

Traditional Education in Sabah Before 1881

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Abstract

Sabah has experienced several stages of maturing educational development. Before the arrival of colonialism, education was held by the community itself. The basic lessons are borne by the family and when the children are grown up, they are placed under the guidance of one or two people who are skilled in language, folklore and religion. Therefore, the education system is more traditional and informal. This study is qualitative in nature. The methodology used includes the study of documents in Sabah state libraries and archives. The findings of the study found that the people of Sabah had received a traditional pattern of education before foreign powers colonized the state of Sabah for 60 years starting in 1881. The proof is that there are muslim native communities who already know how to write and read Jawi script because they already have the basis of religious education after embracing Islam compared to the non Muslim community. Early education in the state of Sabah covers the fields related to agriculture, fishing methods and carpentry work. Practical lessons passed down by parents to children like how to climb hills, hunt, chop, weave and carpentry. If the grandmother or parents have expertise in terms of traditional medicines, therefore the children will also be taught that knowledge. In conclusion, this study found a transformation from the traditional education system to formal education by the people of Sabah, especially the Muslim bumiputra group.

Keywords: Borneo, Colonial, Education, Sabah, Traditional

Introduction

This article explains how the indigenous people in Sabah educate their children to live life as adults and after having a family. The discussion includes the native muslim community including the Bajau, Bisaya, Brunei, Idahan, Iranun, Kagayan, Kadayan, Ovian, Simonol, Sivutu, Sungai and Tidong tribes. The non-Muslim indigenous community also includes the ethnic group Kadazandusun as speakers of the Dusunik, Paitanik and Murutik language families such as Bisaya, Bonggi, Bundu, Dusun, Dumpas, Garo, Gonsomon, Kadazan, Kimiragang, Liwan, Lintaga, Lotud, Luba, Malapi, Mangkaak, Minokok, Nulu, Panansawa, Rungus, Sindapak, Sokid, Sarayo, Tagahas, Tanggara or Tanggaah, Tatana, Tindakon, Tedong or Tindal, Tinagas, Tobilong, Tolonting, Tuhawon, Tombanuo, Tegaas, Abai Sungai, Bagahak, Ida'an, Kawananan, Kolobuon, Lingkabau, Lobou, Makiang, Paitan, Pingas, Rumanau, Sinabu, Sinarupa, Sougoi-songoi, Sodayo, Talantang and others. However, in this article it is referred to as the indigenous Muslim community and non-Muslim indigenous people. These two groups receive

quite different patterns of education because according to Sansalu (2008), the pattern of education used by the native muslims is quite formal compared to non-Muslim groups. This proves that the formal education pattern has already been accepted by the people in the state of Sabah before the colonial era. Education has been considered an aspect that needs to be emphasized in the community even though it is more religious and there are no schools with a uniform curriculum or textbook. Therefore, this article will discuss how the traditional education patterns practiced by the community in the state of Sabah before 1881.

Issues in Traditional Education

The community in the state of Sabah has shown commitment and effort to foster knowledge and education for their children since before 1881. This effort cannot be denied leading to the results and impact of human development on the children of Sabah. This is so because education is considered as a need to be given to children regardless their religion. Both groups have their own way of applying education to the community. The native Muslim community, for example, is taught to read and write in Jawi script. This skill means that it has already been honed in every child before it was introduced by Borneo Chartered after 1881. It is not left behind for the non-muslim native community who apply the oral tradition. This oral tradition is considered a form of education that is carried out informally. How society educates children and live life as adults should be seen so that today's society is aware that education in the state of Sabah did not happen during the colonial era alone but even earlier than that. Education is considered to be significant among traditional communities in the state of Sabah.

Literatur Review

Sansalu (2008) discussed in detail about the education system in the state of Sabah starting from the traditional level that is before 1881 until the colonial era. Previous researchers have also been very critical in discussing traditional patterned education to the point of touching on the education of the local community in the fields of economics, politics and how the local people of Sabah received modern education during the SBBU government due to the efforts of the Christian missionaries and the Chinese who built many schools. This past study also adds to the researcher's information that the education system in the state of Sabah before 1881 until Sabah became independent has successfully produced successful leaders from the Sabah community such as Tun Mohamad Fuad Stephens, Tun Haji Hamdan bin Abdullah, Tun Datuk Amad Koroh, Tun Haji Mohd. Adnan Robert, Tun Datu Mustapha bin Datu Harun, Tun Haji Mohd. Said bin Keruak, Tun Pangiran Haji Ahmad Rafae, Tun Haji Sarakan bin Dandai and others. The research findings from this previous study concluded that although the transformation of the education system was slow to take place in the indigenous community due to economic factors, language and settlement patterns, especially those who live in the interior and upstream, all problems were resolved after Sabah's independence through the establishment of Malaysia.

Writing about this traditional education system is also recorded in Sabah State Government (1981). A study on local patterned education was written at the beginning of the previous study and continued until the colonial era and ended when Sabah together formed the nation of Malaysia. The findings of the study found that not much information was received for education before the colonial era because the lack of writing was done to record the facts about what happened at that time. But what can be concluded, past researchers have stated that informal education has taken place among the Sabahan community such as the

education given by a father to his son, mother to her daughter and is better known as oral tradition.

Singh (2000), a researcher who wrote about how the formation of Sabah from 1865 to 1941 helped a lot in writing this article. Past researchers discussed how the dynamics of traditional society in the state of Sabah include culture such as residence, education, way of life, economy and taboos in community life. This past study briefly explains about traditional education in the state of Sabah before the colonial era. According to past researches education is informal, but the past community is concerned about the effectiveness of education among their children even though there was no more organized school before 1881.

Cecila (1988) also studied about the Sabah Foundation: A review of the development of education programs from 1966 to 1986. In her study, she touched on the background of education in the state of Sabah as a whole. According to his research, Sabah is divided into five parts, namely West Coast Division, Inland Division, Kudat Division, Sandakan Division and Tawau Division. The results of her research also found that before the advent of colonialism, education had to be held by the Community itself. The basic lessons are borne by the family and when the children are grown up, they are placed under the guidance of one or two people who are skilled in language, folklore and religion. More clearly, the Education system is informal in nature.

In summary, the people in the state of Sabah have received traditional education before foreign powers colonized the state of Sabah for eighty-two years that is in 1881 until 1941 starting with the Borneo Chartered Company, Japan and the British. The education system in the state of Sabah is an informal pattern that covers education related to agriculture, fishing methods and carpentry. Lessons with a practical pattern passed down by parents to children are like how to climb hills, hunt, pinch, weave and carpentry. If the grandmother or parents have expertise in terms of traditional medicines then the children will also be taught that knowledge. In certain areas, especially areas far from the influence of the modernization process, the practice of providing practical education is still practiced.

Research Metodology

This study fully uses qualitative methods that use document and manuscript analysis methods. Critical observations and analysis of records or documents is used and is very important to ensure the validity of the data taken. The documents used in this study were obtained from the Sabah state branch of the National Archives, Sabah Foundation Research Library, Universiti Malaysia Sabah Main Library, Universiti Malaya Main Library and Sabah State Main Library. Books, journals, and scientific studies related to education in the state of Sabah are also used to help strengthen the findings of this study.

Findings

The findings of this study will be divided into two main ones, namely the education of the native muslim community and the education of the non-muslim native community. While two side findings, namely belief in supernatural powers and guardians and belief in the concept of sogit will be discussed in this article.

Education of the Muslim Native Community

The traditional education of the muslim community is carried out in teachers' houses, suraus and mosques. The education system is a legacy of the influence of the Sultanate of Brunei and only for the Muslim community. Education is carried out informally related to daily practices such as farming, being a fisherman, craftsman and weaving mats, baskets or rugs. The practice is passed down by parents to their children.

Informal education also occurs among other communities according to their respective places, cultures and customs. For those who live by the river or the sea, children are taught on how to operate a boat, adapt to the tides, as well as navigate the waves and face an obstacles when fishing in the river or sea.

Practical education is still practiced. All customs and common practices are passed down to the younger generation through the process of socialization. A form of education causes their customs and culture to be well preserved from age to age. It is customary when a parent is a shaman or charmer, his knowledge will be passed down to his own child and rarely the knowledge will be passed down to others (Syed Ahmad & Santhiram, 1990). The earliest record related to education for the native muslims during the reign of the Sultanate of Brunei is the record of Antonio Pigafetta, an Italian traveler. He sailed with Magellan to Brunei. During his voyage, he wrote that there were xiritoles or scribes among the courtiers in the Brunei Palace in 1521, (Hallet, 1940) Among his duties included writing on thin bark about the virtues of the sultan. This record proves that at that time, there were courtiers in Brunei who were good at writing (Syed Ahmad & Santhiram, 1990)

In addition, the earliest records and evidence were recorded by visiting Christian missionaries in Brunei who said that there were some princes who could wrote and read Jawi script, and they were said to understand what was read. However, the slaves and common people are still illiterate. The record gives the impression that before the arrival of James Brooke, there were already native muslims or Bruneians who knew how to read and write Jawi script in Brunei. The record shows that at that time there was already a school system in Brunei and this was considered the privilege of the Bruneian nobility.

Further evidence is obtained from the writings of Hugh Low based on his observation of the establishment of schools teaching Jawi writing and reading the Quran in Sarawak during the reign of the Sultanate of Brunei. The schools are madrasah schools. In the school, children were taught to read and write in Malay and Jawi script, in addition to learn about Islam (Low, 1848). The school is managed by imams and Islamic religious leaders.

Hugh Low however found that there are no such schools in other areas in the Bruneian settlement in the second part as there are in the first part around the Kuching district in Sarawak. As proof, it is said that there is a leader of Arab descent, namely Imam Maulana, who decorated the public hall with the holy verses of the Quran. This proves that there is already a school that teaches reading the Quran in Brunei.

Another evidence of the existence of the education system in Sarawak and Brunei before Brooke's time is James Brooke's own notes. In his notes, James Brooke stated that during his first meeting with the Crown Prince of Brunei, James Brooke found that the Crown Prince's education was more emphasized than the education of other people of his equal. Brooke also

stated that the Crown Prince was good at writing and reading Javanese script and knowledgeable about government affairs, laws and customs or the customary laws of Borneo or Brunei. Based on the evidence, this shows that before the arrival of Brooke there was education system for Bruneians, especially for the upper class or the court class. Therefore, failure to provide education to their children is a matter of shame and can affect the dignity of the courtiers.

Therefore, they care about the education of boys compared to the education of girls. Because of this, the Brunei community at that time already had an education system but in a traditional form. Lessons like this are usually held in the surau or at the home of the village head and are organized by religious leaders. Students are taught to study the Qur'an with the rules of tajwid or correct pronunciation. In fact, Low said they were taught to read the Quran with a melodious intonation and tune. According to Low, even though the translation of the Qur'an into Malay was never taught, the content of the holy book was according to the laws of monotheism, fiqh and Islamic morals, and was revealed to the students regularly (Low, 1848). Other than religious education, they are also taught to read and write in the Jawi alphabet. When their children finish reading the Quran or complete their religious studies after being tested by the Tok Guru, a large feast will be held to celebrate their success (Low, 1848; Ahmad & Santhiram, 1990).

This proves how much parents in the native muslim community in Brunei care and have responsibility for their children's education at that time. However, this responsibility is given to sons only. Girls are not encouraged to go to school because it is feared that having the ability to read and write will cause bad things to happen. However, this does not mean that the responsibility of providing religious education to girls is neglected. Religious and Al-Quran lessons for girls are held at their respective homes. The traditional education system of Bruneians as described by Hugh Low can be compared to the education system in the Malay Peninsula before the arrival of the British. Surau or madrasah was built as a place of study. Therefore, before the arrival of Europeans, the indigenous Muslim community in Sarawak and Brunei including Sabah already had their own education system. This means that Sabah also has education that is suitable for its time because Sabah was under the rule of the Sultanate of Brunei at that time.

Although the indigenous Muslim community, especially in Brunei, had an education system at that time, the ability to read and write was limited to the courtiers only. The lower class did not have the same educational opportunities as the upper classes or the nobility. Their education process is through observation and following in the footsteps of their parents. It means, "as soon as a boy is big enough and strong enough, which is around the age of eight or nine, they will join their father's work as a fisherman, merchant, coppersmith or blacksmith, depending on the situation of the village or location his residence (Low, 1889). The situation is different from the traditional education system of the non-Muslim native community in Sabah.

Education of the Non-Muslim Native Community

The education system of the non-Muslim native community and the Muslim native community in Sabah is very different. For the Bumiputra Muslim community, even though their education is not very extensive, there has already been a transformation from the

traditional education system to formal education according to the teachings of Islam. The proof is that there are native muslim communities who already know how to write and read Jawi script because they already have the basis of religious education after embracing Islam. Compared to the non-Muslim native community, they are not exposed to any form of formal education because there has been no discovery of the existence of a writing tradition in their community.

In other words, before the arrival of Islamic and Western influence, the education system of non-muslim native communities in Sabah such as Kadazan, Dusun, Murut, Rungus, Tambanuo and so on was not clearly known, due to the absence of written records. Usually, if there are skills and knowledge to be passed down to the younger generation, this is done verbally and shown through exemplary examples only. An oral tradition like this is considered a form of education that is done informally and is part of the informal socialization process in the non-muslim native community in Sabah.

For the indigenous people of the Kadazandusun group who live in mountainous areas such as Dusun, Rungus and Murut, their children are taught how to climb hills, hunt animals, climb trees and other skills related to their lives. For those who live along the banks of the river like the Tombonuo tribe. Sendayo, Makiang and Lingkabau, their children were taught how to operate a boat, wade through strong river currents and how to deal with floods and droughts.

For the Kadazandusun clan community, especially the traditional Murut and Rungus, the family system and longhouse structure play an important role in shaping the attitude and behavior of children. For example, practicing respect for each other as practiced in a longhouse. For the Kadazandusun group community, there is generally no specific teacher or individual who is assigned to teach their children, but learning is delivered through exemplary examples only. Boys, for example, are taught all kinds of taboos and the consequences of breaking them, about the types of trees or plants and their uses, different kinds of fruits, whether they can be eaten or not, and about all kinds of game and dangerous animals in the forest. Girls are told about all kinds of taboos, in addition to learning or being taught how to farm, plant, harvest and thresh rice, look for side dishes and vegetables in the forest to eat, find firewood, weave mats and baskets and keeping livestock.

They learned by listening and watching the activities of older or experienced men and women. Therefore, learning and socialization in a long house starts with daily activities based on things that are told and done by parents or relatives. This learning and socialization is intended so that children are ready to replace the role of their parents in doing daily activities (Sansalu, 2008; Seymour, 1972).

The informal learning happens through various ways such as through experience and observation while helping parents, relatives and friends while at home, fields, rice fields and rivers or the sea. Informal education is practiced from generation to generation through traditional ceremonies such as engagement ceremonies, marriages, births, deaths, and funerals (Sansalu, 2008; George, 1981). In other words, from a young age their children are educated and taught by their parents to know customary law, work ethics and all taboos in society.

In the process of reaching adulthood, they must understand all taboos, customs, religious beliefs, morals and laws or customary laws as a guide to become useful members of society. Through parental education and life experience, the children of non-Muslim indigenous communities, especially the Kadazandusun, are taught to have good manners and be polite.

The moral values are conveyed to their children indirectly through folklore. Through oral tradition, their children are also taught how to build self-confidence and how to be independent, as well as how to earn a living to support daily life after they have a family. When they grow up, they are also taught how to work in the fields, rice paddies, sea and river, including how to look after and raise children. The practice of mutual cooperation is also taught to their children from generation to generation (Sansalu, 2008). In other words, the most important aspect that should be taught to the children of non-Muslim indigenous communities is about culture, belief, customs and taboos.

Education about faith

The non-Muslim community in the state of Sabah is very rich in various types, forms and varieties of beliefs. Informal education is given to children to reveal that this world is inhabited by various spirits and ethereal beings whether good or evil. The children were told about the guardians being everywhere such as trees, caves, boulders, mountains and hills.

Belief in the concept of Sogit

Non-Muslim indigenous children, especially Kadazandusun are taught about the concept of sogit. Sogit means "customary fine". This customary fine aims to restore the harmony of the village. Sogit is also imposed as compensation for an accident or harm caused by an act committed by a person against another person, or as an antidote aimed at alleviating a person's guilt for having violated customs or taboos. Sogit also means a wage given to someone because of his willingness to provide a service. For example, if a bobolion gives a cure to a patient, the bobolion will be given 40 sogit or wages so that the given cure is effective. The children were also told that Sogit is a fine and must be paid if they are found guilty of breaking the rules or customary taboos. If the sogit is not paid, the guilty person will receive the penalty.

Sogit is usually paid in the form of livestock (such as buffalo, pigs, goats and chickens), agricultural products (such as paddy and rice), tools (such as knives, machete, tajau, gongs, gador and kulintangan) or household items (such as clothes and dishes). The form and size as well as the amount of sogit to be paid depends on the type of offense committed or service rendered. Community members were also told that sogit will be charged when there is a fight, violation of customs or taboos and so on. If the violation of custom is not paid with sogit, it is believed that it will create a warm or hot situation in the village.

"Angat" or "panas" refers to the atmosphere of the village affected by calamity or natural disasters such as long droughts, floods, disease outbreaks, crops not growing or income being affected as well as the occurrence of chaos in the village. Angat can also result in the village community being exposed to the threat of supernatural beings as a result of evil acts such as breaking customs or committing mahram disharmony. In order to prevent ant or the heat of the village from happening, children are taught that bad deeds must be paid for with "sogit".

The purpose is for the situation to change into “osogite” or cool, that is, the village becomes peaceful and is saved from danger (Sansalu, 2008).

In addition, children are also educated that sogit is usually paid by slaughtering livestock such as cows, buffaloes, pigs, goats or chickens. Sogit is also applied to people who shame someone in public. For example, among the Tombonuo people in Paitan, if someone mentions a woman's genitals, or a young man holds a virgin's breasts and says obscene words, he will be subjected to sogit malu or sogit kemalu (Sansalu, 2008).

Children are also taught that sogit can be imposed if someone commits an offense against supernatural beings such as not performing worship or giving food to their pets. Supernatural beings are believed to be angry if worship towards them is not done. As a result, there will be disease or disaster in the village. Therefore, the person concerned has to pay sogit in the form of chicken, goat or pig by slaughtering and serving it to his pet supernatural beings.

The seriousness or lightness of an offense is seen based on the type and amount of livestock charged as sogit. The more livestock charged as sogit means the more serious the offense he has committed. There are also sogits that do not involve the slaughter of animals. This sogit is called posila tusi in the Dusun dialect (Sansalu, 2008). For example, when there is an argument between husband and wife, the wife or the husband will give a little salt to each other. The salt needs to be touched as a sign of peace.

There is also a belief about the concept of tapun, i.e. if a person does not accept the gift of food or drink from others, he will receive pain such as being bitten by a snake or bitten by a crocodile (Williams, 1996 and Sansalu, 2008). The belief educates children to respect others. A person is considered impolite or arrogant if he does not want to accept gifts from others because for non-Muslims, especially the Dusun, Kadazan, Murut and Tombonan, giving food and drinks such as tapai to guests is a sign of respect for him. If the gift is not accepted, this is considered an insult.

In non-Muslim community, especially the Kadazandusun group, the biggest offense is committing adultery. For example, if a man commits adultery with his biological child, he will be charged with the village heat of four buffaloes, four large gongs, four large pigs and four small gongs. The women were charged with the sogit of three buffaloes, three large gongs, three large pigs and three small gongs. Acts of incest and adultery are considered major offenses because they can cause the entire village population to be in a very dangerous situation. The way to avoid it, is to hold a ceremony to pay the sogit immediately. The ceremony is performed after the sogit is determined and the time to perform the ceremony is set. In the ceremony, all the villagers were asked to gather by the river. Bobolian was asked to manage the ceremony by calling on supernatural beings to remove the heat or lift in the village. Sogit in the form of livestock will be slaughtered and the blood will be poured into the river. The purpose is for all disasters to disappear and be carried by the river to another place. The meat of the animal will be distributed to the public to be taken back to their respective homes as a sign that the sogit has been implemented in the hope that they will be saved from danger.

Beliefs about the concept of spirit

The concept of spirit is a core concept in the animism beliefs of non-Muslim indigenous communities, especially for the Kadazandusun people. There are two types of spirit which are the spirit of plants, rocks, rivers, mountains and the spirit of man himself. This spirit concept is very important and feared by the Kadazandusun Community. Therefore, children are also taught about the concept of the existence of spirit. Children are informed that passion is the inner state and human soul. Due to the existence of spirit, people have self-strength or hard-heartedness.

On the other hand, a person who is weak, lacks enthusiasm, runs away or loses his spirit describes his inner state or his soul is weak. The children were told that someone who is weak in their body spirit will be easily possessed by supernatural beings or evil spirits. Next, the children were also told that spirits are associated with spirits, supernatural beings or supernatural powers. Spirit is believed to exist in something or an event and is believed to be able to provide and determine the strength of the body and soul or fulfill a person's desires. The strength of the body that originates from the spirit is believed to be able to influence human life. Thus, children are asked to guard their spirit so as not to bring disaster or destruction to mankind.

As for the belief about this concept of spirit, children are also told about spirit being associated, supernatural beings or supernatural powers. Spirit is believed to exist in something or an event and is believed to be able to provide and determine the strength of the body and soul or fulfill a person's desires. The strength of the body that originates from the spirit is believed to be able to influence human life. Thus, children are asked to guard their spirit so as not to bring disaster or destruction to mankind. For example, the Kadazandusun Community is encouraged to maintain a good relationship with the spirit of paddy so that they get double results. The way to maintain the relationship is to hold a ceremony to worship the spirit of padi as often as possible. That belief is among the things that are taught to the children of non-Muslim communities so that they know the consequences if they do not maintain a good relationship with the spirit that exists in something.

Beliefs about the concept of the spirit of rice

The children of the non-Muslim community, especially the Dusun, Kadazan, Rungus and Tombonuo people are also taught about belief in the spirit of paddy. They were told that the spirit of paddy had supernatural powers and could fertilize the rice, take care of the rice fields and increase the rice harvest. Because rice is their main source of food, several ceremonies are carried out to keep the spirit of rice as is held every time the Kaaamatan Festival takes place. If not carried out, it is believed that rice yields will be affected (Ensiklopedia Sejarah dan Kebudayaan Melayu, 1999). Paddy spirit is also called bambaazon or bambarayon. They believe that bambaazon or bambarayon has supernatural powers and can help them during the rice planting and harvesting season. In addition to taking care of the rice plants in the rice fields, the padi spirit also takes care of the rice stored in the tangkob.

Belief in the power of ancestral spirits

The children of non-Muslim indigenous communities, especially the Tombonuo tribal community, were taught about the belief in the power of ancestral spirits. They were told that the spirits of the ancestors must be worshiped because they can protect their daily lives.

Belief in the power of ancestral spirits affects their lives. Their thoughts and actions are focused on how to get help from the spirits of their ancestors when facing a problem such as staying away from evil spirits and supernatural forces. For that purpose, various forms of worship through the ritual of reciting mantras need to be done. The relationship between ancestral spirits and humans is done with the help of bobolian. Bobolian is also called Bobohizan which means "shaman" or "medicine doctor" or "traditional medicine doctor". They are believed to be able to cure diseases.

Belief in Bobolians

The children of the non-Muslim community are also educated about the importance of the bobolian group because they can persuade the supernatural power not to terrorize and disrupt and destroy human life by holding a ceremony of feasting on the supernatural power. Bobolian is also called bobohizan which means "shaman" or "traditional medicine doctor". They are believed to be able to cure diseases.

Education during the Sultanate of Brunei

After the Kadazandusun community from the Idahan and Bisaya tribes embraced Islam during the reign of the Sultanate of Brunei, their beliefs also changed from animism to Islam. Their education also changed from traditional education to Islamic religious education. They no longer learn the science of fooling around, but learn to study the Qur'an, write and read Jawi script, (Long, 1978). The communities that first changed towards modernization from the religious and educational aspects were the Idahan tribe community in Lahad Datu and the Kadazandusun cluster community from the Bisaya tribe in Sipitang. Other indigenous non-Muslims have not yet received any changes from the educational and economic aspects.

Conclusion

Before the arrival of Western influence, the education system of the local community in Sabah, both Muslim and non-Muslim, was traditional in nature. Changes occurred among the people of Brunei and Bisaya during the rule of Brunei and Sulu when they embraced Islam. In the meantime, the non-Muslim community, especially the Kadazandusun group continued to practice animism until the arrival of the West. In fact, after the arrival of the West, some of the Kadazandusun tribes including other tribes continued to practice the traditional education system informally. However, the non-Muslim community has accepted a more formal education system earlier through mastering the skills of writing and reading Jawi script. The education system of the non-Muslim community was affected by the government system of the Sultanate of Brunei because they expanded the colony to several places in Sabah in the 16th century. Therefore, it is clear that the education system in the state of Sabah has started before the colonial era and the community has begun to show a caring and responsible attitude towards educating the children of the state of Sabah.

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