

***TEACHERS' PERSPECTIVE AT SMA PLUS PERMATA INSANI  
ISLAMIC SCHOOL ON THE USE OF INDONESIAN FOR THE  
CHILDREN OF MIGRANT WORKERS FROM SABAH MALAYSIA***

**PERSPEKTIF GURU DI SMA PLUS PERMATA INSANI ISLAMIC  
SCHOOL TERHADAP PENGGUNAAN BAHASA INDONESIA ANAK  
PEKERJA MIGRAN ASAL SABAH MALAYSIA**

**Mohd. Zaidi<sup>1</sup>, Aswan<sup>2</sup>**

Bachelor's Program in Physics Education, Faculty of Mathematics and Natural Sciences, State  
University of Surabaya<sup>1</sup>  
Jl. Ketintang, Gayungan District Surabaya 60213

Undergraduate Study Program in Indonesian Language and Literature Education, Faculty of  
Language and Literature Education, Universitas Pendidikan Indonesia<sup>2</sup>  
Jl. Dr. Setiabudhi No.229 Bandung 40154

mohdzaidi.19079@mhs.unesa.ac.id<sup>1</sup>; hikayatashwansha@upi.edu<sup>2</sup>

**Abstract:** *Indonesian language in addition to being the language of instruction in the world of education also strengthens one's self-identity. That is what forms the basis of this research. This study aims to find out how to use Indonesian children of Indonesian migrant workers from Sabah Malaysia who attend SMA Plus Permata Insani Islamic School Tangerang Banten. Students who come from Sabah Malaysia are Indonesian citizens who have long lived in Malaysia. They are the children of Indonesian migrant workers who have the opportunity to study in Tangerang, Banten. The method used in this research is qualitative. The main purpose of using this method is to describe how the use of Indonesian students from Sabah Malaysia who attend SMA Plus Permata Insani Islamic School. The results of the study revealed that the conditions in Indonesian children of Indonesian migrant workers can be seen from three things. First in communicating with friends who have the same regional status. Secondly, to friends who are familiar with regular Indonesian students. Third from classmates in learning. Besides, the condition of Indonesian language students can also be seen based on their communication with the teacher informal learning activities.*

**Keywords:** *Indonesian, children of Indonesian migrant workers, teacher perspective*

**Abstrak:** Bahasa Indonesia selain menjadi bahasa pengantar dalam dunia pendidikan juga menjadi penguat identitas diri seseorang. Hal tersebutlah yang menjadikan dasar dalam penelitian ini. Penelitian ini bertujuan ingin mengetahui bagaimana penggunaan bahasa Indonesia anak-anak pekerja migran Indonesia asal Sabah Malaysia yang bersekolah di SMA Plus Permata Insani Islamic School Tangerang Banten. Siswa yang berasal dari Sabah Malaysia adalah siswa yang berkewarganegaraan Indonesia yang sudah lama menetap di negara Malaysia. Mereka adalah anak pekerja migran Indonesia yang mendapat kesempatan belajar di Tangerang Banten. Metode yang digunakan dalam penelitian ini adalah metode kualitatif. Adapun tujuan utama dalam menggunakan metode ini adalah untuk mendeskripsikan bagaimana penggunaan bahasa Indonesia siswa asal Sabah Malaysia yang bersekolah di SMA Plus Permata Insani Islamic School. Hasil penelitian mengungkapkan bahwa kondisi berbahasa Indonesia anak-anak pekerja migran Indonesia dapat dilihat dari tiga hal. Pertama dalam berkomunikasi dengan teman yang memiliki status kedaerahan yang sama. Kedua pada teman yang akrab siswa reguler asal Indonesia asli. Ketiga dari sudut pandang teman sekelas dalam pembelajaran. Selain itu, kondisi berbahasa Indonesia siswa dapat juga dilihat berdasarkan komunikasi mereka dengan guru dalam kegiatan pembelajaran secara formal.

**Kata Kunci:** bahasa Indonesia, anak pekerja migran Indonesia, perspektif guru

## 1. INTRODUCTION

This research aims to describe how the Indonesian language of Indonesian children of Indonesian migrant workers who attended SMA Plus Permata Insani Islamic School Tangerang Banten. This research is reviewed from the perspective of the teacher who teaches and who is closest to the child of Indonesian migrant workers. The description of the Indonesian condition review seen from the teacher's glasses is based on Caudenberg's assumption, et al. (2020) reveals that students who are a minority in the school will always make the teacher the most approachable figure to tell a story. Whether it's experience, education, and learning, teachers are the first to know how students' cognition levels come from minorities. Harvey and Mallman (2019) also revealed that the children of migrant workers entering new areas will raise many complex problems. For example in the world of education, it takes a variety of perspectives to produce the expected quality of education.

Every year the delivery of the children of Indonesian migrant workers from Sabah Malaysia is increasing. One of them is at SMA Plus Permata Insani. Former Minister of Education and Culture Muhadjir Effendy acknowledged the fulfillment of education for Indonesian children in Sabah region, Malaysia still encountered many obstacles. One of them is a ban for the children of foreign workers to participate in study activities at Sekolah Kebangsaan Malaysia. According to him education is the most basic right for all Indonesian children to have the same education. The solution offered by the government is to return the children of Indonesian migrant workers from Sabah Malaysia to Indonesia (Kurnia, 2019).

The child of an Indonesian migrant worker is an Indonesian child born in Sabah Malaysia as the son of an Indonesian migrant worker. Most of the children of Indonesian migrant workers never returned to Indonesia. Looking at the historical way of life of Indonesian migrant workers' children, it will certainly affect their communication patterns. The first language of Indonesian migrant workers' children uses their respective mother language, the local language of the parents. Then a second language is obtained from the social environment in which they live, Sabah Malaysia. Judging from the social aspect they use Malaysian (Malay) language with Sabah dialect. Indonesian language becomes the second or third language of children of Indonesian migrant workers obtained through education in nonformal schools (Aswan, 2020).

Seeing how The Indonesian language positions as a third language for the children of Indonesian migrant workers is a problem for those who continue their education to Indonesia. According to Rahayu (2015) Indonesians of all generations should be able to use good and correct Indonesian, both verbally and in writing. This is very important, considering that Bahasa Indonesia is a national language that unites this country. Simply put, this national language should be used in all formal and institutional activities, including all activities in the field of education.

The correct and raw use of Indonesian language has a profound effect on the understanding of a person from different regions when communicating and socializing in a new life. In addition, the lack of Indonesian vocabulary will also be a problem when writing or expressing something intent. Therefore, seeing this condition, especially the children of migrant workers from Sabah Malaysia who are from a diverse culture, ethnic background, and language accent will certainly have an impact on the condition of Indonesian language during formal activities in the school. From this, it is necessary to know the extent of the Indonesian language condition of Sabah Malaysian migrant worker's son at SMA Plus Permata Insani Islamic School. Based on this context, Bahasa Indonesia is the language that paves the way for us to become a complete member of the Indonesian nation. Seeing how important Indonesian is, students with the title of migrant worker's son who attended Permata Insani High School should also be able

to master Indonesian well. This is in line with the assumption from Aulia, et al (2020) which reveals that the problems in the world today are increasingly complex as well as language problems that need to be constantly reviewed and sought solutions.

Generally in the development of science in the world, aspects of language are not very noticed. Especially when it comes to the children of migrant workers. Almost all areas are considered in helping the development of migrant workers' children. However, the linguistic aspect for the children of Indonesian migrant workers born abroad is very rarely noticed. Whereas language as a means of communication is the basis of socialization. Science, technology, engineering, and math (STEM) subjects are the sexiest topics to discuss. Whereas the language aspect is often forgotten (Wang and Yang, 2020).

Research on how teachers perspective in uncovering the language of students, especially for children of Indonesian migrant workers in schools, has never been done. Many studies that make teacher perspectives the main data have been studied outside the context of language. This was researched by Rinaldi (2017) titled "Challenges for Human Right Education in Swiss Secondary School from a Teacher Perspective". The research focuses on uncovering how teachers view human rights-themed education. The results of the study revealed that based on the results of the teacher's view can be made the right pattern of solutions related to the problems that exist in learning.

Other research on teacher perspectives outside the context of language has been researched by Li and Superfine (2016) titled "Mathematics Teacher Educator' Perspective on Their Design of Content for Elementary Preservice Teachers". The research was used to evaluate how maths learning designs in schools based on the point of view of math teachers. In addition, research on teacher perspectives has been researched by Aaron and Herbst (2017) titled "The Teacher's Perspective on the Separation Between Conjecturing and Proving in High School Geometry Classrooms". This research also reveals how the teacher's perspective in explaining on two things is speculating on theory and proving it in the subjects in geometry class.

Research related to education that discusses the language condition of Indonesian migrant workers from Sabah Malaysia is still rare. Previous research has been conducted by Nuralim and Aswan (2019) entitled "The Impact of Short Stories in The Country of Hikayat Ashwan Sha on Students' Learning Interests in Community Learning Center"; Aswan (2020) "Culture Literacy in Non formal School: Community Learning Center of Pontian Fico, Sabah Malaysia"; Aswan (2020) "Implementation of School Literacy Movement in Community Learning Center in An Effort to Improve Students' Indonesian Vocabulary"; Aswan (2019) "Utilization of The Large Dictionary of Indonesian Language (KBBI Edition V) Application Version in Literacy Activities at Pontian Fico Community Learning Center, Sabah Malaysia". What sets this research apart is the place of research and social context. Previous research on the children of Indonesian migrant workers still discusses the language education of the children of migrant workers living in Sabah Malaysia. This research will focus on the linguistic aspects of Indonesian migrant workers who have migrated to Indonesia to attend school. From this, researchers can guarantee and account for the originality of this study.

Based on previous problems and research, researchers are interested in revealing how the Indonesian condition of Indonesian migrant workers who attend SMA Plus Permata Insani Islamic School located in Tangerang Banten. Permata Insani School was chosen because it is one of the largest recipients of Indonesian migrant workers in Indonesia. As for the researchers' expectations, this study can contribute in the form of a new theory of how the language condition of Indonesian migrant workers from Sabah Malaysia who attend school in Indonesia. This research is considered important to do because language as a means of communication is the basis of a sustainable social life. In addition, this research is also based on how important it is to express an Indonesian language condition based on the teacher's point of view.

## 2. RESEARCH METHODS

This research uses qualitative research methods. Qualitative research methods are methods that do not use statistical studies or mathematical formulas in analyzing data. This is in line with the opinion of Sugiarto (2015) which states that the fact of qualitative methods is research with the collection of data in the form of images, recordings, written words, or oral.

Researchers used this method to describe how the results from the perspective of teachers at SMA Plus Permata Insani Islamic School against the Indonesian use of Indonesian children of Indonesian migrant workers from Sabah Malaysia. The purpose of using this method is in line with the idea put forward by Bogdan and Taylor (in Suwendra, 2018) which explains that qualitative research is a research procedure that produces descriptive data in the form of written or oral words from observable human perilaku. Anggito and Setiawan (2018) also stated that this qualitative research method is a study that emphasizes the understanding of problems in social life based on realistic conditions or natural settings that are holistic, complex, and detailed.

The sampling technique used is a purposeful or purposive sampling technique. Purposive sampling is a research data source sampling technique with certain considerations tailored to research problems. This is in line with the assumption from Wijaya (2019) which states that purposive sampling technique is determined based on certain considerations. The sample in this study was a teacher of SMA Plus Permata Insani Islamic School. Researchers chose the teacher closest to the study subject so that the data obtained was valid and demonstrable. Data retrieval using open interview techniques.

## 3. RESULTS AND DISCUSSIONS

### *3.1 Teacher's Effectiveness towards Indonesian Children of Indonesian Migrant Workers*

The children of Indonesian migrant workers who attended SMA Plus Permata Insani Islamic School Tangerang Banten numbered approximately 100 people ranging from tenth grade to twelfth grade. They live in dormitories provided by a foundation that provides education for the children of migrant workers from Sabah Malaysia. Since 2013, SMA Plus Permata Insani Islamic School has consistently accepted the children of Indonesian migrant workers from Sabah in realizing educational goals.

In addition to the children of migrant workers who attend SMA Plus Permata Insani Islamic School, there are Adem Students from Papua Province and regular students from around Tangerang Regency. Based on the description can be said that the creation of multicultural social culture in SMA Plus Permata Insani Islamic School. This is not only in terms of culture, but also in terms of communication aspects. The children of Indonesian migrant workers from Sabah Malaysia dominate in terms of the culture of association and closeness It is seen from their historical condition.

The social culture of Indonesian migrant workers attending Sma Plus Permata Insani Islamic School is predominantly closed. That is, the children of Indonesian migrant workers who are in terms of socializing still tend to be in their scope. In addition to different social backgrounds, the language they speak is the most basic thing in the realization of a good social culture. Indonesian language being the third language is an obstacle in communicating even though Malaysian and Indonesian are quite similar. However, it is still different in terms of vocabulary. This is what makes social culture in communication for the children of Indonesian migrant workers still closed.

Teachers as informants in this study argue that the children of Indonesian migrant workers from Sabah Malaysia who attended SMA Plus Permata Insani Islamic School have been able to follow the learning flow formally. This is seen from the origin of students from Sabah

Malaysia. Sabah Malaysia is one of the provinces in eastern Malaysia. The similarity of vocabulary and culture makes the children of Indonesian migrant workers less difficult to understand Indonesian. However, in the disclosure of the vocabulary becomes an obstacle for them because not all Malaysian and Indonesian vocabulary is the same meaning. For example, the word train, in Malaysian, is a car, whereas in Indonesian the standard train is a train. This is a simple example that describes the Indonesian-speaking condition of Indonesian migrant workers who attended SMA Plus Permata Insani Islamic School.

The majority of children of Indonesian migrant workers at SMA Plus Permata Insani Islamic School are all able to understand Indonesian. However, in the context of the conversation there is still a Malay accent or dialect (Malaysia). This is because they grew up in neighboring countries and many of them were born there. So it has a huge effect on the conversations they have had in formal school. In addition, they live in dormitories with the children of other migrant workers. This, of course, makes them more likely to use the regional language Sabah Malaysia compared to Indonesian because they are familiar with the language.

Teachers at SMA Plus Permata Insani Islamic School described that the context of the Indonesian migrant worker's friendship with other regular students was visible from three sides. First seen in terms of closeness, the children of migrant workers who befriend other regular students tend to use Indonesian slang even in formal situations. This slang is precisely when viewed in terms of obtaining the standard language is very negative for the child of Indonesian migrant workers in communicating. Both in terms of regular friendship, from this point of view they tend to use mixed Malaysian-Indonesian language in keeping up with the conversation. This mix of codes occurs in conveying a specific intent. The third is seen from the point of view of classmates, from this point of view the teacher explained that there are often misunderstandings in capturing information between individuals because the children of migrant workers tend to speak Malaysian and Indonesian slang, while regular students tend to speak slang in standard Indonesian. This is the inhibition of the development of Indonesian language for the children of migrant workers.

The teachers also explained how the condition of Indonesian students at the time of learning in school. At the time of formal learning in the classroom, especially during presentations or question and answer sessions, migrant workers' children still cannot use formal language according to the forum. They often have difficulty in the selection of the right vocabulary and how to string together sentences. This is influenced by the habits of those who use languages other than Bahasa Indonesia more often. Unwittingly this is what makes it difficult for them to choose words and string sentences.

The selection of words and stringing of these sentences should have a fundamental understanding of the vocabulary to be used. With unfamiliar vocabulary and rarely used before, this makes them confused when they want to ask or convey something of intent. The vocabulary they know is more informal Indonesian slang vocabulary than the standard Indonesian vocabulary. Whereas when in the process of learning to teach teachers always use the standard language. This is what often backgrounds misunderstandings in capturing information.

### ***3.2 Solutions, Suggestions, and Expectations from a Teacher's Perspective***

Follow up to improve the Indonesian language condition of migrant workers' children. There are several solutions offered by teachers that require them to use good and correct Indonesian in their home school in Sabah Malaysia so that when continuing their education to Indonesia they no longer lack vocabulary and are free to convey something without having difficulty. In addition, they should also be given the task of expressing their opinions in good and correct

Indonesian, establishing the rules of writing notes and training answers in Indonesian grammar, as well as strengthening literacy, especially in Indonesian.

Researchers offer several solutions that can help the children of Indonesian migrant workers improve their vocabulary. This solution is reviewed from a basic assumption from the perspective of teachers at SMA Plus Permata Insani Islamic School. This solution is expected to help the children of Indonesian migrant workers from Sabah Malaysia who attend formal school in Indonesia.

The first solution from the government's point of view. The government is expected to create a literacy program to improve the Indonesian vocabulary of students attending Sabah Malaysia. There are literacy programs from the government that are sought to improve the vocabulary of Indonesian migrant workers who attend Community Learning Centers throughout Sabah Malaysia. This is expected to be useful to provide linguistic knowledge for the children of Indonesian migrant workers who will be returned to study formally in Indonesian schools.

The second solution is from the point of view of the school and the teacher. Teachers should have moved with the school to look at the language problems of Indonesian migrant workers' children. Language skills are not skills that can be mandated within a day. These language skills need to be honed early on. Hopefully teachers who teach the children of Indonesian migrant workers in Sabah Malaysia can use an individual approach towards their students. Teachers must build a positive Indonesian attitude into the environment of migrant workers in Sabah Malaysia, so that when they return to Indonesia to make it easier to communicate. Teachers must use Indonesian even though Indonesian teachers in Sabah Malaysia are a minority.

The third solution is for schools in Indonesia that accept the children of Indonesian migrant workers from Sabah Malaysia. Schools that accept the children of Indonesian migrant workers must socialize to all school residents to jointly help the children of Indonesian migrant workers from Sabah Malaysia be skilled in language. With this can create a good and true communication culture so that there is no misunderstanding in capturing information. It is also expected to make the children of migrant workers feel valued and accepted by school residents.

#### 4. CONCLUSION

Based on the findings of this study, it can be concluded that the language condition of Indonesian migrant workers from Sabah Malaysia who attend SMA Plus Permata Insani Islamic School is seen from three points of view. First in communicating with friends. The children of Indonesian migrant workers tend to be more open to their fellow regional friends because they use the same language. Secondly to a friend who is a familiar regular student from Indonesia originally. Children of migrant workers are more comfortable using slang than standard Indonesian because it is adapted to the social context of the residence. Third from a classmate's point of view in learning. The context of the communication of the children of migrant workers in this case tends to be more complex because it is in learning activities that demand to speak formally. From the language condition is presented the right solution in helping to improve the Indonesian vocabulary of the children of Indonesian migrant workers.

#### BIBLIOGRAPHY

- Aaron, W. R., & Herbst, P.G. (2019). The teacher's perspective on the separation between conjecturing and proving in high school geometry classrooms. *J Math Teacher Educ*, 22(3). 231—256. doi: <https://doi.org/10.1007/s10857-017-9392-0>.
- Anggito, A., & Setiawan, J. (2018). *Qualitative research methodology*. Sukabumi: CV Trace.
- Aswan. (2019). Potret guru dalam mewujudkan budaya literasi bagi anak buruh migran

- indonesia: studi kasus di community learning center pontian fico, sabah malaysia. *Prosiding Sembasa: Seminar Nasional Bahasa dan Sastra Tiga Kementerian*. 140—145. Retrieved from <https://www.researchgate.net/publication/341323600>.
- Aswan. (2020). Culture literacy in non-formal school: community learning center of pontian fico sabah malaysia. *Advances in Science, Education and Humanities Research Volume 424, Proceedings of the 3rd International Conference on Language, Literature, Culture, and Education (Icollite 2019)*, 88—92. doi: <https://dx.doi.org/10.2991/assehr.k.200325.059>.
- Aswan. (2020). Implementasi gerakan literasi sekolah di community learning center sebagai upaya meningkatkan kosakata bahasa indonesia siswa. *KLITIKA: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, 2(2). 1—10. doi: <http://dx.doi.org/10.32585/klitika.v2i1.708>
- Aswan. (2019). Pemanfaatan Kamus Besar Bahasa Indonesia (KBBI Edisi V) Versi Aplikasi dalam Kegiatan Literasi di Community Learning Center Pontian Fico, Sabah Malaysia. *Seminar International Riksa Bahasa XIII*, 1123—1130. Retrieved from <http://proceedings.upi.edu/index.php/riksabahasa/article/view/989>.
- Aulia, N. L., Aswan., & Naufalia, A. (2020). Pendidikan berbasis produk dalam meningkatkan literasi anak menuju generasi emas 2045. *KLITIKA: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*. 2(1). 55—64. DOI: <http://dx.doi.org/10.32585/klitika.v2i1.709>.
- Caudenberg, R. V., Clycq, N., & Timmerman, C. (2020). Feeling at home in school: Migrant youths' narratives on school belonging in Flemish secondary education. *European Educational Research Journal*, 1—7. doi: 10.1177/1474904120923184.
- Harvey, A., & Mallman, M. (2019). Beyond cultural capital: Understanding the strengths of new migrants within higher education. *Policy Futures in Education*, 17(5). 657—673. doi: 10.1177/1478210318822180.
- Kurnia, I. (31 Januari 2019). Pendidikan anak-anak tki di sabah masih temui banyak kendala. Retrieved from Menara62 Kabar Terpercaya: <https://menara62.com/pendidikan-anak-anak-tki-di-sabah-masih-temui-banyak-kendala/>.
- Li, W., & Castro Superfine, A. (2018). Mathematics teacher educators' perspectives on their design of content courses for elementary preservice teachers. *J Math Teacher Educ*, 21(2). 179—201. doi: <https://doi.org/10.1007/s10857-016-9356-9>.
- Nuralim, M. D., & Aswan. (2019). Dampak cerpen “merantau di negeri sendiri” karya hikayat ashwan sha terhadap minat belajar siswa di community learning center. *Seminar International Riksa Bahasa XIII*, 1363—1370. Retrieved from <http://proceedings.upi.edu/index.php/riksabahasa/article/view/1020>.
- Rahayu, A. P. (2015). Menumbuhkan bahasa indonesia yang baik dan benar dalam pendidikan dan pengajaran. *Jurnal Paradigma*. 2(1). 1—15. Retrieved from <http://ejournal.kopertais4.or.id/mataraman/index.php/paradigma/article/view/886>.
- Rinaldi, S. (2017). Challenges for human rights education in Swiss secondary schools from a teacher perspective. *Prospects*, 47(1—2), 87—100. doi: <https://doi.org/10.1007/s11125-018-9419-z>.
- Sawendra, I. (2018). *Metodologi penelitian kualitatif dalam ilmu sosial, pendidikan kebudayaan dan keagamaan*. Bandung: Penertbit Nilacorn.

- Sugiarto, E. (2015). *Menyusun proposal penelitian kualitatif skripsi dan tesis*. Yogyakarta: Penerbit Suakamedia.
- Wang, J., & Yang, M. (2020). A study on the relationship between preservice stem teachers' beliefs about migrant students and teachers' roles in chinese urban schools. *Education and Urban Society*, 1—25. doi: 10.1177/0013124520927673.
- Wijaya, H. (2019). *Analisis data kualitatif: sebuah tinjauan teori dan praktik*. Makassar: Sekolah Tinggi Theologi Jaffray.