

INFORMATION
ECOSYSTEM ASSESSMENT
(IEA) REPORT:
Sarawak, Malaysia

*Kg Lebor (Serian District)
& Nanga Bekatan (Julau District)*

Empowering Communities One At A Time

SUPPORTED BY




CIJ is a feminist, freedom of expression watchdog and non-profit organisation that aspires for a society that is democratic, just and free, where all peoples will enjoy free media and the freedom to express, seek and impart information.

**CENTRE FOR
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Advocating Media Freedom and Access to Information

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FOREWORD

The Centre for Independent Journalism (CIJ), a freedom of expression and media freedom watchdog based in Malaysia, champions community media. Supported by Internews Malaysia and UNESCO, a project was spearheaded with two indigenous communities in Sarawak. The first phase of the project was executed in 2019, involving an inception meeting with civil society partners in Sarawak, and was followed by the baseline Information Ecosystem Assessment (IEA) in 2020 to determine the communities' media needs and priorities.

Community media projects are aimed at supporting various communities in the margins of society to claim the space and be their own voices in advocating for change using diverse media platforms. In tangent with this project, CIJ also initiated community media needs assessments among two indigenous communities in Sabah, an indigenous community in Johor and youths through engagement with a public university in Kedah. Similarly, Internews has spearheaded another project with an Orang Asli tribe in Gua Musang, Kelantan.

In working with the these communities, CIJ aims to evaluate their needs and see how we can assist in filling existing gaps through: (1) a baseline information ecosystem assessment, through consultative and inclusive engagements with community representatives, activists and groups who work closely with said community, to determine their needs and priorities, and; (2) supporting the communities by providing them with relevant skills training, tools and means to highlight their stories and/or priority issues through self-determined media channels/platforms.

CIJ's role in the implementation correlates with the organisation's ongoing national level engagement on strengthening media freedom and supporting the creation of an enabling environment, which could be further enhanced through policy reforms. The results of the assessment will offer gender and age specific information that will inform the implementation of project activities, and feed into CIJ's ongoing engagement with the Ministry of Communication and Multimedia (KKMM) and civil society stakeholders to ensure that the voices of women, youth, rural and marginalised populations are being represented in the reform process.

CIJ engaged two resource persons for this project, namely Niloh Anak Ason from the Sarawak Dayak Iban Association (SADIA) and Tracy Patrick from the Sabah Environmental Protection Association (SEPA), who together with four community researchers in Serian and in Julau completed the assessment in Sarawak. We thank them for their work and hope this project is able to continue and progress further, so that the communities we aim to continue working with will be empowered as voices of change.

01. EXECUTIVE SUMMARY



Figure 1:
Pusat Internet
1Malaysia Kg
Lebor, Serian

PHOTO FROM GOOGLE MAPS

INTRODUCTION

This report is an assessment of the information ecosystem of Kg Lebor in Serian and Nanga Bekatan in Julau, Sarawak. The two areas were selected because the local resource person and partner from the Sarawak Dayak Iban Association (SADIA) have an established relationship with both communities due to their work with the communities in the past. Identifying communities with prior relationship meant that the resource persons did not have to spend more time to develop contacts and undergo the Free, Prior, Informed Consent (FPIC) process which could take months or even years with no guarantee of success as it would very much depend on the given communities' perception and past dealings with outsiders.

Kg Lebor is a village just outside of Serian town, about 80km from Kuching, the capital of Sarawak. The village is a modern, suburban village, inhabited by an estimated 250 native Dayak households. Their economic activities vary from agriculture (mostly planting rice and tapping oil palm) and working in the private and public sectors. Kg Lebor is easily accessible through a well-maintained road that leads straight to the heart of the village. In terms of communication, the village has a functioning and active [Pusat Internet 1Malaysia](#) which is frequented by villagers, especially young children. It is understood that they have ongoing

issues with land ownership as a result of the state government converting their native customary land into lease-of-state land, thus impacting the livelihood of the villagers who are mainly farmers. On the other hand, this is one of the several villages in Sarawak where the government had given a lot of infrastructure including better roads and better internet connection. This, however, had not necessarily resulted into better income for the communities.

In Nanga Bekatan (Nanga means village in the local dialect), the respondents are residents of a 34-doors longhouse in RH Michael (which stands for Rumah Michael since the tuai rumah or village chief's name is Michael) in Julau. It is a modern longhouse built along the Kanowit River and accessible only by boats. Due to its location along the river, there is no stable phone signal. The villages have to head to locations as high as possible to obtain signal.

Travel to Julau, the nearest town, from the village on boats would take about 2 hours, which means it is costly due to the price of fuel. Some of the villages also own cars (mostly 4WD) which they park at a jetty about 40 minutes from the village. They make the 90 minutes' drive through a 15km gravel road, followed by another 80km to Julau. The villagers in the area have always had



Figure 2:
A speedboat
passing through
the main jetty
towards Julau
town

problems with their native customary lands due to encroachment by private companies. There were even allegations about government interference on behalf of the private companies in trying to intimidate the villagers.

The main economic activities for the villagers in Nanga Bekatan are agriculture, particularly black pepper, hunting, pig rearing and fishing. They have electricity supply thanks to the mini hydro facility nearby and a clean water supply from one of the Kanowit River's tributaries.

OBJECTIVES

The objectives of this project are to:

- i. Recognise and highlight the importance of understanding information gaps, the prevalence or absence of different communication channels, levels of media literacy, and trust in different channels, amongst others, within the target groups;
- ii. Determine the challenges and opportunities in promoting community media within the target communities, and;
- iii. Determine appropriate channels of communication, identify skills and knowledge requirements as well as related support that would be required in establishing community media projects within the target groups.

The findings in this report were obtained through surveys in both sites and a Focus Group Discussion (FGD) in Nanga Bekatan between 8-13 September 2020. A total of 37 respondents took part in the surveys, while six others took part in interviews.

“Determine the challenges and opportunities in promoting community media within the target communities.”

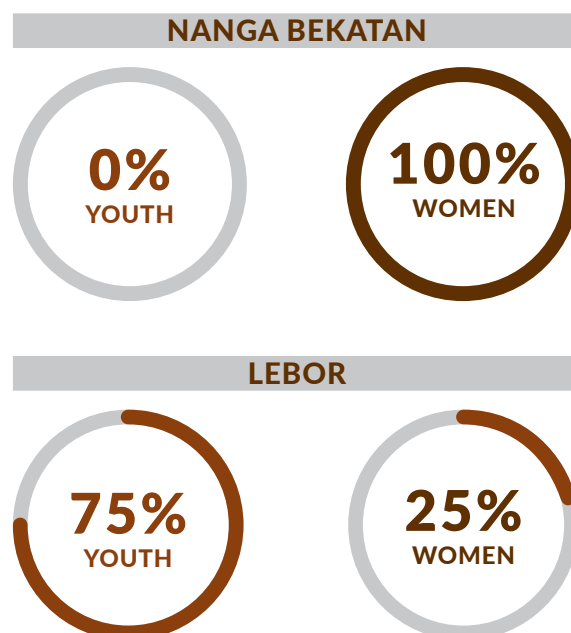


Figure 3: Percentages of Youth and Women Respondents in Nanga Bekatan and Kg Lebor

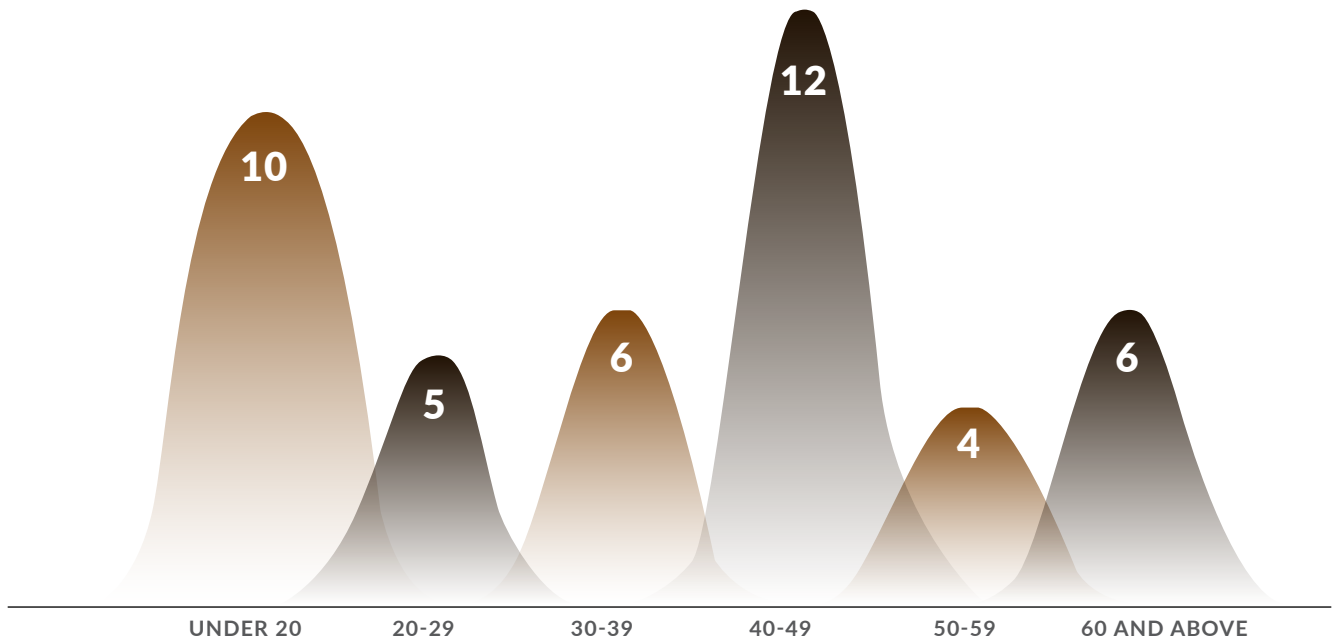


Figure 4: Breakdown of Participants By Age

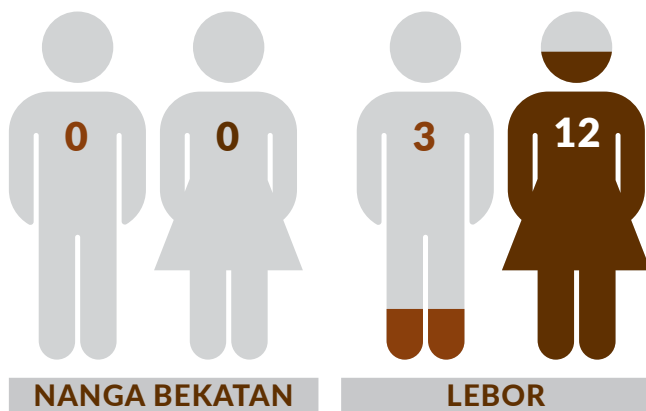


Figure 5: Breakdown of Youth By Gender

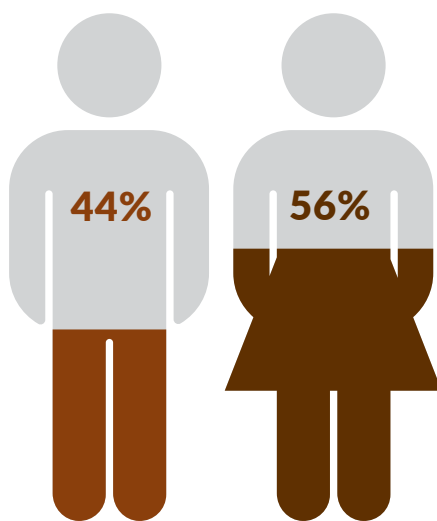


Figure 6: Breakdown of Participants by Gender

One FGD was conducted in Nanga Bekatan involving only women while the men filled up the survey forms, assisted by our community researchers. In Kg Lebor, Serian, the village chief did not allow outsiders to come into the village due to the COVID-19 scare. Therefore, community researchers (CRs) had to take over the task and conduct the survey. Unfortunately, due to the lack of time and in most cases, political reasons², not many wanted to participate in the survey.

Since the communities between the two sites differ greatly, it is not right to make a combined analysis. For instance, the respondents in Serian are quite diverse in terms of age and gender while in Julau, all the respondents are aged 35 and above. There was one youth below 30 living in the longhouse but at the time of our visit, he was attending a funeral at a nearby longhouse and therefore, could not participate in the programme. The timing was also not right because while there are many school-going children and they only come back to the village every fortnight. It just so happened that we missed the weekend they were supposed to come home, which would have made the survey and the FGD more complete.

Nevertheless, the resource persons and community researchers still managed to get valuable information about how the villagers in both areas access information and how they use the information. These findings were greatly influenced by the different standards of living and accessibility.

2. In Kg Lebor, there are two political factions, primarily the Gabungan Partu Sarawak (GPS) faction and the non-GPS faction. The Community Researchers belonged to the non-GPS faction, while the village chief was a staunch supporter of GPS. Despite attempts to convince the villagers and rally them to participate and state their opinions, most of the villagers were of the same affiliation as the village chief, hence resulting in the low turnout.

02. MEDIA LANDSCAPE

MACRO ENVIRONMENT

Information Landscape and Dynamics of Access



Figure 7: Estimated Location of RH Michael



Figure 8: Map of Kg Lebor, Serian



Figure 9: Locations of Kg Lebor, Serian and RH Michael, Julau in Sarawak

VILLAGE NAMES	BALAIRAYA	MARKET/ TAMU	SUNDRY SHOP	PRESCHOOL	PRIMARY SCHOOL	SECONDARY SCHOOL	CHAPEL	HEALTH CLINIC
Kg Lebor	x		x	x	x	x		x
Nanga Bekatan							x	

Figure 10: Infrastructure in Both Villages Surveyed



Figure 11: Getting the consent from a participant in Kg Lebor, Serian prior to an interview



Figure 12: Villagers frequent the Pusat Internet 1Malaysia daily

KG LEBOR

While villagers in Kg Lebor are fortunate to have the necessary facilities and infrastructure to ensure the community could go about life in relative comfort, the community in Nanga Bekatan do not have such luxuries. The only in-house facility within their longhouse is the Catholic chapel, with Catholic priests visiting only once or twice a year during Advent (for Christmas) and Lent (for Easter). Kg Lebor villagers could easily go to town in Serian, about 20 minutes away, and their children go to the SK Lebor Remun, about one kilometre away from the village centre.

For the people in Nanga Bekatan, their children go to SK Ensiring, Nanga Ensiring, about 5km from their longhouse by boat. Their nearest health clinic is also in Nanga Ensiring. If they want to buy groceries, they must travel 58km to the nearest shop or go all the way to Julau town, 100 km away, for better and cheaper options.

While Kg Lebor folks pay for supplies of stable power and clean water, Nanga Bekatan residents enjoy free 24-hour electricity thanks to the 10kWmicro-hydro dam they helped build under the 1Malaysia Sarawak Advisory Council in 2013. They also get free, clean water supply from the nearby river.

Kg Lebor villagers are served by news sources such as the Borneo Post and New Sarawak Tribune (English), as well as Utusan Borneo and Utusan Sarawak (Malay and Iban). Respondents did not mention anything about magazines or if they read any. Television sets are a fixture in almost every home in the village. None complained about the switch to digital from analogue last year or if it had caused any problem at all, especially in getting the decoder and the Ultra High Frequency (UHT) aerial

required to switch their system to digital TV.

Kg Lebor also has a Pusat Internet 1Malaysia (1Malaysia Internet Centre) which is very active in conducting computer classes and other entrepreneurship courses for the villagers including baking, cooking and grooming. The villagers do not have serious problems in getting internet connection as the area is served by all the major telecommunication service providers. However, occasionally, they will experience power failures which would also affect the nearby communication towers, and the villagers will not have phone signal until power is restored. Respondents reported that this problem occurs at least once a month, although the frequency has dropped significantly over the years. As this is a common phenomenon, the villagers tend to just wait until power is restored. In the event a power outage lasts more than 15 minutes, the villages may attempt to contact Sarawak Energy.

The village does not have a proper top-down communication channel which village chiefs could effectively use to disseminate information from the authorities. However, this does not seem to be a problem because the houses in the village are built close to each other and the most effective mode of communication is through word-of-mouth. Some of the villagers have set up WhatsApp groups for easier communication but the youths claim they have not been included in these groups.

There is an announcement board set up at the Pusat Internet 1Malaysia and although the board is reserved for the use of the centre, occasionally villagers would also post announcements there instead of at the village's balai raya. It is not known why this is so but it should be noted that the centre is

the most visited building in the village. Kg Lebor folks rely heavily on their smartphones for information and communication. They use WhatsApp and Facebook to share news with one another. According to parents, schools also use WhatsApp to send school homework to their students, usually through the parents' phones.

NANGA BEKATAN

Meanwhile, the situation is totally the opposite in Nanga Bekatan. The residents do not get phone signals in their longhouse. Instead, the only way to get a phone signal is to climb a hill behind the longhouse - a 10-minute ascent - and look out for telco signals to find their way into the phone antennas.

As a result, any attempt to contact residents in the village, such as getting the permission to enter the village, must be done at least two weeks prior because it would depend on whether the village chief, Michael ak Jantan, is free to climb the hill to check his WhatsApp messages. There is no guarantee he would get the signal either. The visit to the village for this IEA programme was arranged one month to the day as the village chief only received the message 3 weeks later when he went to Julau town to get supplies and to sell the villagers' black pepper. Although all residents have mobile phones, they claimed that they have to change their numbers almost every year because they would forget to top-up their phones and the numbers would expire after 3 or 6 months.

During the three-month Movement Control Order (MCO) last year (which saw school going-children forced to be home-schooled), this spot on the hill had become the children's permanent hangout and the parents even built a shelter for them as they could stay up there for several hours a day to do their school work which were sent to them by their teachers. One of the women involved in the FGD mentioned, however, that there is no guarantee they would get internet signal every day. Sometimes, they would be completely without any internet signal for a few days for unknown reasons. They also could not identify which telecommunication tower serves the area.

The residents do not read newspapers because nobody wants to travel 100km to get one in Julau town. They have access to Njoi TV though. The village chief set up one TV at the longhouse 30ft "ruai"³ and plays the TV3 Buletin Utama nightly for the villagers who prefer to socialise and catch up with one another. News on TV is preferred as both



Figure 13: Nanga Bekatan residents at the top of the hill, the only place where they could get phone signals (Maxis and DiGi)

communities think they are more reliable in terms of facts and because they like the deliveries with interesting videos and sounds.

They have access to only one radio station, namely WAIfm, an Iban language entertainment and news channel from Sarawak RTM⁴. Unfortunately, for reasons unknown, the longhouse is only able to access the station from 6am to 10am before the channel goes silent and will suddenly play again at around 4pm until late at night. In Nanga Bekatan, radio is overwhelmingly popular as they could bring their battery-powered radio to their farms and listen while they work (although only until 10am).

Kg Lebor villagers rely heavily on their smartphones although not all share this sentiment. At least two respondents said they use smartphones only to make calls as they do not know how to use their phones for other purposes. In Nanga Bekatan, during the FGD, one woman said she uses her phone weekly to contact her son who is working in Brunei. However, she does not use it for other than phone calls. Other than that, the longhouse residents use their phones to take pictures to be sent to potential customers who want to buy the women's products especially their homemade "tuak"⁵ and handicrafts such as their sitting mats, and the men's hunts, especially wild boars.

3. A corridor or ruai serves as a sort of main street where the community can socialise.
 4. RTM in Sarawak operates 24 hours and seven days a week.
 5. Sarawakian term for rice wine.

CONTENT DISTRIBUTION AND ENVIRONMENT

Information Needs

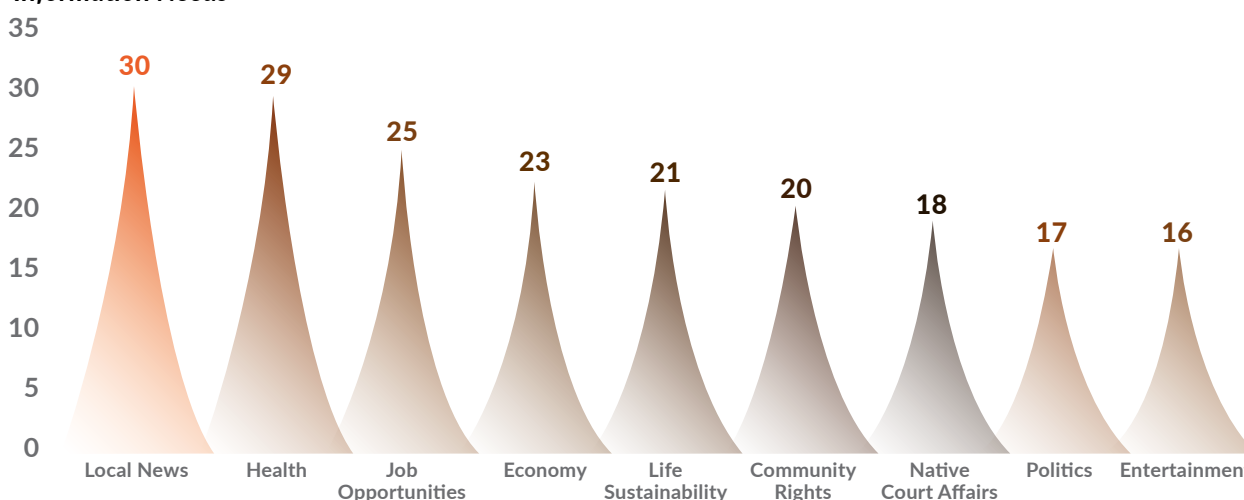


Figure 14: Issues Respondents are Interested in Obtaining and Sharing with their Community

As illustrated in Figure 14, both communities want more local news that affect them and their livelihoods, instead of news that they deem have nothing to do with them (such as political and world news). Local news means anything such as new projects for their locality, prices of black pepper on any given week, what their assemblypersons have been doing for their constituencies and whether their requests for new infrastructures such as better roads have been put in the pipeline.

Respondents are also concerned about the COVID-19 pandemic and, particularly in Kg Lebor, forbade outsiders from entering. Although Nanga Bekatan's residents are also worried about the pandemic, they do not necessarily fear it and there is a sense that they do not believe it would ever come to their village.

Nanga Bekatan residents have had numerous unpleasant encounters with loggers and government officials who protect these companies. Therefore, the NGO Sarawak Dayak Iban Association (SADIA) is working with them to identify the community's native customary (NCR) land and to stake a claim on these lands. They have been working towards this goal since 2011. The community plant their paddy on the land and hunt for games in the nearby jungle. A large portion of the land had already been logged (villagers claimed it was illegal) and an encounter in 2010 nearly ended in a brawl between the Dayaks and the logging workers. Village chief Michael reported that the villagers had since learned more about their rights as indigenous people from SADIA but they wish that more stories about how other communities defend their rights would find their way into the mainstream newspapers.

Out of all issues, a third of the respondents said they do not trust any political news. One 17-year-old respondent said she deemed politically motivated news as full of hatred, especially on social media. However, they like to consume any news related to politics to help them make informed decisions, especially with the Sarawak state election looming. Womenfolk are far less interested in politics and the group in Nanga Bekatan said they do not even bother voting but would consider voting this coming election because they want to change their state assemblyman.

Both men and women are interested to know more about reproductive health although they specifically talked about natural family planning (NFP) without the use of contraception as it is against their religion.

Respondents want more news about job opportunities and new projects they could tap into. Women in Nanga Bekatan want more opportunities to learn about handicrafts and to make their products better. On top of their mats, they want to learn how to make marketable baskets while the men want to explore other lucrative markets for their black pepper produce.

Production and Movement

Kg Lebor residents receive their news first-hand through official news media and because the village is well-known, occasionally, government officials routinely go to the village to inform villagers about the government's plans and upcoming projects that could affect them. Due to the village's easy access to information, they do not have any problem obtaining news, except for the occasional power failure and disrupted internet connection. When

“Both men and women do not seem to care much about the outside world and are perfectly content minding their own business.”

none of these problems occur, respondents say they receive their information almost immediately through their phones or other family members who would inform them. Otherwise, they would get their information from the village chief⁶ who is also the Village Community Management Council (MPKK) chairperson on more local issues such as the recent enforcement of village closures.

In Nanga Bekatan, only one woman (a 37-year-old mother) said she would attempt to check her WhatsApp messages a few times a week. She does not have children at home unlike the other women and therefore, has more time on her hands. All her children are living in school hostels. Most of the time, she would get messages from her children and browse her Facebook page. She acts as the women's group main marketer as she would be the one to send pictures of finished products to potential buyers enquiring after an elderly woman's *tuak*, which is quite famous in the area, as well as the women's handicrafts.

In cases of emergency, the residents would travel about 5km by boat to Nanga Ensiring and call the relevant authorities – eg. an ambulance to meet them at Nanga Entabai jetty, 40 minutes away. This is because there is no phone connectivity in their village.

Both men and women do not seem to care much about the outside world and are perfectly content minding their own business. Any information that needs dissemination will go through their village chief, of whom the villagers are highly reliant on. There is no evidence of them clamouring for information on the latest issues trending on social media or the latest gossip.

The TV is used mainly for the 8pm news while children would gather around for their daily cartoon entertainment at the village chief's house.

At night, they would gather at the *ruai* to discuss the day at their farms while relaxing with their *tuak*. For men, their land rights are hot issues as they update each other about the movements of government officials in and around their NCR lands. This information is obtained through villagers from other longhouses who have the same concerns⁷. Women, on the other hand, focus on issues related to their children, prices of food, light entertainment from social media, and learning handicrafts. They are not as interested in politics. Women are also deeply religious and would want information to develop their own knowledge about their religion (Catholicism).

In terms of speed of information, as explained in this report earlier, villagers in Kg Lebor get their information almost instantly. They are used to this and even expect it, and small delays annoy them especially when power failures extend to a few hours (however, this rarely happens, according to our community researcher). As for the villagers in Nanga Bekatan, they would receive news that matter to them, such as death in a neighbouring longhouse, within the hour as villagers from the longhouse affected would spread the news to other longhouses along the Kanowit River. Other news is conveyed via *Buletin Utama*, their preferred news channel. However, they found that the news, almost always does not concern them except when it mentions Sarawak. Deaths of family members who live outside the area would only be known if the relative who live in the longhouse cared to climb the hill and check his or her phone. One such incident happened the day we arrived at the longhouse to meet our own SADIA researcher. Her granddaughter passed away while we were at the longhouse and she only knew about it the next morning. When the village chief's wife heard her crying, she mentioned that it means something bad had happened and it is normal to hear such cries in the longhouse.

-
6. The village chief is also responsible in allowing outsiders to build their house in the village, but this does not happen often because according to the community researcher, the villagers do not sell their lands to buyers who do not have any kind of relation with any of the existing villagers.
7. It is unclear whether this problem would ever go away as far as Sarawak is concerned because the state does not have specific laws on NCR lands. The only avenue for the indigenous tribes to claim their lands is through the Native Court and the people would keep their eyes closely on the affairs of this court, especially the appointed judges who would hear their cases.

Information Use

Figure 15 shows how respondents use their digital media, including smartphones, TV, and social media. (Section 4 of Survey Form – Penggunaan Media). Majority use their media for communication while the youth generally also listed entertainment as their purpose of using digital media. This includes playing games and going on social media. Ten percent of the respondents claim they do not know how to use smartphones and do not own any, citing lack of education and disinterest in such technology. However, they own TVs and radios. They also talk to their neighbours and family members to get information.

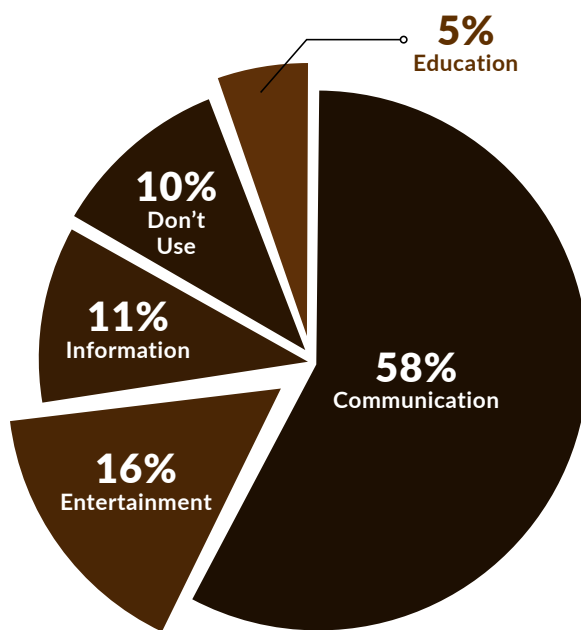


Figure 15: How Respondents Use Media

HUMAN AND SOCIAL INSIGHTS

Influencers and Social Trust

Generally, both communities are patriarchal due to the communities' cultural background. However, the community in Nanga Bekatan is more open and inclusive compared to those in Kg Lebor.

Village chiefs and the leaders of the Village Community Management Council (MPKK) in the respective villages are considered the main influencers in the communities. Outsiders such as government officials⁸, assemblypersons and politicians also have some influence on the lives and decisions of the communities. Nanga Bekatan men all listed politicians and their village chief as their main influencers but the women reported

they only listen to their village chief and generally, disdain politicians, regardless of political parties.

Kg Lebor has a strong village chief who is also the MPKK chairperson and has the right connections with the district office. However, several individuals felt the village chief did not support them enough when the government chased them away from their NCR land a few years ago⁹. The community researcher also reported that the village chief would make decisions relating to the village on his own without calling for a proper meeting. Then again, some of the respondents said they do not mind as long as the village is prosperous, and the infrastructure maintained. There does not seem to be a proper mechanism that could ensure the village chief carries out his responsibilities, but majority of the villagers support him, nonetheless.

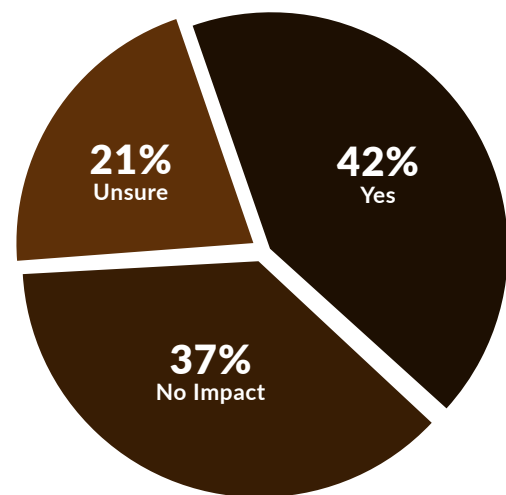


Figure 16: Impact of Information Received

Meanwhile, the women in Nanga Bekatan said their 45-year-old village chief, Michael, is a fair leader who includes everybody, including women, when he needs to make a decision that would affect the longhouse community. One such instance was when a businessman from Julau came to the village five years ago, wanting to lease their NCR land and harvest the timber. A group of the villagers believed it was an opportunity to get a quick cash. However, there was also a group who did not agree, and the issue was discussed at length, taking into consideration everybody's opinions, women included. Eventually, the whole village unanimously decided the money was not

8. For example, staff from Land and Survey Department, Sabah Forestry Department and other government agencies.

9. In 2017, the Federal Court ruled that the villagers cannot reclaim their NCR which was under provisional lease after it has been converted into lease-of-state land.



Figure 17: Villagers in Nanga Bekatan watching the television at the village chief's house

that important if it meant losing access to their NCR land. Instead, it was decided that the men would harvest five trees from the jungle to make 25 boats which they eventually sold for RM2,000 each. The money was then used to do major repairs on their longhouse.

Information Impact

Only 14% respondents in Nanga Bekatan said they are affected by the information they receive, particularly the price of black pepper. The rest of the respondents, including the women, are generally indifferent towards the news including information on the COVID-19 pandemic. However, they would pay serious attention on weather reports during dry season because their electricity supply depends on the level of the river. During dry season, even though black pepper yield is higher, the villagers may have to spend more money on diesel if the micro-hydro dam does not generate enough electricity for the whole village. Fortunately, this does not happen often.

Conversely, in Kg Lebor, 68% of the respondents said they take the information they received seriously, such as news about new projects nearby, the government's tourism plan for the village, and the progress of their NCR land. The village

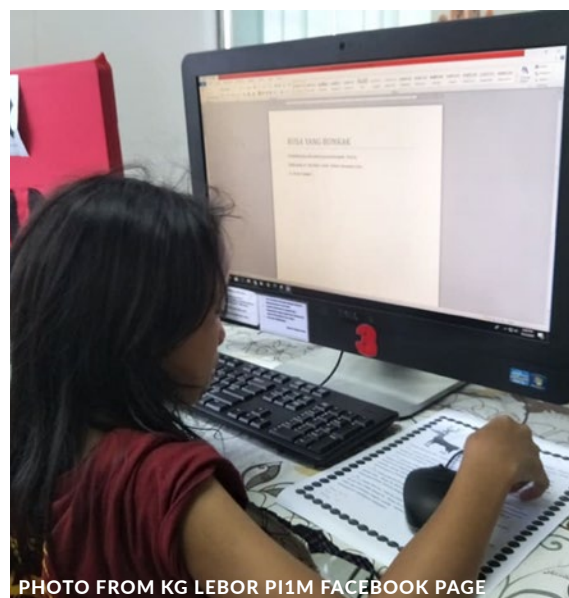


Figure 18: Villagers in Kg Lebor frequent the village's P11M where internet is provided for free

is also wary of outsiders, especially if the person has visited Sabah recently, due to the COVID-19 outbreak in early September. The village chief forbade the resource person from coming into direct contact with the villagers as she came from Sabah. The resource person only managed to train the community researchers on the first day and observe the first survey session in the village on the second day for an hour before they had to obey the village chief's directive to leave.

03. METHODOLOGY



Figure 19: A Focus Group Discussion with the women group in Nanga Bekatan

RESEARCH DESIGN

The research was done through surveys in both Kg Lebor and Nanga Bekatan and a FGD with the women group in Nanga Bekatan.

Since the research team could not go into Kg Lebor to hold FGDs, the team had to leave the responsibility to conduct the survey to a group of community researchers led by a villager, Jenga ak James (arranged by SADIA).

As for Nanga Bekatan, the village chief travelled to Julau to have a short meeting with the team to learn the purpose of the programme before allowing us in. Only after getting his consent, we quickly arranged for the boat and supplies for the meeting that night.

In Nanga Bekatan, we tried to get the two youths who live there to join the FGD but they refused. Furthermore, as the assistants to the MPKK chairman, they had to represent their house at a funeral in another village about an hour's boat-ride away, and could not come back the same night. Of the 10 women who joined the meeting, only six agreed to participate in the FGD while one other

wanted to fill up the survey only. The other three women did not disclose why they did not want to participate. One of the seven women involved in the FGD does not speak Malay but is fluent in English. However, since most of the participants speak only Iban and Malay, the discussion was held mainly in both languages.

The survey questions and discussions were based on the IEA Framework. Respondents also had to sign a simple consent form that would allow the project managers to analyse their situation and needs related to the purpose of this survey. The survey form consists of eight (8) sections, not inclusive of the consent form. These are:

1. Information about education and personal history
2. Basic facilities at home and in their villages
3. Socio-economy including household income
4. Media consumption
5. Community access and media ownership
6. Ownership structures for community
7. Community media sustainability
8. Exploring types and opportunities

The survey form was 10 pages long and took between 30 and 45 minutes to be filled up by the community researchers and interviewers. All questions were in Malay as it is the most widely understood language. All CRs are fluent in the local language¹⁰, because not all the respondents can understand Malay. Some only speak their own dialects (Iban).

FRAMEWORK AND TOOLS

The questions are based on the IEA Framework provided by CIJ. To get the data for these questions, face-to-face interviews including house visits were conducted in Kg Lebor. In Nanga Bekatan, the villagers who joined the meeting called by the village chief all agreed to the survey. Our entry into Kg Lebor was arranged by SADIA but it was not clear whether it had received the consent from the village chief prior to the visit. As for Nanga Bekatan, the village chief travelled to Julau to have a short meeting with the team to learn the purpose of the programme before allowing us in. Only after getting his consent, we arranged for a boat and supplies for the meeting that night.

The surveys in Kg Lebor were conducted over a two-week period between September 8 and 22, 2020 while the programme in Nanga Bekatan was a one-day affair held on September 11, 2020. The team in Nanga Bekatan consists of myself and four SADIA members who guided us and helped with the survey and one assistant who was also my translator.

The survey form was 10 pages long and took between 30 and 45 minutes to be filled up by the community researchers and interviewers. All questions are in Malay as it is the most widely understood language. All CRs are fluent in the local language,¹¹ especially because not all respondents could understand Malay. Some only spoke their own dialects.

The survey form consists of eight (8) sections, not including the consent form. These are:

1. Information about education and personal history
2. Basic facilities at home and in their villages
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6. Ownership structures for community
7. Community media sustainability
8. Exploring types and opportunities

Respondents also had to sign a simple consent form that would allow the project managers to analyse their situation and needs related to the purpose of this survey.

RESPONDENTS

A total of 37 respondents filled up the surveys: 22 in Kg Lebor and 15 in Nanga Bekatan. Of these, 15 are youths below the age of 30, 12 are women aged between 32 and 63, and 19 men aged between 32 and 70. All 15 youth respondents are from



Figure 20: Short meeting with Nanga Bekatan village chief Michael ak Jantan (in black shirt) before travelling to the longhouse

10. Local language is Iban.

11. Local language is Iban.

Kg Lebor but only 3 of them were male. Almost half the respondents completed their secondary education but most of the older generation only finished their primary school. The oldest respondent never received any formal education.

AGE RANGE	NUMBER OF RESPONDENTS
Under 20	10
20-29	5
30-39	6
40-49	12
50-59	4
60 and above	6

Figure 21: Age Range of Respondents in Kg Lebor and Nanga Bekatan

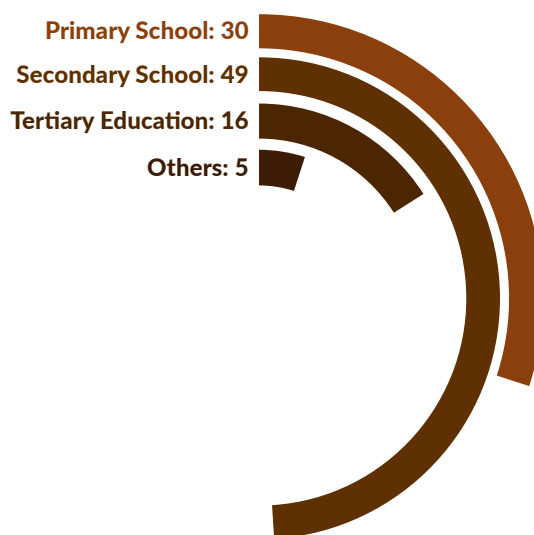


Figure 22: Education Level of Respondents

All 43 respondents (including the women group discussion) are Dayaks. More than 70% of the respondents earn less than RM1,000 a month, 25% bring home about RM2,000 a month while the remaining 5% earn about RM1,000 a month. None of the respondents are recipients of any micro-credit schemes. The respondents are involved in more than one economic activity but 92% plant either rice (Kg Lebor) or black pepper (Nanga Bekatan). Eleven of the respondents in Nanga Bekatan also listed hunting as their main source of income. Nine respondents are either students or did not divulge their sources of income. The six women in Nanga Bekatan are housewives and help their husbands at the black pepper farms. In Nanga Bekatan, the resource team tried to get the two youths who live there to join the FGD but they refused. Furthermore, as the assistants to the

MPKK chairperson, they had to represent their house at a funeral in another village, which was an hour away by boat. Hence, they could not come back the same night. As such, the resource team had to be content with the people that were left.

Of the 10 women who joined the meeting, only six agreed to participate in the FGD while one other wanted to fill up the survey only. One of the women involved in the FGD does not speak Malay but is surprisingly fluent in English. However, since most of the participants speak only Iban and Malay, the discussion was held mainly in both languages.

CHALLENGES

1. Political differences in Kg Lebor meant the village chief was unhappy that SADIA approached our community researcher, who is deemed as anti-government. It was difficult to get the programme underway without the full support of the villagers, since the village chief is an influential figure.
2. Disinterest among villagers in Kg Lebor meant it was difficult to get willing respondents for the survey. Although the surveys were officially completed on September 22, the community researchers only contacted our contact person in Kuching on September 28 as the CRs tried to find more people to interview.
3. Travel to the longhouse was a tedious journey, which included a 7-hour bus trip from Kuching to Sibu before travelling to Julau the next day.
4. Difficulties in establishing communication with the longhouse village chief due to the absence of phone signal and internet.
5. Respondents found some of the questions confusing and community researchers had to translate or explain the questions in local language. Some respondents do not speak or understand Malay.

“The respondents are involved in more than one economic activity but 92% plant either rice (Kg Lebor) or black pepper (Nanga Bekatan).”

04. FINDINGS

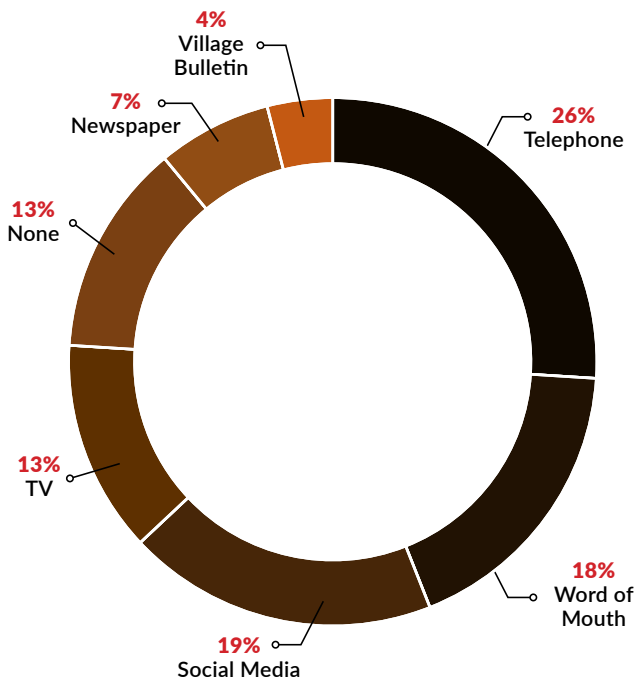


Figure 23: Main Sources of Media and Information

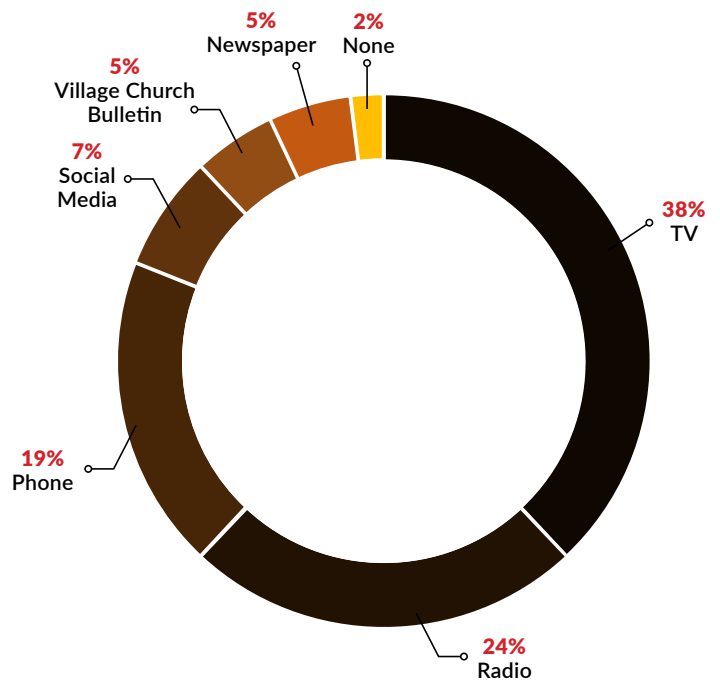


Figure 24: Most Trusted Sources of Information

MEDIA CONSUMPTION

As reflected in Figure 23, telephones are the main source of information for respondents in Kg. Lebor followed by social media.

WhatsApp is also the main source of information as it is free and as long as internet is available. There is no evidence of an inclusive WhatsApp group in Kg Lebor although there is a WhatsApp group created by the village chief. It is unclear what is the purpose or the types of information shared in the group, or whether it is “admin only” or an open discussion group.

In Nanga Bekatan, since the residents all live in “one house”, and frequently gather at the ruai, their information is disseminated through word-of-mouth or through the television, as reflected in Figure 24.

The second most trusted source of information is radio. The number is high because almost all Nanga Bekatan respondents only have radio as their main source of information. Besides, since the radio is a local channel, most of the information shared is relevant to the communities in Kg Lebor and Nanga Bekatan.

Kg Lebor respondents trust the information they receive in their phones, but Nanga Bekatan respondents are indifferent mainly because they don’t have stable access to internet.

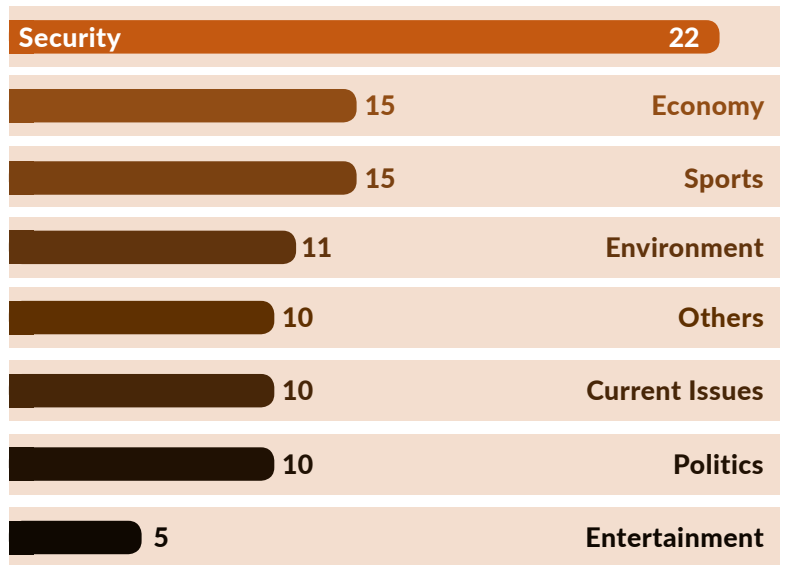


Figure 25: Most Trusted News Content

As illustrated in Figure 25, respondents said they trust news related to security or crime such as accidents, court stories and police statements more than anything else.

Since the majority respondents are farmers, they keep themselves up to date as much as they can about the market prices of black pepper and rice.

Sports is popular among the Iban community and since it is quite difficult to fake competition results, respondents claim that sports news is by far the only news that remains truthful nowadays.

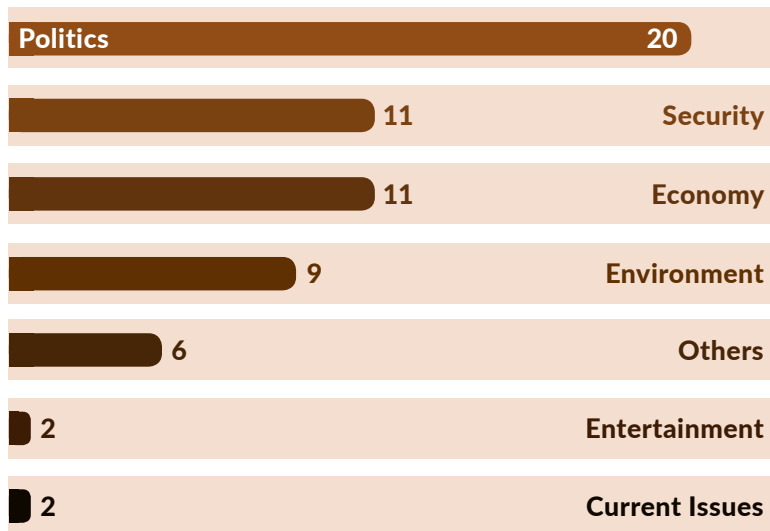


Figure 26: Least Trusted News Content

News about environment, particularly the government's decision to degazette forests for logging is something that would immediately catch the attention of any indigenous community in Sarawak.

When it comes to the least trusted news content, respondents said they tend to dismiss any news related to politics because most of the information is confusing. While men do discuss politics, albeit in a disdainful manner, women in general are not as interested. It was also shared that women tended to vote for the candidates recommended by their family. Youth respondents said they are not interested in politics and will vote for whoever their parents vote.

In Nanga Bekatan, the villagers believe news about COVID-19 may have been exaggerated and could not understand the danger the virus poses. The claim that they have yet to encounter anyone with COVID-19. A few who travel to Julau each month noted that they have yet to see any difference in the town, except for seeing a few people in masks.

When it comes to digital media, most respondents think of it as the smartphones in their hands and the apps such as WhatsApp and Telegram, weather, online shopping, social media and mobile games.

Since most of their news comes through messaging apps and social media, particularly Facebook, their responses are based on these two mediums.

To the question of whether they believe the news on WhatsApp and Facebook, most respondents said they do because of the way it was presented: when accompanied with videos, the information

looks more real than word-of-mouth or even newspapers. Furthermore, they believe information through digital media is more reliable because recipients could track the source of the information and if proven fake, the originator of the news could easily be identified. Their trust in digital media is also based on the number of times the same news is reported by various news organisations.

In terms of filtering messages, the majority of respondents said they are not sure if all the information they received is filtered. However, they are aware of the government's policy of banning some websites deemed to be too provocative and could cause disharmony among the people in Sarawak. Personally, they would do self-filtering especially if they feel the information might offend others.

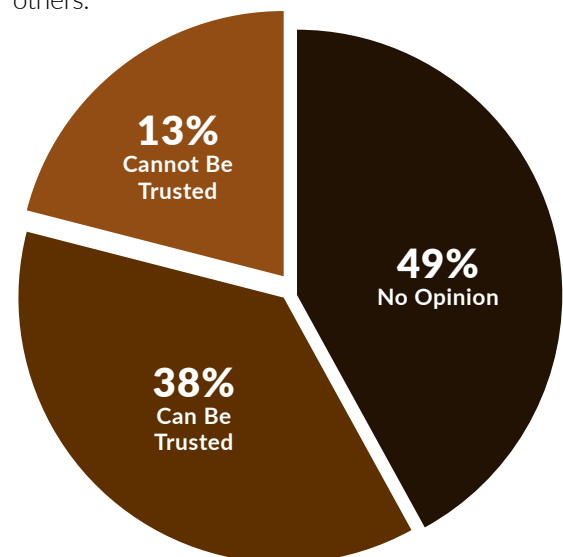


Figure 27: Respondents' Perception on Digital Media

MEDIA OWNERSHIP

More than 70% of respondents own telephones and almost half said they have social media accounts, mainly Facebook. Social media accounts are accessed via phones, computer or at the PI1M in Kg. Lebor. Most of the respondents who do not own phones are in Nanga Bekatan. Even those who do have numbers that are expired and they do not feel the urgency to get a new one. The cost of prepaid reload is between RM5 – RM10 and at times up to RM30. None of the male respondents in Nanga Bekatan said they maintain any social media account.

Almost all respondents in Nanga Bekatan have radios in their homes as it is an important source of information and entertainment.

The respondents are divided on whether the information they receive is relevant to their

communities; it depends on what type of information. However, they pointed out that the government’s directive to contain COVID-19 did not affect their livelihood as much because they are mainly farmers who mind their own businesses without having to go to town to work or risk losing their jobs.

The figure below shows the types of information respondents have received in the past.

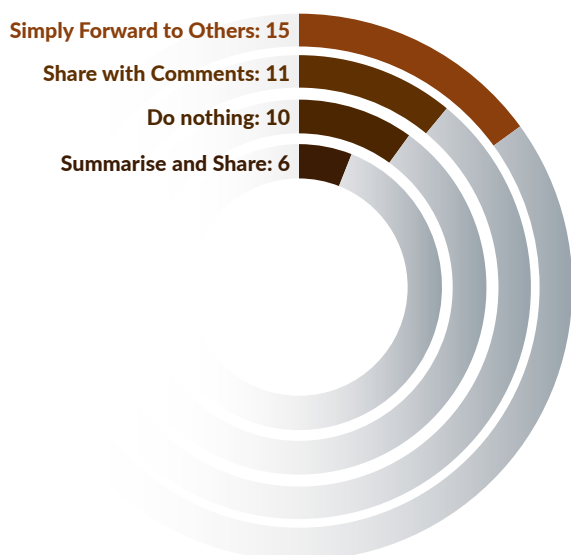


Figure 28: What Respondents Do with Information Received

FIGURE 29: TYPES OF INFORMATION	
Life Sustainability	15
Health	22
Government Policies	22
Others	3

Only 10 respondents said they do not forward messages or information they received. Those who summarise or share with comments said they do so in order to determine the truth of the messages or information.

FIGURE 30: WHY RESPONDENTS SHARE INFORMATION	
It is Useful	17
It is Relevant to My Community	13
To Establish Facts	18
Out of Habit	5
No Answer	8

COMMUNITY ACCESS AND OWNERSHIP

Village chiefs¹² are the most influential members of the communities in both Kg Lebor and Nanga Bekatan, followed by politicians. In both villages, the village chiefs are also the MPKK chairpersons.

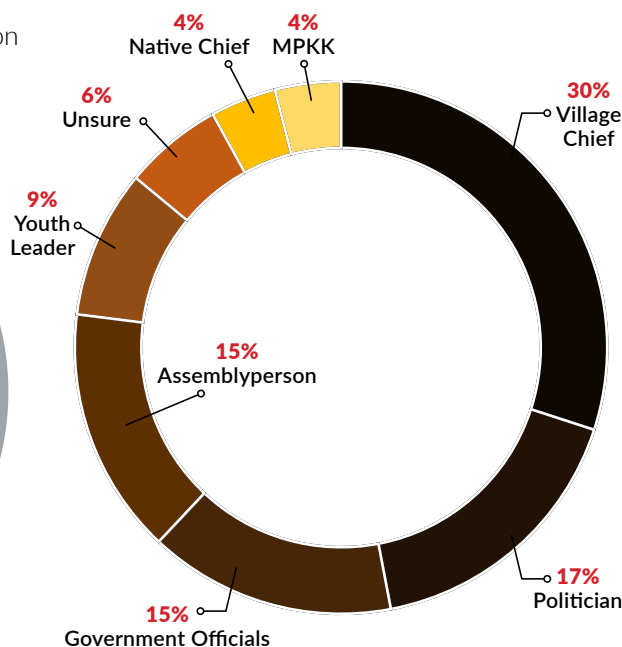


Figure 31: Influencers in the Community

The communities refer to as politicians, the people they identify as members of political parties who would go to the villages to campaign for their leaders and parties. They are not the same as the assemblypersons who represent the constituencies. It seems that politics play an important role in the lives of both communities and the men especially are extremely political.

The main mode of communication is through meetings, usually held in the balairaya. But the only check and balance method in place is to physically see whether there is new infrastructure in the village (Kg Lebor). In Nanga Bekatan, the villagers are content with their lives in general and are happy with their village chief as long as their livelihood is not disrupted by outsiders or by what they perceive as unfair government policies. This includes the government’s decision to convert some parts of their NCR land into forest reserves without the consent of the villagers.

12. Native chiefs are elders appointed by the state government to hold hearings in Sabah and Sarawak’s Native Courts. They have jurisdiction over the whole district they are assigned to. There can be a few Native Chiefs in one district. They are assisted by several assistants placed in each mukim of the district. Village chiefs oversee their respective villages. They have the power to be the witness in dowry agreements, weddings and mediate disputes relating to customs of the village. Village chiefs must have deep knowledge of their own villages’ customs and traditions.

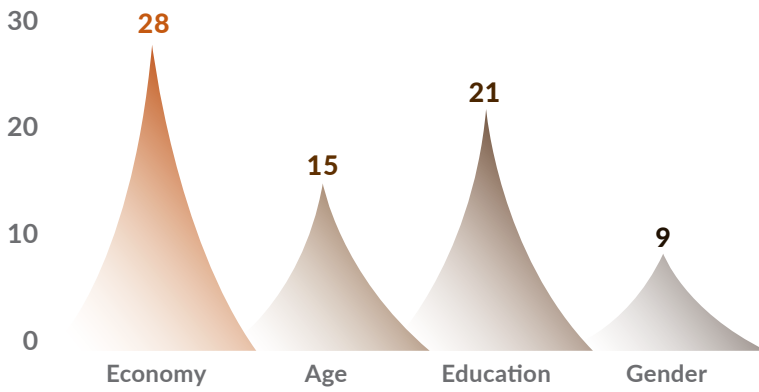


Figure 32: Factors Influencing Leadership Appointments

“The communities refer to as politicians, the people they identify as members of political parties who would go to the villages to campaign for their leaders and parties.”

SUSTAINABILITY

Kg Lebor has good infrastructure, and another Pusat Internet 1Malaysia coming up not far from the current site. The only problems there are the occasional power interruptions and internal problems due to differences in political affiliations. Other than these, respondents did not list down any other grievances or any pressing needs. They are generally satisfied with the communication infrastructure in their village.

On the other hand, the villagers in Nanga Bekatan do not have phone signal, internet connection, schools which would allow their young children to come home every day, or even a proper road to conveniently transport their agricultural produce to town.

Respondents in Nanga Bekatan feel a community media would benefit not only their village, but also more than 20 other longhouses along the same river. Having built their own micro-hydro dam on

their own initiative in 2013, they felt they could undertake any project as long as they are given the necessary expertise to launch the project off the ground.

They are however concerned about possible political interference and the local ordinance which would limit their ability to run the community media.

In order to ensure sustainability, they have come up with some ideas as listed below:

1. Provide the training to teach how to handle a community media;
2. Avoid political issues at all cost;
3. Only disseminate official and certified true information;
4. Community must be united;
5. Set up a committee to ensure the facilities are properly maintained and handled, and;
6. Community members must take active part.

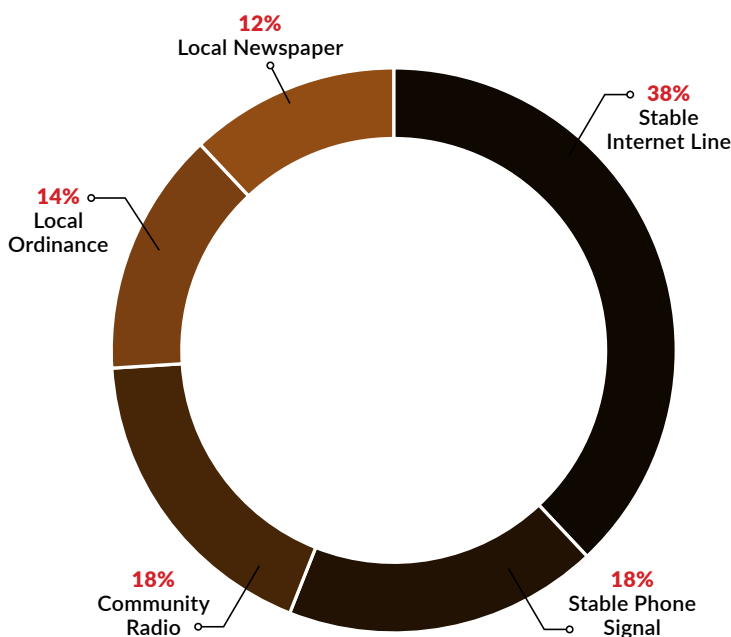


Figure 33: Issues that Could Help Support Community Media

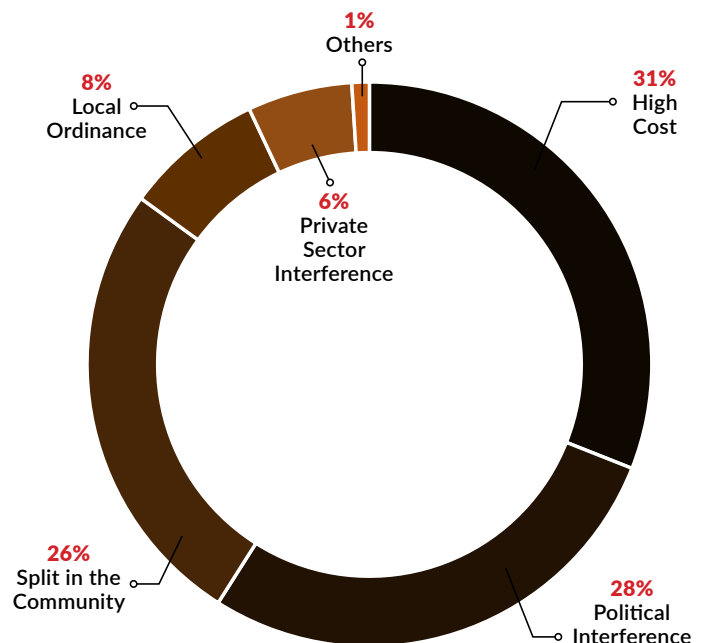
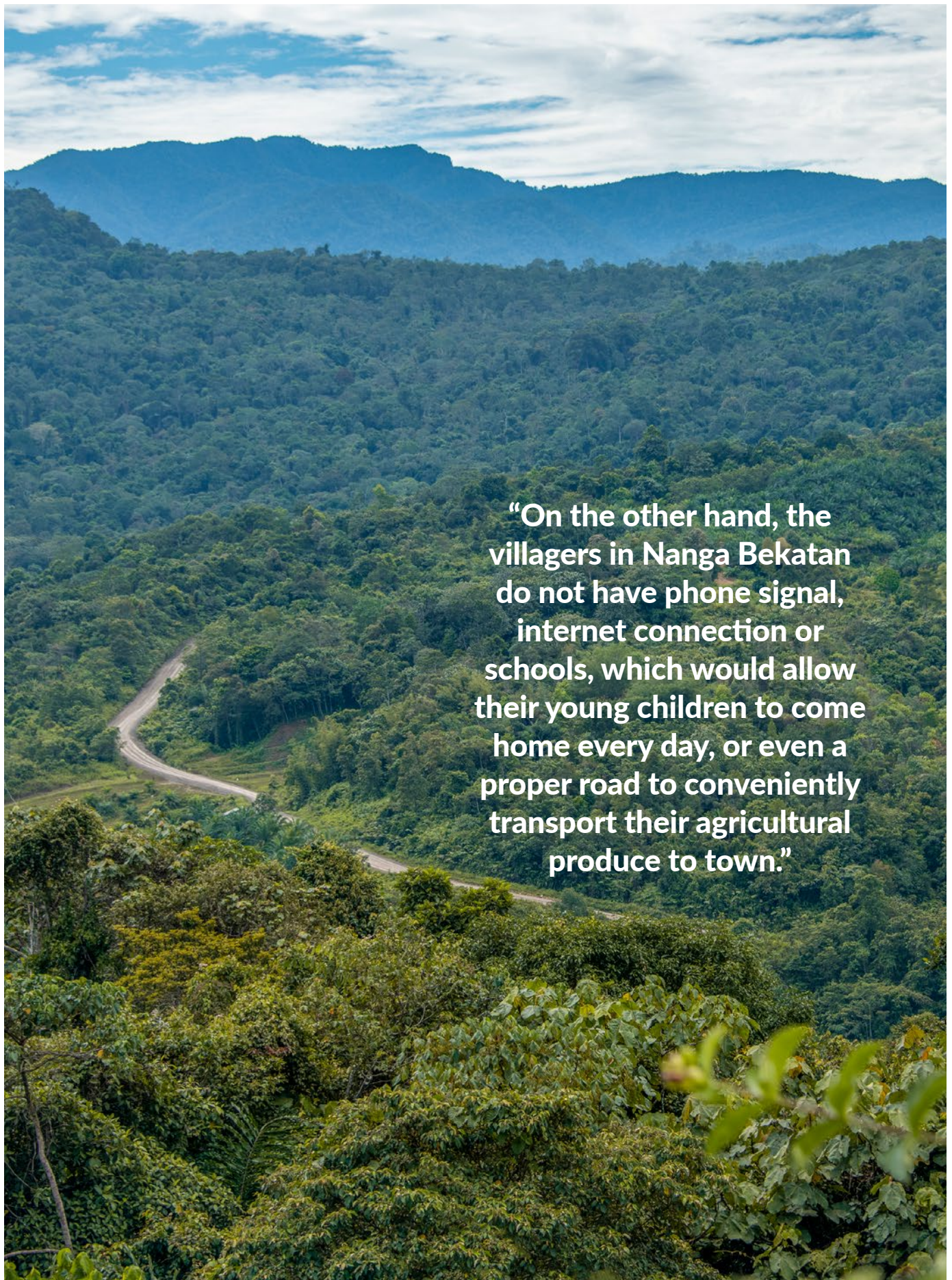


Figure 34: Issues that Could Threaten Community Media



“On the other hand, the villagers in Nanga Bekatan do not have phone signal, internet connection or schools, which would allow their young children to come home every day, or even a proper road to conveniently transport their agricultural produce to town.”

EXPLORING TYPES AND OPPORTUNITIES



Figure 35: Respondents in Nanga Bekatan before an IEA briefing

Majority of the respondents want the 1Malaysia Internet Centre (PP1M) in their areas because they believe it could open doors to many opportunities including education and combatting fake news. As a bonus, it would also mean the telephone signal and internet connection in their areas would be significantly better.

Respondents in Kg. Lebor also prefer community TV¹³ than any other forms of media because they said the presentation of information on TV is much more interesting to them and easier to digest.

All respondents in Nanga Bekatan think community radio is suitable for their community and the neighbouring longhouses as it does not need internet.

In terms of information, respondents said they want better and faster information on current issues. They also would like to have more religious (Christianity) programmes in their community media.

Youth issues, particularly in Nanga Bekatan, are of low priority due to the demographics of the respondents.

“In terms of information, respondents said they want better and faster information on current issues.”

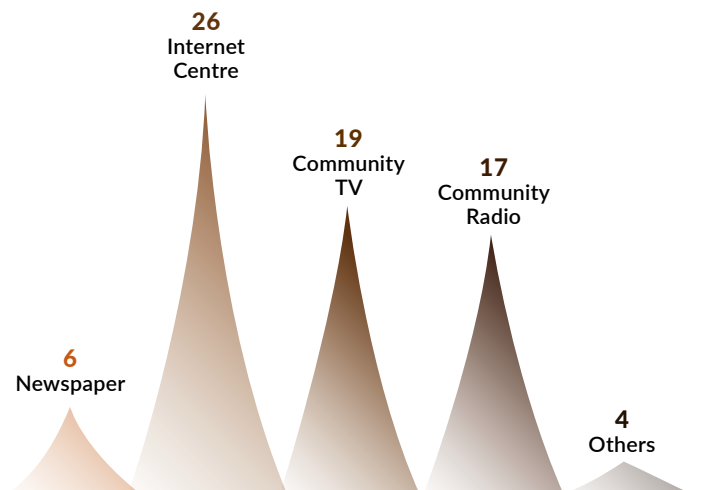


Figure 36: Respondents' Preferred Community Media Project Medium

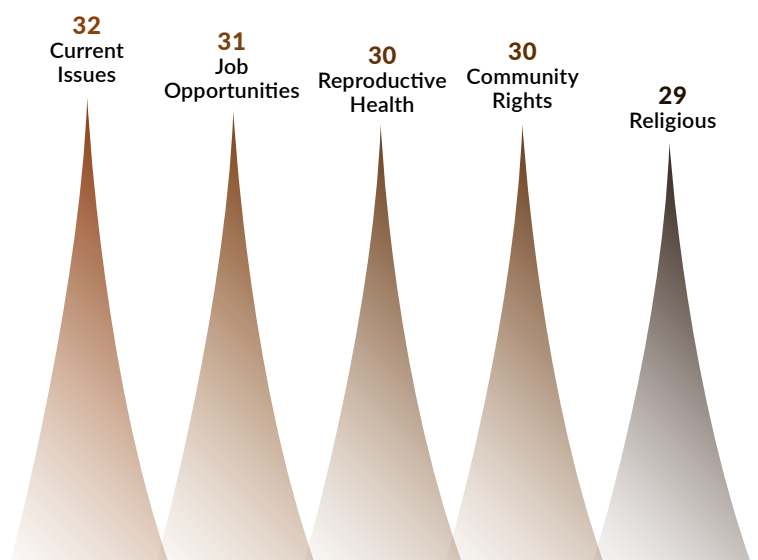


Figure 37: What Respondents want Discussed for Their Community Media Project

13. Community television is a form of mass media in which a television station is owned, operated or programmed by a community group to provide television programmes of local interest known as local programming.

05. WAY FORWARD

More than 77% respondents said they would be interested to start a community project that could enhance their ability to get information, such as through community radio.

The youths in Kg Lebor said it could benefit the elder generation in the village who do not know how to use technology except radio and it would help combat “fake news”.

The women think having a community project, such as ‘gotong-royong’ (communal cooperation/

work) that encourage unity would help heal the political rifts among the villagers.

No doubt such a community media project would benefit the villagers in Nanga Bekatan more than Kg Lebor. The only problem would be the cost involved in setting up and then training those who could ensure the project is sustainable. It is also crucial to include other communities within the area as they could help with the day to day operation of the community media.

“The only problem would be the cost involved in setting up and then training those who could ensure the project is sustainable. It is also crucial to include other communities within the area as they could help with the day to day operation of the community media.”



Figure 38: Listening to a briefing before the start of the survey in Nanga Bekatan

APPENDIX 1: IEA FRAMEWORK

QUESTIONS

1. Media Consumption

- a. Where and how best do you access information currently? *Eg: traditional and new platforms*
 - i. What role does traditional media play?
 - ii. Which is your most trusted form of media? Which content/issues?
 - iii. What is/are your least trusted form/s of media? Which content/issues?
 - b. What media is being consumed?
 - i. What are the opportunities?
 - ii. What are the barriers? *Eg: electricity*
 - c. What is your most trusted form of media? Why? And what basis?
 - i. Is the transition to digital platforms more trustworthy?
 - d. How does it meet your needs? What issues are covered? How do you prioritise information?
 - *Eg: Health - what would be your main source? Are you able to get timely and relevant information from your local government clinics or MoH?*
 - *Eg: Land - Pejabat Tanah, MP, native courts, CSOs*
 - e. What is the frequency of consumption?
 - f. Is the media censored?
 - g. What are the barriers to access? *Eg: Connectivity, language, economic, political*
 - h. If you could receive more information on your related issue/s, what would be your preferred method?
-

2. Media Ownership

- a. Who owns the media and the related infrastructure?
 - b. Who are the 'gatekeepers'?
 - c. What is the geographical relevance of information received?
 - d. Where does the related platform get their information from?
 - e. What are the barriers?
-

3. Community access and ownership

- a. How relevant is the information to your daily activities?
 - i. Does it impact your daily life?
 - ii. Does it lead to call for action? What kind? How? *Eg: Decide on political alliances and other social issue (misogyny)*
- b. How frequent and the speed in which the different members of the community receive the information?
- c. Are there any gatekeepers?
- d. What do you do with the information you receive?

- e. What is the most frequent information you forward/share?
 - f. How do you share the information you receive?
 - i. Any self-censorship? If so why and what form?
 - ii. What is the basis for your sharing? Do you share after reading the whole content?
-

4. Ownership Structures for Community

- a. Who has power in this setup? Who are the influencers?
 - b. What determines the structure? *Eg: social economy; gender; age*
 - c. How do you make sure there is inclusivity?
 - d. Who is responsible to ensure effective dissemination of information and how do you hold them accountable?
 - e. How do you address 'misinformation' or 'fake news'?
-

5. Sustainability

- a. What would be an enabling environment to support community media?
 - i. Legislations, regulations?
 - b. Potential threats and barriers?
 - i. Financial costs
 - ii. Possible interference from those outside the community (politicians, business, etc)
 - c. How do you ensure sustainability?
 - i. How do you maintain trust? And reliability?
-

6. Exploring Types and Opportunities

- a. What are the current opportunities?
 - b. What would be the medium of choice?
 - c. What content?
 - d. How would you like to implement it?
 - e. What are potential risks and challenges?
-

7. Needs Assessment

- a. Legal
 - b. Technical
 - c. Financial and human resources
 - d. Equipment
-

Determining methodology

- i. Key information interviews
 - Ketua kampung
 - Village committee
 - Etc.
- ii. Focus group discussions
- iii. Surveys

BAHAGIAN 1: MAKLUMAT ISI RUMAH

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
		Sekolah Rendah _____	
		Sekolah Menengah _____	
1.1	Tahap Pendidikan anda:	Pengajian Tinggi _____	
		Lain-Lain (Nyatakan): _____	
1.2	Nyatakan bilangan isi rumah anda (Bilangan - tidak termasuk peserta):	Lelaki _____	
		Perempuan _____	
1.3	Kategori umur ahli isi rumah yang lain: (Nyatakan bilangan)	0-12 _____	
		13-18 _____	
		19-25 _____	
		26-30 _____	
		31-41 _____	
		42-50 _____	
		51-60 _____	
		61-70 _____	
		71 tahun dan ke atas _____	
1.4	Berapa lama anda telah menetap di kampung ini?		

BAHAGIAN 2: KEMUDAHAN ASAS

2.1	Kemudahan asas yang anda miliki?	Bekalan elektrik _____	
		Telefon _____	
		Talian internet _____	
		Astro _____	
		Kenderaan _____	
		TV _____	
		Lain-lain: (Nyatakan) _____	

BAHAGIAN 2: KEMUDAHAN ASAS

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA																														
2.2	Apakah cara pengangkutan utama anda?	Kereta sendiri <hr/> Motorsikal <hr/> Bot <hr/> Lain-Lain (Nyatakan):																															
2.3	Apakah kemudahan awam yang terdapat di kampung anda? (Tanda semua yang berkenaan dan nyatakan lokasi dan jarak dari kediaman anda)	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 50%; text-align: left;"><i>Tandakan yang berkenaan:</i></th> <th style="width: 25%; text-align: left;"><i>Lokasi</i></th> <th style="width: 25%; text-align: left;"><i>Jarak dari kediaman</i></th> </tr> </thead> <tbody> <tr><td><hr/></td><td></td><td></td></tr> <tr><td>Dewan Komuniti</td><td></td><td></td></tr> <tr><td>Balairaya</td><td></td><td></td></tr> <tr><td>Pasar/Tapak Tamu</td><td></td><td></td></tr> <tr><td>Kedai Runcit</td><td></td><td></td></tr> <tr><td>Pra-Sekolah</td><td></td><td></td></tr> <tr><td>Sekolah Rendah</td><td></td><td></td></tr> <tr><td>Sekolah Menengah</td><td></td><td></td></tr> <tr><td>Klinik Kesihatan</td><td></td><td></td></tr> </tbody> </table>	<i>Tandakan yang berkenaan:</i>	<i>Lokasi</i>	<i>Jarak dari kediaman</i>	<hr/>			Dewan Komuniti			Balairaya			Pasar/Tapak Tamu			Kedai Runcit			Pra-Sekolah			Sekolah Rendah			Sekolah Menengah			Klinik Kesihatan			
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Pra-Sekolah																																	
Sekolah Rendah																																	
Sekolah Menengah																																	
Klinik Kesihatan																																	

BAHAGIAN 3: SOSIO-EKONOMI

3.1	Apakah mata pencarian rezeki utama anda? (Tandakan punca pencarian rezeki utama, dan berikan contoh di bahagian nota)	Menanam tanaman sendiri <hr/> Menternak ternakan sendiri <hr/> Berburu <hr/> Bekerja di ladang sawit sendiri <hr/> Bekerja di ladang sawit <hr/> Menanam tanaman orang lain <hr/> Menternak ternakan orang lain <hr/> Menangkap ikan <hr/> Pelancongan <hr/> Menanam pokok <hr/> Kakitangan kerajaan <hr/> Pembalakan <hr/> Perniagaan <hr/> Lain-lain: (Nyatakan)
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BAHAGIAN 3: SOSIO-EKONOMI

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
		Menanam tanaman sendiri	
		Menternak ternakan sendiri	
		Berburu	
		Bekerja di ladang sawit sendiri	
		Bekerja di ladang sawit	
		Menanam tanaman orang lain	
		Menternak ternakan orang lain	
3.2	Apakah aktiviti lain yang anda lakukan? (bukan mata pencarian utama anda, tetapi kadang kala anda melakukan aktiviti ini (Tandakan semua yang berkenaan dan berikan contoh di bahagian nota)	Menangkap ikan	
		Pelancongan	
		Menanam pokok	
		Kakitangan kerajaan	
		Pembalakan	
		Perniagaan	
		Lain-lain: (Nyatakan)	
3.3	Berapakah anggaran pendapatan sebulan bagi seisi rumah?	RM3,000 ke atas	
		RM2,000	
		RM1,000	
		RM1,000 ke bawah	
3.4	Andakah anda menerima sebarang skim kredit atau pinjaman?	Ya	
		Tidak	
3.4a	Jika ya, nyatakan:		

BAHAGIAN 4: PENGGUNAAN MEDIA

		Suratkhabar	
		Telefon	
		Buletin kampung	
4.1	Dari manakah sumber utama maklumat anda?	Buletin Gereja	
		Media sosial	
		Dari mulut ke mulut	
		Lain-lain: (Nyatakan)	

BAHAGIAN 4: PENGGUNAAN MEDIA

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
4.2	Apakah sumber media yang paling anda percayai?	<p>Politik</p> <hr/> <p>Sukan</p> <hr/> <p>Ekonomi</p> <hr/> <p>Keselamatan</p> <hr/> <p>Alam Sekitar</p> <hr/> <p>Lain-lain: <i>(Nyatakan)</i></p>	
4.2a	Apakah isi kandungan yang paling anda percayai dari sumber media ini?	<p>Politik</p> <hr/> <p>Sukan</p> <hr/> <p>Ekonomi</p> <hr/> <p>Keselamatan</p> <hr/> <p>Alam Sekitar</p> <hr/> <p>Lain-lain: <i>(Nyatakan)</i></p>	
4.3	Apakah sumber media yang paling anda tidak percayai?	<p>Politik</p> <hr/> <p>Sukan</p> <hr/> <p>Ekonomi</p> <hr/> <p>Keselamatan</p> <hr/> <p>Alam Sekitar</p> <hr/> <p>Lain-lain: <i>(Nyatakan)</i></p>	
4.3a	Apakah isi kandungan yang anda tidak percaya dari sumber media ini?	<p>Politik</p> <hr/> <p>Sukan</p> <hr/> <p>Ekonomi</p> <hr/> <p>Keselamatan</p> <hr/> <p>Alam Sekitar</p> <hr/> <p>Lain-lain: <i>(Nyatakan)</i></p>	
4.4	Apakah isu-isu yang menghalang anda daripada menggunakan sumber media anda?	<p>Tiada internet</p> <hr/> <p>Jarak rumah yang jauh</p> <hr/> <p>Tiada elektrik</p> <hr/> <p>Faktor ekonom</p> <hr/> <p>Faktor Pendidikan</p> <hr/> <p>Lain-lain: <i>(Nyatakan)</i></p>	
4.5	Apakah pendapat anda mengenai media digital?	<p>Boleh dipercayai</p> <hr/> <p>Tidak boleh dipercayai</p> <hr/> <p>Tiada pendapat</p>	

BAHAGIAN 4: PENGGUNAAN MEDIA

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
4.6	Apakah isu-isu yang paling penting buat anda?	Kesihatan _____ Hak dan adat termasuk tanah _____ Berita setempat _____ Politik _____ Ekonomi _____ Mahkamah Anak Negeri _____ Hiburan termasuk sukan _____ Lain-lain: <i>(Nyatakan)</i>	
4.7	Berapa kalikah anda menggunakan media?	Setiap hari _____ Beberapa kali seminggu _____ Sekali seminggu _____ Beberapa kali sebulan _____ Sekali sebulan _____ Beberapa kali setahun _____ Sekali setahun	
4.8	Adakah sumber media anda ditapis?	Ya _____ Tidak _____ Tidak pasti	
4.9	Sekiranya anda diberi pilihan, apakah jenis media masa yang anda lebih sukai? (Senaraikan)	1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6.	

BAHAGIAN 5: PEMILIKAN MEDIA DAN CAPAIAN KOMUNITI

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
5.1	Siapakah pemilik media yang anda gunakan? <i>(Nyatakan lain-lain di dalam kotak Nota)</i>	Suratkhbar _____ Telefon bimbit _____ Telefon rumah _____ Media sosial _____ Lain-lain: <i>(Nyatakan)</i>	
5.2	Adakah maklumat yang diterima relevan untuk anda dan komuniti anda?	Ya _____ Tidak _____ Tidak Pasti _____	
5.3	Adakah maklumat yang diterima memberi kesan kepada kehidupan harian anda?	Ya _____ Tidak _____ Tidak Pasti _____	
5.3	Adakah maklumat yang diterima mempengaruhi tindakan anda? <i>(Nyatakan lain-lain di dalam kotak Nota)</i>	Politik _____ Sukan _____ Ekonomi _____ Keselamatan _____ Alam Sekitar _____ Lain-lain: <i>(Nyatakan)</i>	
5.4	Berapa cepatkah komuniti anda menerima sesuatu maklumat?	Sangat cepat _____ Lambat dan memberi kesan _____ Lambat tetapi tiada kesan _____ Bergantung kepada keadaan _____ Lain-lain: <i>(Nyatakan)</i>	
5.5	Apakah yang anda buat dengan maklumat yang diterima?	Dikongsi seadanya _____ Ringkaskan dan kongsi _____ Kongsi dengan komen _____ Tidak berbuat apa-apa	
5.6	Adakah anda menapis maklumat? Jika ya, kenapa.		

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
5.7	Apakah sebabnya anda berkongsi maklumat yang anda terima?	<p>Info itu berguna untuk semua</p> <p>Info itu relevan terhadap komuniti</p> <p>Untuk mengetahui kesahihan</p> <p>Sudah menjadi kebiasaan</p> <p>Lain-lain: <i>(Nyatakan)</i></p>	

BAHAGIAN 6: STRUKTUR PEMILIKAN MEDIA DALAM KOMUNITI

6.1	Siapakah yang dianggap sebagai pemengaruh (influencer) di dalam komuniti anda?	<p>Pegawai Kerajaan</p> <p>Ketua Anak Negeri/Wakil KAN</p> <p>Ketua Kampung</p> <p>MPKK</p> <p>Ketua Pemuda</p> <p>Wakil Rakyat</p> <p>Ahli Politik</p> <p>Lain-lain: <i>(Nyatakan)</i></p>	
6.2	Apakah faktor yang mempengaruhi struktur komuniti anda?	<p>Tahap ekonomi</p> <p>Faktor umur</p> <p>Tahap pendidikan</p> <p>Faktor gender</p> <p>Lain-lain: <i>(Nyatakan)</i></p>	
6.3	Pada pendapat anda, bagaimanakah struktur ini boleh menjadi lebih inklusif?		
6.4	Siapakah yang bertanggungjawab memastikan penyaluran maklumat adalah berkesan?	<p>Pegawai Kerajaan</p> <p>Ketua Anak Negeri/Wakil KAN</p> <p>Ketua Kampung</p> <p>MPKK</p> <p>Ketua Pemuda</p> <p>Wakil Rakyat</p> <p>Ahli Politik</p> <p>Lain-lain: <i>(Nyatakan)</i></p>	

BAHAGIAN 6: STRUKTUR PEMILIKAN MEDIA DALAM KOMUNITI

NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
6.4	Adakah mekanisme yang memastikan mereka menjalankan tanggungjawab mereka?		
6.5	Bagaimanakah anda menyelesaikan masalah berita palsu (fake news)?		

BAHAGIAN 7: KELESTARIAN

7.1	Apakah situasi yang akan dapat membantu menyokong media komuniti?	Ordinan tempatan _____ Talian telefon yang stabil _____ Capaian internet yang stabil _____ Suratkhbar tempatan _____ Radio komuniti _____ Lain-lain: <i>(Nyatakan)</i>	
7.2	Apakah isu-isu yang boleh menjadi ancaman dan penghalang kepada media komuniti?	Ordinan tempatan _____ Campur tangan politik _____ Kos yang tinggi _____ Campur tangan pihak swasta _____ Perpecahan dalam komuniti _____ Lain-lain: <i>(Nyatakan)</i>	
7.3	Bagaimanakah anda dapat membantu memastikan kelestarian sesuatu media komuniti?		


BAHAGIAN 8: MENEROKA PELUANG


NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
8.1	Apakah media pilihan yang anda lebih suka?	Suratkhbar <hr/> Pusat Internet <hr/> TV komuniti <hr/> Radio komuniti <hr/> Lain-lain: <i>(Nyatakan)</i>	
8.2	Apakah isu-isu yang anda ingin dapatkan dan kongsi dengan komuniti anda?	Isu belia <hr/> Keagamaan <hr/> Hak komuniti <hr/> Isu semasa <hr/> Peluang-peluang pekerjaan <hr/> Lain-lain: <i>(Nyatakan)</i>	
8.3	Bagaimanakah media komuniti ini dapat dilaksanakan di dalam komuniti anda?		
8.3	Apakah potensi risiko dan cabaran yang mungkin dihadapi?		

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