editions Didier Millet, 1998, p. 199)



(b) Viceroy

The influence of the Malay Kingdom on Sarawak led to the formation of a system of viceroys in Sarawak. This began with the influence of the Majapahit kingdom. The Sambas kingdom continued this system by appointing local leaders as their representatives. Meanwhile, the Brunei Malay Sultanate appointed two of its representatives, either direct representatives from Brunei or local leaders. Their area of authority was around and along the rivers they represented. These viceroys exercised government in the aspects of justice, welfare and maintaining peace in the areas they represented. They also collected taxes from the population and trade activities. During the administration of the Brunei Malay Sultanate, efforts were made to strengthen their relations with the tribes in the interior. These tribes in the interior were recognized by the Brunei Malay Sultanate and were given the title of Orang Kaya.

Get up

Location: Kuala Sungai Kalka
Founder: Dayang Hubu and Lady Ruku



Melano

Location: Sungai Retus
Founder: Tugau
Time: 11th century.

Saribas

Location: The meeting point between Batang Saribas and Sungai Rimbas.
Founder: Prince Temenggung Abdul Kadir
Center: Tandang Sari, Muara Sungai Rimbas

Location plays a role in the formation of local government in Sarawak. The people in the river valleys are governed through the government and the king's representative. The people in the interior areas form an administration based on certain tribes and clans. Both forms of leadership explain that the people of Sarawak have an organized and systematic administration.

Did you know? da?

The evidence of the five kingdoms in Sarawak is based on foreign and local manuscripts. The source of the Majapahit kingdom, namely *Negarakertagama* written around the 14th century, states that there were four kingdoms in Sarawak, namely Sawaku, Kalka, Samadong and Melano. Based on *the Genealogy of the Kings of Brunei* and *the Poems of Awang Semaun*, there were five kingdoms in Sarawak, namely Kalka, Serawak (Sawaku), Saribas, Samarahan (Samadong) and Mukah (Melano). In addition, several local manuscripts prove the existence of these kingdoms such as in *the Hikayat Datu Merpati Jepang* which states that there was a kingdom in Santubong and *the Poems of Tarsilah Cetera Dato' Gudam and Temenggong Abdul Qadir of Negeri Saribas* which relates the existence of the kingdoms of Saribas and Kalka.



Digest the Mind

State the two forms of government in Sarawak?

Sabah

The community in Sabah has a local government system based on specific locations.

The communities in the interior of Sabah form tribal leaderships that are almost identical between one tribe and another. In the river valley areas, the government administration is led by a viceroy and independent chiefs.

1. Tribal Leadership

The rural communities in Sabah have had organized tribal leadership that is free from the control of external forces. This can be seen in the tribal leadership of the Kadazandusun, Murut and Orang Sungai people.

The Kadazandusun, Murut and Orang Sungai people have the same form of leadership.
Both races have a leader known as the Orang Tua.
Bobohizan/
Bobolian for the Kadazandusun and Babalian for the Murut will take care of matters of customs and taboos.



Leader of the Murut tribe.

(Source: Owen Rutter, *The Pagans of North Borneo*, Singapore: Oxford University Press, 1985, p. 40)

The existence of settlements in the interior of Sabah has formed tribal leadership based on certain races. The openness of the river valleys has led to the emergence of three different leadership styles according to the influence of the Malay Sultanate of Brunei, the Sultanate of Sulu and independent chiefs.



Digest the Mind

What is the role of Bobohizan/Bobolian?

2. River Valley Leadership

The river valley areas in Sabah were exposed to the influence of the Malay Sultanate through representatives of Brunei, representatives of Sulu and independent chieftains.

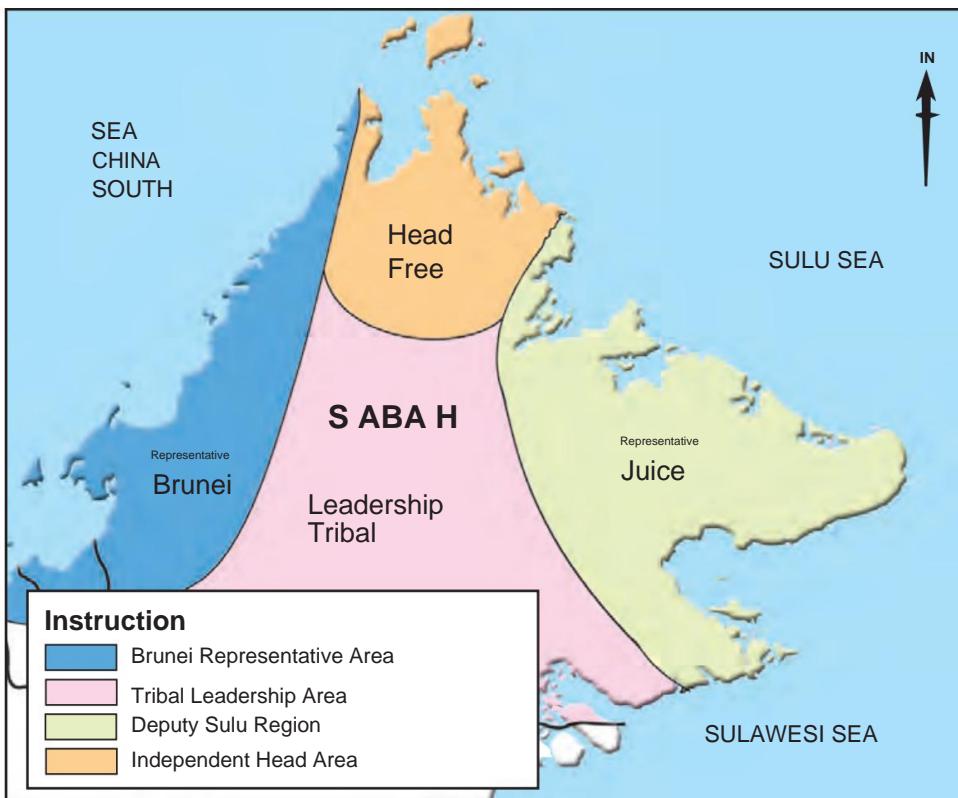
(a) Vice-President

The influence of Brunei and Sulu in Sabah is through the royal representatives. The ruling power of these royal representatives is in the aspects of judiciary, maintaining peace and welfare of the population. They will also collect taxes from residents and commercial activities.

(b) Independent Leader

This leadership is led by an independent chief. They administer the territory at the mouth of the river. The independent chiefs in Sabah consisted of Syarif Osman who controlled the Marudu area and Datu Kurunding who controlled the Tungku area. These independent chiefs established their own authority and enforced their own laws. They were usually related to the royal family, either from Brunei, Sulu or the Arab Sharif lineage.

The population under their rule consists of their followers.



Map of local government locations in Sabah.

The people of Sarawak and Sabah already have local governments emerging in the river valleys and interior. This shows that the people in both areas have an awareness of leadership and are responsible for looking after the affairs of their area and their people.

**Activities****“Think-Pair-Share Kongsi” (Think-Pair-Share)**

1. Individually, collect information related to tribes and forms of administration in Sarawak and Sabah.
2. Discuss the findings with classmates.
3. Share the results of the discussion in class.

10.3 Economic Activities of the Sarawak and Sabah Communities

Introduction

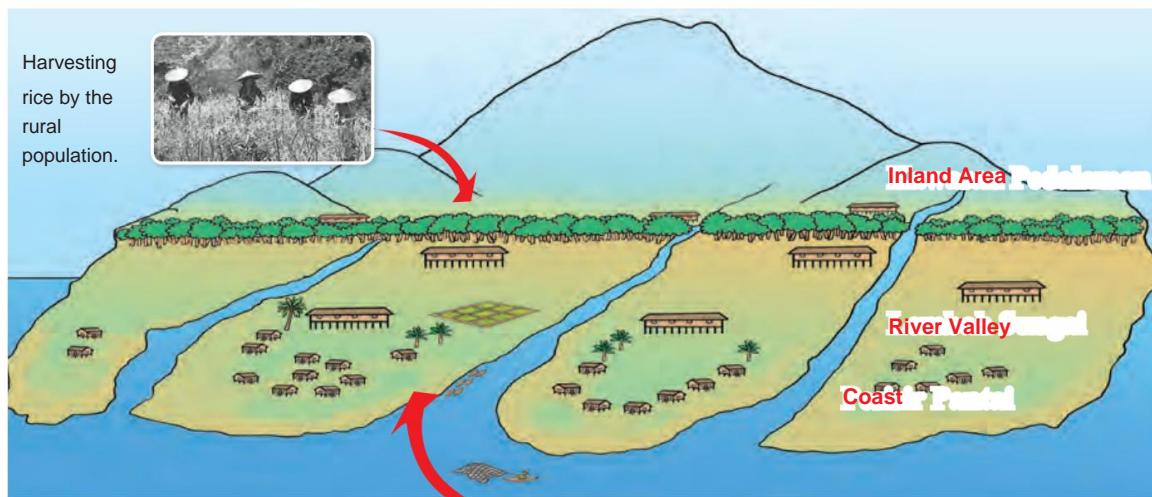
The location and place of residence of the people in Sarawak and Sabah influence their daily activities. The landforms in Sarawak and Sabah can be divided into three areas, namely the interior, river estuaries or river valleys and the coast.

Sarawak

Historically, the economic activities of the community in Sarawak developed in the interior, river valleys and coastal areas.

Table: Economic Activities of Sarawakian Communities Based on Location.

Location	Activity	People
Interior	<ul style="list-style-type: none"> • Collecting forest products. • Hunting wild animals. • Growing rice. 	<ul style="list-style-type: none"> • Kenyah • Iban • Penan <ul style="list-style-type: none"> • Kayan • Kelabit • Fill
River Valley	<ul style="list-style-type: none"> • Planting rice. • Grow fruits and vegetables. 	<ul style="list-style-type: none"> • Malay • Iban • Bisaya <ul style="list-style-type: none"> • Melanau • Bidayuh
Coast	<ul style="list-style-type: none"> • Trade • Fishing. • Making a boat. • Sago company. 	<ul style="list-style-type: none"> • Malay • Kedayan <ul style="list-style-type: none"> • Melanau



Settlement areas and economic activities of the Sarawakian community.

Sago making by the Melanau people.



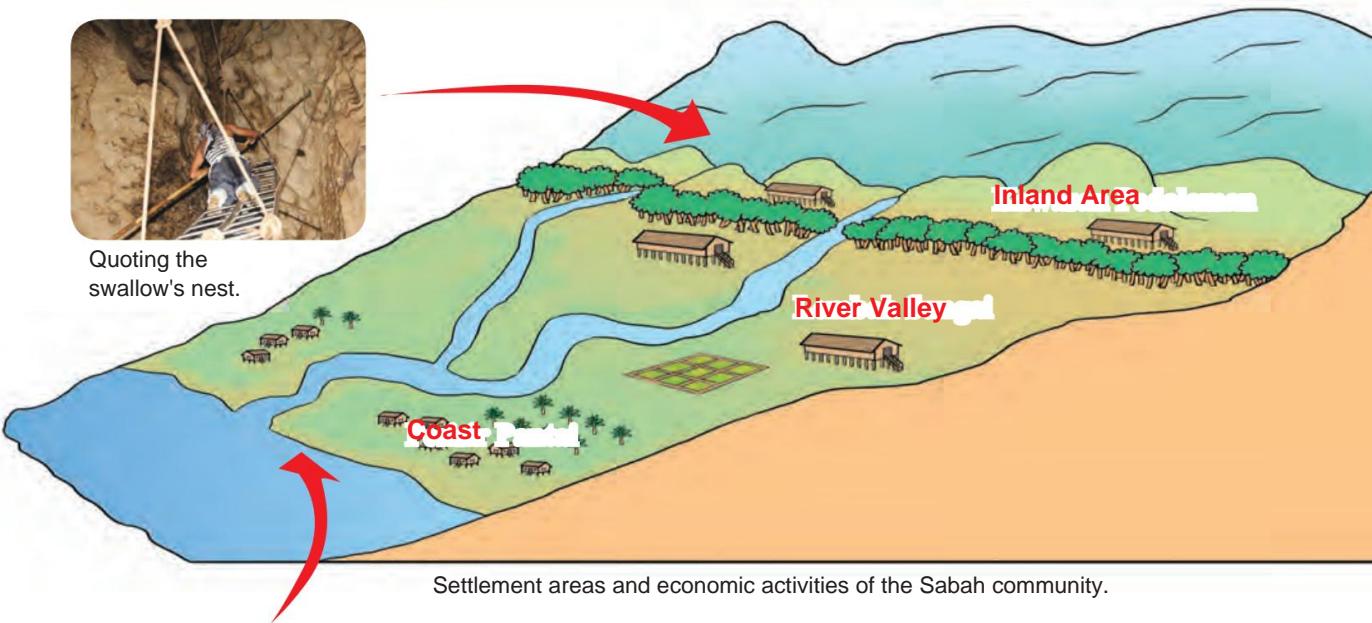
Logging Sago Tree

Sabah

Historically, the economic activities of the community in Sabah developed in the interior, river valleys and coastal areas.

Table: Economic Activities of Sabah Communities Based on Location.

Location	Activity	People
Interior	<ul style="list-style-type: none"> • Collecting forest products. • Planting rice. • Quoting bird's nest. 	• Murut
River Valley	<ul style="list-style-type: none"> • Planting rice. • Growing fruits and vegetables. 	<ul style="list-style-type: none"> • Kadazandusun • Rungus • River People
Coast	<ul style="list-style-type: none"> • Catching fish. • Building a boat. • Collecting marine products. • Trade 	<ul style="list-style-type: none"> • Bruneian Malay • Bajau • Iranun • Suluk



The Bajau people are involved in fishing activities.

The people of Sarawak and Sabah are wise in utilizing the environment to develop their economic activities. This wisdom has encouraged them to diversify their daily production and economic resources for the sake of their livelihood.



Rivers are the main lifeblood in Sarawak and Sabah.

Discuss.

10.4 The Uniqueness of the Bumiputera Communities of Sarawak and Sabah

Introduction

The multi-racial and multi-cultural population of Sarawak and Sabah has resulted in this area having its own unique traditions and heritage.

Sarawak Bumiputera Community

The uniqueness of the indigenous community in Sarawak can be seen in terms of its diverse ethnic groups such as Iban, Malay, Orang Ulu, Bidayuh and Melanau. There are several other indigenous communities such as Bisayah, Bukitan, Dusun, Kedayan, Kajang, Kejaman, Lahanan, Lisum, Lugat, Sebop, Sekapan, Sipeng, Tagal, Tanjong and Ukit. This diversity is due to the different cultural histories of each community. This diversity of communities is also the uniqueness of the Sarawak community with different backgrounds.

They went

The Iban people who originated from the Kapuas River began to migrate and settle in the upper reaches of the Batang Lutar River and the Rajang River to the Baram River.



(Source: Sarawak Tourism Board)

Malay

The presence of the Malays began with the emergence of early kingdoms in Sarawak. Most of the Malays settled in the coastal areas of Sarawak.



(Source: Sarawak Tourism Board)



Digest the Mind

Name the tribes found in Sarawak.

Bidayuh

The Bidayuh people originated from Sungkung, Kalimantan and then migrated to southern Sarawak.



(Source: Institution Sarawak Tourism)

Melanau

Since ancient times, the Melanau people have inhabited the central area of Sarawak.



(Source: Suffian Collection) Mansor, 2016)

Orang Ulu

The Orang Ulu are a group of various ethnic groups that inhabit the interior of Sarawak. They include the Kayan, Kenyah, Kelabit, Penan and Punan. The Kayan and Kenyah originated from the Kayan River and migrated to the upper reaches of the Rajang, Balui, Baram and Hulu Kemenia Rivers.



(Source: Sarawak Tourism Board)

SOUTH CHINA SEA



The map shows the distribution of people in Sarawak.

(Source: Adapted from Hood Salleh, *Peoples and Traditions*, Singapore: Editions Didier Millet, 2006, pp. 78-79)

Sabah Bumiputera Community

The indigenous community of Sabah is also unique in terms of its ethnic diversity. The diverse cultural history of each ethnic group causes the community in Sabah to have its own unique traditions. The uniqueness of this community can be seen in the communities such as the Kadazandusun, Murut, Bajau, Suluk and Orang Sungai. There are several other communities in Sabah such as the Balabak or Molbog, Binadan, Bisaya, Bulungan, Idahan, Kadayan, Berunai, Iranun, Cocos, Lundayeh, Rungus, Tagaas and Tatana.

Kadazandusun

Most of the Kadazandusun people live in the Penampang, Papar, Tuaran, Tambunan and Ranau areas. According to historical records, the name Dusun was given by the Brunei people, meaning inland farmers.



(Source: Institution Culture of Sabah State)

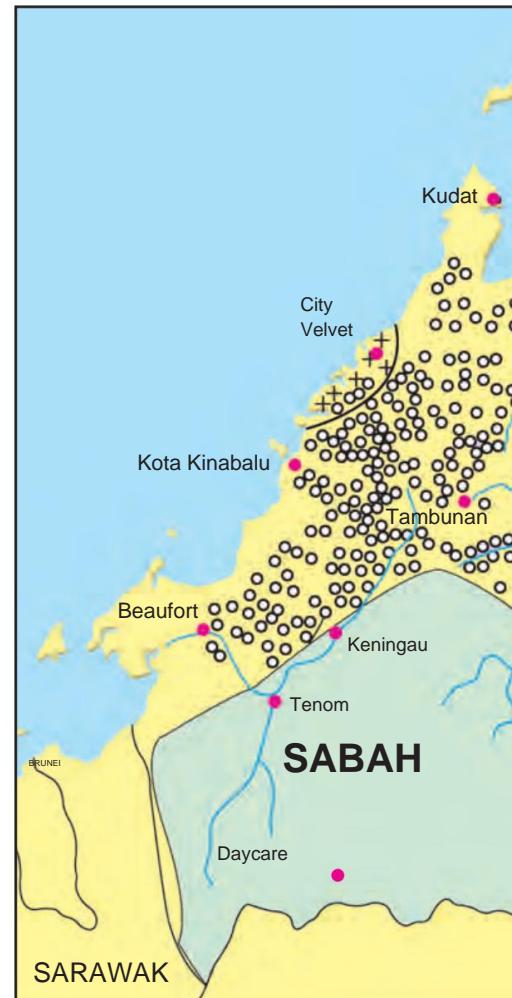
Bajau/Same

There are two opinions about the origin of the Bajau/Same, namely from Sambawangan (Zamboanga) and Johor. Most of the Bajau/Sama people live on the east and west coasts of Sabah. The uniqueness of the Bajau/Sama people who live on the west coast of Sabah is their horse riding culture.



The Bajau/Sama people on the west coast of Sabah are famous for their horse riding culture.

(Source: Sabah State Cultural Board)



Map of community scattering in Sabah in the 1870s.

(Source: Adapted from DS Ranjit Singh, *The Making of Sabah 1865-1941: The Dynamics of Indigenous Society*, Kuala Lumpur: Universiti Malaya Publishers, 2000, p. 29)

Rules and Customs
Community Customs
Sabah

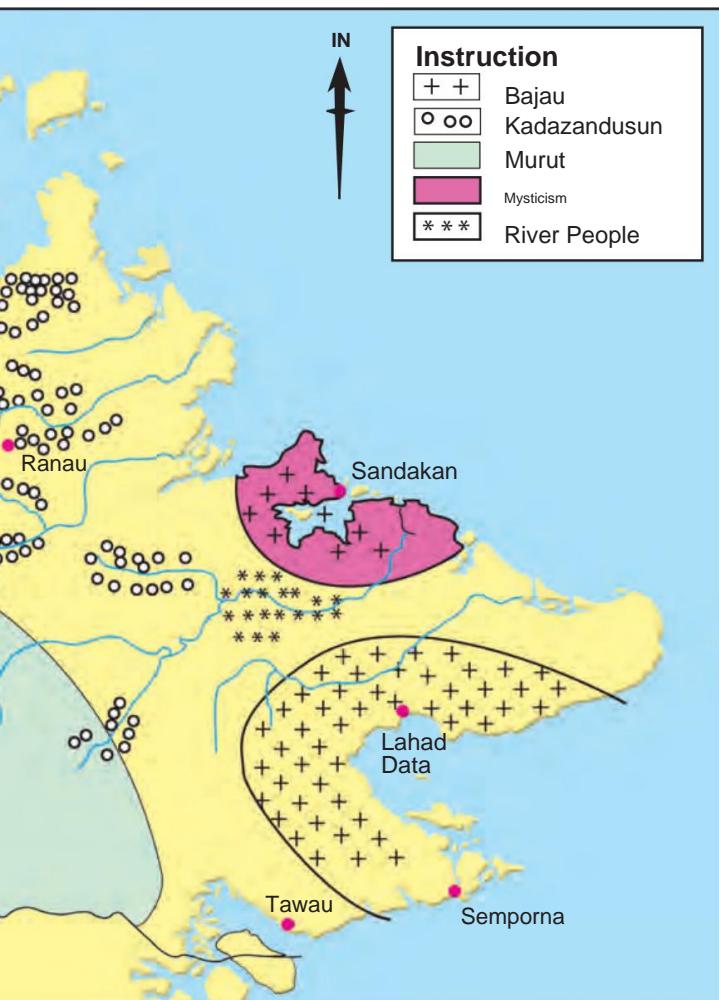


Murut

Most of the Murut people live in the Tenom to Kalabakan area. According to historical records, the name Murut was given by the Brunei people which means hill people or people from the remote mountainous interior.



(Source: Cultural Institute State of Sabah)



Mysticism

The Suluk people originate from the Sulu Islands and many live on the east coast of Sabah.

River People

The Sungai people mostly live in the Kinabatangan River, Sugut River, Paitan River and Labuk River. They are known by various names according to where they live, such as Dumpas and Buludupi.



Did you know?

Tamu is an open-air market that has been a heritage since ancient times. At the Tamu market, there are various items for sale such as wet goods, fruits, handicrafts and clothes.

Tamu is a meeting place for the races in Sabah.



Activities

“Pembentangan Hukum Kendiri” (Self Access Learning)

1. Do a study on the way of life of one of the races in Sarawak or Sabah.
2. Present your findings.

The Importance of Rivers

Rivers have played an important role in the communities of Sarawak and Sabah for generations. Their importance can be seen to this day. Rivers are used in the daily activities of the people as a means of communication, settlement areas, source of livelihood, trade activities and recreational activities.



Daily use

- Rivers are a source of water for drinking, bathing, and washing clothes and dishes.



Transportation

- Rafts and boats are the main means of transport for carrying passengers and goods through the river.



Settlement

- Rivers become settlement areas known as water villages.



Source of Sustenance

- Rivers are a source of livelihood for residents in the areas around the river.



Trade

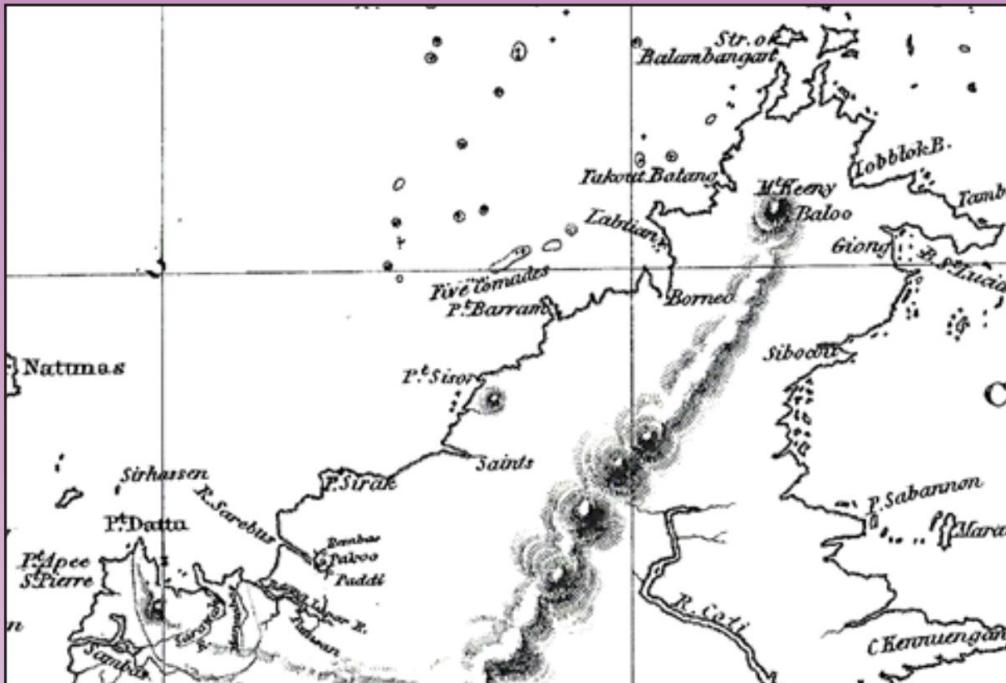
- People have been carrying out trading and buying and selling activities on the river since time immemorial.



Recreational Activities

- The river is a place for recreational activities such as regattas and decorated boat events.

Rivers have a great influence on the lives of people in Sarawak and Sabah. The function of rivers still remains today. The importance of these rivers also shows similarities with the early settlement and establishment of the Malay Empire.

Activities**"I See, I Think, I Wonder" "Saya Bertanya" (I See, I Think, I Wonder)**

Based on the two maps above, as a group, do the following activities:

1. Name the area you know based on the old map above.
2. Settlement areas in Sarawak and Sabah emerged in river valleys.
State the special features of river valley areas.
3. The landforms of Sarawak and Sabah are the main factors in the development of civilisation in this area. Discuss.
4. The findings obtained are presented in class in turns.

Art

The production of artistic goods is one of the unique characteristics of the communities in Sarawak and Sabah. The items produced have various uses and are decorated with various interesting motifs. In the early stages, the art items produced were for personal use and sold in small quantities for subsistence. When there is a surplus and demand, these art items are commercialized and traded. Indirectly, this activity increases the community's income.

Sarawak

Pua kumbu is a handmade product of the Iban people made from cotton cloth. Pua kumbu is used in various occasions such as births, weddings and deaths.



Weaving kumbu cloth.



Remember the nose.



Keringkam is a Malay handicraft made from various types of fabrics such as cotton and silk. The fabric is embroidered with gold, silver and copper threads.

Malay women wear keringkam.

Weaving Cloth

The Iban people used the Sintung Duduk to carry rice seeds, the Lanji to carry the rice harvest and the Basong for hunting.



Good luck
Sit down



Lanji Basong



Baby carrier basket.

The Orang Ulu people decorate their baskets with beads. The symbols of dragons, humans, kenyalang birds and tigers that are decorated on their baskets are used by the upper class.



Shaded

The Melanau people produce head coverings, called terendak. Terendak is used during daily chores and certain customs, including the Kaul Festival.



Totem Pole.

Totem poles are made by the Orang Ulu and symbolize the status of the community. Only the bodies of the upper class could be placed high on this pillar.



Falcon Statue.

The Kenyalang Bird statue is a symbol of heroism among the Iban people. The carving of this statue is used as a source of inspiration for Iban warriors. This statue also serves as a guardian of the longhouse from evil spirits and diseases.



How can we preserve the environment to produce handicrafts?

Sabah

The Rungus people composed Inavol and produced colorful shawls.



Composing Inavol.



Inavol

The Iranun people produce dastar cloth, which is commonly used as a headscarf.



Weaving Dastar



Damask

Weaving Cloth

Handicraft

Carpentry

People in rural areas produce baskets that have various uses, such as wakid for carrying large items, tayen for carrying produce from the garden and wedding gifts, and buan as a place to store items.



Tayen



Wakid

Permanent



Dried serdang leaves.

The Bajau/Sama people produce various colorful items from serdang leaves such as pandan mats and duang (food covers).



Plan

The Bajau/Sama people still inherit the way of making iron items such as Guuk, Badi' for cutting grass and Pida' for wedding ceremonies.



Guuk

Badi'

Ask'

The artistic products of the Sarawak and Sabah communities have their own uniqueness. These artistic products are used for daily use and in certain traditional ceremonies. We need to appreciate this unique and superior artistic heritage.

Did you know? ↗

The bark jacket is an artistic creation produced by people in the interior of Sabah, such as the Murut people.



Activity
Socioculture
Public
Sabah

Celebration

Festivals are a unique heritage of the Sarawak and Sabah communities. The celebration of festivals is full of customs that have been practiced since time immemorial and have survived to this day. Each festival has its own unique and traditional history.

Sarawak

The people of Sarawak have various festivals based on their caste. The Iban, Bidayuh and Orang Ulu celebrate the Harvest Festival or Gawai Dayak. For the Iban community, the *Miring* ceremony is held during Gawai Dayak. This ceremony is done to express gratitude to the *petara* or gods. One of the unique features of Gawai Dayak is the Kumang and Keling Gawai event, which is the selection of a beautiful queen and a handsome man.



Participants in Kumang Gawai.

(Source: Sarawak Tourism Board Collection, 2016)

The Bisaya and Kadayan tribes also hold the Babulang Festival and the New Year's Feast, respectively.

The Babulang Festival is a harvest festival. While the Makan Tahun is held as a sign of gratitude for the harvest obtained by farmers. The Melanau people also hold the Kaul Festival which aims to avoid bad calamities caused by evil spirits called Ipok.



Buffalo racing is one of the events at the Babulang Festival.

(Source: Sarawak Tourism Board Collection, 2016)



The Tibau event is held in conjunction with the Kaul Festival, which is a swinging game played by men.

(Source: Sarawak Tourism Board Collection, 2016)

Sabah

One of the unique festivals in Sabah society is the Kaamatan Festival. Historically and culturally, this festival is celebrated by the Kadazandusun and Murut people. This festival is a symbol of thanksgiving to celebrate the spirit of rice or Bambaazon or Bambarayon. This thanksgiving ceremony to the spirit of rice is carried out by the Bobohizan/Bobolian. By performing this thanksgiving ceremony, the people hope that next year they will have a better rice harvest. Among the events held in this festival are the beauty pageant or Unduk Ngadau. This event is related to the origin of the Huminodun sacrifice.



Participants in Unduk Ngadau.

(Source: Sabah State Cultural Board)



Did you know? da?

According to Kadazandusun beliefs, Huminodun is a princess, the daughter of Kinoingan or Minamangun (the creator) who sacrificed herself to help humans in distress during the dry season.

The Lepa Regatta Festival is a celebration commemorating the role of lepa in the lives of the Bajau/Sama people on the east coast of Sabah.

During this festival, the Bajau/Sama people decorate lepa. In addition, various other events are held such as boat races.



Lepa will be decorated during the Lepa Regatta Festival.

(Source: Sabah State Cultural Board)



The uniqueness of Bobohizan/Bobolian is that she is a woman.
(Source: Sabah State Cultural Board)

The celebration of festivals by the people of Sarawak and Sabah is full of traditions that recall the history and culture of their ancestors.

The festival is also an element of the Malay community who always appreciate the natural world that helps them in their daily lives.



Glossary

Regatta: boat race.



Kaamatan Festival
Open House
Ceremony.

Dance

Ngajat



(Source: Sarawak Tourism Board)

The Ngajat dance is danced by the Iban and Orang Ulu people. There are several types of Iban Ngajat dances such as Ngajat Indu and Ngajat Lesung. The Ngajat dance is danced as a way to encourage warriors who are about to go to war.

Prosperous



(Source: Hedda Morrison, Sarawak, Singapore: Times Book International, 1982)

Bermukun is a drumming event. The uniqueness of this bermukun is that the drums are beaten by women and the dancers are only men. This dance is usually performed during wedding ceremonies.

During the performance, the drummers will reciprocate with pantun.

Datun Julud Dance

This dance originates from the Orang Ulu people. This dance is a symbol of joy and gratitude. The dancers are women wearing colorful clothes with head ornaments. The feathers of the kenyalang bird are used during the dance. This dance is accompanied by a traditional musical instrument, the sape.



(Source: Institution Sarawak Tourism)

Sarawak

The diversity of races in Sarawak has led to the birth of a variety of unique and interesting dance performances. This can be seen in the variety of clothing, dance equipment and dance rhythms that vary from one race to another.

Traditional sape musical instruments accompany the Datun Julud dance performance.

(Source: Sarawak Tourism Board)



Sumazau

Sumazau is a dance of the Kadazandusun people.

There are variations of this dance according to the region such as in Penampang and Papar. This dance is performed during the Kaamatan Festival and social gatherings. The word Sumazau is taken from the word "sazau" which refers to the dancer's hand movements like an eagle.



(Source: Cultural Institute State of Sabah)

Sabah

The people of Sabah have various types of dances that have been passed down through the ages. Each tribe has a unique dance that is different from one tribe to another. The same goes for the decoration of the dancers' clothes, the equipment used and the dance movements.

Magunatip



(Source: Sabah State Cultural Board)

This dance is performed by the Murut people in the interior. This dance, which uses two bamboo sticks, is performed during social gatherings.

Limbai



(Source: Irene Benggon Charuruks and Janette Padasion (eds.), *Cultures, Customs and Traditions of Sabah, Malaysia: An Introduction*, Kota Kinabalu: Sabah Tourism Promotion Corporation, 1992)

This dance of the Bajau/Sama people from the west coast of Sabah is danced in pairs.

The female couple will wear sarimpak (headwear).

This dance is performed during weddings and social gatherings.



Music Art
Public
Sarawak and
Sabah

The uniqueness of the dances of the people of Sarawak and Sabah emerged because of the diversity of the people who were creative in arranging their own dance movements and had specific purposes. The uniqueness of this dance continues to be inherited to this day.

You Building

In terms of architecture, the people of Sarawak and Sabah have a unique history of house building. Each of these architectural styles, although seemingly similar, has its own unique characteristics.

Sarawak

In Sarawak, there are three unique forms of architecture, namely longhouses, tall houses and baruk houses.

Longhouse



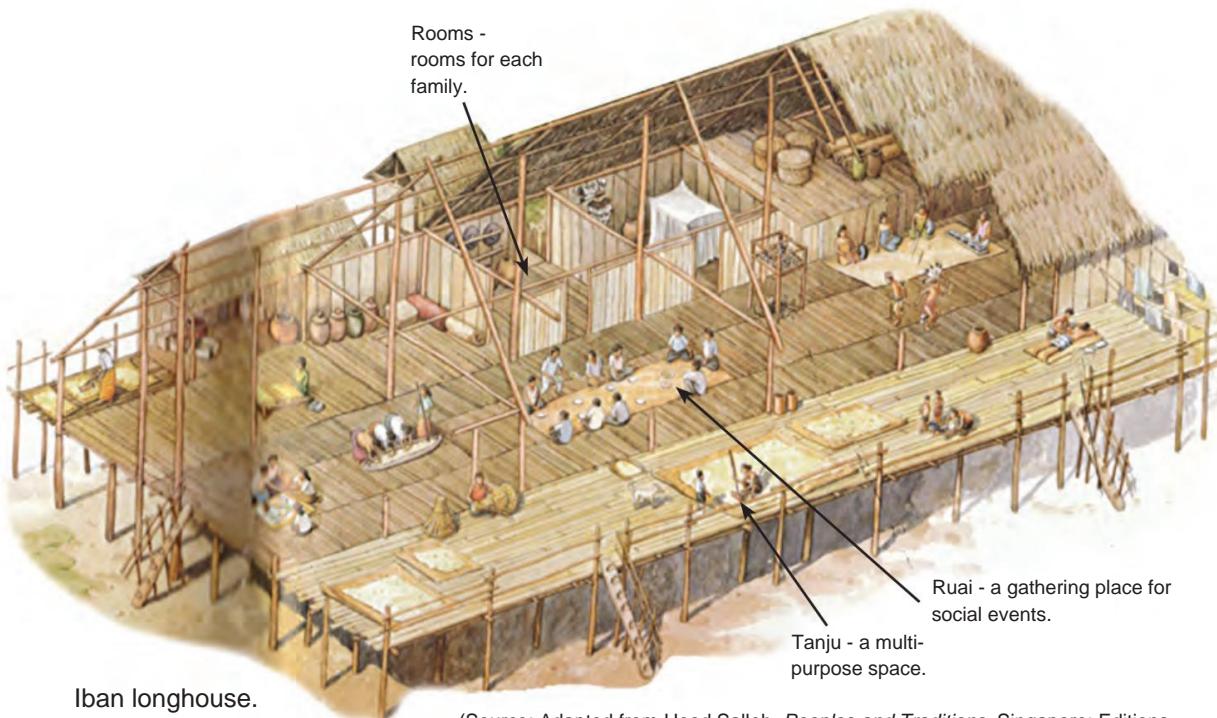
Longhouse.

Longhouses are the architecture of the Iban, Bidayuh and Orang Ulu people. Longhouses were built for security and defense purposes as well as to create cooperation among the residents in the longhouse.

Function:

Apart from being a place to live, this longhouse is a place to interact and hold celebratory events.

Materials used: Hardwood is used, especially belian wood. The roof is made of thick leaves such as rumbia leaves.



Iban longhouse.

(Source: Adapted from Hood Salleh, *Peoples and Traditions*, Singapore: Editions Didier Millet, 2006, pp. 90-91)

Tall House



Melanau high-rise house.

The tall house is a unique construction of the Melanau people.

Function:

This house is built high, 10 meters above ground level to avoid enemy attacks.

Manufacturing

materials: Hard and round wood such as belian is the main material in the manufacture of this house.

Baruch House

Baruk houses are a distinctive form of architecture created by the Bidayuh people. The baruk architecture is round and conical in shape with the top decorated with the symbol of the kenyalang bird.

Function:

This house was a place to store skulls, store weapons, a center for rituals, meetings and other social occasions.

Construction materials:

Hardwood, namely belian, is used to build the baruk. The roof is covered with thatch leaves and the walls are made of bamboo.



New house.

(Source: Adapted from Hood Salleh, *Peoples and Traditions*, Singapore: Editions Didier Millet, 2006, pp. 88-89)

House architecture in Sarawak has similarities in terms of building materials, which are made from forest resources. However, each tribe uses their own wisdom to create their own unique architecture.



Digest the Mind

State the importance of longhouses in daily life.

Sabah

In Sabah, there are also longhouses. However, these longhouses are designed with several distinctive and unique features. The uniqueness of Sabah architecture is further highlighted by using boats as residences on the east coast of Sabah.

Rungus Longhouse The

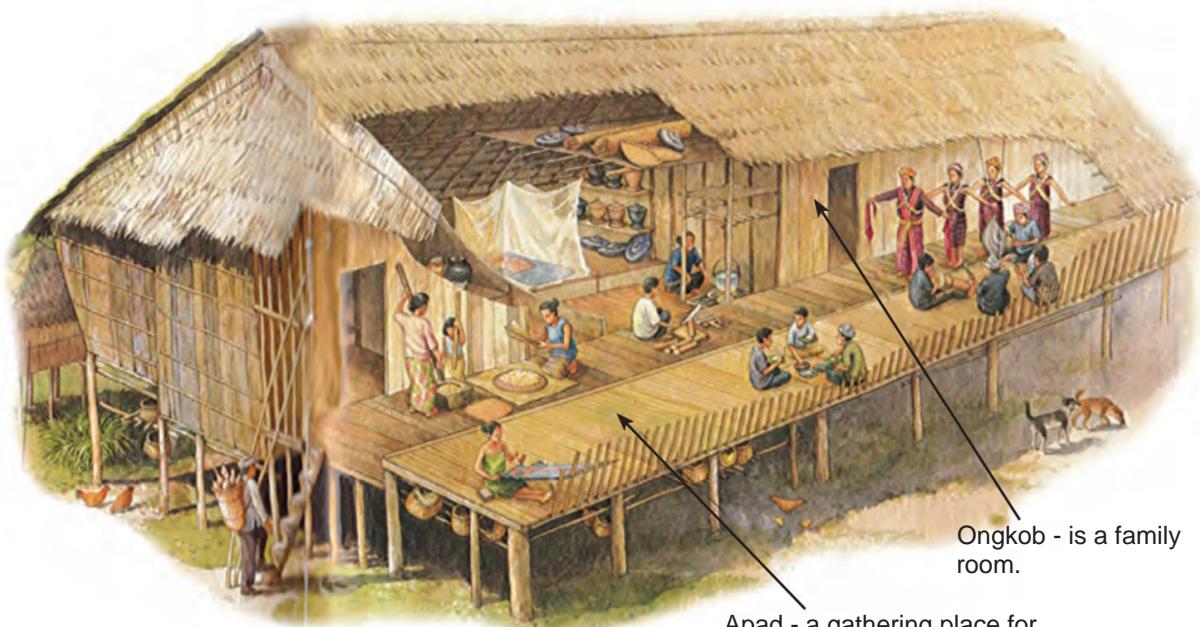
Rungus people also build longhouses known as Vinatang. The specialty of this Rungus longhouse is that the bedroom is built with the head positioned at a right angle towards Mount Kinabalu.

Function:

This longhouse serves as a residence and a defensive fortress against enemy attacks. The Rungus tribe built this house to create a spirit of cooperation and protect its members.

Manufacturing Materials:

Round wood, bamboo, bark and nipah leaves.



(Source: Adapted from Hood Salleh, *Peoples and Traditions*, Singapore: Editions Didier Millet, 2006, pp. 120-121)

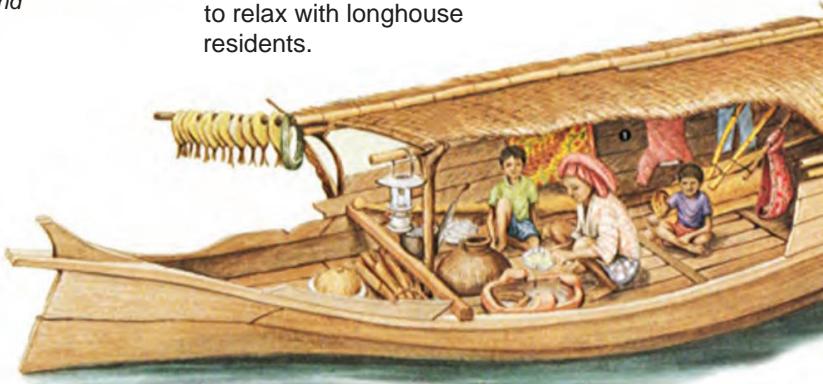
Apad - a gathering place for certain occasions and a place to relax with longhouse residents.

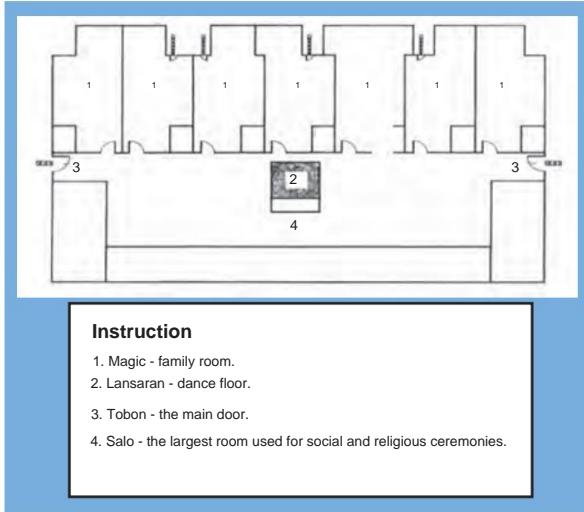
Ongkob - is a family room.



Digest the Mind

State the function of building longhouses for the Rungus and Murut people.





Instruction

1. Magic - family room.
2. Lansaran - dance floor.
3. Tobon - the main door.
4. Salo - the largest room used for social and religious ceremonies.

Murut Longhouse

The Murut people also build longhouses. There are various names that refer to Murut longhouses such as Tulus and Pahun.

Function:

This longhouse was built for security and defense. The uniqueness of this longhouse can be seen in the door of the house which is built on the side of the house and there is an elongated space that separates the family rooms.

In the middle, there is a meeting place and a floor for dancing or performances.

Materials: Round wood, bark and tolidus leaves.

Beautiful

Lepa is a boat made by the Bajau/Sama people on the east coast of Sabah which is not only used to transport goods but also used as a place to live.

Manufacturing Materials: Lepa is made from various types of wood such as obasuluk, seraya, matama-paya and gagir. The roof is made from nipah leaves. When making lepa, several things need to be considered, such as the day and month to take the wood and other materials to make it.

The house construction of the Sabah community is very unique because they use their wisdom to produce houses that have their own cultural characteristics.



Beautiful

(Source: Adapted from Hood Salleh, *Peoples and Traditions*, Singapore: Editions Didier Millet, 2006, p. 125)



The people of Sarawak and Sabah use their wisdom in utilizing environmental resources to continue their survival. They also accept external influences, especially from the Malay world, to improve their quality of life. This makes us realize that diligence and an open attitude help progress ourselves and the country.



Scan Backball

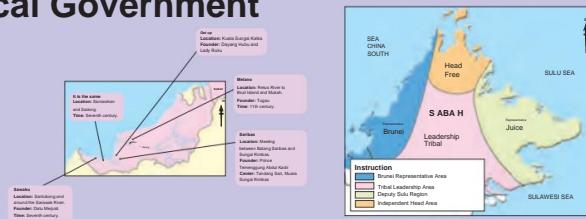
Sarawak and Sabah in the Malay World

- Trade
- Religious



The Emergence of Local Government

- Tribal Leadership
- River Valley Leadership



Economic Activities of Sarawak and Sabah Communities

- Sarawak Community Economic Activities
- Sabah Community Economic Activities



The Uniqueness of the Bumiputera Community Sarawak and Sabah

- Bumiputera community •
- Importance of rivers
- Arts
- Celebration
- Dance
- You building



This chapter has given an impression that Sarawak and Sabah are part of the Malay World. Local government shows that there has been an organized system in the society of Sarawak and Sabah. They have adapted to the shape of the terrain in socio-economic activities. This has created a unique diversity of cultural heritage in Sarawak and Sabah.



Understanding and Critical Thinking Kritis

1. What is the form of local government in Sarawak and Sabah?

- I. River valley administration.
 - II. Inland administration.
 - III. Government of the magnates.
 - IV. Monarchy.
- A. I and II
 - B. I dan IV
 - C. II and III
 - D. III and IV

2. What is the meaning of the symbol of the Eagle Statue?

- A. Symbolizes the Iban people.
- B. Symbolizes the weapons of the Iban people.
- C. Symbolizes the unity of the Iban people.
- D. Symbolizes the heroism of the Iban people.



3. Complete the table below with the correct information.

State	Location	Economic Activities
Sarawak	Coast	
Sabah	Inland areas	

4. Sarawak and Sabah are unique in terms of their multi-racial societies, distinct cultures and heritage.

Based on the statement above, answer the following questions:

- (a) What is the uniqueness of the culture of the people of Sarawak and Sabah?
- (b) How can we celebrate the diversity and uniqueness of our community's culture?





Understanding and Critical Thinking Kritis

5.



Based on the picture above, answer the following questions: (a)

What can you see in the picture above? (b) What is the function of this building? (c) In your opinion, how can this artistic heritage be preserved and preserved?



6.

Rivers play an important role in the communities of Sarawak and Sabah.

Based on the statement above, answer the following questions: (a) List the importance of rivers to the local population. (b) How can this gift from God be preserved?



7.



Based on the picture of the Rungus longhouse above, answer the following questions: (a) What can you explain about the architecture of the longhouse? (b) How can longhouses create and strengthen relationships between their residents? (c) Why do we need to preserve our national heritage?





Historical Perspective and Reflection

Values, Patriotism and Respect

- Cultural diversity teaches us to appreciate and preserve the unique heritage of our communities.
 - We need to be proud of the customs of our various races to maintain our identity.
 - The continuity of this diverse tribal heritage can enhance the image of our country on the international stage.

Self and Family

An attitude of tolerance and respect for each other is important to ensure harmony among family members. To foster this attitude, we must respect diversity among family members.

Country

This cultural diversity creates unity that shapes the stability and progress of the country.



Unity in diversity is a unique heritage of our country that has been passed down through the ages and must continue to be preserved.