

## Research Article

# Cultural Education of Children of Indonesian Workers in Sabah, Malaysia

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Education and culture are related to each other and support each other in creating cultural identity in students. This research aims to analyze the cultural education of children of Indonesian workers in Sabah, Malaysia. The research method uses qualitative case studies. Five teachers, 25 students, two school principals, 25 parents, and one employee of the Consulate General of the Republic of Indonesia in Kinabalu were interviewed in depth to obtain valid data. Apart from that data collection was carried out by observing the cultural education of the workers' children and conducting document studies. Data analysis was done using the Stake stage. The research results show that education is an effective way to transfer cultural values to students because, in education, the transfer of cultural values is carried out in a systematic, structured, and measurable way. Cultural education for the children of Indonesian workers in Sabah, Malaysia is carried out in families, schools, and the community. Families, schools, and communities must work together to transfer Indonesian cultural values. Cultural education can help create Indonesian culture in the people even though they were not born, did not grow and develop, did not live, and do not remain in Indonesia. Cultural education shapes the behavior of students who can socialize in their community and adapt to their environment to attain their survival.

**Keywords:** education, culture, children of Indonesian workers

## 1. Introduction

Education is a process of civilization, civilization, and civilization duration nation [1][2][3][4][5][6][7]. Education as a process of civilization means that education is used as a medium to create civilized individuals, namely individuals who have thoughts, attitudes behaviors that adhere to the values and norms that apply in society. Education as a civilizing process means that education is used as a medium to create cultured individuals, namely individuals who have the cultural identity of their community. Meanwhile, education as a maturation process means that education is used as a medium to create mature individuals, namely individuals who are mature and qualified in terms of intelligence, skills, and attitudes. Education always tries to pass on something

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that is considered valuable and useful to the next generation. Because basic is a view of life that is believed to be true and is passed on from generation to generation [8].

There are many concepts regarding culture. According to Koentjaraningrat, culture is all human power and activity to process and change the natural world [9]. In line with this opinion, Soemardjan and Soemardi stated that culture is a means of the work, taste, and creation of society [10]. Meanwhile, according to Ralph Linton, culture is defined as all knowledge, thought patterns, behavior, or attitudes that become habits of society, are owned, and passed down from generation to generation [11]. In contrast, Ki Hajar Dewantara stated that culture is the fruit of human wisdom which is the result of human struggle against two strong influences, namely time and nature [12]. Based on the opinions above, it can be concluded that culture is all knowledge, behavior, and objects produced by interactions between one individual and another individual in their community, where all these aspects are considered valuable and useful so that they are owned and passed down from generation to generation. The distinctive characteristics of culture include three things, namely; (1) historical, namely that humans create a history that moves dynamically and progressively and is passed down from generation to generation; (2) geographical, namely that culture is not always uniform, some develop rapidly, but some are slow and some are stagnant; (3) is the embodiment of certain values, namely that in the course of culture, humans always try to go beyond their limitations, so that they encounter values.

Education and culture are related to each other in creating superior individuals who have the cultural identity of their community. Culture is all actions that must be accustomed to learning [13][14][15][16]. The learning process in a cultural context is not only in the form of internalization of the knowledge system obtained by individuals through the process of inheritance/transmission within the family but also through formal education at schools or other formal educational institutions, and through society and the environment. Through cultural inheritance and internalization in everyone, education is created in the form of cultural socialization, interacting with community values and maintaining reciprocity which determines processes of change in the socio-cultural order of society to develop its cultural identity.

Like the learning process in a cultural context that occurs among the children of Indonesian workers in Sabah, Malaysia. The children of Indonesian workers in Sabah, Malaysia live in oil palm plantation areas, one of which is in the Lumadan Beaufort area. Most of them were not born in Indonesia. They were born, grew up, and matured in Sabah, Malaysia [17]. Therefore, most of them do not yet have an Indonesian cultural identity. They only know about Indonesian cultural identity through stories from

their parents, through lessons at school, and through interactions with members of the Indonesian worker community who live around oil palm plantations. Almost all Indonesian workers in Sabah, Malaysia work as palm oil plantation workers. Their time is up for work. Efforts to introduce Indonesian cultural identity to their children cannot be carried out optimally. Likewise with community activities. The children's interactions with the community are limited to each other. They are not allowed to leave the oil palm plantation area where they live because they do not have official identification. The Malaysian government strictly monitors the whereabouts of immigrants. If caught, strict legal sanctions will be given. One of the cultural education processes that is quite effective is carried out through the formal education process [18]. Educational services for the children of Indonesian workers in Sabah Malaysia are provided through the Kota Kinabalu Indonesian School (SIKK), Kuala Lumpur Indonesian School (SIKL), Johor Bahru Indonesian School (SIJB), Community Learning Center (CLC), and Community Learning Activity Center (PKBM). However, not all children of Indonesian workers can enjoy these educational services. Therefore, cultural education efforts have not yet been fully implemented. The Indonesian government is carrying out affirmative action to seek to optimize cultural education for these children. Therefore, this research aims to analyze the cultural education of children of Indonesian workers in Sabah, Malaysia.

## 2. Method

This research uses a qualitative method which is a case study. The qualitative method is a scientific research process that is intended to understand human problems in a social context by creating a comprehensive and complex picture that is presented, reporting detailed views from information sources, and is carried out in a natural setting without any intervention from the researcher [19]. Creswell further stated that it is a qualitative strategy where the researcher examines a program, event, activity, process, or one or more individuals in more depth. These cases are limited by time and activities; therefore, researchers must collect detailed information using various data collection procedures over a certain period. Although many figures assume that case study research is more suitable to be carried out at the micro level, Yin states that by carrying out theoretical generalizations, case study research can explain broader theories and phenomena in the inductive tradition [20]. In the end, case study research can provide an in-depth picture of the research problem and be described in detail at both the micro-individual and macro levels through a structure/process approach. In this research, the case study approach can provide an in-depth picture of the cultural education of children of

Indonesian workers in Sabah, Malaysia by describing in detail at the micro-individual level what, how, why, who, and when cultural education is carried out and also at the macro level through a structure/process mainly looks at how the structure/process of cultural education is carried out both in the family, school, and community.

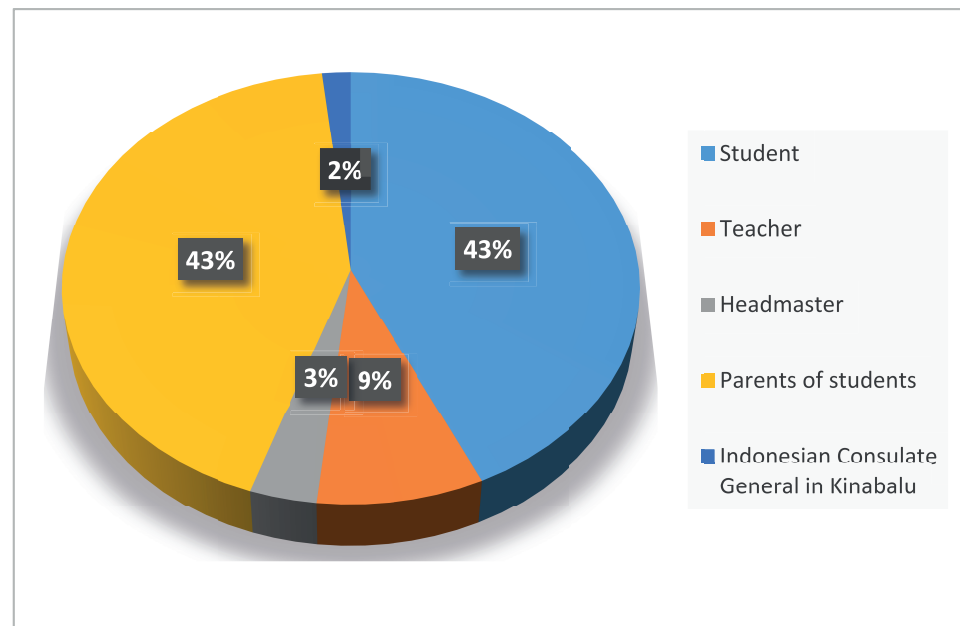
The research location is focused on CLC SMPT Lumadan Beaufort, Sabah, Malaysia. Data collection was carried out by observation, in-depth interviews, FGD, and document study. Table 1 illustrates the data collected through observation, in-depth interviews, FGD, and document study:

TABLE 1: Observation data, in-depth interviews, and document studies.

Data Collection Technique	Data Requirements							
	Data on Indonesian workers in Sabah	Data on children of Indonesian workers in Sabah	Cultural education in the family		Cultural education in schools		Cultural education in society	
			Forms of cultural education	process	Forms of cultural education	process	Forms of cultural education	process
Observation			√	√	√	√	√	√
In-depth Interview			√	√	√	√	√	√
Document Study	√	√	√	√	√	√	√	√

Participants in this research are individuals who have a collaborative relationship with researchers, contribute to decision-making in research, and convey to researchers various things they know and experience. Participants in this research are as seen in the fig. 1:

Data validity is carried out after the overall data is collected. In this case, it is done by data triangulation. Data triangulation is a technique of checking data from various sources in various ways and at various times. In this research, method triangulation, data source triangulation, and theory triangulation are used. The data analysis technique uses the Stake stage, including (1) categorical aggregation, namely by searching for a collection of data examples and hoping to find meaning that is relevant to the issue that will arise; (2) direct interpretation, namely by looking at one example and drawing meaning from it without looking for many examples and revealing the meaning of the data, (3) researchers form patterns and look for correspondence between two or more categories by looking for correspondence between the data categories and, ( 4)



**Figure 1:** Research Participants.

naturalistic generalizations, namely by analyzing data by exploring several other related cases.

### 3. Result and Discussion

To answer the research objectives, several research data collected must be analyzed using various concepts and theories. The following are the results of this research and discussion.

#### 3.1. Research Results

Data on the cultural education of children of Indonesian workers in Sabah, Malaysia are grouped into the general description of children of Indonesian workers in Sabah, Malaysia, cultural education in the family, cultural education in schools, and cultural education in the community. The following is a description of each of these data:

##### 1. General description of children of Indonesian workers in Sabah, Malaysia

In this research, data collection focused on the children of Indonesian workers in Sabah, Malaysia who are under the CLC SMPT Lumadan Beaufort. CLC SMPT Lumadan Beaufort is located at Sawit Kinabalu Group Ladang Lumadan, Kg.

Lumadan, PO BOX 803, 89808, Beaufort, Sabah-Malaysia. For more details, it can be seen from fig. 2



Figure 2: Location of CLC SMPT Lumadan Beaufort.

Lumadan Farm is located about 11 km from Beaufort City, which can be reached by private vehicle in 15 minutes. CLC SMPT Lumadan Beaufort manages 11 Learning Activity Places (TKB). The table 2 following is the TKB data:

TABLE 2: Data of TKB.

No	TKB	Distance (Km)	Time	Number of classes	The number of students
	Lumadan	0	0 minute	3	20
	Ladang Cepat	15	20 minutes	3	11
	Mesapol	32	40 minutes	2	10
	Sipitang	45	1hours	3	30
	Matakana	15	20 minutes	3	24
	Bongawan	40	1,4 hours	3	10
	Mawao	35	1 hour	3	23
	Kimanis	45	1,7 hours	3	15
	Tenom	105	2 hours	3	18
	Pilajau	30	45 minutes	3	8
	Nusra Tenom	105	2 hours	3	7

The Figure 3 shows the TKB which is overseen by CLC SMPT Lumadan Beaufort.

## 2. Cultural education in the family

The forms and processes of cultural education carried out for the children of Indonesian workers who study at CLC SMPT Lumadan Beaufort in their respective families vary greatly according to the social and cultural characteristics of their families. On average, they come from eastern Indonesia, such as East Nusa Tenggara, West Nusa Tenggara, North Sulawesi, South Sulawesi, Central Sulawesi,



**Figure 3:** TKB which is overseen by CLC SMPT Lumadan Beaufort.

and several provinces in Kalimantan. Cultural education in the family is carried out through daily habits at home, such as using their mother tongue, although based on interviews and observations show the average student is not fluent in her tongue, they understand when both parents speak their mother tongue, but they cannot answer using mother tongue. Likewise, the process of internalization, socialization, and enculturation of values and norms is carried out naturally. Based on the results of interviews, it shows that they do not use certain patterns, certain strategies, or certain models in this process. This is due to limited knowledge regarding patterns, strategies, and models in the internalization, socialization, and enculturation processes as well as limited time. Parents only hope that their children will have a good future, so they don't have to work as Indonesian workers abroad. They completely hand over the education of values, norms, and culture to the school. Indicators of the level of awareness include (1) knowledge possessed about cultural education; (2) skills in conducting cultural education (3) have approaches, strategies, models, methods, and media in conducting cultural providing special time for conducting cultural education, (5) provide supporting facilities and infrastructure. The following is the answer rubric in the FGD.

TABLE 3: FGD Answer Rubric.

No	Awareness Level Indicator	Nilai			
		1	2	3	4
1	The knowledge possessed about cultural education	Do not know at all	Have a little knowledge	Have moderate knowledge	Have high knowledge
2	Skills in conducting cultural education	Have no skills	Have few skills	Have moderate skills	Have high skills
3	Having approaches, strategies, models, methods, and media in conducting cultural education	Does not have an approach, strategy, model, method, media	Has one component (approach, strategy, model, method, media)	Has 3 components (approach, strategy, model, method, and media)	Has all components (approach, strategy, model, method, media)
4	Provide special time for cultural education	Doesn't provide a specific time	Have a little time	Have enough time	Have plenty of time
5	Providing supporting facilities and infrastructure	Does not provide infrastructure	Providing certain facilities	Provide adequate facilities	Providing adequate supporting facilities and infrastructure

Based on the results of the FGD in Table 3., it is known that only a few parents are aware of the importance of cultural education for their children, as can be seen in Figure 4.

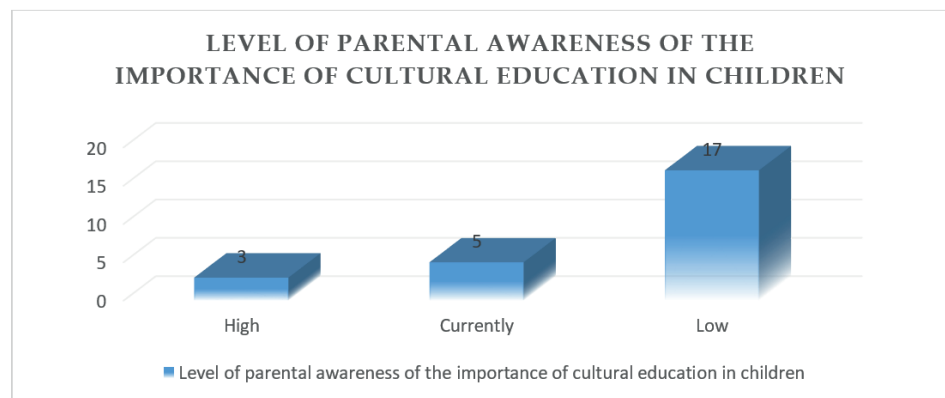


Figure 4: Level of parental awareness of the importance of cultural education in children.

### 3. Cultural education in schools



Cultural education in schools is carried out by example, habituation, integration in learning, integration in extracurricular activities, and integration in various competitions that are participated in at class, school, national and international levels. The Figure 5 shows a pattern of cultural education in schools.

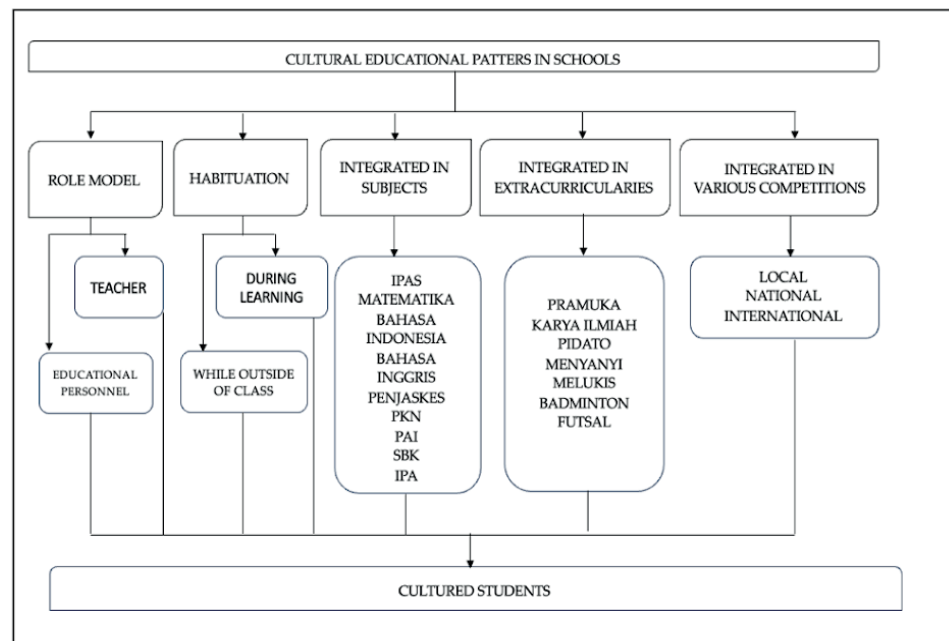


Figure 5: Cultural educational patterns in schools.

Figure 6 shows the cultural education at school as follows

4. Cultural education in society

Cultural education in society better known as the acculturation of children of Indonesian workers in Sabah, Malaysia is carried out by studying and adapting the individual’s thoughts and attitudes to the system of norms, customs, and regulations that live in their culture. Cultural education in society is carried out through a process of internalization, socialization, enculturation, acculturation, assimilation, and diffusion. Table 4 explains the examples of each of these processes:

3.2. Discussion

Education changes following trends in changing societal dynamics, in this case, education is progressive. However, education is also reflective, that is, education is essentially a process of cultural transfer and a reflection of cultural values. The two are interrelated and integrated. Formal and informal education is needed to be able to carry out effective and efficient cultural education. The cultural differences between the people of Sabah,



Figure 6: Cultural education carried out in schools.

TABLE 4: Examples of internalization, socialization, enculturation, acculturation, assimilation, and diffusion.

Cultural Education Process in Society	Implementation Example
Internalization	Indonesian workers teach the etiquette of visiting neighbours, the etiquette of talking to other people, saying sorry, and thank you, and various other values and norms
Socialization	When the children of Indonesian workers attend their friends' birthday parties, they hang out with friends in their neighbourhood
Enculturation	When the children of Indonesian workers come from South Sulawesi, they speak Wotu, Seko, Lemolang, Konjo
Acculturation	The emergence of the Indonesian Malay language used by the children of workers in Indonesia
Assimilation	The emergence of Indonesian loanwords used in Malay by the children of workers in Indonesia
Diffusion	When the children of Indonesian workers imitate using Malay clothing models

Malaysia, and the culture of Indonesian workers create differences in teaching systems, content, and education as well as reflecting education and culture. The interactions between education and culture are as follows [25]:

1. Education is a process of developing behavior so that students learn to think, feel, and act better than before. For this purpose, education is directed at all personal

aspects such as physical, mental, spiritual, and moral. It is hoped that personal awareness and responsibility will grow within him for his actions.

2. Education is directed at all aspects of culture and personality. Teachers and schools must recognize that personality will be formed through cultural processes. The intellectual aspect will produce theoretical, social (service people) aesthetic (art people), political (power people), religious (power people), and economic humans, and in addition, the family aspect makes humans have love.
3. Education must be directed towards the formation of noble life ideals. If education is integrated into human behavior, education must adapt to life goals. Therefore, the goals of human education are based on the human philosophy of life itself. Meanwhile, philosophy itself is part of the human reasoning process that forms culture.

Education aims to create cultured humans who can socialize in society and adapt to their environment to maintain survival, both individually, in groups, and in society as a whole [26]. The cultural education process cannot be carried out separately, namely in the family, school, and community. However, it is necessary to continue cultural education patterns in families, schools, and communities so that the processes created between education and culture can be carried out optimally. Cultural education in the family is the forerunner of the cultural education process for students. The family is the smallest unit of society, this is where students first get to know things outside their context. He begins to learn to know language as a means of communication, to know values and norms as a guide to life, and about his existence in his environment.

Cultural education in schools is a process to humanize humans [27][28]. School is a means or medium for transferring cultural values in a systematic, structured, and measurable way. Systematic because cultural education in schools is packaged through a curriculum, both formal curriculum and hidden curriculum. In this case, all students at CLC SMPT Lumadan Beaufort Sabah, Malaysia use the Merdeka Curriculum following the Indonesian Government's regulations. Structured because cultural education in schools has a clear structure based on applicable policies. It is measurable because cultural education in schools uses diagnostic assessments, formative assessments, and summative assessments that have clear measurability. Cultural education in schools is carried out by example, habituation, integration in learning, integration in extracurricular activities, and integration in various competitions that are participated in at class, school, national and international levels. Teachers are role models for their students. This relates to the implementation of the teacher's role which is not only

limited to providing information to students but more to the role of guiding and helping students become more qualified individuals and ready to face future challenges. The example of teachers and education personnel will make it easier for students to find ideal role models. Habitual activities are activities that are carried out repeatedly and form certain patterns. Habituation of cultural education in schools is carried out during learning and students' activities at school, such as "Salim", smiling, greeting, greeting, speaking politely, behaving politely, being disciplined, responsible, honest, and so on. Cultural education is carried out in an integrated manner through subjects. Various cultural values can be included in the discussion of materials in each subject. As stated by Wahyuni [29] the integration of cultural values in learning can accelerate the formation of cultured students. Cultural education is carried out through the integration of extracurricular activities at school. For CLC students at SMPT Lumadan Beaufort, it appears that extracurricular activities are an important part of implementing cultural education. Because extracurricular activities are chosen by students based on their interests, talents, and passions. Something that is done based on talent, interest, and passion will be easier to do than something that is forced. These extracurricular activities ultimately become capital for students to take part in various competitions held at local, national, and international levels. Figure 5. Cultural education carried out in schools shows that the cultural education process in schools can be carried out in various ways.

Cultural education in society is carried out through a process of internalization, socialization, enculturation, acculturation, assimilation, and diffusion. Internalization is the process of cultivating things, beliefs, attitudes, and values that become social behavior [30]. Socialization is an effort to incorporate cultural values into individuals so that the individual becomes part of society [31]. Enculturation is a social process experienced by humans as creatures who reason, and have the power of reflection and intelligence [32]. Acculturation is the process of combining two or more cultures to give birth to a new cultural form by a community group without eliminating the characteristics of the culture itself [33]. Assimilation is the mixing of a culture accompanied by the loss of the characteristics of the original culture, thus forming a new culture [34]. Diffusion is the process of spreading various cultural elements within a society [35]. In Table 4 Examples of internalization, socialization, enculturation, acculturation, assimilation, and diffusion, various cultural education processes experienced by the children of Indonesian workers who attend CLC SMPT Lumadan Beaufort are exemplified. All cultural education processes in the family, school, and community must be carried out synergistically to form children of Indonesian workers who have Indonesian culture.

## 4. Conclusion

The cultural education of children of Indonesian workers in Sabah, Malaysia is carried out through families, schools, and communities. Cultural education in the family is carried out through habits at home. The process is through internalization, enculturation, and socialization. Cultural education in schools is carried out by example by teachers and education staff, familiarization in learning and outside the classroom, integrated with various subjects, extracurriculars, and competitions in which students participate. Cultural education in society is carried out through a more diverse and complex process, namely through the processes of internalization, socialization, enculturation, acculturation, assimilation, and diffusion. Based on the results of the analysis, it was found that there is a need for a model in cultural education for the children of Indonesian workers in Sabah, Malaysia so that it can be carried out simultaneously and in a targeted manner.

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