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**THE UNDERSTANDING OF IBAN'S COMMUNITY  
TOWARDS PRACTICE OF MIRING AND THE  
SUSTAINABILITY OF MIRING PRACTICE**

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## ABSTRACT

Offering (Miring) rituals was conducted by Iban in order to give honour to Iban Gods (Petara), soul of Iban's dead ancestors (Petara Aki-Ini) and Holy Spirit (Orang Panggau and Bunsu Antu). Iban believe that if they did not feed the supernatural, they will not get any essential kindness in which may lead to disaster. There are three stages of offering in Miring which are Before Miring, During Miring and After Miring. This study was focus on Iban's teenagers, adults and old generation in Iban's Community that live at Sarikei district. This research was conducted to identify the level of understanding of Iban's community toward the practice of Miring and also to compare the effects of both demographic factors which were age and religion on the relationship between practice of Miring and sustainability of Miring Practice. Quantitative analysis which is questionnaires was used as a method of collecting data in the study. While for the test used, were descriptive statistics, One-Way ANOVA and T-test. Results from the finding showed that young generation were less interested to maintain the practice of Miring and Christianity causes the decline in practice of Miring. This will lead to the unsustainability of practice of Miring. It is undeniable that the practice of Miring cannot be sustainable in the future as many Iban converted to Christian and young generation are less interested to learn and practice Miring ritual. So, this research outcome provide policy makers with the information and data related to the practices of Miring rituals and the important of preservation of Practice of Miring to ensure the continuity of the heritage and culture of the Iban tradition so that future generation will have the opportunity to learn, experience and value their own tradition.

## CONTENTS

<b>Clearance Submission Form</b>	2
<b>The Declaration</b>	3
<b>Acknowledgement</b>	4
<b>Abstract</b>	5
<b>Chapter One: Introduction</b>	
1.0 Introduction	10
1.1 Background of the study	10
1.2 Problem Statement	12
1.3 Research Question	14
1.4 Research Objective	14
1.5 Scope of the Study	15
1.6 Significant of Study	16
1.7 Key Terms	18
<b>Chapter Two: Literature Review and Conceptual Framework</b>	
2.0 Introduction	22
2.1 Offering (Miring)	22
2.2 Practice of Miring	25
2.3 Sustainability practice of Miring	36
2.4 Demographic Factors	37
2.5 Conceptual Framework	40
<b>Chapter Three: Research Methodology</b>	
3.0 Introduction	
3.1 Research Design	42
3.2 Unit of Analysis	42
3.3 Sample Size	43
3.4 Sampling Technique	43
3.5 Measurement/Instrument	44
3.6 Data Collection	45
3.7 Data Analysis	53
	54
<b>Chapter Four: Data Analysis</b>	
4.0 Introduction	56
4.1 Reliability Test for Pilot Study and Actual Study	56
4.2 Respondent's Profile Analysis	59
4.3 To identify level of understanding of Iban's community toward the Practice of Miring	62
4.4 To compare the sustainability of Miring practice among Iban's community based on age	63
4.5 To compare the sustainability of Miring practice among Iban's community based on religion	66
<b>Chapter Five: Discussion and Conclusion</b>	
5.0 Introduction	68
5.1 Demographic Background	68

# CHAPTER ONE

## INTRODUCTION

### 1.0 Introduction

This chapter is focuses on the background of the study which is practice of Miring in determining the sustainability of Miring practice. The presentation of this chapter is begins with; background of the study (1.1), problem statement (1.2), research question (1.3), research objective (1.4), scope of study (1.5), significance of the study (1.6) and key terms (1.7).

### 1.1 Background of the study

Iban originally comes from West Kalimantan which stated by Ibans myth (Sutlive and Sutlive, 2001). It is estimated that Iban migrated to the Sarawak during sixteenth century or 15 generations ago. Iban formerly recognized as Sea Dayak as they stay along the rivers and used boats. They live in Batang Rajang, Saribas, Skrang and Batang Ai. Since Iban was sea raiding, Brooke Regime identified them as a Sea Dayak. Iban discover their origin from Kumpang Valley early of 1540s, includes Kapuas Lakes, Kapuas, Ketungau, and West Borneo (Kalimantan Indonesia). The Iban's ancestors go out from South West Coast of Borneo and crossing the watershed into Sarawak. Nowadays, Ibans can be found everywhere in Borneo Island since they are the largest population in Sarawak. They can be spotted living predominantly for the last 150 years especially in the middle level hills of the island. In year 1996, approximately there were 500,000 Ibans scattered all around the Sarawak (Sutlive and Sutlive, 2001). The spread in Iban