

KITAB PELAYARAN SAMPANG BULAN: THE BAJAU LAUT ANCIENT SAILING SCRIPTURE

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Abstract

A Bajau ancient sailing scripture owned by a famous Bajau sailor of Sabah called *Kitab Pelayaran Sampang Bulan* was discovered in Bum-Bum Island, Semporna in 2009. The scripture is now kept by his great grandchild, Tuan Hj. Maharaja Onnong, who is living in Bum-Bum Island. The scripture shows that the Bajau community was definitely the famous sailor of its time in Sabah as well as in the *Dunia Melayu* (Malay World)--they had knowledge, understanding and practising tradisional science, and Islamic Mathematics in their daily life. Based on previous studies, the content and the physical form of this scripture show that it is the only ancient sailing guide and also the oldest scripture ever found in the traditional maritime history of Sabah.

Introduction

Before World War 2, the focus and writings of scholars focusing on Southeast Asia were more interested to focus their writings on the history of land of the riches. Their writings did not discuss either the maritime history or lower class community. However, all these had changed after the war when many writers and scholars started to believe that history should be studied according to its actual happenings. This new group of believers or the *positivist* started to question the style of writings of history of the previous scholars and suggested that history should be written 'collectively' and recorded "as exact as possible"¹. To date, studies and writings on maritime community in Southeast Asia from different disciplines are still few compared to land community. Among the famous scholars who had conducted studies and writings on maritime community of the Southeast Asia are David E. Sopher in his book entitled, *The Sea Nomads: A Study Based on the Literature of Maritime Boat People of Southeast Asia*² and James Warren in his book entitled, *The Sulu Zone 1786-1898: The Dynamics of External Trade, Slavery, and Ethnicity in the Transformation of a Southeast Asian Maritime State*³.

¹For further explanation on the changes or shifts of thoughts in the history please refer to Muhd. Yusof Ibrahim, *Ilmu Sejarah: Falsafah, Pegertian dan Kaedah*. Kuala Lumpur: Dewan Bahasa dan Pustaka, 2000.

² David E. Sopher, *The Sea Nomads: A Study Based on the Literature of Maritime Boat People of Southeast Asia*, Singapore: Singapore National Museum, 1965.

³ James F. Warren, *The Sulu Zone: 1768-1898: The Dynamics of External Trade, Slavery, and Ethnicity in the Transformation of a Southeast Asian Maritime State*. Singapore: Singapore University Press, 1981.

the labours working in fields, logging and mines (those did not involve in fishing industry). The early history and these nicknames were soon disappeared once Sabah gained its independence through the formation of the federation of Malaysia in 1963. Under the government of Sabah, the majority of the Bajau people choose to live on land and work in various government agencies; they have progressed more compared to those still living in boats and islands (sea-nomad, sea gypsies and nomadic boat people). Between the Land Bajau and the Sea Bajau, it can be seen that the Sea Bajau is far more drawn back and primitive; and that is why they are called the Sea Bajau or *Pala'u*¹⁸ by the Land Bajau. Although the history, origin as well as the actual identity of this ethnicity (the Sea Bajau) were 'destroyed' as time goes by, its culture and authentic identity are still exist up till now and have awed the public through its performance in "Regatta Lepa Semporna" festival that is held every year in April starting from 1994.



Fig. 1 *Lepa Cantik* (Beautiful Lepa)

In 2003, this festival was regarded as one of the main tourism products of Sabah. Through this regatta festival, local and foreign tourists witness the *prahu* or boating culture in the Sea Bajau lifestyle that has been symbolized and interpreted through "beautiful lepa" a boat adorned with flags of various colours known as *sambulayang* and accompanied with music, songs and dances of the Bajau people. Ethnographically, the Sea Bajau in Semporna is

¹⁸ Until today there has been no record to prove the exact term for the Sea Bajau. However, it has known to exist since Sabah gained its independence in 1963 and the term Sea Bajau (people living in boats) was created in order to differentiate them from the Land Bajau. For the western scholars (except Carol Warren), they do not use the Sea Bajau term to refer to this ethnicity but to call them as sea-nomad, monadic boat people or seamen.



Fig. 3 Haji Bakara is reading *Sampang Bulan's* scripture

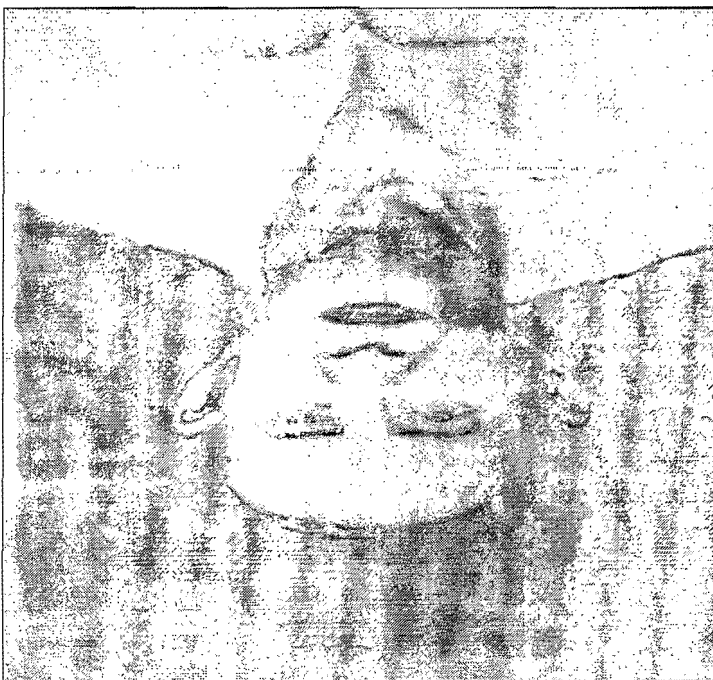


Fig. 2 MarahaJa Omong

to plan the accurate and suitable time to go to the sea and fix broken boats during raging waves (north wind).

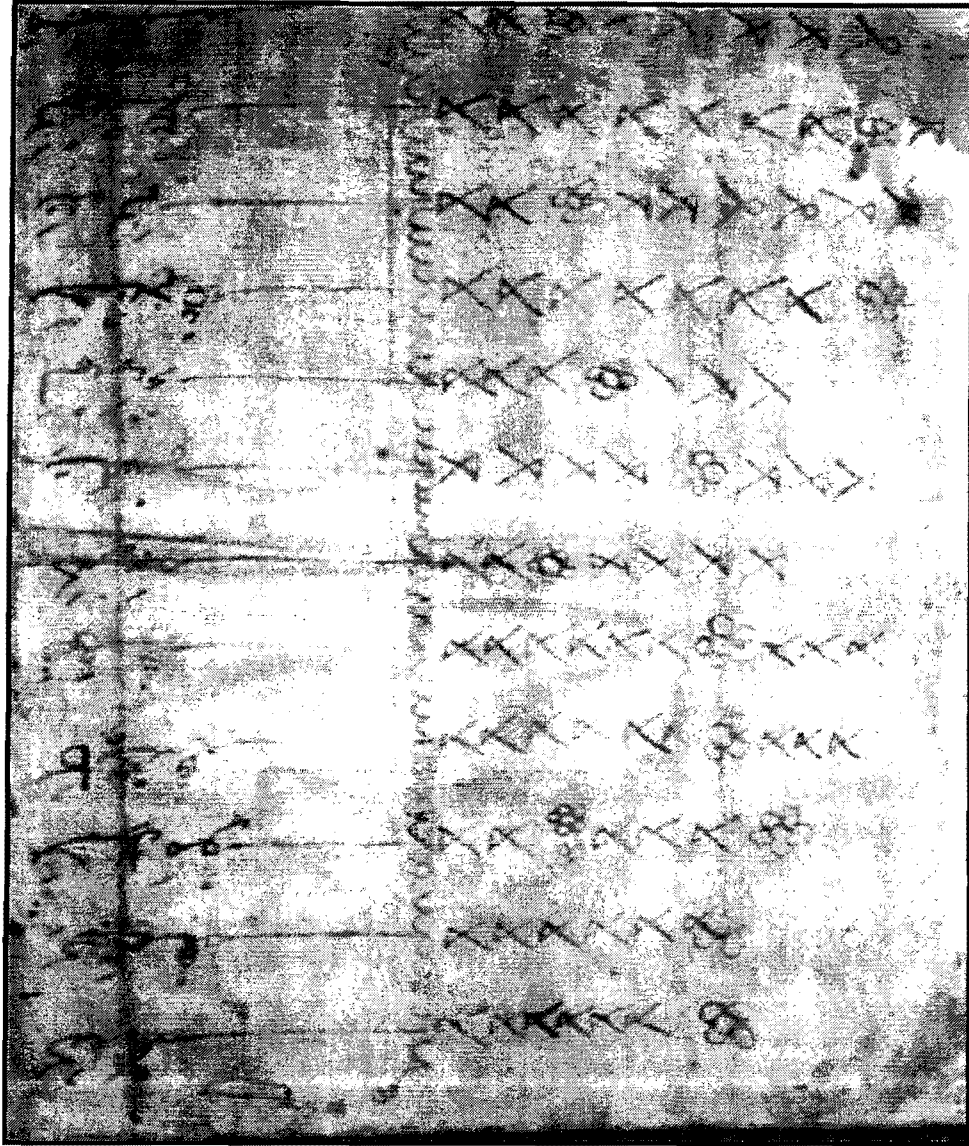
4. Page Five

This page (see Appendix 5) explains the days in Malay-Islam calendar that are suitable or not suitable for a journey or sailing. The page is divided into two parts, i.e. any days in a week that starts with Friday and is followed with Saturday, Sunday, Monday, Tuesday, Wednesday and Thursday. According to this page, Bajau sailors would start their calendar on Friday and end it on Thursday, which shows the supremacy of Friday among other days in the Malay-Islam calendar. The page also tells us that Friday is inappropriate for any activities because it is a day for religious activities. Meanwhile, Sunday, Tuesday and Thursday are perfect for activities because those days will benefit the sailors. Saturday and Wednesday are considered *bad* days as they only bring dangers to sailors.

5. Page Six

This page (see Appendix 6) explains the advantages and disadvantages of a journey or sailing following the cycle of the month that is symbolized in the form of a circle (earth) and it is believed that each month and circle is guarded by an angel. A small and big circle can also be seen in page six. According to Hj Bakara, the inner and outer circles "0" represent the 12 months in the Islamic calendar starting with Muharam and ending with Zulhaji and the small circle surrounding the six circles "0" represents the earth. In addition, there is also a crescent moon on top of one of the months in the circle that represents Muharam (January).

The monthly calendar of Sampang Bulan tradition is read differently from the western calendar, i.e. read clockwise that is from the crescent moon symbol and to the left---starting from Safar (February) and onwards. The writings and symbols in the small circle of this page shows that the odd month resides in the circle (earth) and the normal months are in the outer circle. According to Hj Balara, the months, which are in the outer circle (earth), are Muharam, Rabiul-Awal, Jamadil-Awal, Ramadhan Zulkaedah, and these months are good for sailing. Meanwhile, Safar, Rabiul-Akhir, Jamadil-Akhir, Syaaban, Syawal and Zukhaji are the months that are not appropriate for sailing. The writings and symbols in the big circle show an example of a month out of the twelve months that have a few symbols inside and outside of the circle. There are five symbols in the inner and outer part of the circle, and also, eight columns



Ancient Sailing Scripture of Sampang
Bulan(Page2)

APPENDIX 2



Ancient Sailing Scripture of Sampang
Bulan(Page 6)

APPENDIX 6

Entrepreneurial Intention of Undergraduate: The Impact of Role Model and Attitudes

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Abstract

One of the objectives of Malaysian government's economic plan is to encourage the culture of entrepreneurship. Despite the various efforts done by the Malaysian government, the entrepreneur population in Malaysia in the year 2008 had dropped to 20.9% of the total labour population as compare to 25.1% in the year 1982 (Labour Force Survey: Entrepreneur in Malaysia, 2009). Knowing the key factors that influence the entrepreneurial intention is important to the society. Therefore the purpose of this paper is to explore the impact of role models and attitudes on the undergraduates' intent to set up a new business venture. A total of 520 samples are collected from the social science and business students in the Universiti Malaysia Sabah. The samples have to answer questionnaires that consist of demographic and Likert-scale questions. Findings highlight the importance of attitudes in determining the entrepreneurial intention.

Keywords: Entrepreneurial Intent; family; attitude; new business venture

1.0 Introduction

One of the key objectives of Malaysian government's economic plan is to encourage the culture of entrepreneurship. Entrepreneur is defined as an individual who start his/her own business in this study. Entrepreneurship is identified as a key to reduce poverty and promote an equitable society. The importance of entrepreneurs and entrepreneurship are long recognized by researches, such as Frederick *et al.*, (2006) and Engle *et al.*, (2010). Entrepreneurial activity has been seen as an engine of a nation's long-term economic growth (Romer, 1994). People still believed that entrepreneurs will continue to be essential contributors to economic growth through their leadership, management, innovation, research and development effectiveness, job creation, competitiveness, productivity and formation of new industry (Frederick *et al.*, 2006). According to Engle *et al.*, (2010), entrepreneurs employ approximately 50 percent of all private sector workers and have generated 60 percent to 80 percent of net new jobs annually over the last several decades in the US economy. In view of the importance of entrepreneur to local economy, Malaysian government had set policies to encourage the society, especially the young adult to take up the challenge to be entrepreneur. Despite the various efforts done by the Malaysian government, the entrepreneur population in Malaysia in the year 2008 had dropped to 20.9% of the total labour population as compare to 25.1% in the year 1982 (Labour Force Survey, 2009).

Understanding the entrepreneurial intention among the undergraduates can allow us to better predict whether they will take real action to start a new business (Wu and Wu, 2008). Krueger (2003) has suggested that understanding the nature of entrepreneurial thinking is central to understanding both entrepreneurs and entrepreneurship. Thus, research has to be done to better understand why certain young adults choose to be entrepreneurs but others do not. The purpose of this study is to investigate the two factors that affect undergraduates' intention to set up a new venture, namely the role model in the family and the attitude. Knowing the factors that affect the entrepreneurial intention will allow the government to set more effective policies to encourage the entrepreneurial intention among the undergraduates.

H2c: Students with a positive attitude toward money (GAM) are more likely to have higher entrepreneurial intention.

H2d: Students with a positive attitude toward competition (GAP) are more likely to have higher entrepreneurial intention.

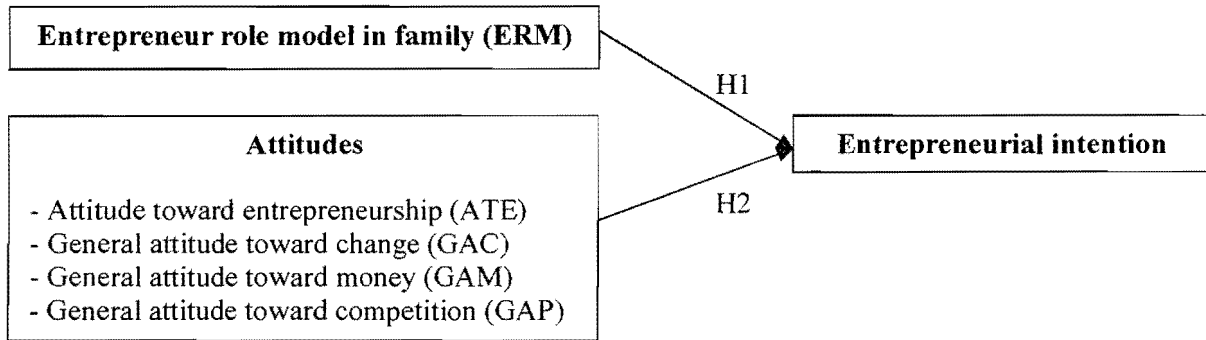


Figure 1 Model of Entrepreneur Role Model and Attitude on Entrepreneurial Intention Model

3.2 Data Collection

The population of this study consists of 1,500 social science and business undergraduates from University Malaysia Sabah who have taken the course Fundamentals of Entrepreneurial Acculturation in the second semester of the 2009/2010 session. 600 respondents were selected randomly to answer the questionnaire before an Entrepreneur Talk organized by the university began. During the data collection process, the self administered questionnaire was distributed to respondents and the respondents are to answer the questionnaire on spot. 90% of the respondents answered and return the questionnaire. After the elimination of incomplete filled out questionnaires, 521 cases remained in the sample.

3.3 Measurement

The questionnaire was divided into four sections. The first section comprised questions aimed to capture the demographic characteristics of respondents, such as respondents' gender, age, race, school and level of education in University Malaysia Sabah. The second section asked the respondents to answer whether their close family members (father, mother, brother or sister) are entrepreneur. The third section asked respondents to rank the interest and possibility to be an entrepreneur in the future. While the last section consisted of items to measure the attitudes among respondents. All items in the third and fourth sections were measured on a five point Likert-scale with the levels 1 = "completely uninterested" to 5 = "strongly interested", 1 = "very improbably" to 5 = "very probably" and 1 = "strongly disagree" to 5 = "strongly agree", depending to the question.

The items in the questionnaire to measure entrepreneurial intention, attitude toward entrepreneurship and general attitudes of students were adopted from Schwarz *et al.* (2009). Previous researchers used an index measure of entrepreneurial intent based on short and long term intentions, such as 'have you ever considered founding your own firm?' and 'how likely is it that you will start a new firm within one (or five) years from now?' (Davidsson, 1995; Autio *et al.*, 2001; Schwarz *et al.*, 2009). In this study, items were used to assess the interest to start a new business as well as the likelihood of starting a business within two and five years from the time when the survey was carried out.

not influence significantly the entrepreneurial intention among students ($t = -0.51, p = 0.61$). The results are contrary to the previous findings which stated that both parents do contribute significantly to the entrepreneurial intention of students. The likely reason for the above findings is male has a more dominant role in the South East Asian culture and father played a very important role in determining the children's future career. Father provided a role to be imitated and also provide necessary support and advices to influence the children to want to be entrepreneurial.

Variables	Beta Coefficients	t-value	p-value	R	R ²	F.	Sig.
				0.240	0.058	7.877	.000
Father entrepreneur	0.28	3.88	0.00				
Mother entrepreneur	0.11	1.45	0.15				
Brother entrepreneur	0.30	2.71	0.01				
Sister entrepreneur	-0.61	-0.51	0.61				

Table 6 Regression Result of Role Models on Entrepreneurial Intention

It is believed that cultural background of a student influences the student's intention to be entrepreneur. Thus, means score of entrepreneurial intention among students with difference races were compare to understand better the impact of culture, especially the race background on the students' entrepreneurial intention. (Refer Table 7) It is noticed that the mean scores of natives, i.e. Malay and Kadazan/Dusun students are equal and the highest among the races (mean = 3.73). Whereas the local Chinese students have the lowest mean score (mean = 3.42).

Races	N	Entrepreneurial Intention		
		Mean	Std. Deviation	Std. Error
Malay	201	3.73	0.68	0.05
Chinese	136	3.42	0.78	0.07
Kadazan/Dusun	58	3.73	0.65	0.08
Indian	16	3.63	0.54	0.14
Total	521	3.64	0.70	0.03

Table 7 Mean and Standard Deviation of Entrepreneurial Intention with Races

One-way between groups ANOVA was then conducted to compare means of entrepreneurial intention between the races. The result of ANOVA showed that the entrepreneurial intentions of Malay and Kadazan/Dusun students are significantly higher than Chinese with mean difference equal to 0.309 and 0.311 respectively. However, the test found no significant difference between other races. (Detail of results in Table 8.)

Races	Malay		Chinese		Kadazan/ Dusun		India	
	Mean Difference	Sig.	Mean Difference	Sig.	Mean Difference	Sig.	Mean Difference	Sig.
Malay			0.309	0.001	-0.002	1.00	0.103	0.979
Chinese	-0.309	0.001			-0.311	0.035	-0.206	0.793
Kadazan/ Dusun	0.002	1.000	0.311	0.035			0.105	0.983
India	-0.103	0.979	0.206	0.793	-0.105	0.983		
Between groups	F = 4.673		Sig. = 0.001					

Table 8 Anova Result of Races on Entrepreneurial Intention.

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