CHARTING A MODEL OF LIFE LONG LEARNING CENTRE FOR SUSTAINABLE LIVING OF INDIGENOUS COMMUNITY: VOICES FROM THE GROUND

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Malaysian government has put forward its transformation plan to attain our aspiration of an advanced nation that is inclusive and sustainable by 2020. It is not just an advance in economic but also in social wellbeing including the vulnerable group. Indigenous community is considered as a vulnerable group if their needs been ignored. In the effort to introduce the basic education, not to forget a non-formal education to support and sustain their interest in advancing their well-being through lifelong learning specifically technical & vocational education such as living skills beyond the formal education. This paper will unveil the needs of Indigenous community as active participants in developing a sustainable model for their Community Learning Centre. The main premise of the approach is to consider their local environment for a sustainable non-formal education to support lifelong learning program. The participatory action research method is employed in few Indigenous villages in the Tasik Chini, Pahang. The findings indicate that the model of the learning centre should consider the community environment and their culture with the careful introduction of some modern technology so that they can also be in the main stream of social and economic well-being.

Keywords: Non Formal Education, Lifelong Learning, Community Learning Centre, Participatory Action-research.

INTRODUCTION

The Eleventh Malaysia Plan (2016-2020) has been designed to focus on citizens as the focal point. The plan emphasizes on 'enriching their lives, raise their dignity, and enable them to partake in the country's economic prosperity' (Economic Planning Unit, 2015, p. 1-18). So as to achieve the plan, six strategic thrusts were formulated which consisted of: (a) Enhancing inclusiveness towards an equitable society, (b) Improving wellbeing for all, (c) Accelerating human capital development for an advanced nation, (d) Pursuing green growth for sustainability and resilience, (e) Strengthening infrastructure to support economic expansion, (f) Re-engineering economic growth for greater prosperity.

The first thrust, i.e., enhancing inclusiveness towards an equitable society is operated based on a belief that inclusive growth is not only key to individual and societal wellbeing, but also critical for sustaining longer periods of solid economic growth (Economic Planning Unit, 2015). Therefore, to enjoy a sustainable socioeconomic growth, everyone should participate in and benefit from the

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country's prosperity. In other words, all Malaysians, and in particular vulnerable groups will benefit from better access to quality education and training, efficient infrastructure and social amenities, better employment and entrepreneurial opportunities, as well as wealth ownership. In line with this, rural areas will be transformed with improved connectivity, mobility, and a conducive business environment. It is targeted that all through this thrust, there will be an increase in the household's incomes, and the bottom 40 (B40) households will be elevated towards a middle-class society.

To enhance productivity and mobility and at the same time strengthening national unity, wellbeing aspect is essential. Through the second thrust, i.e., improving wellbeing for all, every Malaysian will have equal access to quality healthcare, affordable housing, and at the same time embrace a healthy lifestyle. Apart from that, the third thrust which is accelerating human capital development for an advanced nation, focuses on improving labour productivity and job opportunities that are related to highly-skilled workers. Pursuing green growth for sustainability and resilience is the fourth thrust that is designed to promote a reduction in greenhouse gas emissions and improve conservation of terrestrial and inland water, as well as the ecosystem of coastal and marine areas.

Infrastructure development has been a vital need for a quality life of people as well as to scaffold the economic growth. The fifth thrust - strengthening infrastructure to support economic expansion ensure Malaysian citizens to have quality access to transport, communications, electricity and clean water. Emphasis will also be placed on improving the security and reliability of the energy sector by addressing both supply-side and demand-side measures.

Overall, the Eleventh Plan is built on the spirit of inclusiveness that attends to all Malaysians regardless of their gender, ethnicity, socio-economic status and geographic location, and this includes vulnerable groups such as Indigenous community.

The indigenous or aboriginal people are known to have unique lifestyle, following their ancestors since the ancient time. According to Siti Aminah et al. (2005), environmental factor is crucial to encourage lifelong education. This factor also support the education need especially for indigenous community. Based on education system in Indonesia, there is an educational institute that use the Nature Approach (Wan Afizi *et al.* 2014) This approach has the potential to attract the indigenous' children to go to school. However, the system is still considered as formal education that comprises of three compulsory subject which are Mathematics, Science and English, and they are taught using Sustainable Learning Orientation (Wan Afizi *et al.* 2014).

This concept become an attraction to the indigenous students so that they are more interested to go to school without feeling inferior to the provided infrastructure. Using the same approach, Learning Centre for the indigenous community is recommended by the UNESCO since the 80's era. The first UNESCO project as

such was fully funded by the Japanese government, but managed by the local communities themselves (UNESCO 2008). The development of Learning Centre Model is expected to assist the students from the indigenous community to be more interested to go to school and avoiding them from being left behind.

In line with the government efforts mentioned above, there are centres such as Rural Transformation Centre (RTC) been developed. However, such centre is not many and having some constraints such as distance and the focus which is not cater to a specific community and culture especially indigenous community. Many efforts also been in placed to help the indigenous community by several orgnisations and government in their community such as providing them with solar panels, however those facilities are not long lasting because of lack of maintenance, knowledge and ownership.

This article seeks to analyse the need of indigenous community on their lifelong learning. This effort to unveil their voices on the essentials for the development of Smart and Sustainable Community Centre which will be used to enhance their well-being through lifelong learning. The premise of this approach is a participatory action which is based on the local environment and culture of the indigenous community to develop sense of belonging and ownership on the centre developed.

Community Learning Centre (CLC)

The Community Learning Centre (CLC) is a local educational institute outside of the formal education system for rural areas, usually developed and managed by local people in providing various lifelong learning opportunities which focused on literacy and basic education for empowerment, community development and improving the quality of life through the practical and skill development to eradicate poverty (UNESCO 2008; Wright *et al.* 2013). Literacy program was introduced through Basic Life Skills, informal education and community development's activities (UNESCO 2008). CLC program is introduced in UNESCO's Asia Pacific Programme of Education for All (APPEAL) with the financial assistance from Japan and Norway in Asia Pacific's Countries in 1998. According to Leading English Education and Resource Network, LEARN (2015) CLC is a place that provide education and community development that becomes a need in changing a community collaboratively.

CLC as a flexibel learning space is meaningful to indigenous people. Because of that, this article posit that CLC can be the main focal point of the community in improving the quality of life which is really needed in the process of empowering individual to become successful in life and ready to face challenges.

Local environment of Indigenous People

The main objective of the establishment of CLC is to provide educational space based on local environment. This is to encourage the improvement of equality and

democracy and to produce informational community which can influence other society for the good of all (UNESCO 2011). Such provision consists of community members which involve in labour field by doing external work, through added education like the informal educational approach on work ethic and job training. Apart from that, environmental education is offered to the community members and they are encouraged to take part as a member who has added value in the society. This can increase individual self-esteem and other community members that can benefit from it.

Lately, there are increasing challenges of sustainability worldwide which affect people and environment differently, among them are climate change, shortage of water, natural disasters, inequality and conflicts over resources (Johdi et al. 2009). Besides that, the world is facing global warming due to the excessive use of fossil fuels like oil, coal and gas. All international organizations were taking necessary measures to handle the issues. Renewable energy has been available as an alternative energy source that allows sustainable development to be implemented (Suhaila 2014). To ensure the supply of wind and solar technology evolution can be implemented effectively, the design of teaching and learning space development of renewable energy is necessary to be considered (Suhaila 2014).

The involvement of the indigenous people

A decade ago, scholars have shown that involvement in planning, decision making and implementation of a community development program will produce an improved quality of life, particularly in improving the ability of an individual in the context of its role in families and communities (Asnarulkhadi 2005). Community are said to have empowerment if they are able to make changes and influence the change according to their need. In addition, they are also said to have the empowerment if they do so with a sense of trust and responsibility, mutual cooperation and mutual respect in order to improve their quality of life without any coercion (Asnarulkhadi 2005). If the community has reached this stage, it has triggered empowerment among those communities. The relationship between involvement and empowerment are very closely related.

Scholars from the Middle East said that when people engaged with the rural society especially the aboriginal people, society's participation is considered as contribution to the capacity of the program and it contributes to the success of CLCP in the development of society's literacy and the local leaders (Zolfaghari et al. 2009). It means that public participation allows a program to run more efficiently and effectively. If local people have a positive attitude towards change, the rate of success of a program of community development will be higher. The effort taken in this research is to have a situation where the gap between the service provider and the people of the community is to keep at a minimal.

METHODOLOGY

The research design is a participatory action research. The approach was employed to give opportunity to the community members to have their voices in the development of their community. The synergy between the community and the researchers is hoped to empower the community through translational research and instill the ownership among the community. The nature of the study is a qualitative research approach through semi-structured interviews and open-ended questionnaires. The study focuses on three research questions which are:

1. What are the current challenges faced by indigenous peoples regarding education?

2. What are participant's perception towards proposed facilities and activities at CLC?

3. What are the indigenous community learning needs?

There were 17 participants in total. They were 9 teachers, who are teaching indigenous students and 8 Indigenous (6 adults and 2 teenagers). Table 1 shows the distribution of the participants and the data collection techniques employed.

TABLE 1: PARTICIPANT'S PROFILE AND DATA COLLECTION TECHNIQUES

Respondent's Categories	Data Collection Techniques	Gender	
		Male	Female
Indigenous's Teacher	Interview	0	1
Teacher	Interview	2	0
Teacher	Open-ended questionnaire	4	2
Indigenous's Adult	Interview	1	5
Indigenous's Teenager	Interview	1	1
Total			17

Table 2 shows profile of participants (teachers) based on the teaching experience and subject taught in school. The longest serving experience is 25 years which is only one teacher. However, 5 of 9 teachers are having 10 and more years of experiences. The shortest serving experience is 4 years. Following that, the experience of the respondents involved with teaching aboriginal children were discussed to determine the needs of the CLC model to Indigenous communities. The background of the subject taught consist of different field or option. However, subject taught is not the main criteria in the selection of respondents. Researcher see the respondent's experience in handling and teaching the indigenous children as the main concern for the researcher to discuss the learning styles and contents that should be taught or enhance to make the indigenous children a better person in the future hence can promote a better living condition to their community.

TABLE 2: TEACHER PARTICIPANT PROFILE AND TEACHING EXPERIENCES

Categories/ Respondents	R1SS1	R2SS1	R3SS1	R4SS1	R5SS1	R6SS1	R7T1	R8T1	R9T1
Gender	Male	Male	Female	Male	Male	Female	Female	Male	Male
Working Experience (Year)	7	9	20	20	10	25	20	6	4
Teaching Subject	Reme-dial	Reme-dial	KH	BM	BM	BI	Science	Remedial & KEDAP	BI

BM = Bahasa Malaysia; KH = Kemahiran Hidup (Living Skills); BI = English

The data was analyzed using thematic analysis. The data obtained will be used to develop a model for the Smart and Sustainable Learning Centre as well as the training need regarding solar education programs specifically for the Indigenous Community in Lake Chini in Pahang.

FINDINDS OF THE STUDY

The findings of this study are based on the objective of the research which is to identify the general need of indigenous people regarding education and their willingness to participate in the activities that will be organized at the Smart & Sustainable Community Learning Centre (SS-CLC).

The Current Challenges faced by Indigenous People Regarding Education

The thematic analysis revealed three main categories of challenges faced by the Indigenous as in Table 3. The categories of themes are personal, family and basic facilities.

TABLE 3: TEACHER PARTICIPANT PROFILE AND TEACHING EXPERIENCES

Theme	Sub-Theme
Personal	▪ Not open minded
	▪ shy
	▪ low confident
	▪ less competitiveness
	▪ weak memory
	▪ lack of awareness on education
Family	▪ financially incapable (economic incapability)
	▪ less priority on education
	▪ influence with the culture of ancestors
	▪ child safety concern
Basic facilities	▪ limited education access
	▪ limited land accessibility and transportation
	▪ limited electricity
	▪ absence of clean water sources

Personal Aspect

If viewed from these results, they are still not open, shy, inferior, lacking in competitiveness, do not want to get along and cognitively weak. In addition, they arealso having problem in mastering basic literacy of 3M (reading, writing and counting).

> *"Actually ..... the problem is self .... if for me la..l am experiencing it ... we are afraid ...* ***shame*** *... when mixed up ... here the primary school .. all Indigenous ... if it's high school ...* ***scared*** *.... the competition is great .... can not go far ... afraid to go far..let alone university ... hahah .... One or two sem only..then quit ... can not stand far ... scare ... (R15T1)*

> *"For adults, they are* ***not open*** *to the outside community .. they still do* ***not master 3M*** *... No identity or easy to be influenced by external elements is a major problem.." (R1SS1)*

> *"For teenagers, they are* ***weak in memory****,* ***shy*** *when dealing with the public or the people who are not in the group ... they are also* ***less competitive*** *.... the child is self-conscious and does not want to mix with Other tribes .." (R1SS1)*

Other participants say that these adults are lack of awareness on the importance of education. On the other hands they are too affectionate to their children as they do not want to depart from their children even to send them to school.

> *"For older men and women, they have no awareness of the importance of education. For example KEDAP classes, they just go to school to get allowances. In addition they are too dear to the children. Children should not be scolded and they will not force the child to go to school, even if the child is lazy. That's why less coming to school…." (R2SS1)*

The findings also found that the awareness of seeking education was still lacking and it is common that the Indigenous children did not continue to study at secondary level. The Indigenous community also learn by copying. They will follow other friends to go to school. This will result more on the half cook learning and the opt out from school.

> *"…some are half-way, some start coming to school at year 3, so we have to teach him from the beginning. Maybe he is not interested at schooling but when they see other friends went to school then they wanted to go to school. That is the cause of the delay in entering school... "(R7T1)*

Family Aspect

In terms of family aspect, the problems encountered often are ranging from financial constraints, not caring for education, influenced by the survival of ancestors and safety concerns. The following is a proof of the statement that the study participants have stated;

> *"... other than that .... Maybe family factor ... can not afford .... mm .. sometimes it is also lazy .... it's up to oneself ... hahhaha ..." (R5SS1)*

> *"Parents are less concerned about the education of children .." (R3SS1)*

"Many are still following the practice of their ancestors ... they bring their children into the forest … old people they did not go to school ... hahaha ... the kids enjoy of not going to school ... what to say ...." (R3SS1)

"The Indigenous parents seem to love their children and worry about the safety of children if they go to school." (R3SS1)

"This outsiders are different…hahaha ... different way of life ...they might not like us ... scared too ... when they know we are Indigenous, they will have some stigma ... that's why I was ashamed when I was in the college ... I prefer to be alone ... "(R15T1)

Basic Facilities

The next problem is the basic facilities aspects. Among the problems are restricted educational allocation, limited land accessibility and transportation, limited electricity supply and lack of clean water sources. These problems have caused the Indigenous, especially children, of not getting the right opportunity for education. The following are voices from the participants.

"Indigenous children do not get enough school equipment too... not many people can get the services because they are not accessible to those in remote areas" (R2SS1)

"Last time there is a KEDAP school ... but now there is no more .. now KEDAP is taught in another school ... now there is a special provision only .. not many ..." (R2SS1)

"They also can not afford to buy school clothes. The contribution of the government is still insufficient ... "(R6SS1)

There are also Indigenous children who stay in school dormitories. However, the places are not enough due to lack of spaces because of the small allocation for these people.

"In high school, hostels are limited to accommodate Aboriginal students .." (R3SS1)

In terms of transportation, they still have not reached a satisfactory level because they are living in remote areas that can only be reached through the waterways using boat. Shortage of transport makes it difficult for children to attend school.
Their grudges are:

"The parents are self-employed, there is no money, sometimes the transportation provided did not come to the village ... for those who live far in the interior makes them very difficult to get the transportation services..van that fetch them come early. Return home late in the afternoon... "R7T1)

"The distance between school and their home is far away .. that is why they are not interested in going to school..." (R3SS1

The basic amenities assistance provided by the government are mostly still inadequate and that the aggravating circumstances. There are still areas that did not receive the services provided such as electricity and clean water.

"The road to Kampung Cendahan and Tg Puput is just a lake. Kg Melai can enter by a rocky road. Road tar is still in process ... "(R11T1)

"Basic need such as electricity are still not received .. the absence of electricity makes it difficult for children to continue learning when return home after school ... (R2SS1)

Respondent's Perception towards Proposed facilities and activities at SS-CLC

Based on the results of an open ended questionnaire from teachers, most teachers have argued that the Indigenous community will be well-involved if they are informed about the programs to be implemented or the benefits they provide. Here is proof of teacher's statement;

"They will participat if we inform them and if they see the benefit to them ." (R1SS1)

R3SS1 and R4SS1 also provide the view that the Indigenous community will respond positively to their acceptance if they are informed.

Some teachers also pointed out that the Indigenous community is aware that children will be involved and receive any activity or program if there is entertainment and food. This is evidenced by the assertion by the R6SS1 teacher;

"Owh..they surely excited … interested to participate and accept anything we offer if there will be entertainment and food." (R6SS1)

However, this is considered as rewards or as exchange of their time that has been used to participate in the program. Thus, for any organization of any activity or program plan for the Indigenous community, the parties involved need to consider the benefits and advantages to be gained by this community.

Learning Needs of Indigenous Communities

This part presents the findings on the learning needs in terms of lesson content, strategies or approach of implementation and learning and evaluation and monitoring. Table 4 shows the detail as sub-theme for each of the theme appeared from the data obtained.

TABLE 4: THEME AND SUB-THEMES OF LEARNING NEEDS

Theme	*Sub theme*
Lesson content	▪ Solar basic knowledge
	▪ Solar operation training
	▪ Solar equipment maintenance
	▪ Solar equipment security/safety
Implementation strategies/approaches	▪ Explanation. demonstration
Learning approaches	▪ entertainment / edutainment
	▪ in group
	▪ movement
	▪ Hands-on
	▪ Activities/projects base
Evaluation and monitoring	▪ Periodic tour
	▪ Practical test

Lesson Content

The aboriginal life is what they feel is important to continue the living in order to get better. From the interviews, there are 4 aspects to be taken into account: basic knowledge, training, equipment maintenance, safety. The following statement is a statement in the basic knowledge aspect.

> *"In my opinion...this Indigenous...they need to be exposed first with basic knowledge...does not matter what we want to teach them...basic concepts...especially when you want to introduce this modern technology...." (R9T1)*

> *"Sometimes we need to teach them **through anticipated problem**...example ...if we want to do something using electrical goods such as computer...we have to expose them with problem that might happen...but that is rarely happen...because everything is lacking...(R9T1)*

> *"We with higher education still need to **try out or practice** if we want to know something...**train** to use gadgets...especially these Indigenous...need to **train** them so that they know how to use as well as know what to do if they face problem with the equipments...then they will appreciate it. Now they like if we teach them...." (R8T1)*

The following statements refer to safety aspects as well as themes and sub themes that arise from the interviews.

> *" this Indigenous especially children actually **like to try**...especially new and sophisticated thing...they like if we **guide them** as what happened in school...therefore we need to emphasis to them ...what is right and what is not right to do...**safety aspect** is important...." (R9T1)*

Learning Approaches

The majority of the participants of the study stated that teachers or teaching people should give an explanation first so that learners get a picture of what to learn. Here is the statement obtained.

> *"We need to explain first...let them understand...it takes times sometimes to make them...teach them **one to one** is more effective...or **in group**...Indigenous are shy people...they prefer together with friends..." (R8T1)*

> *"I always **explain first**...example when I want them to do something...they will wait until we explain ...hahahah...they easy to understand ...if we **explain one by one**...." (R7T1)*

R8T1, R2SS1 and R4SS1 both agree that Indigenous children exhibit the interest in the 3M study ie eating, playing and singing.

> *"Music and humour and entertaiment..".(R8T1)*

> *"Learning that involves games, singing or movement...they like real object which they can touch and visualize ...such as video presentation..."(R2SS1)*

> *"Their inclination in the programme will drive by the food, games and singing..."(R4SS1)*

The learning of the Indigenous is different from the usual approach. There are several learning styles that are obtained from interviews with research participants.

Below are the answers to the aboriginal learning styles where they prefer to play, create activities, explore, create projects and group work. Below are the excepts.

> *"play laaa...(laugh).... Way with several games..."(R7T1)*

> *"definitely play (games) laa. If you are to direct to the content they won't focus..."(R7T1)*

> *"ahhh as for history ...activity such as check point, **activity** information seeking activity..."(R7T1)*

> *"need to make them aware...let to inform them earlier. They are easy to teach. If adults might be lazy. Children like to **explore**..."(R7T1)*

> *"They like to perform activity in **group**. They shy to do it alone...for them friends will protect them so they feel safe ...(R7T1)*

> *"haaa....they enjoy more if we do out of class activity...we give them a **project** ...they will do it together without feeling boring...they like it...if we just talk ...they feel bored...hahaha....(R7T1)*

Life skills education or technical and vocational education is the content of learning that is provided to the Indigenous communities. These were considered appropriate lesson to be given to Indigenous besides the 3M.

> *"Indigenous prefer to learn technical and vocational skills because they see they can use in their everyday life..."(R1SS1)*

> *"...provide focused skills according to their locality...such as...Cameron Highland...got many bamboo so ...can provide lesson to produce rattan furniture...so skills in furniture production.. (R8T1)*

> *"I think we need to provide them with subject which is in their context. The skills provided can be used directly to manipulate surrounding resources and to generate incomes..."(R8T1)*

The findings suggest that there are suggestions on the needs of self-fulfilling that can be carried out to assist the development of Indigenous education. Among them are systems based on skill assessment, games, singing, movement and technology related. On top of these they also suggested manipulative skills of their creativity using resources in their environment.

> *"...physical activities such as handicraft, composition class, cooking, carpentry...which they can do it themselves..." (R9T1)*

Learning through videos attracts Indigenous children. Through this approach, children will focus more since they are fully occupied. There are children who are skipping and singing together according to the beat of the music of the song being aired. This is also supported by bribe finding with teachers teaching Indigenous children based on the following quote.

> *"they like when teacher use laptop as as teaching aids...it is easy to understand for them and focused ..."(R8T1)*

Overall the delivery and the learning should be activity based and involve many senses towards fun learning.

Evaluation and Monitoring

Among the findings are training and monitoring assessments. The following are statements that refers to the issue.

> *"After we teach them...we need to test them...then we know whether they understand or not...but test them more on their practical..." (R8T1)*

> *"...of course need to have monitoring. Very good indeed to have Community Learning Centre close to them but need to have regular monitoring to make sure its effectiveness and sustainable..."(R8T1)*

DISCUSSION

The results give the evidences from the community involve in terms of their emergence needs for assistants in advancing their knowledge, skills and attitudes. Even though there are few efforts done or in placed they still think those are not enough to be at par with the main population. Those voices confirmed and verified through participation of the community who thirst for more relevant, continuous and sustainable effort in their proximity. Take into consideration their constraints in terms of financial and basic facilities, the existing RTC and formal schooling need to be supplemented with other means. Therefore, the development of local Smart Sustainable community learning centers (SS=CTC) is timely. It is appropriate to suggest the SS-CLC should be equipped with the energy supply. The energy should be generated using the neutral environment such as solar. Besides its cleanliness it is also suitable for a remote area where it is not reachable by main grid facilities.

In order to maintain or keep the centre to be sustainable, few things should be done such as to empower the community with knowledge, skills and attitude needed. Therefore, training or capacity building should be given to the community prior to the development as well as in the continuous manner. This is also to develop their ownership to the project initiated. The capacity building should be started with training the trainers among them. The choices can be done through identification of individuals who are actively involved with JKK, JKOA, NGOs or other organizations. The synergy between organisations should also be promoted in an integrated approach.

In terms of the content and delivery (learning) approaches - contextual teaching and learning approach should be employed. This is a strategy to engage learners through the concept of REACT (Relating, Experiencing, Applying, Cooperating, and Transferring) CORD, 1995. The constructivism theory is underpinning the REACT approach. The Behaviourism learning theory should not be sideway to social constructivist when dealing with the education and training for indigenous community.

To contextualise the model of the training and the SS-CLC needs analysis is the appropriate approach taken. It was started with identifying the issues related to

education of indigenous peoples such as dropouts from mainstream schooling as suggested by Hasan 1997; JAKOA, 2011; JHEOA, 2003; Mohd Hanif 1991; Nicholas 2006; Nurhidayah et al. 2010 and SUHAKAM 2010. In addition, the identified issues among aboriginal community with regards to education is that they refuse curriculum that is not relevant to their lives as also stated by Norazira 2002. All these while, the difference between pedagogical approach and the culture of indigenous community causes indigenous students to lost interest in pursuing the process of learning in the classroom (Fatan Hamamah Yahaya 2008; Ma'rof Redzuan and Abdul Razak Abd Rahman 2009; Nicholas 2006; SUHAKAM 2010).

Most of the problems faced by indigenous communities is of the basic needs for survival in life. Among the constraints noted were of attitudes and cultural influences which greatly affects the development of indegenous communities to excel in education. This attitude is seen still not open to the development of the current education and have a very high level of dependency on others.

Issues and concerns of the theme of cultural influences such as those described in the findings support that indigenous communities need help in terms of knowledge and information to assist them solve problems in their live. Learning space that was originally only seen through the regular school system need to be changed by considering that there is a form of community-friendly approach that can be used for learning by experience. These findings are highly relevant to the problems and issues of aboriginal education community such as dropout, no interest to school, tired and bored and in turn may give the expected impact to Indigenous Education Transformation Plan (PTPOA 2013-2017).

The tendency in the learning aspects of interest to the Aboriginal community can help educators or members of the community itself to apply these trends so that whatever forms of the learning experience received is meaningful and beneficial in their daily lives. The findings could also confirm the recommendations of Hood Salleh (1980) who has suggested that "culturally sensitive strategies" to be implemented to address the problem of dropout students among indigenous population. Therefore, there is a need to develop a suitable model of training programs to be used at the community learning centers.

The involvement of Indigenous communities for each program is essential to ensure cooperation and a sense of belonging to the community. This is to empower them and show our appreciation to their ability of managing their own learning and living.

CONCLUSION

Based on the need analysis conducted to the teachers, few conclusions can be made regarding the need for the development of model training program at a community learning center. In addressing the issue of education of Aboriginal children, the application model training program in community learning centers is

a form of education proposals to be considered by all parties, particularly the executing agencies or statutory bodies such as the NGOs. Indigenous students should be given the opportunity and space to get the best education without compromising their culture and traditions. Aboriginal people want an education module that represents the identity / identities of indigenous peoples including their social and cultural systems (Nicholas 2008). So, there is a need to develop a model for training programs to be used at the SS-CLC so that the rights of the Indigenous people is set as a priority and not ignored while keeping their values and culture. The program is expected to open up a new dimension for the indigenous community to take place in education even though they are in a residential environment. This approach seems to attract them to learn better.

This is because the content and instructional strategies which emphasizes aboriginal identity would foster a sense of ownership of the knowledge they have acquired to attract students learning among Aboriginal community (Battiste *et al.* 2002). This situation will certainly give more confidence to parents to consider the right to education for their children covering skills, traditions and culture met in a training program model at the proposed SS-CLC.

In conclusion, in order to empower indigenous peoples towards education, the key values in indigenous education should be given and should be taken into account including the identity, relevancy, inclusiveness, reciprocity, and respect (Mustaffa Omar *et al.* 2012). Thus through the development of training program model at a community learning center, indigenous people are hope to develop inner personality with the cultural traditions they inherited (Mohd Nazri *et al.* 2012).

Obviously, the SS-CLC can be considered as a comprehensive learning space that can be a solution to eradicate poverty among indigenous through lifelong learning and training. It is worth exploring since its provides many benefits such as flexibility, maximum consumption, real experimentation and active learning.

Acknowledgements

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