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Integration of Values-Based Curriculum in Migrant Children's Education: A Comparative Analysis between Indonesia and Malaysia

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This study discusses the integration of value-based curriculum in migrant children's education through a comparative analysis between Indonesia and Malaysia. The focus of the study is on how the curriculum is not only oriented toward academic achievement but also internalizes moral, spiritual, and social values in shaping the character of migrant children. The research method uses a qualitative approach with a comparative study design, involving PKBM in Indonesia and Sekolah Binaan (SB) and Pusat Kegiatan Belajar Masyarakat Pendidikan Non Formal (PKBM PNF) in Malaysia as research locations. Data was collected through in-depth interviews, participatory observation, and documentary studies, then analyzed using the Miles and Huberman model. The research findings indicate that the curriculum in Indonesia is more conceptually advanced through the implementation of the Merdeka Curriculum, which emphasizes 21st-century competencies and the systematic integration of values. However, the implementation of character education still faces challenges in daily practice. Conversely, in Malaysia, the curriculum used is relatively simple, but migrant children demonstrate stronger internalization of moral values and religiosity, influenced by consistent parenting and community practices that instill discipline and solidarity. These findings confirm that the success of values-based education is determined not only by curriculum design, but also by family support and the social ecosystem that shapes children's moral experiences. This study is expected to contribute academically and practically to the formulation of fair and inclusive educational strategies for migrant children, while enriching the literature on cross-national comparative education.

1. INTRODUCTION

The phenomenon of international migration is a global issue that has a significant impact on education, particularly in relation to fulfilling the rights of migrant children to access adequate education (Martapura et al., 2025). Indonesia and Malaysia are two countries that are geographically close and have high labor mobility, resulting in various dynamics in the provision of education for migrant children (Chen & Buckingham, 2025; Grewal et al., 2024; Hebbani et al., 2023). Migrant children often face serious challenges (Lou, 2023; Pancheshnikov et al., 2023; Singh et al., 2024), ranging from precarious legal status, limited access to formal education, to language and cultural barriers (Anggraeni et al., 2025). In this context, the role of the curriculum, which is not only knowledge-oriented but also integrates moral, social, and spiritual values, becomes very important in building the identity and character of migrant children amid diversity.

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Through its national education system, Indonesia emphasizes the integration of Pancasila values (Vlase & Grasso, 2023; Xu & Buckingham, 2024), religion, and local culture into the curriculum, with the aim of developing students with strong character and competitiveness (Nurfadila et al., 2024). Meanwhile, Malaysia has developed an education curriculum based on the Rukun Negara (Five Principles of the State) and Islamic values as the basis for morality and social cohesion (Lima Becker & Oliveira, 2023; Tilney, 2023), including alternative education services for migrant children (Hidayat et al., 2025). The differences in these approaches are interesting to study comparatively, because even though both countries share similar historical, religious, and cultural backgrounds, their policies on migrant children's education show different models and practices.

Research on value-based curriculum integration in migrant children's education is important to determine the extent to which curriculum policies and implementation in both countries are able to meet the needs of migrant children, both academically and in terms of character building (Avcı et al., 2025; Barcebal, 2023; Mun, 2023). A comparative analysis between Indonesia and Malaysia is expected to provide both academic contributions and practical recommendations (Myers, 2023; Tsuchida et al., 2023; Zapata-Sepúlveda et al., 2023), particularly in formulating inclusive and equitable educational strategies for migrant children. Thus, this research not only highlights the differences and similarities in policies but also reveals the potential of value integration in the curriculum as a means of fostering an adaptive, morally upright, and nationally conscious generation of migrants.

The latest data confirms the problem of formal access for migrant children in Malaysia: of the approximately 41,000 school-age refugee children registered with UNHCR, 0% have access to formal education, and only approximately 34% are served by Alternative Learning Centers (ALCs) (ALKORANI, 2024; Damayanti et al., 2023; Lakshminarayanan & Kosir, 2023). Many stateless children in Malaysia experience a similar situation. These findings highlight the urgency of more inclusive and sustainable curricular solutions, rather than merely temporary services.

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On the Indonesian side, recent research highlights the awareness of migrant communities regarding the fulfillment of children's right to education (the case of the Indonesian community in Malaysia), but there is still minimal elaboration on curriculum models and mechanisms for integrating values in early childhood education and early primary education settings.

UNICEF Malaysia (COAR, 2023) reports high-level advocacy for the integration of refugee and undocumented children into the national system, including a joint advocacy brief with UNHCR and a five-year SDG4 progress report, signaling policy momentum but not yet unpacking how the curriculum goals are being implemented in practice. At the regional level, post-pandemic ASEAN documents emphasize learning recovery and vulnerable groups, but do not yet provide implementable guidance on values-based curricula for young migrant children.

In Indonesia, contemporary ECE research emphasizes the importance of reconceptualizing culturally/community-sensitive ECE, providing a basis for the integration of values—but it has not yet been directed toward cross-border migrant children and situations of precarious legality. Meanwhile, studies on the quality of basic education in ASEAN highlight opportunities for improving the quality of learning, but again fail to address the design of values-based curricula for migrant children as a priority sub-population.

Recent publications on the "legal contingency" and non-citizen status of migrant children in Malaysia confirm the informal nature of ALCs and their minimal basic education; this highlights a gap in the systematic value-based curriculum framework for children's social-emotional adaptation. However, direct comparative studies between Indonesia and Malaysia on the design, process, and outcomes of value-based learning for migrant children are practically unavailable.

Through research entitled "The Indonesian National Education System and Malaysian Education," it highlights how the two countries have different philosophical foundations in designing their national education systems. Indonesia emphasizes the values of Pancasila and cultural diversity, while Malaysia places greater emphasis on

the Rukun Negara and the integration of Islamic values. The study concludes that although both countries share the same goal of shaping a generation with character and competitiveness, the implementation of curricula and education policies shows significant differences, particularly in terms of strengthening values. Furthermore, (Rajagukguk et al., 2024) The article "Analysis of Education Systems: A Comparison of Education Systems in Indonesia and Malaysia" emphasizes the differences in institutional structure, curriculum, and strategies for developing the quality of education in both countries. This study found that Malaysia tends to be more consistent in implementing a curriculum that is adaptive to the needs of industry and global society, while Indonesia still faces challenges in synchronizing central policies with practices at the local level. The study also highlights the importance of integrating values into the curriculum to address social, cultural, and national identity challenges in the midst of globalization. Meanwhile, the research (Daga, 2020) Entitled "Comparison of Character Education in Elementary School Curricula in Malaysia, India, and Indonesia," this study specifically discusses character education at the elementary school level. The results show that Indonesia emphasizes character building through Pancasila and religious education, Malaysia prioritizes Islamic values and multicultural integration, while India places greater emphasis on Hindu spirituality and nationalism. This study emphasizes that character education is an integral aspect of curriculum development and serves as an important foundation for cultivating a generation that is both principled and globally competitive.

Based on these three studies, it can be seen that the main focus of comparisons between Indonesian and Malaysian education lies in the system, policies, and implementation of values in the curriculum. However, previous studies have not specifically examined how value-based curriculum integration is applied to migrant children's education. Thus, this study aims to fill this gap by conducting a comparative analysis of the application of value-based curricula in the context of migrant children's education in Indonesia and Malaysia.

This study is novel compared to previous studies, which mostly discussed comparisons between the Indonesian and Malaysian education systems in general and character education at the elementary school level. The studies by Alimin et al. (2025) and Rajagukguk et al. (2024) focus more on analyzing the national education system and differences in curriculum policies, while Daga (2020) focuses on character education in the elementary school curriculum. No research has specifically examined how values-based curricula are integrated in the context of migrant children's education, who are vulnerable to limited access, cultural barriers, and identity issues.

The novelty of this research lies in three main aspects. First, this research provides a specific comparative analysis of migrant children's education in Indonesia and Malaysia, an issue that is relatively rarely touched upon in value-based curriculum studies. Second, this research not only looks at the curriculum from a formal perspective but also reveals the moral, spiritual, and social values integrated into the education process of migrant children. Third, this study seeks to highlight implementation practices and their impact on the character and identity formation of migrant children, thereby providing practical contributions to the development of more inclusive and equitable curriculum models in both countries. As such, this study is expected to enrich the literature on comparative education while offering new perspectives on strategies for integrating value-based curricula in the face of global migration dynamics and cross-border educational challenges.

2. Materials and Methods

2.1 Research Design

This study uses a qualitative approach with a comparative study design to gain an in-depth understanding of the integration of values-based curricula in the education of migrant children in Indonesia and Malaysia (Creswell & Creswell, 2018). The research focused on non-formal educational institutions serving migrant children. In Indonesia, the research was conducted at Community Learning Centers (PKBM) that offer equivalency education programs for migrant children and migrant worker families. In Malaysia, the research focused on Community Learning Centers (CLC) and PKBM Pendidikan Non Formal (PNF) centers managed by the Indonesian community in collaboration with the Indonesian Embassy/Consulate General. More specifically, the research in Malaysia covers Binaan Schools (Sekolah Binaan), which serve as alternative education centers for Indonesian migrant children, such as SB in Klang, Selangor, and SB in Johor Bahru, Johor, which are considered representative in integrating value-based curricula. The research subjects include teachers, education institution managers, community leaders, and parents involved in the education process of migrant children.

2.2 Data Collection

Data collection was conducted through in-depth interviews with key informants to explore their experiences and views on the integration of values in the curriculum, participatory observation to observe learning practices directly, and documentation studies that included analysis of education policies, curricula, and learning modules. The data obtained were analyzed using the Miles and Huberman analysis model, which consists of three stages: data reduction, data presentation, and conclusion drawing (Thalib, 2022). Data validity is ensured through source and method triangulation techniques, by comparing information from various informants and combining interviews, observations, and documentation. Thus, this research method allows researchers to present a comprehensive, valid, and in-depth analysis of value-based curriculum integration in the education of migrant children in Indonesia and Malaysia.

2.3 Data Analysis

Data analysis is conducted using the Interactive Model of Miles, Huberman, and Saldana, which consists of three interconnected activities: Data Reduction, Data Display, and Conclusion Drawing/Verification. The first step, Data Reduction, involves selecting, focusing, simplifying, and abstracting raw data from interviews and observations, where data not relevant to Innovation Absorption Capacity (Boulos et al., 2024; Kozlova & Ryabichenko, 2023; Miko et al., 2023; Santini et al., 2023), Community Empowerment, and Sustainable Development will be discarded. The second step, Data Display, is done through matrix tables and descriptive narratives to organize information and facilitate conclusion drawing between variables (Lertvorapreecha & Swindell, 2024; Nor Asmat Ismail, 2015; Wachter, 2014), such as the correlation between digital training and local economic improvement (Darmayanti et al., 2023). The final step, Conclusion Drawing , is performed by repeatedly verifying findings (cross-checking) against data sources and literature, ensuring valid and credible conclusions aligned with ICHST focus. This interactive model ensures systematic, in-depth, and integrated analysis, distinct from linear qualitative analysis. Illustration of the interactive data analysis process in this study:

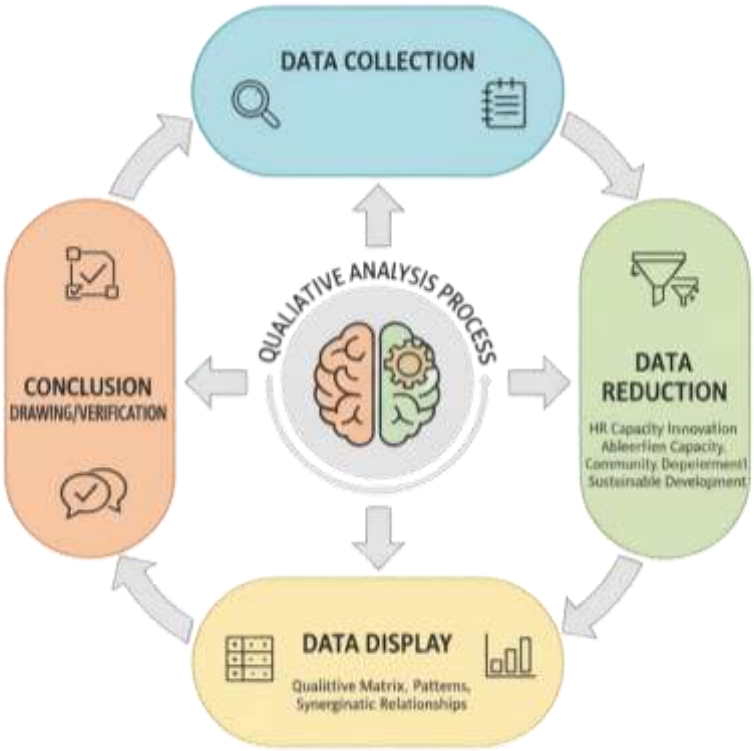

Figure 1: Interactive Data Analysis Flow (Miles, Huberman, and Saldana Model)

Figure 1 illustrates the data analysis process conducted interactively and simultaneously (Alazaizeh et al., 2019; J. Li et al., 2023; Y. Li & Hunter, 2015), not sequentially (Chhabra, 2009; Nihayah et al., 2020). The process begins with data collection in the field, and then the data is simultaneously reduced to focus on the main issues of HR Capacity (Innovation Absorption Capacity and Community Empowerment) and Sustainable Development. The reduced data is then presented in a qualitative matrix form, helping researchers see patterns and synergistic relationships between concepts, before finally making definitive conclusions. This interactive approach is crucial for multi-dimensional qualitative research as it allows researchers to continually refine and verify findings at each stage, ensuring high internal validity (Mas'odi et al., 2025).

3. RESULT

3.1 The Curriculum Situation in Indonesia and Malaysia

The research results show significant differences between the curriculum implemented in Indonesia and the curriculum at one of the Learning Units Satuan Belajar (SB) under the auspices of PKBM PNF Malaysia. In Indonesia, the government has updated the curriculum through the implementation of the Merdeka Curriculum, which is oriented towards student-centered learning and deep learning. This curriculum emphasizes the strengthening of 21st-century competencies such as critical thinking, creativity, collaboration, and communication, accompanied by the integration of character values, religiosity, and local wisdom. Thus, the curriculum in Indonesia not only directs students toward academic achievement but also toward holistic character development.

In contrast, observations at one of the Satuan Belajar Pusat Kegiatan Belajar Masyarakat (PKBM) Pendidikan Nonformal (PNF) in Malaysia indicate that the curriculum used is still based on the old curriculum focused on mastering subject matter. This curriculum has not fully accommodated innovative approaches or the integration of values as implemented in Indonesia. Factors contributing to this include limitations in teaching staff, inadequate facilities and infrastructure, and insufficient alignment with Indonesia's curriculum reform policies. Nevertheless, learning continues to emphasize discipline and moral values, particularly through the firm role of parents in educating their children. This has a positive impact on the behavior of migrant children, who exhibit more prominent moral values, politeness, and religiosity compared to some children in Indonesia.

3.2 The Role Kedutaan Besar Republik Indonesia (KBRI) in Providing Education for Migrant Children

As an official institution, the Indonesian Embassy plays a role in overseeing PKBM PNF Malaysia, including SB, which is the location of this study. The Indonesian Embassy functions as an administrative facilitator and liaison for Indonesian education policy abroad. However, at the implementation level, there is a gap between Indonesia's national curriculum policy and the learning practices at SB. This has implications for the difference in the quality of education received by migrant children compared to children in Indonesia.

3.3 Comparative Analysis of Indonesia and Malaysia

A comparative analysis reveals two key points. First, in terms of curriculum, Indonesia is more advanced with the implementation of the latest curriculum that emphasizes deep learning and systematic integration of values (Andriyani et al., 2014; Azalie, 2016; Paracha & Khalid, 2023; Puspitasari et al., 2023; Ridwan Effendi et al., 2019; Wani, 2018), while SB in Malaysia still applies the old curriculum . Second, in terms of character, migrant children in Malaysia actually show stronger internalization of values. Field findings indicate that character education in Malaysia is more prominent, supported by strict parenting styles and an environment that emphasizes discipline and moral values. This has led to migrant children in Malaysia exhibiting relatively more polite, religious, and morally upright behavior compared to some children in Indonesia, who, despite being supported by a new curriculum, have not yet internalized values as strongly as those in Malaysia.

3.4 Implikasi Integrasi Kurikulum Berbasis Nilai

This situation reveals a paradox: on the one hand, the curriculum in Indonesia is more advanced and innovative, but the implementation of character values is not as effective as in Malaysia. On the other hand, migrant children in Malaysia, despite using an older curriculum, have stronger character and moral values thanks to the strict parenting style and culture of discipline. The implications of these findings highlight the importance of integrating a values-based curriculum that not only emphasizes cognitive aspects and academic competencies but also

accommodates a more contextual approach to character education, as seen in migrant communities. Thus, education for migrant children can produce a generation that is not only intellectually intelligent but also morally upright and strongly rooted in Indonesian identity.

4. Discussion and Conclusion

he findings of this study indicate that Indonesia is more advanced conceptually with the implementation of the Merdeka Curriculum, which emphasizes deep learning and the strengthening of 21st-century competencies (Nurkholes & Pramuja, 2024). These results are consistent with findings (Hapidin et al., 2024), which state that curriculum reform in Indonesia has brought a new orientation to values-based education. However, in practice, the results of this study also confirm the observation made by Aslan & Pong (2023). The main challenges lie in the readiness of educators and the limited availability of learning resources, so that curriculum innovations are often not optimally implemented.

In contrast, SB in Malaysia still uses the old curriculum, which is simpler and focuses on mastering basic material. This condition differs from the research (Rajagukguk et al., 2024), which states that Malaysia is more adaptive to global and industrial needs. The facts on the ground at SB actually highlight the limitations of implementing Indonesia's national curriculum reforms abroad, primarily due to a shortage of professional teachers and inadequate institutional support. Thus, this study shows a gap between ideal macro policies and micro practices in migrant educational institutions.

The finding that migrant children in Malaysia show stronger internalization of values than some children in Indonesia is consistent with the results of the study (Zain et al., 2024) which emphasizes the importance of the role of family and community in shaping character education. At SB Malaysia, strict parenting and the Indonesian community's emphasis on discipline and religiosity have proven effective in strengthening children's moral values. These results are also consistent with Mohamed's (2020) view that community-based education serves as a bastion of moral and religious identity for migrant children in foreign countries.

However, the results of this study differ from those that suggest the integration of values in the Indonesian curriculum has been quite successful in strengthening students' religiosity (Khoiriah et al., 2023). This study found that although Indonesia's curriculum is more advanced and systematic, character education practices are not as strong as in Malaysia. This suggests that contextual factors, such as family and community parenting patterns, play a greater role than curriculum design alone.

Theoretically, these findings support the view that values-based curricula will only be effective if accompanied by the consistent application of values in everyday educational practices (Khaled, 2020). This study also reinforces Bandura's social cognitive theory of morality, which states that character formation in children occurs not only through formal instruction (curriculum), but also through modeling, reinforcement, and consistency in the social environment (Sabililhaq et al., 2024). Thus, the paradox that the Indonesian curriculum is more innovative, but Malaysian migrant children internalize its values more strongly, shows that the success of value-based education is the result of interactions between curriculum design, family parenting patterns, and community culture.

Furthermore, these findings align with Kohlberg's view on the stages of moral development, namely that children's moral development is not only determined by the complexity of the curriculum, but also by consistent social experiences in everyday life (Pramuja et al., 2024). In the context of SB in Malaysia, the internalization of moral values in children is more dominant at the conventional level of compliance with community norms and religiosity, which is formed through disciplinary practices and parenting patterns. Meanwhile, in Indonesia, although the Merdeka curriculum has been designed to encourage students to achieve a higher moral level (post-conventional), inconsistent implementation in practice has resulted in the internalization of values not being as strong as hoped. This suggests that character education necessitates a balance between innovative curricula and a supportive social environment to ensure that the process of internalizing values is effective and sustainable.

5. Conclusion and Recommendations

This study reveals a paradox in the provision of education for migrant children in Indonesia and Malaysia. In terms of curriculum, Indonesia is more advanced through the implementation of the Merdeka Curriculum, which emphasizes student-centered learning, deep learning, and the integration of character values, religiosity, and local wisdom. However, the implementation of character education in daily practice is not yet fully optimal due to limitations in teaching staff, facilities, and the complexity of social factors. On the other hand, Schools under the auspices of PKBM PNF Malaysia still use an old, simple curriculum focused on mastering subject matter, yet they are able to foster stronger internalization of moral and religious values in children through the strict parenting styles of migrant parents and the consistency of the community environment.

Theoretically, these findings confirm that the success of values-based education is not only determined by curriculum design, but also by interactions with external factors, such as family parenting patterns, community culture, and consistency in social practices. This study reinforces Bandura's social cognitive theory of morality and Kohlberg's view of moral development being influenced by social experiences. The practical implications of this research are the need for more contextual and holistic value-based curriculum integration strategies, combining the roles of schools, families, and communities in supporting the education of migrant children. Thus, both in Indonesia and Malaysia, the education of migrant children can produce a generation that is not only academically excellent but also has noble character, discipline, and a strong national identity.

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