

Lampiran Gambar 1.



Gambar 1

Sebahagian hasil kraftangan Sabah

Sumber: Sabah Tourism Promotion Corporation
Borneo's Paradise, Kota Kinabalu, Sabah.

Lampiran Gambar 2



Gambar 2

Bajau, Kuda dan Sigah - cara ikatan sigah
begitu menarik sekali.

Sumber: Sabah Marketing Corporation Sdn. Bhd.,
A Handbook of Sabah Handicraft, Kota Kinabalu,
Sabah.

Lampiran Gambar 3.

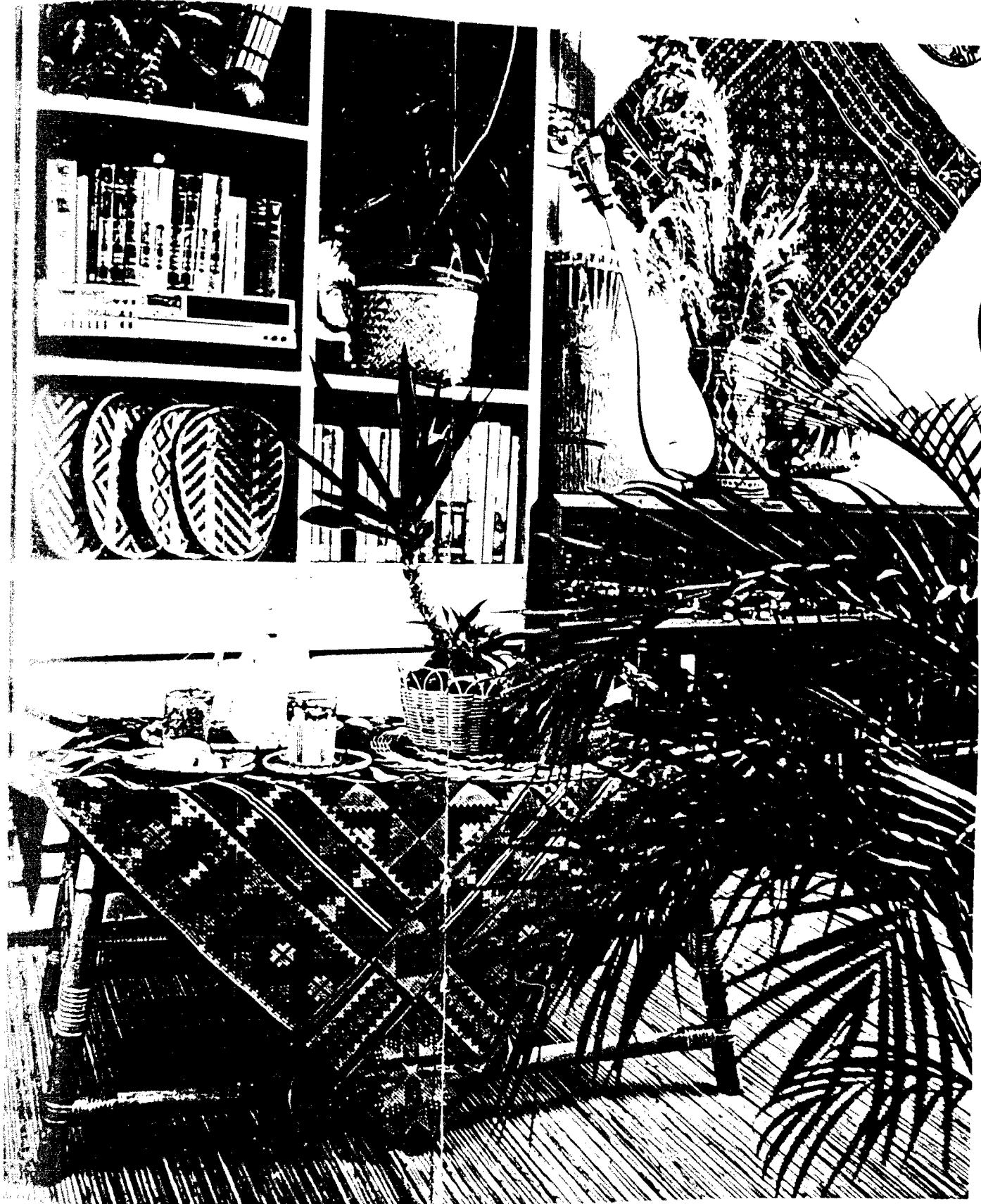


• Bajaus - cowboys of the east

Gambar 3

Bajau riang menunggang kuda

Sumber: Sabah Tourism Promotion Corporation
Borneo's Paradise, Kota Kinabalu, Sabah.

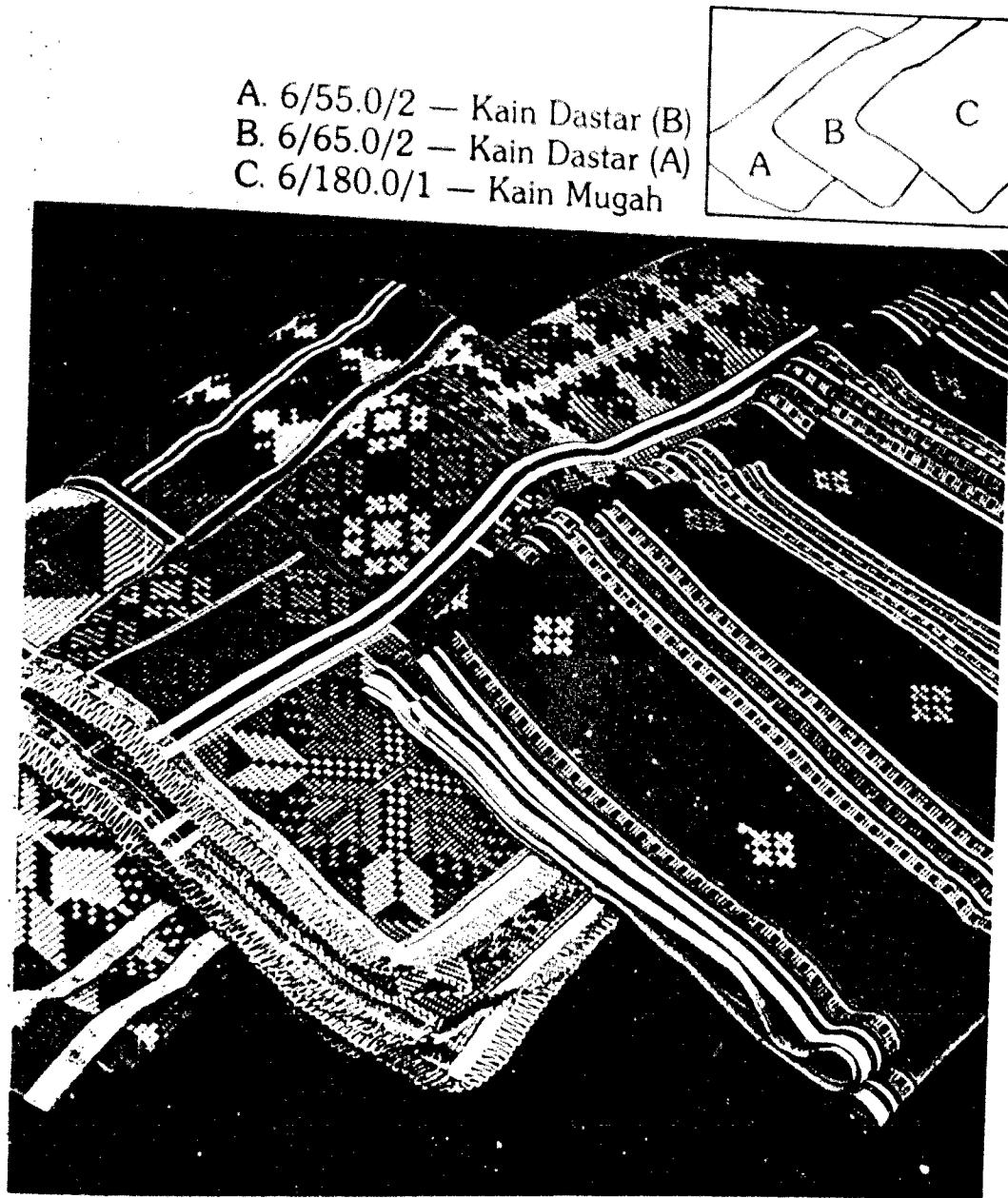


Gambar 4

Sigah sebagai perhiasan dalam rumah

umber: Sabah Marketing Corporation Sdn. Bhd.,
A Handbook of Sabah Handicraft, Kota Kinabalu,
Sabah.

Lampiran Gambar 5.



Gambar 5

Kain dastar (sigah) dan kain mogah

Sumber: Sabah Marketing Corporation Sdn. Bhd.
A Handbook of Sabah Handicraft, Kota Kinabalu,
Sabah.

Gambar 6



Gambar 6

Pesta Kaamatan (menuai) di Sungai Pegalan 1982

- Ketua Menteri Sabah, YAB Datuk Sri Joseph Pairin Kitingan dan rombongan.
- Perhatikan sigah yang mereka pakai.

Gambar: Kadazan Dusun Cultural Association Sabah (KDCA), 1989
Buku Cenderamata Koisaan Language Symposium,
Kota Kinabalu, Sabah.

Lampiran Gambar 7



Gambar 7

Penyelia dan Pengkaji

- Inilah motif Aperyan



Gambar 8

Menjual sigah sulaman di Tainu
(Atas - wanita Rungus, bawah - wanita Suluk)

30 June 1991 - Sikuati, Kudat

Lampiran Gambar 9



Gambar 9

Menjual sigah tenunan di tamu
(Penjual ini datang dari Rampaiian
Ulu Kota Belud)

30 June 1991 - Sikuati, Kudat

Gambar 10

Sigah dan Masyarakat

Sumber: Saban Tourism Promotion Corporation, Borneo Paradise, Kota Kinabalu, Sabah.



Untuk Gambar 11,



*Macavau Chieftesses during the Macavau Festival

Gambar 12

Sigai dalam upacara Macavau yang temujah setengah padi atau bampaazor di dalam perayaan cesta merujuk

Sumber: Sabah Tourism Promotion Corporation
Borneo Paradise, Kota Kinabalu, Sabah.

Lampiran Gambar 12



Gambar 12

Sigah Dusun Begahak

31 Mei 1991 - Penampang Kota Kinabalu



Gambar 13

Atas - Periuda Kadazan Penampang
Bawah - Muda mudi Kadazan Tatana

31 Mei 1991, Penampang, Kota Kinabalu

Lampiran Gambar 14



Gambar 14

Pasangan muda mudi Kadazan Papar

31 Mei 1991 - Penampang, Kota Kinabalu



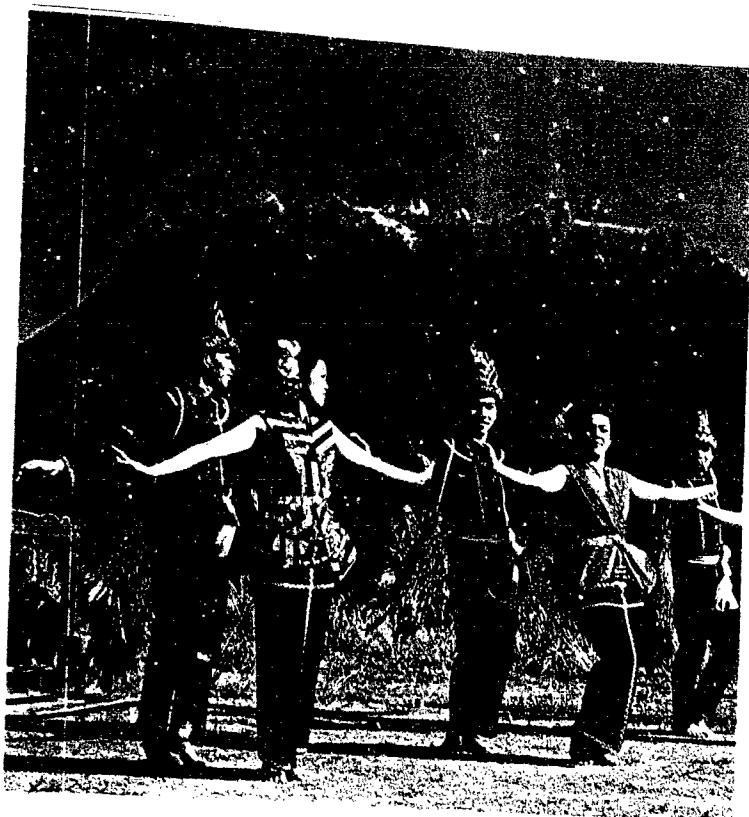
Gambar 15.1

Sigah dalam Tarian Limbai
Kaum Bajau (Kota Belud)

Gambar 15.2

... dalam tarian Megalai (Lab)
Dusun Labuk (Labuk Sandakan)





Gambar 16.1
Sigah dalam tarian Sumazau Kadazan

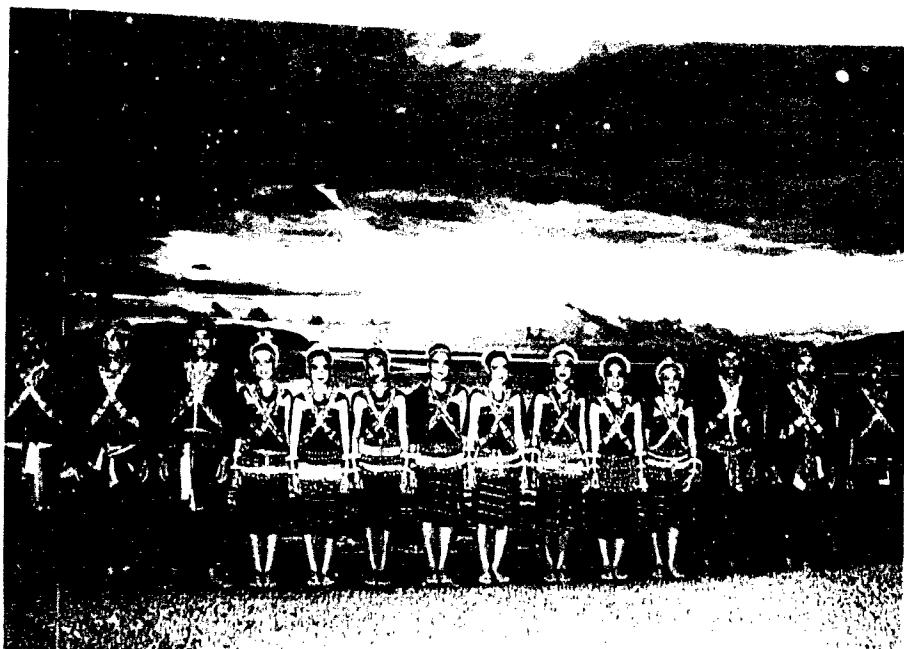
Sumber: Sabah Tourism Promotion Corporation
Borneo's Paradise, Kota Kinabalu, Sabah



Gambar 16.2
Sigah dalam tarian Sumazau Kadazan

Sumber: Kementerian Kebudayaan Belia dan Sukan Sabah
Pesta Kesenian Rakyat Antarabangsa 1991.

Lampiran Gambar 17



Gambar 17.1

Sigah dalam tarian Mongigol (Ru)
Kaum Rungus (Kudat)

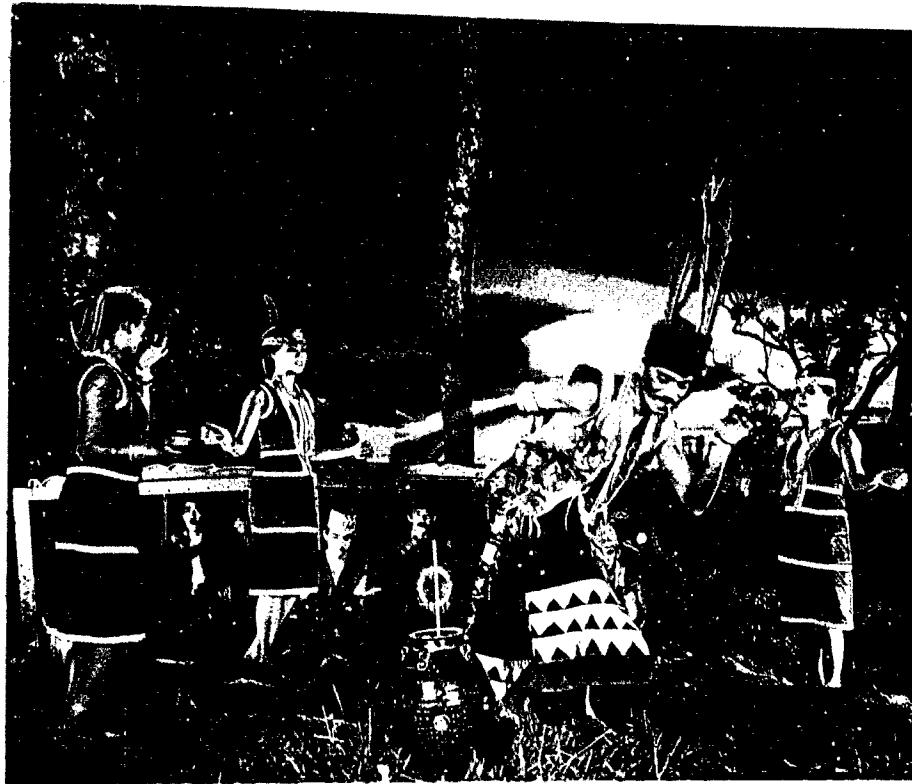


Gambar 17.2

Sigah dalam tarian Sumayan (Lot)
Dusun Lotud (Tuaran)

Sumber: Kementerian Kebudayaan Belia dan Sukan Sabah
Pesta Kesenian Rakyat Antarabangsa 1991

Lampiran Gambar 18



• Murut traditional dances

Gambar 18

Hiasan Kepala Tarian Megalang (Mur)
Dalam Kaum Murut (Keningau/Pensiangan)

Sumber: Sabah Tourism Promotion Corporation
Borneo's Paradise, Kota Kinabalu, Sabah.



Gambar 19

Set Makanan dan Bungkus



Gambar 20

Atas - Puan Kambang bt Lias
Bawah - Keluarga Puan Halimah Julaidi

Lampiran Gambar 21



Gambar 21

Kampung Landong Ayang Laut
Salah satu kawasan kajian

Lampiran Gambar 22



Gambar 22

Sebuah rumah penduduk Kg. Rampai Laut,
Kota Belud

Lampiran Gambar 23



Gambar 23

Keluarga Encik Haji Abdul Rahman di Kg. Rampaian Laut

Lampiran 1.

Penafian Datuk Salleh Tun Said Keruak berikutan corak aperryan yang dikatakan sebagai Salib.

Borneo Mail - 20 Oktober 1990.



CORAK SIGAHINI TIADA KAITAN DENGAN SALIB

KOTA KINABALU, Jumaat - Salib, atau sesuatu yang kelihatan seperti salib bukanlah sesuatu yang asing dalam rekabentuk penutup kepala tradisi Sabah dan penduduknya yang pelbagai agama memakainya secara bebas.

Corak dan warna yang muncul di kain yang dirakabentuk dengan tangan bagi membuatnya hadir daripada imigrasi para pembuatnya dan tidak mempunyai kaitan dengan konotasi agama ataupun perkauman.

"Rekabentuk sigah tidak ada kaitan dengan kepercayaan agama," kata Presiden Persatuan Bajau Bersatu Sabah, Datuk Salleh Tun Said Keruak yang juga Ahli Dewan Undangan Negeri yang Dilantik.

Dia berkata demikian, mengulas laporam yang menuduh Presiden Semangat 46 Tengku Razaleigh Hamzah menjunjung salib simbol agama Kristian ketika memakai sigah, penutup kepala tradisi Kadazan semasa mengadakan ceramah di Auditorium Yayasan Sabah semalam.

Akhbar Berita Harian dalam terbitan muka depannya menyarkan gambar dengan tajuk 'Ku Li junjung salib' dalam edisinya hari ini.

Penerbitan itu dilihat sebagai satu usaha oleh saingan politik Tengku Razaleigh untuk memencilkannya di mata para pengundi Melayu di Semenanjung yang akan mengundi Ahad ini.

Datuk Salleh berkata kesalahfahaman tentang salib yang terdapat pada sigah adalah kerana kurang persefahaman mengenai cara kaum di Sabah berkreatif dalam merekaben-

tuk corak tersebut.

Daripada sudut kebudayaan, persembahan sigah adalah satu penghormatan kepada ketua. Setiap suku kaum mempunyai rekabentuk penutup kepala yang unik dan cara tanya digunakan tidak berkait rapat dengan agamanya, katanya lagi.

Sementara itu, jurucakap bagi persatuan Kebudayaan Sabah berkata bahawa sigah tidak mempunyai makna agama dan dengan itu corak dan rekabentuknya tidak boleh disalahafsirkan.

Ia hanya sebahagian daripada pakaian tradisional suku kaum tempatan katanya. Adalah tidak munsabah bahawa si pemakainya menjunjung salib kerana banyak kumpulan di Sabah yang menurunkan rekabentuk corak adalah pagan dan bukan Kristian.

Sigah biasa dipakai dalam perayaan kebudayaan terutama pesta menuai. Dalam tahun-tahun terakhir ini, pesta itu menjadi perayaan rakyat dan sigah diberikan kepada orang-orang kenamaan yang turut meraikannya tanpa mengira sama ada Islam, tempatan atau luar negeri.

Perdana Menteri Datuk Seri Dr Mahathir Mohamed yang melawat Sabah dan menghadiri Pesta Menuai di Dewan Masyarakat Kudat pada 23 Jun 1980 juga dipakaikan sigah dan ia juga mempunyai corak yang seperti salib.

Apa yang kami ketahui, corak tersebut adalah gabungan antara anak panah dengan dedaunan dan ianya bukanlah salib dalam istilah agama, katanya lagi.

B.M. 20 Oct. 90

Designs on *sigahs*

BM 20/10/90 **DAWN MO**

religious meaning

KOTA KINABALU, Fri. —

CROSSES, or what look like crosses, are not uncommon in designs of Sabah's traditional headgears and people of different religious denominations don them freely.

Patterns and colours appearing in the handwoven fabric used to make the headgears come from the makers' imagination and have no religious or racial connotations.

"The designs of *sigahs* have nothing to do with religious beliefs," said Sabah United Badu Association president Datuk Salleh Tun Sand Keruak who is also a Nominated State Assemblyman.

He was commenting on news reports which accused Semangat 46 president Tengku Razaleigh Haniffah as worshipping the cross (symbol of Christianity) by virtue of his donning a *sigah* (a traditional Kadazan headgear) when addressing a *ceramah* at the Yayasan Sabah auditorium here yesterday.

The Berita Harian newspaper carried a front-page photo with the heading "*Ku Li junjung salip*" in its edition today.

The publication is seen as an attempt by Tengku Razaleigh's political rivals to discredit him in the eyes of the Malay voters in Peninsular Malaysia who go to vote this Sunday in the parliamentary election.

Datuk Salleh said the misinterpretation of the cross-like feature in the *sigah* is due to the lack of understanding of the multiple ways with which Sabah natives use their creativity to produce the myriad designs.

"From the culture point of view, the presentation of a *sigah* is a sign of respect to a leader. Every ethnic tribe has their own unique headgear design and the way it is donned has nothing to do with the wearer's religion," he pointed out.

Meanwhile, a spokesman for the Sabah Cultural Association said *sigahs* have no religious meaning and therefore their designs cannot be interpreted to have such meaning.

"It is just part of the natives' traditional costumes," he said. "It is absurdly over-sensitive to say that the wearer is worshipping the cross because don't forget that many native groups in Sabah whose forefathers came up with the various designs are pagans, not Christians."

The *sigahs* are widely worn during cultural festivals especially the Harvest Festival. In recent years when the festival became a people's celebration rather than confined to a handful of ethnic communities, the *sigahs* are presented to VIPs who graced the celebrations by they Muslims, locals or foreigners.

Prime Minister Datuk Seri Dr Mahathir Mohamad who visited Sabah and attended a Harvest Festival celebration at the Kudat community centre on June 23, 1980 was presented with a prominent cross-like design in it.

"As far as we are concerned, the design could be anything arrows or some leaves, but it certainly isn't a cross in the religious sense," added the spokesman.



DATUK Salleh: Lack of understanding

Laporan kepada Polis mengenai perbuatan isu keagamaan yang digunakan dalam pilihanraya 1990.

Borneo Mail - 20 Oktober 1990



Police report against PM

KINABALU, Fri - A police report has been lodged against Prime Minister and Umno president, Datuk Seri Mahathir Mohamad under the Sedition Act here tonight.

A report was made in connection with Mahathir's allegation that Minister Datuk Joseph Pairin Kamarulzaman had requested for the setting up of a television station in Sabah to propagate Christianity in the state. Barisan Nasional candidates for Sandakan and Tanjung Aru Mr Philip Yong and Mr Joseph Voon respectively filed the report at about 7.30pm, said a statement. "It is a serious allegation of the intention to promote ill-will and hostility between the people of Asia."

In their report they claimed the statement which was aired by Radio Television Malaysia yesterday was seditious in nature as Dr Mahathir had committed an offence under section 4 of the Sedition Act,

Both Mr Yong and Mr Voon urged the police to take prompt action against Dr Mahathir and RTM. The police report was made before Inspector Latip Mosat.

Section 4 of the Sedition Act reads, (a) any person who attempts, conspires or acts which would, if done have seditious tendency, (b) utters any seditious words, (c) prints, publishes, sells or reproduces any seditious publication, (d), or imports any seditious publication would be guilty of an offence.

Under this section, first offender is liable to a fine not exceeding \$5,000 or jail term not exceeding three years.

The definition of seditious tendency under Section 3 (1) (a) is "to promote feeling of ill-will between different races or classes of the population of Malaysia."

The request for a separate television network for Sabah was contained in the PBS manifesto for the state election in July.

Dr Mahathir who is also Barisan Nasional chairman was quoted by Bernama as saying that Datuk Pairin, the PBS president, had said that the purpose of wanting to set up a television station was to propagate Christianity in the State.



DR MAHATHIR and Tengku Razaleigh (Inset) sporting sigahs with identical cross-like design nothing to do with religion.

Designs on sigahs have no religious meaning - Page 2

Isu keagamaan digunakan untuk meraih sokongan.

Berita Harian - 18 Oktober 1990

Berita Harian - 21 Oktober 1990

BH 18/10/90

Umno ke Sabah bukan perkara baru

JOHOR BAHRU, Rabu — Sebahagian besar rakyat Sabah sudah lama menyuarakan hasrat supaya Umno ditubuhkan di negeri itu tetapi permintaan berkenaan terpaksa ditangguhkan kerana Parti Bersatu Sabah (PBS) masih menjadi parti komponen Barisan Nasional (BN) ketika itu.

Setiausaha Agung Umno, Datuk Mohamed Rahmat, berkata PBS juga tidak bersetuju Umno ditubuhkan di Sabah untuk melindungi kepentingannya sendiri hingga parti itu memutuskan keluar dari BN kelmarin.

Beliau berkata, keputusan Majlis Tertinggi (MT) Umno malam tadi untuk menubuhkan Umno di Sabah mulai hari ini, bertujuan melindungi masyarakat Islam yang tertindas di negeri itu.

Bercakap kepada pemberita selepas majlis Maulidur Rasul anjuran Kemas Parlimen Pulai di balai raya Tampoi dekat sini hari ini, be-

lau berkata, PBS juga tidak menyenaraikan semula seorang Menteri Islamnya sebagai calon parti itu dalam pilihan raya tunum kali ini.

Datuk Mohamed berkata, tindakan Menteri berkenaan yang dikatakan membelanjakan peruntukan besar bagi membina masjid di kawasannya, disifatkan oleh PBS sebagai satu penyelengengan.

"Tindakan ini jelas menunjukkan Presiden PBS, Datuk Joseph Pairin Kitingan, tidak memberi kerjasama untuk pembangunan Islam di negeri itu.

"Sedangkan wakil rakyat BN mewakili semua kaum dan bertanggungjawab memberi perkhidmatan dan layanan sama rata kepada rakyat," katanya.

Datuk Mohamed berkata, PBS sebelum ini khuatir mengenai cuaca menuju menubuhkan Umno di Sabah dan cuba menghalang berdasarkan kedudukannya sebagai satu daripada parti komponen BN.

Permas sudah menyelenggara dari perjuangan jan

KUCHING: Penyokong Persatuan Rakyat Malaysia (Permas) yang cintaka Islam diminta meninggalkan parti itu segera kerana perjuangan asalnya sudah berubah dan pemimpinnya tamakkan kuasa.

Naib Presiden Parti Pesaka Bumiputera Bersatu (PBB), Datuk Abang Haji Johari Tun Openg, berkata ini kerana Permas bekerjasama dengan Semangat 46 serta sekutunya DAP dan Parti Bersatu Sabah (PBS) yang anti-Islam.

Menurutnya, pemangku Presiden Permas, Haji Bujang Uli dan rakan-rakannya sudah lupa perjuangan asal mereka untuk membela nasib orang Melayu dan Islam kerana bekerjasama dengan Tengku Razaleigh Hamzah.

"Bagi saya, Tengku Razaleigh serta sekutunya termasuk pemimpin Permas yang turut bersubahat dalam barisan pembangkang, adalah musuh Islam," katanya di majlis perasmian Surau Darul Husni WarRahmah di Taman Hussein Rahmat, dekat sini, malam semalam.

BH, 21/10/90

Isu perkauman turut digunakan meraih pengundi.

Berita Harian - 21 Oktober 1990

Kerajaan PBS tarik balik biasiswa pelajar Melayu

BH 21/10/90

MELAKA: Ketua Pengarah Risda, Datuk Hassan Ibrahim, petang semalam mendedahkan mengenai beberapa tindakan penipuan dan penganiayaan yang dilakukan oleh kerajaan Parti Bersatu Sabah (PBS) yang memerintah negeri itu sekarang.

Antara tindakan itu ialah menarik balik biasiswa 37 pelajar Melayu Sabah yang menuntut di luar negara, termasuk mereka yang mencapai prestasi terbaik dalam pengajian, katanya sewaktu berucap di Mini Estet Bukit Perah, Merlimau, dekat sini.

Katanya, Ketua Menteri Sabah, Datuk Joseph Pairin Kitingan, juga melantik adiknya, Datuk Dr Jeffrey Kitingan, sebagai Pengarah Yayasan Sabah dengan gaji \$25,000 sebulan serta memberinya peluang menjawat jawatan pergarah di beberapa syarikat milik yayasan itu.

Datuk Hassan, ketika menjadi Timbalan Ketua Pengarah Jabatan Hasil Dalam Negeri kira-kira dua tahun lalu, pernah mengetuai sepasukan dari jabatan itu dalam operasi

menggeledah rumah beberapa orang kena maan Sabah yang disyaki tidak mempunyai harapan pendidikan mereka.

Datuk Hassan juga mendakwa, hasil balak Sabah dijual kepada pembeli di Taiwan dengan harga murah Gred 3, yang kini dijual semula balak berkenaan kepada negara lain seperti Hong Kong dan Jepun dengan harga mahal mengikut Gred 1 dalam satu pakatan di mana mereka yang berkuasa di Sabah telah bersatu hati dengan pembeli bijak dari Taiwan dan kemudian memperolehi komisen.

Beliau juga mendakwa sesetengah pemimpin negeri itu dipercayai terbabit dalam penyelewengan berjuta-juta ringgit.

Datuk Hassan, yang juga Presiden Persatuan Perkhidmatan Tadbir dan Diplomatik, berharap semua anggota perkhidmatan awam yang berjumlah kira-kira 1.2 juta orang memainkan peranan dan terus menyokong perpaduan rakyat bagi membentuk sebuah kerajaan yang lebih kukuh. — Bernama.

Isu keagamaan yang terang digunakan sewenang-wenangnya.

Daily Ekspress (Sabah) - 9 Oktober 1990

DE: 9/10/90

Semangat agrees to 'Christian TV station' - IPM

KOTA BARKI, Thurs

The co-operation between Parti Semangat 46 and Parti Bersatu Sabah (PBS) shows that Fengku Razaleigh Hamzah supports the setting up of a television station to propagate Christianity in the State, Datuk Seri Dr Mahathir Mohamad said today.

PBS president Datuk Seri Patingan Kittinganhead explained the purpose of writing to set up the television station in his election manifesto and said the statement was made to the Prime Minister by the Prime Minister-elect.

"Fengku Razaleigh supports the setting up of the television station. So, I can't imagine what it will be like when he becomes Prime Minister," he told newsmen at a closed-door meeting with State Barisan Nasional (BN) candidates at Unesco here yesterday.

He was asked a comment on today's newspaper report saying that Datuk Patingan's supporters were unhappy with him for not fulfilling his promise to set up a television station in Sabah to propagate Christianity.

This was purportedly the

main reason for Datuk Patingan's decision to pull his party out of BN.

The setting up of the television station was one of the main promises made by Datuk Patingan to party members since the 1986 election, according to the report.

"We have television but not for such purpose," said Datuk Seri Dr Mahathir, adding that the Government could not, therefore, permit Datuk Patingan to set up the television station.

On the possibility of Unesco co-operating with PAS, Datuk Seri Dr Mahathir said Unesco welcomed any party willing to co-operate with it, but PAS must first sever its ties with Semangat 46, DAP and PBS.

He feared that the statement on Unesco-PAS co-operation could create confusion among Unesco supporters. "If they want to co-operate, they must show proof, a clear proof would be to stop co-operating with Semangat 46, with DAP and with PBS," he said.

He also said the Unesco Constitution would be stu-

died and if necessary the Unesco general meeting would be asked to consider amendments necessary for the party to spread its wings to Sabah.

The Prime Minister was confident that BN would win in Kelantan and form the State Government based on its performance to-date.

"In Kelantan, in particular, too, there is the possibility of winning most of the constituency in contested," he said.

During the closed-door meeting, he said he explained to the candidates the importance of a major victory for Unesco as the backbone of the ruling BN to ensure a strong government.

Two factors were necessary for a strong government - a two-third majority and a strong backbone party, he added.

"Unesco is playing this role. For this reason, we want a major victory for Unesco to ensure a strong government. A strong Government in turn ensures security, peace and prosperity for the country," he said. Bernama

Lampiran 7.

Isu keagamaan lagi..... kali ini oleh
Datuk Paduka Daim Zainuddin.

Berita Harian - 18 Oktober 1990

Stesen TV khas sebar Kristian

KOTA TINGGI, Rabu — Parti Bersatu Sabah (PBS) mahukan stesen televisyen khas bagi negeri itu untuk digunakan sebagai saluran propaganda agama Kristian, kata Menteri Kewangan, Datuk Paduka Daim Zainuddin.

Menurutnya, rancangan PBS itu mungkin diketahui mendapat sokongan daripada gereja setiapah dunia.

BH. 18/10/90

Walaupun 50 peratus rakyat Sabah beragama Islam, katanya, PBS mengambil kesempatan daripada perpecahan yang disebabkannya untuk memancing sokongan bagi mengekalkan kuasa sejak 1985.

Beliau berkata, tindak-tanduk PES itu harus dijadikan pengajaran oleh orang Melayu untuk menyokong penuh calon BN.

Datuk Paduka Daim juga menyifatkan manifesto Semangat 46 dipengaruh oleh Parti Rakyat Malaysia (PRM) yang mahukan pemerintahan berfahaman sosialis walaupun negara Irepah Timur dan Cina sendiri sudah merdeka juga.

"Semangat 46 sebenarnya tidak berpengaruh dan terpaksa akur kepada kerabat Gagasan Rakyat walaupun terpaksa menggadaikan maruah bangsa dan agama," katanya ketika berceramah di Felda Lok Heng Berat dekat sini, hari ini.

Turut hadir di majlis itu ialah calon BN bagi kerusi Parlimen Kota Tinggi, Syed Hamid Syed Jaafar Albar; calon Dewan Undangan Negeri (DUN) Pengorong, Encik Hasnani Haji Salihe dan DUN Sedili, Encik Mohamudon Abu Bakar.

Isu keagamaan lagi.

Berita Harian - 19 Oktober 1990

**SHAWNEE
BUNGEE**

KUALA PILAKU, Khamis — Kerlasana Se-
puluh lima ahli bersama dengan Parti Bersatu Sabah
dan Parti Tindakan mengutuk Presiden Semangat
Kebangsaan (PKS), Dato' Razaleigh Hamzah, menyokong
perjuangan seluruh stesen televisyen di Sabah
dan Sarawak guna jatakan untuk tujuan mengem-
bara dan agarai Kristian, kata Datuk Seri
Dr Mahathir Mohamad.
“Kita yang Melayu berzata, dalam mani-
festasi PKS diturangkan mengenai tujuan
itu berlakuk menutupkan sebahagian sre-
ngkuhan televisyen,”
menurut dia Presiden PKS, Datuk Joseph
D’Alencar Katingan setia Semangat 45 perayaan
maka, tukar istilah sama dengan manifesto dia
sebagai Presiden. Dalam manusfesto dia, dia ter-
anggapkan tujuan dia nak adikian stesen tele-
visyen.

"Jangan kau naik ke sana supaya dia PBB diberti stesen televisyen dengan makna budaya kita. Jadi saya tak boleh naik kata perpaduan kewajipan dan Tengku Razalekh. Jadi perpaduan Melayu," katanya dalam sidang pers yang selepas mengadakan perjumpaan dengan ahli politik dan pemimpin parti di sini, hari ini.

Datuk Seri Dr Mahathir berkata demikian ketika ditanya mengenai laporan sebab hari ini yang menyatakan penyokong Datuk Fairuz mohon kerana Datuk Fairuz sehingga hari tidak dapat menarikkan janji hendak membubarkan sembah syariah sebenar leluvinyen di Sabah bagi menggalbangkkan agama Kristian.

Laporan itu juga menyebut kerajaan menamakan je jika itu menjadi badan komuniti sebab Dapat Partirn mengambil tindakan membuat partinya keluar dari I.I.S. Maka ratusan laporan itu, ataucah telefonik, adalah salah satu jang-jintana Dapat Partirn kerende anggota partinya sejak pilihanraya 1996.

Pardana Menteri bertutu: "Kita memang suka tonton televisyen tetapi tidak menggunaan untuk tujuan seperti ini."

Kalau punya, saukar bagi kerajaan memberi beratian kepada Datuk Partai menuah-atasan stesen televisyen untuk tujuan itu.

Mengenal kerjasama Umno dengan Pas, Sari Dr Mahathir yang juga presiden Umno berantara Umno monitory dan

pa sahaja yang hendak bekerjesehure
dengannya.

Dalam satu lagi perkembangan, Presiden Semangat 46, Tengku Razaleigh Hamzah mungkin meminta bantuan kerawangan daripada kerajaan Brunei Darussalam bagi mengekalikan negara menjadi muka seikala Kertua Permaisuri Semangat 46 Negara Ench Sri Shakuri Haji Mohamed.

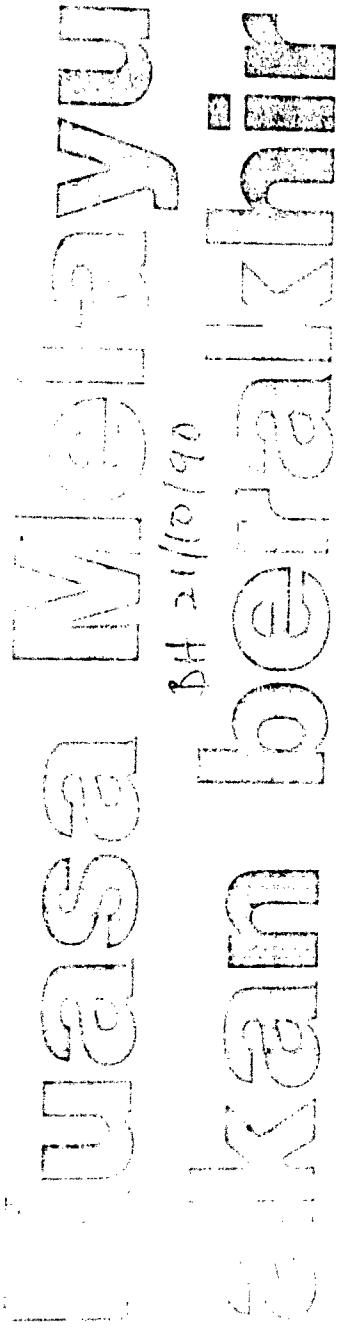
Beliau berkata, langkah itu perlu dilaksanakan untuk menjalin hubungan yang termakut dalam manfaat bagi

Bercakap kepada Berita Harian di perayaan hari ini, beliau berkata, sebagaimana bekas Menteri Kewangan, Tengku Razaleigh tentu tahu sumber kewangan yang akan diperolehi untuk membayai perbaikan kerajaan pentadbirannya.

Mengenai keturunan Umno dia pula berurdin, untuk mengadakan kerjasama dengan Shukri Berkata, Semangat 46 negara juga siap bekerjasama dengan BN jika kerjanya penuk pimpinan barisan bersebutui

Isu perkauman lagi,
Berita Garian - 21 Oktober 1990

Orba enggan bersatu? Umno-Umno-Melayu



Oleh: TAN SRI ISKANDAR

KUALA LUMPUR: Pihaknya akan bertemu dengan orang Melayu di negara ini, kata Ketua Umum Partai Gerakan Pemuda Umno, Tan Sri Dr. Mahathir Mohamad. Najib Tun Razak, Menteri Besar Johor, pihaknya akan bukan sekadar mendekatkan diri dengan orang Melayu, yang akan berpengaruh atau cipta rasa yang akan membangkitkan rasa takut, tetapi adalah untuk mencipta rasa orang Melayu yang mencintai dan menghormati Barisan Nasional (BN) dan orang Melayu di sana kuasanya.

Pada hari ini, Najib berkata, orang Melayu yang ada di sana akhirnya akan mengalami kemasukan ke dalam negara Melayu di negara ini yang dibentuk oleh Perdana Menteri Singapura,即者 Lee Kuan Yew pada 1963. Persepsi dan persepsi politik Melayu di sana akan berubah berakhir pada 1994. Apakah

terjadi berbarisan terpialis, barangsih ia pertanyakan, "Jelas belum ada seorang pengakar Teknologi Pendidikan yang berjiran tetapi dekat sini, semalam."

Karanya, teori tiga 'S' lahir Singapura. Sabah dan Sarawak berelih tanggung jawabnya bukan Melayu, "zatapun" berada menjadi kenyataan sepelehatnya sebenarnya perlu diambil cisti bahasa Melayu. "Singapura sudah terlalu dari tanah air Melayu. Sabah pulak sudah dolah pihaknya, masih juga tiada dapat direbut sama sekali oleh orang Melayu. Apakah itu tidak menurunkan batunya kutus. Siap-siap akhir berakhir seperti ramalan itu?" soalnya.

Datuk Seri Najib berkata, fakta sejati:

Orang Melayu ini juga suah akhirniknya

di negara ini juga.

Perkataan ini mengundang kritik,

"Taklikai ini harus disebut cisti semua bangsa Melayu dan mereka hendaklah membantu menyebong Umgan yang berjiran dalam BN," katanya.

Menurutnya, projek pembangunan yang dilaksanakan di daerah J-Labu selama ini datangnya dari para yang memerintah ahli klananya. Projek berbudi Timbalan Perdana Menteri yang agak p, Datuk Paul Yittha.

"Beliau tetak boloh mengatakan pembangunan mandi diacri ini adalah projek dia dan dia. Katanya ker ana permasahan long; makasian, kan. Projek itu dia bagi dia, dia serajaaz yang tamerentah," katanya.

"Dalam keadaan ini dia sekarang kat Jelutong mungkin seorang cina dia dalam alih baraya ini bagi memindahkan kerajaan meruncin projek pembangunan jang dirancang.

Katanya, jika rakyat memilih edan luar

dari BN, mereka hanya boleh berkorok,

tetapi tidak boleh membela rakyat.

Akta Hasutan (Sedition Act) 1948
(Akta 15)

SEDITION ACT, 1948*

(Act 15)

An Act to provide for the punishment of sedition.

[*West Malaysia – 19th July 1948*
Sabah – 28th May 1964
Sarawak – 20th November 1969]

1. Short title.

This Act may be cited as the Sedition Act, 1948.

2. Interpretation.

In this Act—

“Government” means the Government of Malaysia and of any State in Malaysia;

“publication” includes all written or printed matter and everything whether of a nature similar to written or printed matter or not containing any visible representation or by its form, shape or in any other manner capable of suggesting words or ideas, and every copy and reproduction or substantial reproduction of any publication;

“Ruler” means the Yang di-Pertuan Agong or the Ruler or Governor of any State in Malaysia;

“seditious” when applied to or used in respect of any act, speech, words, publication or other thing qualifies the act, speech, words, publication or other thing as one having a seditious tendency;

“words” includes any phrase, sentence or other consecutive number or combination of words, oral or written.

3. Seditious tendency.

(1) A “sedition tendency” is a tendency—

- (a) to bring into hatred or contempt or to excite disaffection against any Ruler or against any Government;
- (b) to excite the subjects of any Ruler or the inhabitants

*Enacted in 1948 as F.M. Ordinance 14 of 1948. Revised in 1969 and published as Laws of Malaysia Act 15.

of any territory governed by any Government to attempt to procure in the territory of the Ruler or governed by the Government, the alteration, otherwise than by lawful means, of any matter as by law established;

- (c) to bring into hatred or contempt or to excite disaffection against the administration of justice in Malaysia or in any State;
- (d) to raise discontent or disaffection amongst the subjects of the Yang di-Pertuan Agong or of the Ruler of any State or amongst the inhabitants of Malaysia or of any State; or
- (e) to promote feelings of ill-will and hostility between different races or classes of the population of Malaysia; or
- (f) to question any matter, right, status, position, privilege, sovereignty or prerogative established or protected by the provisions of Part III of the Federal Constitution or Article 152, 153 or 181 of the Federal Constitution.

(2) Notwithstanding anything in sub-section (1) an act, speech, words, publication or other thing shall not be deemed to be seditious by reason only that it has a tendency—

- (a) to show that any Ruler has been misled or mistaken in any of his measures;
- (b) to point out errors or defects in any Government or constitution as by law established (except in respect of any matter, right, status, position, privilege, sovereignty or prerogative referred to in paragraph (f) of sub-section (1) otherwise than in relation to the implementation of any provision relating thereto) or in legislation or in the administration of justice with a view to the remedying of the errors or defects;
- (c) except in respect of any matter, right, status, position, privilege, sovereignty or prerogative referred to in paragraph (f) of sub-section (1)—
 - (i) to persuade the subjects of any Rulers or the inhabitants of any territory governed by any Government to attempt to procure by lawful means the alteration of any matter in the territory of such Government as by law established; or

- (ii) to point out, with a view to their removal, any matters producing or having a tendency to produce feelings of ill-will and enmity between different races or classes of the population of the Federation,

if the act, speech, words, publication or other thing has not otherwise in fact a seditious tendency.

- (3) For the purpose of proving the commission of any offence against this Act the intention of the person charged at the time he did or attempted to do or made any preparation to do or conspired with any person to do any act or uttered any seditious words or printed, published, sold, offered for sale, distributed, reproduced or imported any publication or did any other thing shall be deemed to be irrelevant if in fact the act had, or would, if done, have had, or the words, publication or thing had a seditious tendency.

4. Offences.

- (1) Any person who—

- (a) does or attempts to do, or makes any preparation to do, or conspires with any person to do, any act which has or which would, if done, have a seditious tendency;
- (b) utters any seditious words;
- (c) prints, publishes, sells, offers for sale, distributes or reproduces any seditious publication; or
- (d) imports any seditious publication,

shall be guilty of an offence and shall, on conviction, be liable for a first offence to a fine not exceeding five thousand dollars or to imprisonment for a term not exceeding three years or to both, and, for a subsequent offence, to imprisonment for a term not exceeding five years; and any seditious publication found in the possession of the person or used in evidence at his trial shall be forfeited and may be destroyed or otherwise disposed of as the court directs.

- (2) Any person who without lawful excuse has in his possession any seditious publication shall be guilty of an offence and shall, on conviction, be liable for a first offence to a fine not ex-

ceeding two thousand dollars or to imprisonment for a term not exceeding eighteen months or to both, and, for a subsequent offence, to imprisonment for a term not exceeding three years, and the publication shall be forfeited and may be destroyed or otherwise disposed of as the court directs.

5. Legal proceedings.

(1) No person shall be prosecuted for an offence under section 4 without the written consent of the Public Prosecutor. In such written consent the Public Prosecutor may designate any court within Malaysia to be the court of trial.

6. Evidence

(1) Notwithstanding anything to the contrary contained in the Evidence Ordinance,* no person shall be convicted of an offence under section 4 on the uncorroborated testimony of one witness.

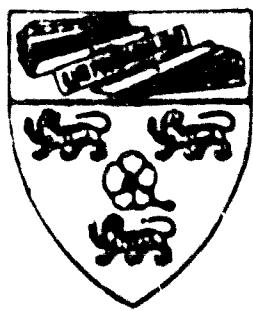
(2) No person shall be convicted of any offence referred to in section 4(1) (c) or (d) if the person proves that the publication in respect of which he is charged was printed, published, sold, ~~offered for sale, distributed, reproduced or imported~~ (as the case may be) without his authority, consent and knowledge and without any want of due care or caution on his part, or that he did not know and had no reason to believe that the publication had a seditious tendency.

7. Innocent receiver of seditious publication.

Any person to whom any seditious publication is sent without his knowledge or privity shall forthwith as soon as the nature of its contents has become known to him deliver the publication to the officer in charge of a police district or, in Sabah and Sarawak, to an administrative officer or to the officer in charge of the nearest police station, and any person who complies with the provisions of this section shall not be liable to be convicted for having in his possession that publication:

Provided that in any proceedings against that person the court shall presume until the contrary be shown that the person knew the contents of the publication at the time it first came into his

*Now the Evidence Act 1950 – Laws of Malaysia Act 56 – which applies to the whole of Malaysia.



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