



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.

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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 Sabah. The first phase of the project was executed in 2019, involving a baseline Information Ecosystem Assessment (IEA) 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 Sarawak, 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 a resource person from the Sabah Environmental Protection Association (SEPA), Tracy Patrick, who together with six community researchers in Melangkap and eight community researchers in Pitas completed the assessment in Sabah. 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: View of Mount Kinabalu from Melangkap

INTRODUCTION

This report is an assessment of the information ecosystem of Melangkap and Pitas in Sabah. The two areas were selected because the local resource persons and partner from Building Conservation Independently (BCI) have established relationships with both communities due to their ongoing work with the communities. Choosing different communities would mean 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.

Melangkap is a group of five villages namely Melangkap Tiong, Melangkap Tomis, Melangkap Nariou, Melangkap Kapa and Melangkap Baru. The villages are inhabited by an estimated 3,000 native Dusun people who mostly work as farmers. The villages are situated near Mount Kinabalu and blessed with fertile land and panoramic views that attract thousands of visitors each month to enjoy their cool and fresh river water. They are situated within the Kota Belud district, about 2.5 hours' drive from Kota Kinabalu.¹

In Pitas, the respondents are residents of some 20 small settlements and villages along the Bongkol Road. Home to an estimated 3,500 people from

various ethnic groups such as Dusun, Orang Sungai, Rungus, Bajau and Tambuono, the area lacks good roads, and the people have been suffering from insufficient water and unstable electricity supply for decades. Situated about 191km from Kota Kinabalu, the drive to Pitas takes between 4 and 6 hours depending on weather conditions. The district also has one of the highest rates of poverty in Sabah due to its geographical isolation and the general unsuitability of the land for agriculture.

Other than the lack of proper infrastructure, the people in Pitas have had to deal with land issues and environmental impacts of projects carried out by the government and the private sector. An ongoing struggle, for example, is the mass conversion of the area's mangrove forest to make way for the government-backed Pitas Shrimp Park, which environmental groups called "a catastrophe of monstrous proportion". The project earmarked 3,300 acres of the mangrove to be converted into 1,500 shrimp ponds. So far, only 2,300 acres have been converted and the people are rallying together to protect the remaining 1,000 acres from being destroyed as well. They are concerned that their livelihood and traditional practices such as traditional medicine, building materials and sacred sites will be gone in the name of what they view as unsustainable development. Another issue is that most of the



Figure 2: Villagers are rallying together to protect what is left of their mangrove forest

land belongs to the Sabah Forestry Development Authority (SAFODA) but the explanation on how the land became the property of the agency depends on who you are talking to because both sides have their own versions.

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, 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 communications, identify skills and knowledge requirements, and identify related support that would be required in establishing community media projects within the target groups.

The findings in this report were obtained through surveys and interviews as well as Focus Group Discussions (FGD) in both areas between 1 – 18 August 2020.

"To determine the challenges and opportunities in promoting community media within the target communities."

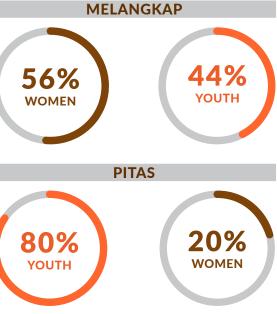


Figure 3: Percentages of Youth and Women Respondents in Melangkap and Pitas

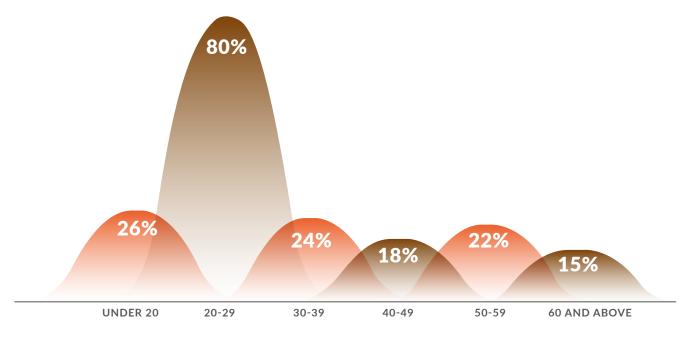


Figure 4: Breakdown of Participants by Age

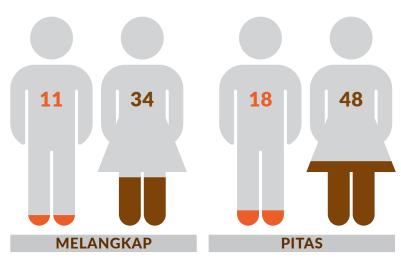


Figure 5: Breakdown of Youth by Gender

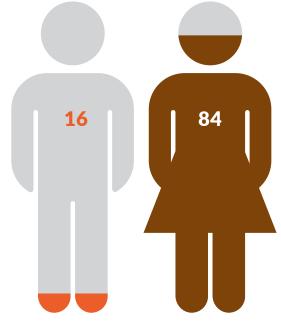


Figure 6: Breakdown of Participants by Gender

Five FGDs, totalling about 100 respondents, were conducted in Melangkap but only one was held in Pitas. The reason for this is because in Melangkap, the village chiefs did not want the house-to-house surveys in their respective villages due to the threat of COVID-19 but were open to restricted surveys carried out by local community researchers and FGDs of not more than 20 people at a time.

The surveys and FGDs were carried out in each of the villages' balairaya (community hall). In Pitas, there was no such restriction and it was also inconvenient to set more than one day for the FGD because of distance and lack of proper venues. However, 30 people turned up for the FGD in Pitas and the discussions were held from morning to evening in six separate groups.

A total of 185 respondents took part in the surveys. Out of the 185 respondents, 111 were youth between the ages of 17 and 30 while the rest were women between the ages of 31 and 76. However, the percentages were not proportionate, as seen in Figure 3.

While the proportion of youth and women was about the same in Melangkap, the number of youths were much higher in Pitas. This was unavoidable because, despite attempts to balance the numbers, the womenfolk in Pitas were much more reserved and generally did not want to get involved even if they were told of the benefits of their participation. However, one group of women in Kg Boluuh nearby were generous with their time and energy to take part in any activity that they felt was worth participating.







Figures 7-9: Community researchers interview participants in Melangkap for the IEA Sabah

02. MEDIA LANDSCAPE

MACRO ENVIRONMENT

Information Landscape and Dynamics of Access



Figure 10: Locations of Melangkap and Pitas in Sabah



Figure 11: Map of Areas Served by Bongkol Road

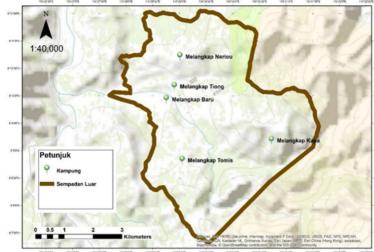


Figure 12: Map of Melangkap

VILLAGE NAMES	COMMUNITY HALL	BALAIRAYA	MARKET/ TAMU	SUNDRY SHOP	PRESCHOOL	PRIMARY SCHOOL	SECONDARY SCHOOL	HEALTH CLINIC
Melangkap Kapa	x	x		x	x			
Melangkap Nariou		х		х				
Melangkap Tomis	х			х				
Melangkap Tiong	х			х	х	х		
Melangkap Baru	х			х	х	х		
Datong		х		х	х	х		
Manggis		х		х				
Sungai Eloi	х	х		х	х			
Boluuh	х			х				
Kalumpang		х		х	х	х		
Malubang		х	х					
Sinasak		х		х				
Kalipuon	х	х		x	х			
Bawang		х		х	х			
Fery	х	х	х	х	х	х	х	х
Ranggu		х		х				
Sinsilog		х		х	х			
Gusung		х		x	х			
Rukom	х	x	х	х	x	x	х	x
Tampakahu		х						
Kerasik		x		х	x	x		
Pantai Kanibongan				,		x		
Taka		х						

Figure 13: Infrastructure in the 24 Villages Surveyed



Figure 14: Interviewing a woman in Kg Sg Eloi

"Due to the lack of reliable and preferable communication platforms, the communities have no choice but to rely on word-ofmouth for their information." Melangkap and Pitas are both served by the same news sources available to all Sabahans, namely the three major English local printed newspapers (Daily Express, New Sabah Times, Borneo Post) and one local Malay newspaper (Utusan Borneo). Occasionally, local magazines (such as Variasari and Mangga) found their way into the local grocery shops where most of the newspapers are sold. Not all grocery shops in the village sell newspapers though because the rate of readership has plummeted in the past few years, and digital media took over their place in the form of SMS and now, WhatsApp and Telegram.

Most residents own television sets but not all have the necessary decoders to access TV programmes or news since the nationwide transition to digital TV last year. This is particularly true in Pitas, with one household claiming they own two television sets but could not watch any TV programmes because they do not have the decoder and the Ultra High Frequency (UHT) aerial required to switch their system to digital TV.

According to the respondents, they were aware of the transition when it was first announced. They obtained their decoders through the district office and their assemblyman's office whereas some respondents said they bought theirs from other recipients who did not want them or had no use of the decoders.

Melangkap villagers have their own village bulletins or public announcement boards set up at the respective villages' balairaya. Equally important for these communities is their church's bulletin, which many of them found more trustworthy than any other news sources.

On the other hand, in Pitas, they do not have these communication systems in place. The villagers live far from each other, within the many oil palm plantations owned by private companies and individuals along the Bongkol Road. Phone signals and stable internet connection are a luxury given that some villagers are still living in darkness due to the absence of electricity.

Both communities rely heavily on smartphones for their information, although their mobile services are below expectations. Generally, this is due to the lack of reliable mobile services or,



Figure 15: Focus Group Discussion and Survey in Melangkap Tiong

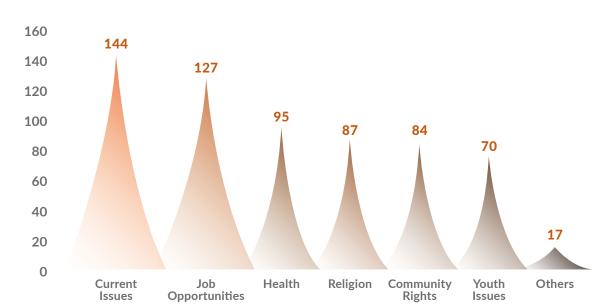
in Melangkap's case, their services would be unavailable in the event of natural disasters such as flood and worse, earthquake². In Pitas, only three telecommunication towers serve the whole area (140 km²), which leaves a large portion of the area without phone services. This situation frustrates the youth population in Pitas as, unlike the youth in Melangkap, they generally stay in their villages and do not leave to find employment outside their district.

News on TV is preferred as both communities think they are more reliable in terms of facts and because they like the deliveries with interesting videos and sounds. However, due to constant interruptions in power supply (both sites: Melangkap and Pitas) which resulted in power surges every now and then, many respondents complained their electrical appliances are damaged beyond repair. This is also one of the main grievances of the people in most districts in Sabah.

Despite problems with phone signals and internet line, the Melangkap and Pitas communities rely heavily on their smartphones. For those who do not have a stable internet connection (or none), they would travel outside of their villages to download messages and news to their phones to be read or shared later. The distance they have to

travel to get the signal varies depending on their location. For example, two respondents said they only have to get out of their houses to get internet signal. But some have to travel more than 1km to the nearest village to get a phone signal. Because of the trouble it took them to access the Internet, some respondents reported that they only go out a few times a week instead of everyday. Respondents also get most of their news through social media such as Facebook, primarily through their friends' newsfeed and Facebook pages they follow. However, it does not mean they believe the authenticity of the messages or news they read there.

Due to the lack of reliable and preferable communication platforms, the communities have no choice but to rely on word-of-mouth for their information. It is interesting to note that although they rely on their neighbours for information, they still believe this type of communication as the primary source of fake news, mainly because they believe the stories have been distorted or misrepresented somehow. They did not elaborate much on how they came to this conclusion except to say in jest that news bearers usually add "Ajinomoto" to their stories to make them more attractive. However, they will believe news if it is an emergency such as death or sickness in the village.



CONTENT DISTRIBUTION AND ENVIRONMENT

Figure 16: Issues Respondents are Interested in Obtaining and Sharing with their Communities

Information Needs

As reflected in Figure 16, both communities wish for speedy information, particularly on current issues and job opportunities. They were concerned about the ongoing COVID-19 pandemic, but it did not affect them too much in terms of economy and livelihood. During the survey, youth respondents wished for more news affecting them such as parental pressure, premarital sex, drug addiction, poverty and racial and religious discrimination.

The communities are aware of their rights as natives of the land and believe there have been violations to these rights and privileges, especially with regards to land rights. In both sites, villagers were taught of their rights mainly by NGOs such as PACOS and SEPA. Both NGOs and a few others are still actively engaging the villagers in Melangkap and Pitas. The people in Melangkap already have a community protocol while the Pitas folk are still working on theirs. Currently, they are working on getting their area recognised as ICCA³, but the building of their community protocol is still a long way to go. This is mainly because of the various land issues still plaguing the villagers.

Respondents feel there is too many political news in the mainstream media and on social media, to the point that they could not differentiate between fact and fake. Hence, they tend to dismiss political news altogether and want nothing to do with anything political.

Women, particularly, are interested to know more about reproductive health as they believe the subject has never been discussed openly before. They also care more about issues affecting women and families. Whenever they talked about job opportunities, they meant it for their children who are still studying or living with them.

Youths tend to care less about reproductive health or family issues but want more subjects on business tips and motivational speeches (on starting businesses) as part of their community media project.

Production and Movement

News is mostly second hand in these areas as the communities only received them through other mediums such as WhatsApp and word-of-mouth instead of from the horse's mouth. Local news and information are shared through WhatsApp groups in Melangkap for quick dissemination but there is no evidence of similar groups in Pitas. Hence, communities in Pitas are slower in getting their latest information about the goings-on around their area.

In Melangkap, the community had already established a committee, thanks to their community protocol which they had worked on since 2012. The protocol indirectly helps the community organise itself better and this has affected the way they communicate information from one household to another; they have a better top-down and bottom-up communication channel compared to the Pitas community.

Some within the Pitas community are united because of their issues with the huge shrimp farm project that they claim is continuing to threaten their livelihood and destroyed their precious mangroves. Unfortunately, not all are on the same page on this matter due to political affiliations or mere "don't care" attitudes, which makes unity even more difficult; different households will accept information only from those they trust to be on their side.

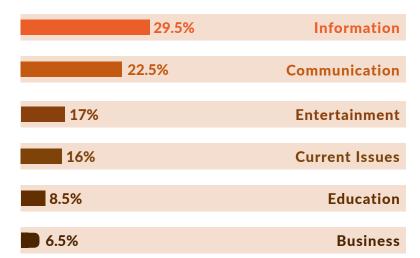
Other than the shrimp farm, land issue is also huge in Pitas and one village, namely Kg Boluuh, had been in a tussle with a state-owned paper-and-mill company over the rightful ownership of the lands the villagers are living on.

Generally, Melangkap and Pitas respondents said when it comes to the speed of information, it all depends on the situation. This includes electricity, availability of internet signal at the time of the information dissemination, or for some women, whether their human source of information e.g. neighbours and relatives actually remember to tell them about a certain news. While electricity and internet signal are considered stable in both areas that enjoy these facilities, natural disasters such as flood or landslide (Melangkap) could mean the area would be in the dark for up to three days before power is restored. Since many of them depend on their smartphones for news, the lack of power supply and phone signal meant that news reached them slower at such times. Only 20% said news reached them quickly, all the time.

Information Use

Figure 17 shows how respondents use the information they obtained through the various trusted media platforms including word-of-mouth (Section 4 of Survey Form – *Penggunaan Media*). It was also noted that journalists trying to access information about the areas would have to rely on official statements from district offices or assemblymen.

Social media is one of the easiest media platforms to disseminate information, including news that concerns the communities and their villages, government policy, general news and job opportunities. Unfortunately, it is also one of the trickiest platforms as respondents have identified it as one of the main culprits for fake news. Youth generally use their media for entertainment and education.



"Generally,
Melangkap and
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situation."

Figure 17: How How Respondents Use Media



Figure 18: Interviewing the women in Kg Boluuh in Pitas

HUMAN AND SOCIAL INSIGHTS

Influencers and Social Trust

Generally, both communities are patriarchal due to the communities' cultural background, just like any other community in Sabah. This situation has not changed despite the influence of social media.

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 officials⁴, assemblymen and politicians also have some influence on the lives and decisions of the communities.

In Melangkap, church leaders are viewed as influential in the day-to-day lives of the highly religious communities.

Youths tend to look up to their own appointed leaders for guidance but many prefer to ignore the structure and believe in themselves as they distrust the system. One youth respondent from Kampung Datong in Pitas encapsulated this sentiment when she said, "For decades, our villagers had never enjoyed any form of assistance from the government because the village chief and the MPKK leaders practised double standard and only channelled the aid to themselves. They have never even called for meetings and when they did, there was no substance at all." (Kg Datong respondent, 28(PDA114))

Generally, the communities trust their leaders especially in Melangkap. In Pitas, some of the young people believe political interference by the state government had denied them the opportunity to appoint leaders of their choice at their village level. Most of the current village chiefs and the MPKK chairpersons were political appointees and selected without the consent of the villagers⁵.

Information Impact

Since the survey was done during COVID-19 pandemic, most respondents based their responses in relation to the pandemic and the efficiency of related communications on the matter by the government. They stated that the information received has impacted their lives both positively and negatively. This is mostly true for the communities in Melangkap. The communities in Pitas, surprisingly, did not emphasise much on COVID-19. Only a handful mentioned COVID-19 whereas in Melangkap, more than 90% referred to the pandemic when discussing current issues 6. This is because there were no serious instances of COVID-19 in the whole area from Kota Marudu to Pitas prior to the survey. The respondents felt COVID-19 is not their main concern and many did not even bother wearing masks in public. Pitas communities are already burdened by poverty and youth unemployment that COVID-19 seemed to be less of a problem.

- 4. For example, staff from Land and Survey Department, Sabah Forestry Department and other government agencies.
- 5. Within the MPKK committee, individuals are appointed to lead the women and youth bureaus. But generally, a youth leader means a person with the most influence among youth population in the village or area. It does not necessarily mean he or she is involved directly in the MPKK set-up. Women are usually led by the most outspoken woman among their peers or in one village in Melangkap, by the wife of the village chief.
- 6. This includes politics, crime, economic situation, environment, indigenous people's rights, land rights etc. In Melangkap particularly, the people are currently embroiled in a tug-of-war with the Sabah Forestry Department over a forest area which, unbeknownst to them had been gazetted as a First-Class Forest. The area had been the communities' traditional hunting ground for generations. Whereas in Pitas, the issues are always about youth unemployment, drug abuse, lack of infrastructure, loss of traditional values and perceived neglect by successive state government.

03. METHODOLOGY



Figure 19: An interview being conducted in Pitas

RESEARCH DESIGN

The research was done through surveys and FGDs. A total of five FGDs were carried out in Melangkap and one in Pitas. Due to the COVID-19 fear, the FGDs were held in small groups of maximum five people per group, so that physical distancing could be practiced. The survey questions and discussions were based on the IEA Framework. Respondents also had to sign a simple consent form that would allow project owner to analyse their situation and needs related to the purpose of this survey.

Local community researchers from both sites attended a one-day training session held on Aug 1 in Melangkap and Aug 9 in Pitas. They were trained on the purpose of the survey, the methods of questioning, how to fill up the forms and how to handle questions and answers.

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

- 1. Education and personal history
- 2. Basic facilities at home and in their villages
- **3.** Socio-economy
- 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 is 10 pages long and took between 30 and 45 minutes to be filled up by the community researchers (CRs) and interviewers. There is also a shorter version of the survey form with only multiple answers questions without the need to elaborate too long on the subjective questions. This version could be filled up in less than 10 minutes and only used in Pitas. All questions were in Malay language as it is the most widely understood language. All CRs are fluent in local languages because not all respondents could understand Malay. Some only spoke their own dialects.

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-to-house visits were conducted in Melangkap and Pitas. Consent from the communities were obtained prior to entering the villages, according to their community protocol (Melangkap) and requirement from the district office (Pitas).

Only the questions in the survey forms were asked but respondents were more than happy to share extra information. Due to limited time, no other methods were used to collect data. However, what was collected was sufficient to assess the needs and the situation on the ground at both sites.

Melangkap surveys and FGDs were held between Aug 1 and 11, 2020 whereas in Pitas, the surveys were done from house-to-house from Aug 10 until 15 and culminated with a FGD involving 30 people in Kg Datong on Aug 16.

^{7.} This was necessary because of the lack of time (only one week to do the survey) and the wide area to cover. Our experience in Melangkap showed that one survey form needed between 30 minutes and 1 hour to fill up. It was possible to do it in Melangkap because all the respondents were in one place. But in Pitas, the teams needed to move fast from one place to the next due to the terrible road condition and the unpredictable weather. Furthermore, we only had two cars and it was not easy to get people to interview.

^{8.} Local languages include Dusun, Rungus, Sungai and Bajau.

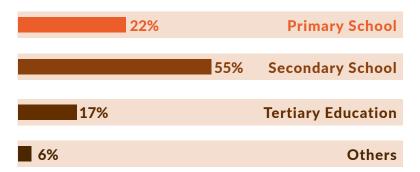


Figure 20: Education Background of Respondents

RESPONDENTS

A total of 185 respondents filled up the surveys: 103 in Melangkap and 82 in Pitas. Only 20% respondents in Pitas were women aged 30 and above. This was due to their reluctance to take part and preferred that their younger children who live at home to do it. When asked why, they simply said they did not know how to answer even though the questions were quite simple and the CRs promised to guide them. On the other hand, it was quite difficult to get youths in Melangkap, not because they refused, but because most youths in Melangkap no longer live in the village. Many of them work and live in towns and only come back on the weekends. In Pitas, there was no shortage of youths in the villages.

Only 29 males took part in the survey despite pleas for more male participation. It is not known why they did not turn up.

The breakdown of ages is as in the table below.

AGE RANGE	NUMBER OF RESPONDENTS
Under 20	26
20-29	80
30-39	24
40-49	18
50-59	22
60 and above	15

The 185 respondents come from 10 different tribes: (in alphabetical order) Bajau, Banjar, Dusun, Iban, Jawa, Kadazan, Kimaragang, Rungus, Sungai and Tombonuo. More than two-thirds of the respondents said they earn less than RM1,000 a month and only three respondents make more than RM3,000 monthly. In terms of micro credit, 43 women said they benefitted from Amanah Ikhtiar Malaysia (AIM), a micro credit programme

run by the government. A total of 77 respondents sustained their living through agriculture while 45 others were either housewives, students or unemployed youth. Thirty-five people said they earn their living through business ventures such as grocery stores, coffee shops and online businesses. Only 10 are government staff and five work in the private sector.

CHALLENGES



It rained every evening in Pitas which meant house-to-house interviews could only be done in the morning. The problem was most women work

in the fields in the morning and could not take part in the survey even if they wanted to.



Due to constant rain both in Pitas and Melangkap, the roads leading to the villages were badly damaged and some sections could not even

be accessed at all. Particularly in Pitas, 90% of the Bongkol Road is unpaved and heavily used by oil palm trucks; the condition is only suitable for 4-wheel-drive (4WD) vehicles.



COVID-19 posed a unique challenge in terms of adhering to the SOPs and social distancing. As a result, the FGDs that were planned earlier could not be

carried out and the communities agreed to meet in smaller groups in their respective villages instead.



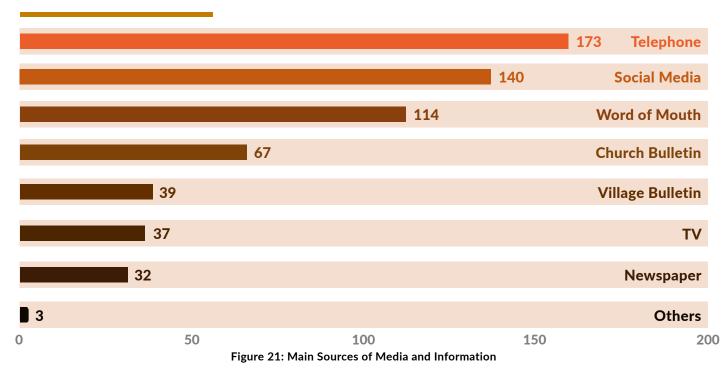
Community researchers reported that they did not have enough time to interview as many people as they wanted because they were on the

road most of the time. If the researchers were given longer time, a month for example, more quality responses could have been obtained.



Women found some of the questions confusing and community researchers had to translate or explain the questions in the local language.

04. FINDINGS



MEDIA CONSUMPTION

As reflected in Figure 21, telephones including house phones are the main source of information for respondents in both sites followed by social media. When asked, almost all respondents said they had access to Facebook, although a handful said the accounts belonged to their children or husbands.

WhatsApp is the main source of information as it is easy to create groups of like-minded people to discuss issues affecting them. In Melangkap, each village has its own WhatsApp group. The admins are usually the MPKK committee members. However, it was reported that not all households are included in the groups. No information was given as to why this was so.

Many still rely on word-of-mouth either through official channels such as their village chiefs and MPKK leaders or unofficial channels via their family members and neighbours.

The church bulletins are important for communities in Melangkap ⁹ but not as much in Pitas. Respondents in Melangkap are more likely to believe news and information they read in their church bulletins than in any other sources.

Village bulletins are in the form of flyers or notes pasted on announcement boards at the balairaya, but this method is not usually employed.

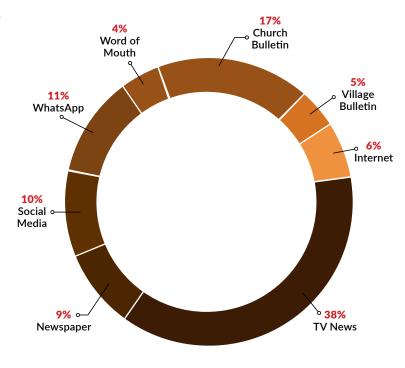


Figure 22: Most Trusted Media Platforms

Melangkap communities are majority Christians (Borneo Evangelical Church). The church is important for them and the people are generally very religious, In Pitas, the communities are diverse in background and they profess different religions including Christianity, Islam, Buddhism and some are still practising traditional beliefs.

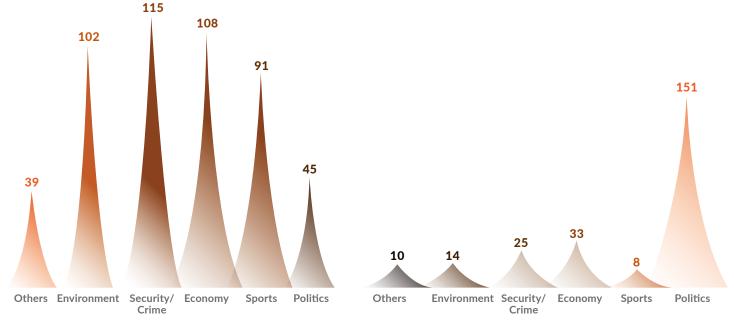


Figure 23: Most Trusted News Content

Figure 24: Least Trusted News Content

Respondents said they trust issues related to security or crime such as accidents, court stories and police statements more than anything else. They also trust any government announcement about the ongoing battle against COVID-19 and would take the necessary steps to adhere to the required SOPs ("Others" in Figure 23) ¹⁰.

One respondent even went so far as to say that she would only believe something is true or not true if the prime minister said it on TV.

Since rural communities must be self-reliant to sustain their livelihood, news on economic situation, opportunities and advice is very much trusted. One respondent in Pitas said she would listen to the news on her radio about prices of rubber before deciding whether or not to sell her rubber sheets.

Sports is particularly popular for its entertainment value while environment issues are close to their hearts because of their local problems.

As illustrated in Figure 24, when it comes to the least trusted news content, respondents said they tend to dismiss any news related to politics because for them, most of what comes out of a politician's mouth are lies aimed at fishing for votes and getting people's sympathy.

They believe most of the news content had been recycled repeatedly, with several additional information here and there, just to confuse the people. During FGDs, they pointed to several WhatsApp messages they received showing

pictures of politicians saying certain things which they said they have seen a few years ago and were now recycled. They also showed a message about alleged kidnappings by Filipino pirates with several additional gory details which did not happen.

Some respondents also distrust content on social media because they had bad experiences. One respondent claimed she was a victim of internet fraud after attempting to purchase some items off Facebook. However, they believe despite the bad contents, some of the news are worth believing, especially when accompanied by videos. This includes accidents, obituaries, sports, and official government announcements made in the official government portals or Facebook pages.

When it comes to digital media, most respondents think of it as the smartphones and apps such as WhatsApp and Telegram, weather, online shopping, social media and mobile games, as shown in Figure 25.

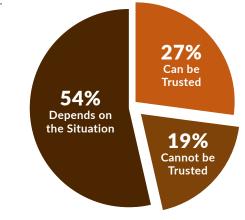


Figure 25: Respondents' Perception of Digital Media

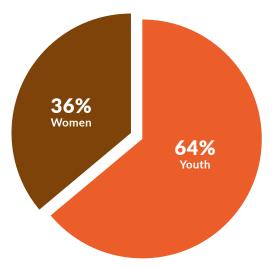


Figure 26: Youth and Women Respondents who said they Trust the Digital Media

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 neither believe nor disbelieve, because some are considered authentic while others are too absurd. They did not elaborate or give examples on what they perceived to be ridiculous but admitted that they rely on their gut feelings when trying to determine the authenticity of news.

If the news were shared by a trusted person such as family or friends, they would consider the news to be true and would not hesitate to share with others. They also trust content they consider "emergency" such as natural disasters, road hazards, and death of community members.

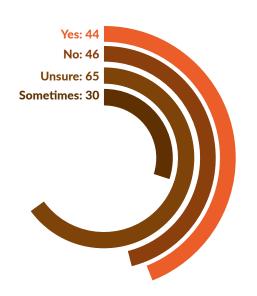


Figure 27: Whether Media Content was Filtered

In terms of filtering messages, respondents said they are not sure as they do not know the owners or sources of the content they receive, as illustrated in Figure 27. However, personally, they would do self-filtering to ensure they do not contribute to the spread of fake news, that the news they share does not offend others or contain vulgar or violent content.

One respondent in Melangkap Tiong (MTI054) said her contents were filtered by her children as they do not want her to view elements they consider "negative". She explained that "Many things can be viewed on WhatsApp and YouTube. My children put restrictions on what I should see because they do not want me to view the bad stuff on the Internet". She is 52 and lives with her children in the family house with 13 others.

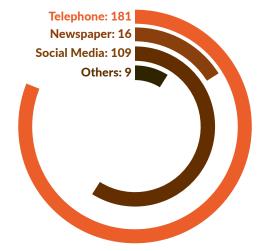


Figure 28: Types of Media Owned

MEDIA OWNERSHIP

Almost all respondents have telephones (three land lines, smartphones for the rest) and 109 said they have social media accounts. One respondent who does not own a phone said she uses her children's phone or her aunt's while another woman said she shares her husband's Facebook account. Only one respondent (Pitas) said she owns a radio. But under Section 4 (Penggunaan media), 34 respondents gave the indication that they have radios. One woman said she likes radio because she could bring it with her when she goes to work at her rubber estate. The radio reception is quite clear in Melangkap but in Pitas, the further one goes along the Jalan Bongkol main road, the worse the radio signal would become. The main radio station in both areas is the Sabah RTM Radio which provides news in local languages including Kadazan, Dusun, Bajau, Rungus and Murut.

More than half said the information they received are relevant to their communities and would readily share them. The table below shows the types of information respondents have received in the past.

TYPES OF INFORMATION			
Life Sustainability	78		
Health	119		
Government Policies	86		
Others	21		

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

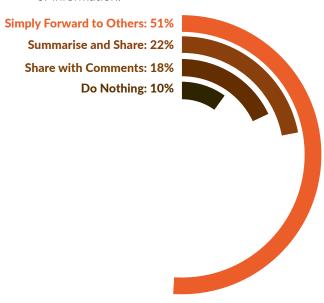


Figure 29: What Respondents Do With the Information They Received

WHY RESPONDENTS SHARE INFORMATION		
Is it useful	108	
It is relevant to my community	57	
To establish facts	73	
Out of habit	23	

COMMUNITY ACCESS AND OWNERSHIP

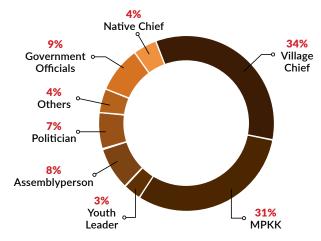


Figure 30: Influencers in the Community

Village chiefs ¹¹ and MPKK committee members are the most influential members of the communities in both Melangkap and Pitas. Some of the respondents even went as far as to say that they only act and believe some things when village chiefs and MPKK committee members approved of them. There are some, especially from the younger generation, who do not trust any of them as they feel they were left out of any decision making because of their age.

"Oftentimes, level of education was not taken into consideration when leaders were appointed. Their only qualification is how close they are to the politicians."

Respondents in Pitas said village meetings ¹² always meant only the older men have the floor to voice their views. They also felt cheated of their chance to appoint their own community leaders because most of the village chiefs and MPKK members were political appointees.

^{11.} Village chiefs oversee their respective villages. They have the power to be the witness in dowry agreements, weddings, mediate disputes relating to customs of the village. Village chiefs must have deep knowledge of their own villages' customs and traditions. Meanwhile, 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.

^{12.} The committee in Melangkap is called Melangkap Bio-Cultural Committee (JBBM). They are not part of the MPKK. They are representatives of each of the five villages and appointed by their respective communities to put into effect the rules they have set in their Community Protocol. There are 36 members in the committee including all five village chiefs. The current chairman is a villager from Melangkap Baru.

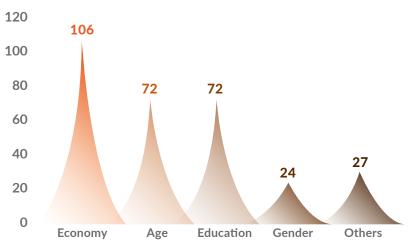


Figure 31: Factors Influencing Leadership Appointments

The main mode of communication is through meetings, usually held in the balairaya. But the only check and balance method in place is the village chiefs and MPKK job descriptions. There is no evidence of a set mechanism that would hold these office bearers accountable.

Based on focus group discussion in Pitas, respondents proposed that a complaint mechanism should be created together with a tracking system to measure the performance of the office bearers. They also wanted more participation from the youth and that women's voices must be represented at the village level. Currently, both groups are severely under-represented.

Both communities wanted more frequent meetings as they believed if the office bearers must face the communities more often, they would have no excuse not to carry out their jobs accordingly. They also wanted closer relationship through community activities such as gotong-royong and more inclusive WhatsApp groups.

In Melangkap, the communities also want office bearers to kickstart community-based business ventures to help raise the people's economy. For example, a handicraft centre for the women to learn crafts and later, market their products, etc.



SUSTAINABILITY

Both sites are in dire need of good phone signal and stable internet connection. In Melangkap, although the situation is a lot better, their phone signal and thus, internet connection, would be cut off for days whenever disaster strikes. Pitas folk do not have major natural disasters that affect phone lines and internet connection. Their problem is simply the lack of communication towers and notoriously bad infrastructure all around.

Respondents are excited about the prospect of having their own communication channel but are worried that any split in the community would put any good work to waste.

They are also worried about the cost of setting up a community media as they could not afford to spare much of their meagre income to support such facilities.

While they are not too concerned about local laws, they said there is always a possibility that political interference would happen. That means, there are always opportunities for abuse or misuse of the facilities for political purposes. However, they would tolerate non-excessive political information or campaigning.

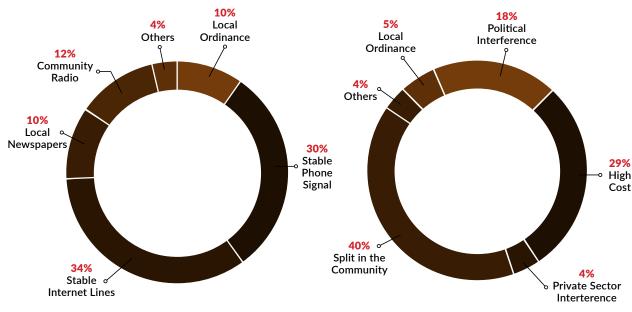


Figure 32: Issues that could Help Support Community Media

Figure 33: Issues that could Threaten Community Media

In order to ensure sustainability, they have come up with several ideas as shown in the table below:

Ensure no "fake news" or people will lose trust	25%
Work together	17%
More local issues	14%
Set up rules	13%
Support (cost, expertise, time)	12%
Set up committees to handle community media	11%
Take care of facilities	9%
Unite against outsider influence	8%

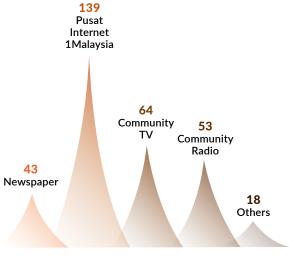


Figure 34: Preferred Community Media

EXPLORING TYPES AND OPPORTUNITIES

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.

They also prefer community TV ¹³ than any other format because many of them, especially women, have limited reading ability and it is easier for them to understand messages in a visual format.

Since most of the respondents have radios in their homes, including those living in villages that do not have electricity, they said they would be happy to have a community radio service. In some parts of Melangkap and Pitas, no other medium of communication is available except word-of-mouth and the occasional local newspapers, usually a day or two late. A shortwave radio could help connect these isolated households with others around them.

The respondents also want to know more current issues, particularly because today, they said it is difficult to know which is real news and which is fake. They are hoping a community media platform that could filter out fake news would help resolve this problem. Among the community rights issues they want to know is land laws, and past cases similar to theirs that they can refer to when needed.

"Many youths in Pitas want to get out of their villages in search of better livelihood and thus, any announcement of job opportunities or even chances to further their studies would be welcomed."

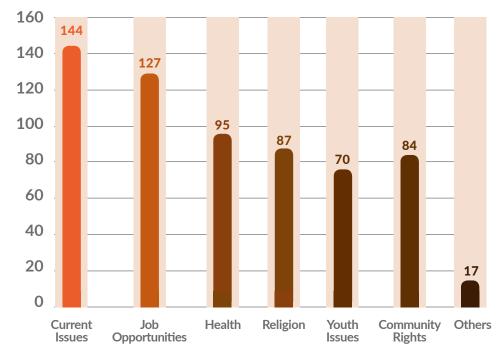


Figure 35: What Content Respondents Want for their Community Media

05. WAY FORWARD



Figure 36: Getting ready for the FGD in one of the villages in Melangkap

More than 78% of respondents said they would be interested to start a community project that could enhance their ability to get information, such as through community radio. One respondent said she had always hoped a project such as this would be carried out in her village.

Most of the youths who supported the idea said they would be ready to help with the setting up, maintaining and running the day-to-day operation of the project if it materialises. Other ideas include publishing quarterly magazines, setting up local biweekly newspapers, more inclusive WhatsApp groups and more community halls.

Their only concern is the high cost of building and maintaining such facilities, and the risk that the project would divide the communities. "There is always someone who would disagree with the rest and that person would always find ways to influence others," said a 24-year old respondent in Melangkap Tomis (MTOO69).

"Such a project would surely raise our standard of living and we can be at the same level as the other communities around us."

- KG DATONG RESPONDENT, 18 (PDA108)

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

APPENDIX 2: SURVEY QUESTIONNAIRE

PENILAIAN EKOSISTEM MAKLUMAT BAGI PENDUDUK LUAR BANDAR DI SABAH

*Maklumat yang dikumpulkan tidak akan dapat mengenalpasti isi rumah anda, identiti responden adalah sulit dan tidak akan dilaporkan. Kami akan menggunakan maklumat ini untuk memahami latar belakang dan keperluan kampung anda dengan lebih baik.

NAMA PENEMURAMAH				
SINGKATAN NAMA				
TARIKH:				
NAMA KAMPUNG:				
JANTINA PESERTA:	LELAKI	O PEREMPUAN	UMUR PESERTA:	
KUMPULAN ETNIK PESER		O I EREIM OAR	ONIONI ESERIA.	
NOTA:				

PERSETUJUAN TERMAKLUM

ARAHAN:

Baca dan bincangkan pernyataan yang berikut dengan setiap isi rumah yang mengambil bahagian sebelum memulakan kaji selidik. Setelah selesai, tanya bakal responden sama ada beliau bersedia dan bersetuju untuk meneruskan kaji selidik. Jika bersetuju, minta beliau untuk menanda di ruangan yang disediakan di bawah, atau anda sebagai penemuramah boleh menyatakan persetujuan mereka. Jika isi rumah enggan mengambil bahagian, ucapkan terima kasih kerana sudi meluangkan masa, dan jika boleh tanya dengan sopan mengapa mereka tidak mahu mengambil bahagian dalam kaji selidik (jika mereka tidak keberatan) dan catatkan sebab tersebut pada borang.

- Dalamkaji selidikini, kami sedang menemuramah isi rumah untuk memahami dengan lebih baik latar belakang sosio-ekonomi, keadaan dan keperluan komuniti anda.
- Saya berada di sini pada hari ini untuk mengetahui sama ada anda bersedia menyertai kajian ini, melalui perbualan

- dengan saya dan menjawab soalan temuramah. Temuramah ini akan mengambil masa kira-kira 1 jam.
- Penyertaan anda adalah secara sukarela dan anda boleh menolak untuk menjawab soalan pada bila-bila masa.
- Identiti anda adalah SULIT, dan tiada maklumat tertentu yang dapat mengenal pasti isi rumah anda akan dilaporkan.
- Kami akan menggunakan maklumat ini untuk memahami keadaan dan keperluan komuniti anda agar sebarang program yang dilaksanakan dapat dijalankan dengan lebih efektif dan mengambil kira suara komuniti. Maklumat yang diperolehi akan dirumuskan untuk dikongsikan dengan pihak-pihak yang berkenaan.

Responden dalam isi rumah ini (senaraikan nama dibawah) telah bersetuju untuk menyertai temuramah ini secara sukarela.

NAMA PESERTA:		RESPONDEN KAJI SELIDIK YANG BERPOTENSI DALAM ISI RUMAH INI ENGGAN MENYERTAI KAJI SELIDIK INI.
PESERTA BERSETUJU UNTUK MENYERTAI KAJI SELIDIK INI (TANDAKAN DI DALAM KOTAK)		JIKA DEMIKIAN, SILA SENARAIKAN SEBABNYA JIKA RESPONDEN BERSEDIA MEMBERIKAN PENJELASAN:
TANDA / TANDATANGAN PESERTA:		
	ATAU	

	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	Lelaki				
1.2	(Bilangan – tidak termasuk peserta):	Perempuan				
	Kategori umur ahli isi rumah yang lain: (Nyatakan bilangan)	0-12				
		13-18				
		19-25				
		26-30				
1.3		31-41				
		42-50				
		51-60				
		61-70				
		71 tahun dan ke atas				

Berapa lama anda 1.4 telah menetap di kampung ini?

BAHAGIAN 2: KEMUDAHAN ASAS

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

		BAHAGIAN 2: KEMUDAHAN ASAS	
NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
		Kereta sendiri	
	Apakah cara	Motorsikal	
2.2	pengangkutan utama anda?	Bot	
	utama anua:	Lain-Lain (Nyatakan):	
	Apakah kemudahan awam yang terdapat di kampung anda? (Tanda semua yang berkenaan dan nyatakan lokasi dan jarak dari kediaman anda)	Tandakan yang berkenaan: Lokasi Jarak d kediam	
		Dewan Komuniti	
		Balairaya	
		Pasar/Tapak Tamu	
2.3		Kedai Runcit	
		Pra-Sekolah	
		Sekolah Rendah	
		Sekolah Menengah	
		Klinik Kesihatan	
		BAHAGIAN 3: SOSIO-EKONOMI	

Menanam tanaman sendiri

Menternak ternakan sendiri

Berburu

Bekerja di ladang sawit sendiri

Bekerja di ladang sawit

Menanam tanaman orang lain

Menternak ternakan orang lain

Menangkap ikan

Pelancongan

Menanam pokok

Kakitangan kerajaan

Pembalakan

Perniagaan

Lain-lain: (Nyatakan)

Apakah mata pencarian rezeki utama anda?
(Tandakan punca pencarian rezeki utama, dan berikan contoh di bahagian nota)

	ВАНАС	SIAN 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	
	Apakah aktiviti lain yang anda	Menanam tanaman orang lain	
	lakukan? (bukan mata pencarian utama anda, tetapi kadang kala	Menternak ternakan orang lain	
3.2	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)	
		RM3,000 ke atas	
3.3	Berapakah anggaran pendapatan	RM2,000	
J.J	sebulan bagi seisi rumah?	RM1,000	
		RM1,000 ke bawah	
3.4	Andakah anda menerima sebarang	Ya	
ა.4	skim kredit atau pinjaman?	Tidak	
3.4a	Jika ya, nyatakan:		

BAHAGIAN 4: PENGGUNAAN MEDIA

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

	BAHAGIAN	I 4: PENGGUNAAN MEDIA	
NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
4.2	Apakah sumber media yang paling anda percayai?		
		Politik	
		Sukan	_
	Apakah isi kandungan yang	Ekonomi	_
4.2a	paling anda percayai dari	Keselamatan	_
	sumber media ini?	Alam Sekitar	_
		Lain-lain: (Nyatakan)	_
4.3	Apakah sumber media yang paling anda tidak percayai?	Politik Sukan	
	Apakah isi kandungan yang anda tidak percaya dari sumber media ini?	Ekonomi	_
4.3a		Keselamatan	_
		Alam Sekitar	_
		Lain-lain: (Nyatakan)	
		Tiada internet	
	Apakah isu-isu yang menhalang anda daripada menggunakan sumber media anda?	Jarak rumah yang jauh	_
		Tiada elektrik	_
4.4		Faktor ekonom	_
		Faktor Pendidikan	_
		Lain-lain: (Nyatakan)	_
	Apakah pendapat anda mengenai media digital?	Boleh dipercayai	
4.5		Tidak boleh dipercayai	_
		Tiada pendapat	

	BAHAGIAN 4: PENGGUNAAN MEDIA				
NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA		
	Apakah isu-isu yang paling penting buat anda?	Kesihatan	_		
		Hak dan adat termasuk tanah	_		
		Berita setempat	_		
		Politik	_		
4.6		Ekonomi	_		
		Mahkamah Anak Negeri			
		Hiburan termasuk sukan	_		
		Lain-lain: (Nyatakan)	_		
		Setiap hari			
		Beberapa kali seminggu			
		Sekali seminggu			
4.7	Berapa kalikah anda menggunakan media?	Beberapa kali sebulan			
		Sekali sebulan			
		Beberapa kali setahun	_		
		Sekali setahun			
	Adakah sumber media anda ditapis?	Ya			
4.8		Tidak			
		Tidak pasti			
	Sekiranya anda diberi pilihan, apakah jenis media masa yang anda lebih sukai? (Senaraikan)	1.	_		
		2.			
4.0		3.			
4.9		4.			
		5.	_		
		6.			

	BAHAGIAN 5: PEMILIKAN MEDIA DAN CAPAIAN KOMUNITI				
NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA		
5.1	Siapakah pemilik media yang anda gunakan? (Nyatakan lain-lain di dalam kotak Nota)	Suratkhabar			
		Telefon bimbit			
		Telefon rumah			
5.1		Media sosial			
		Lain-lain: (Nyatakan)			
	Adakah maklumat yang diterima relevan untuk anda dan komuniti anda?	Ya			
5.2		Tidak			
		Tidak Pasti			
	Adakah maklumat yang diterima	Ya			
5.3	memberi kesan kepada kehidupan	Tidak			
	harian anda?	Tidak Pasti			
	Adakah maklumat yang diterima mempengaruhi tindakan anda? (Nyatakan lain-lain di dalam kotak Nota)	Politik			
		Sukan			
		Ekonomi			
5.3		Keselamatan			
		Alam Sekitar			
		Lain-lain: (Nyatakan)			
	Berapa cepatkah komuniti anda menerima sesuatu maklumat?	Sangat cepat			
		Lambat dan memberi kesan			
5.4		Lambat tetapi tiada kesan			
J. T		Bergantung kepada keadaan			
		Lain-lain: (Nyatakan)			
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
		Info itu berguna untuk semua	_
		Info itu relevan terhadap komuniti	
5.7	Apakah sebabnya anda berkongsi maklumat yang anda terima?	Untuk mengetahui kesahihan	_
		Sudah menjadi kebiasaan	_
		Lain-lain: (Nyatakan)	_

BAHAGIAN 6: STRUKTUR PEMILIKAN MEDIA DALAM KOMUNITI

	DATIAGIAN G. STROKTOL	R PEMILIKAN MEDIA DALAM KOMO	, I (I I I I
		Pegawai Kerajaa	
	Siapakah yang dianggap sebagai pemengaruh (influencer) di dalam	Ketua Anak Negeri/Wakil KAN	
		Ketua Kampung	
Ciar		MPKK	
6.1 pen		Ketua Pemuda	
kon	nuniti anda?	Wakil Rakyat	
		Ahli Politik	
		Lain-lain: (Nyatakan)	
		Tahap ekonomi	
		Faktor umur	
, a Apa	Apakah faktor yang mempengaruhi struktur komuniti anda?	Tahap pendidikan	
		Faktor gender	
		Lain-lain: (Nyatakan)	
6.3 stru	la pendapat anda, bagaimanakah uktur ini boleh menjadi lebih lusif?		
	Siapakah yang bertanggungjawab memastikan penyaluran maklumat adalah berkesan?	Pegawai Kerajaa	
		Ketua Anak Negeri/Wakil KAN	
		Ketua Kampung	
Siar		MPKK	
6.4 mei		Ketua Pemuda	
aua		Wakil Rakyat	
		Ahli Politik	
		Lain-lain: (Nyatakan)	

BAHAGIAN 6: STRUKTUR PEMILIKAN MEDIA DALAM KOMUNITI

NO. SOALAN JAWAPAN (TANDA/ISI) NOTA

- Adakah mekanisme yang memastikan 6.4 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
		Suratkhabar tempatan
		Radio komuniti
		Lain-lain: (Nyatakan)
	Apakah isu-isu yang boleh menjadi ancaman dan penghalang kepada media komuniti?	Ordinan tempatan
7.2		Campur tangan politik
		Kos yang tinggi
		Campur tangan pihak swasta
		Perpecahan dalam komuniti
		Lain-lain: (Nyatakan)

Bagaimanakah anda dapat membantu7.3 memastikan kelestarian sesuatu media komuniti?

	BAHAGIAN	N 8: MENEROKA PELUANG	
NO.	SOALAN	JAWAPAN (TANDA/ISI)	NOTA
8.1	Apakah media pilihan yang anda lebih suka?	Suratkhabar	
		Pusat Internet	
		TV komuniti	
0.1		Radio komuniti	
		Lain-lain: (Nyatakan)	
		Isu belia	
		Keagamaan	
	Apakah isu-isu yang anda ingin dapatkan dan kongsikan dengan komuniti anda?	Hak komuniti	
8.2		Isu semasa	
		Peluang-peluang pekerjaan	
		Lain-lain: (Nyatakan)	
8.3	Bagaimanakah media komuniti ini dapat dilaksanakan di dalam komuniti anda?		
8.3	Apakah potensi risiko dan cabaran yang mungkin dihadapi?		

