



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Indigenous Knowledge among Iban Kua' in Samarahan District, Sarawak: Some Observations

Elvin Jawol, Neilson Ilan Mersat, Mohamad Suhaidi Salleh, Spencer Empading Sanggin, Ahi Sarok, Wong Swee Kiong, Mohd. Azizul Hafiz B. Jamain

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v8-i14/5033> DOI: 10.6007/IJARBSS/v8-i14/5033

Received: 28 Aug 2018, Revised: 11 Oct 2018, Accepted: 05 Dec 2018

Published Online: 23 Dec 2018

In-Text Citation: (Jawol et al., 2018)

To Cite this Article: Jawol, E., Mersat, N. I., Salleh, M. S., Sanggin, S. E., Sarok, A., Kiong, W. S., & Jamain, M. A. H. B. (2018). Indigenous Knowledge among Iban Kua' in Samarahan District, Sarawak: Some Observations. *International Journal of Academic Research in Business and Social Sciences*, 8(14), 117–126.

Copyright: © 2018 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Special Issue: Transforming Community Towards a Sustainable and Globalized Society, 2018, Pg. 117 - 126

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Indigenous Knowledge among Iban Kua' in Samarahan District, Sarawak: Some Observations

Elvin Jawol

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Neilson Ilan Mersat

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Mohamad Suhaidi Salleh

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Spencer Empading Sanggin

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Ahi Sarok

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Wong Swee Kiong

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Mohd. Azizul Hafiz B. Jamain

Faculty of Social Science, Universiti Malaysia Sarawak, Malaysia

Abstract

This paper presents some findings of a study and observations on indigenous knowledge (IK) among Iban Kua' and uses of natural resources in Samarahan District, Sarawak. Like the other Iban in Sarawak, Iban Kua' in Samarahan is also rich in indigenous knowledge. As Samarahan has the fastest growing population in Sarawak with an average annual population growth rate of 6.0% in the year of 2000 to 2010, the study tries to examine the state of IK among Iban Kua' in Samarahan. A qualitative research design which involves semi-structured questionnaires to the 165 respondents was used. This paper discusses some of the findings and observations based on the fieldwork at 14 Iban Kua' villages in Samarahan in February 2017. This study also reveals the effect of physical development

projects to the IK practice and to the natural resource management. Modernisation and Christianity are the key factors that affect the state of IK practices that are now diminishing.

Keywords: Indigenous Knowledge, Iban Kua', Language, Culture, Sarawak, Samarahan

Introduction

This paper presents some findings and observations based on a study on selected indigenous knowledge (IK) among Iban Kua' and the uses of natural resources in Samarahan District, Sarawak. The main purpose of the study is to examine the state of IK among Iban Kua' in Samarahan. Originally, the Iban lived in a longhouse-dwelling that was made from various types of wood and mostly located on the river bank. The Iban were also acknowledged as a great traveller and settler and has always been of great significance for the social standing of an Iban, especially when involved in headhunting expeditions or being involved in other risky activities while abroad. They are also good in many IK, such as making a house, handicraft, weapon, traditional healing, and much more. In the past, it was very important for the Iban to gain IK for survival. The Iban traditionally relied on the natural resources as their source of life, especially for food and transportation (river).

Literature Review

According to Chikaire et al. (2012), IK is a local knowledge that is unique to a given culture acquired by local people through the accumulation of experiences, informal experiments, and intimate understanding of the environment in a given culture. It is the actual knowledge of a given population that reflects the experiences based on traditions and include more recent experiences with modern technologies.

IK are often associated with indigenous people such as the farmers, labourers, rural artisans, women, and rearers. They are the custodians of IK system and basically use natural resources in the surrounding environment for IK practice (Freeman, 1992). The Indigenous people like the Iban in Engkari River Sri Aman, Sarawak often exclusively depend on the natural resources available within the ecosystem, where they live, and commonly manage their resources. They are depending on the natural resources for their livelihood, besides shifting cultivation of hill rice as a food crop (Sanggin et al., 2016).

IK can be called by various terms such as indigenous knowledge of knowing, traditional knowledge, local knowledge, and rural knowledge. It is therefore generated by a society within a geographical area and transmitted from one generation to another to provide solutions to the existing problems of that time (Risiro et al., 2013 and Pottier et al., 2003).

In the past, IK was typically seen as an obstacle to development and efficient resource management, but today IK is pivotal to sustainable resource use and balances development (Ulluwishewa, 2008). While Silitoe (2002) criticizes that, the development linked to the modernisation has become a threat to the practices of IK such as the knowledge gap between the youngsters and the elders. Knowledge erosion is a threat, as it becomes difficult to conserve what we do not know.