

Batara's Management Model in Preserving the Environment and Improving the Quality of Life of Rural Communities: A Case Study of Papring Village, East Java

Rusmita Rusmita, Suryadi Suryadi, Rugaiyah Rugaiyah

Education, Univeritas Negeri Jakarta, 13220, Indonesia
Email: Mithajacward66@gmail.com

Abstract

This study aims to describe Kampung Batara Traditional School management in Papring Village, East Java. The authors used a qualitative research design with a case study approach, involving eight participants: the school founder, curriculum advisor, parents, facilitators, and students. Data were collected through observation and semi-structured interviews, focusing on the Planning, Organizing, Implementing, and Controlling (POAC) process in the school management. As a result, the author proposes the Batara Management Model. This model has the potential to foster traditional skills, strengthen community relations, and encourage environmentally conscious practices, including sustainable bamboo cultivation and the preservation of traditional games.

Keywords: Local Wisdom, Quality of Life, Local Communities, Batara's Management Model.

In globalization and rapid technological advancement, education is pivotal in forming the younger generation into competent and responsible individuals (Chavraiparn et al., 2024; W. Nugroho, 2021). However, environmental challenges' increasing complexity and urgency, including climate change, environmental degradation, and biodiversity loss, necessitate a fundamental education system transformation. The prevailing formal school curriculum remains predominantly oriented towards academic achievement and technical competence, with the values of sustainability and environmental preservation frequently being overlooked (Rizki et al., 2024; Zidny et al., 2020). This research examines formal school curricula focusing on integrating sustainability values and how indigenous school curricula that instill sustainability values are sustained (Anderson et al., 2022; Svonni, 2023).

Local wisdom can be defined as the collective expertise and scientific growth of local people over several centuries ago, enabling them to adapt to their specific environmental and social conditions. The integration of local wisdom and knowledge is facilitated by teachers, who act as gatekeepers in disseminating skills through developing a local curriculum (Supriyoko et al., 2022). This local genius often manifests in the community's traditions, customs, and practices. In addition, local wisdom represents the terminology used by the community to describe the process or rules in the group (Suastra et al., 2022).

In contemporary globalization, the relevance of local wisdom is growing, as it provides a sustainable, inclusive, and community-based approach to development. This era is exemplified by community forestation handling projects, which the administration manages for

community economic development and conservation of natural resources (Ardiyanto et al., 2022). The uniqueness of local wisdom values is essential to improve local communities' quality of life. This is evidenced by research in Ethiopia, which employs local languages to enhance the welfare of individuals through education (Syahza et al., 2020). Local wisdom refers to local ideas. It examines how these values can address local communities' socioeconomic and environmental warnings (Widana et al., 2023).

Consequently, the success of Indigenous peoples is determined by criteria that are regarded as measures to safeguard cultural values (Guenther & Osborne, 2020). It is crucial to preserve local wisdom as it encompasses beneficial values. Education is a suitable conduit for disseminating awareness and values, as schools have entrance to the Millennials, who are the nation's future (Latip et al., 2024; H. Y. S. H. Nugroho et al., 2023; Sospelisa et al., 2024).

Nevertheless, synchronization integration between formal and traditional schools has not been as effective as anticipated. A previous study identified mismanagement as the underlying cause of this ineffectiveness (Sheng et al., 2023). Also, see the management of traditional schools that have been implemented and used as an example by the Ministry of Education and appreciated by the government, namely schools managed by the Batara traditional school village (Wathanakuljaroen, 2023). This research aims to explore how Indigenous schools arrange the integration of their curriculum with that of formal schools (Davies & Halsey, 2019; Raftery et al., 2022). Traditional school activists' management efforts maintain traditional games that are introduced and looked after (Baeza et al., 2023; Meston et al., 2024). These games contain local values and serve as a conduit for knowledge, facilitating the enhancement of social competencies such as problem-solving abilities, group collaboration, self-regulation, and empathy (Sucholas et al., 2022).

Papring village, or pring/bamboo, is a naturally occurring species that residents cultivate to maintain the highest quality bamboo (Agustarini et al., 2022; Iswinarti & Suminar, 2019). As a consequence of the factors mentioned above, the economic situation of Papring village has shown signs of improvement, with an increase in income generated from the production of bamboo baskets (Arias-Ortega et al., 2023; Prayitno et al., 2022; Torres-Hernández & Gallego-Arrufat, 2022; Winzler, 2024). This factor suggests that the management approach adopted by the Batara traditional school founder can motivate the Papring village to prioritize bamboo processing and farming as a means of generating income (P. Lestari et al., 2019; Moodly, 2022; Park, 2023). Furthermore, initiatives have been implemented to address the growing prevalence of literacy, focusing on eradicating illiteracy and fostering proficiency in the English language (Audrin & Audrin, 2022; Pearson, 2021). These endeavours have been undertaken in collaboration with prominent organizations, including the State Oil Company (Pertamina) and the State Electricity Company (PLN) (Prayoga et al., 2023).

The improving economic situation, as well as local school activities, will potentially bring about a significant metamorphosis in the expansion of schools and local activities in traditional villages (Bianchi et al., 2021; Dobrowolski et al., 2022; Gupta & Jangra, 2024; Mpuure & Mengba, 2023; Sucholas et al., 2022). A commitment to effective human resource management is a crucial factor in the educational success that emphasizes language and cultural personality, with the maintenance of regional wisdom and intellectual social understanding (Hearn & Funnell, 2021; Louie & Prince, 2023; Neverkovich et al., 2019; Purcell et al., 2019; Scheer, 2021). It is characterized by the humanization of educational goals, with the objective of training skills (Hakamada et al., 2023; Stumbrienė et al., 2024). The study procedure at Kampung Batara Traditional School is greatly enhanced because students and

conventional schools have quality musical instruments and supporting tools for dance and music (Han & Zhang, 2024; Li, 2023). Furthermore, the preservation and development of traditional games are facilitated (Bonato et al., 2023). Providing quality musical equipment can enhance the appeal of musical education, fostering greater engagement and enjoyment (Nikou, 2024; Tabor et al., 2023; Trott, 2019). Effective management can facilitate students' transition from the classroom to the real world and the social environment of the community, enabling them to assume meaningful roles within that context (Álvarez Valencia & Valencia, 2023; Delcker et al., 2024; Hastuti et al., 2023). When applied to students, participatory and metacognitive learning processes provide opportunities for experiential learning and acquiring knowledge and cultural values (Alstete et al., 2024). The term "indigenous school" is used in the context of educational activities to describe a tuition environment based on the humanities or customs of the village section (Ardiyanto et al., 2022; Asmal & Latief, 2023; Guenther & Osborne, 2020; Sucholas et al., 2022; Watthanakuljaroen, 2023; Zhang et al., 2020).

Paulo Freire's perspective on local wisdom challenges conventional wisdom by encouraging students to improv a grounded comprehension of the natural world (A. Lestari et al., 2023). As defined by (Salim et al., 2023), local wisdom encompasses a community's collective desires and needs that have been demonstrated to significantly influence societal growth. The concept of indigenous schools is not a novel one. Over the past ten years, the fourth deputy of the Indigenous Peoples Alliance of the Archipelago, in collaboration with the Ministry of Research and Technology, has developed Indigenous schools in line with the recognition of indigenous peoples (Budiman et al., 2020; Fajrini, 2022; Mart, 2019). The establishment of Indigenous schools serves to reinforce the efficacy of management practices by fostering the cultivation of inclusive and responsive

collaborative relationships with parents and with funding and education agencies (Anderson et al., 2022; Guenther & Osborne, 2020; Pearson, 2021; Tessaro et al., 2021). The advancement of comprehensive, culturally accountable curricula enhances the growth of indigenous educational institutions (Sianturi et al., 2022). Indigenous schools are essential in transmitting local wisdom from one generation to the next. It includes perpetuating traditional games still played in the modern era and reducing children's dependence on gadgets (E. Handayani & Suparno, 2023).

Traditional schools provide an enjoyable and flexible learning environment, allowing students to participate in learning activities during their leisure time (Kamid et al., 2022; Wiboolyasarini & Jinowat, 2024). This approach emphasizes the importance of combining education with recreation, fostering a holistic learning experience (Altindağ Kumaş & Sardohan Yildirim, 2024; Fauziah et al., 2023; Max et al., 2024; Tessaro & Restoule, 2022; Zidny et al., 2020). As is the case in elementary schools, many children have limited knowledge of traditional games such as engraving, eggrang bambu, seltok, kemplut, gasing bluluk, sentulup, pantel, geledekan, ban banan, jaran jaranan kedebok, tepil, engklek, selodoran, yuyu, puk karupuan, poskatapos, sengidyanan, tilalilalakbuta, bangjuningtiru, and STMJ. The aforementioned games, which include bakiak, peteng dudu, dakon, dam daman, bom-boman, saitan layangan, holahup, kasti, rangkuulu, tembyak-tembyaan semat, sapak bola api, lompat karet, temekeran, petat karet, stik estrim, kucing lan tekus, tarik tambang, jik jigen, dodolan, lanteran, are conducive to fostering students' interest when learning is conducted in a playful manner (Kamid et al., 2022). The gradual abandonment of cultural values is prompting young people in Indonesian villages to become pioneers in establishing indigenous schools within their communities (Costa & Figueira-Cardoso, 2022; Demssie et al., 2020; Sanchez et al., 2023). They are doing so following the 15-

point Indigenous school establishment guidelines developed by the Alliance of Indigenous Peoples of the Archipelago (Browne et al., 2021; Domínguez & Luoma, 2020; Fajrini, 2022; Kadir et al., 2022; Mart, 2019; W. Nugroho, 2021). This initiative contributes to a significant increase in indigenous schools in Indonesia, from the original 40 to the current 150, with schools now established in various locations across the country. Integrating local and national cultural values into the education curriculum is currently a topic of significant debate among the Indonesian population. The concept of Indigenous Knowledge serves as a guiding framework for the state, enabling it to fulfil its role as a facilitator in developing competencies and adaptation in all aspects of life (W. Handayani et al., 2022).

The Batara Model intends to contribute to the body of scientific knowledge by extending the descriptions and planning efforts of the following areas: the learner, the curriculum, education financing, education facilities, and school and community relations for indigenous school founders. It will be achieved through the use of a validated summative instrument. It is acknowledged that this research represents a further contribution towards developing innovative approaches to Indigenous school management from a localization and Indigenous perspective. Subsequent Batara management model may further refine the administration of existing Indigenous schools in the archipelago, encompassing the full spectrum of Indigenous and non-indigenous communities. Additionally, they may incorporate further pertinent measures that shape students' social experiences within and beyond the educational setting.

Method

Research Design

This research employs a qualitative methodology, utilizing the case study approach from the vantage point of local wisdom. The research site is in Papring Village, Banyuwangi

Regency, East Java. The research was conducted over two years, from 2022 to 2023. The subjects of this research are the Kampung Batara Traditional School, the Papring Indigenous people, the facilitator and founder of the Kampung Batara Traditional School.

The principal objective of this study is to describe the managerial model employed in the administration of traditional educational institutions. As mentioned, it is achieved by examining the institutions' planning, organizing, actuating, and controlling (POAC) processes. This research is conducted in response to the absence of a specific body of research on traditional school management models. The management of traditional schools is conducted through consensus deliberation to achieve success. The data for this study were gathered from traditional school founders to gain insight into traditional schools' vision, mission, and management strategies. Alums who assume the role of facilitators serve as a conduit for information regarding implementing POAC in teaching and learning activities. The aim was to ascertain parental participation and support for traditional schools. The residents of Papring Village, who are engaged in activities with the Kampung Batara Traditional School, seek to gain insight into the role and contribution of the community in supporting the management of traditional schools.

Participants

The research deliberately selected eight participants, comprising one traditional school founder, one traditional school curriculum advisor, two parents of students, two traditional school facilitators, and two students. These individuals were chosen using snowball sampling. The criteria for selecting respondents were designed to target individuals primarily involved in activities within the Kampung Batara Traditional School environment. In this instance, the author contacted the founder of Batara Indigenous Schools, providing an overview of the research objectives and the requisite approval forms. The nature of voluntary participation, the

right to withdraw at any time, and the guarantees of confidentiality and anonymity are explicitly conveyed to respondents. Prior to emphasizing that the data collected was used exclusively for this study.

The figure 1 presents the demographic characteristics of the Papring environment. Among the respondents were three men and four women, with an average age of 27 years old, ranging from 31 to 48 years old. Educational background varies, with one person S3 graduating, three people graduating from high school, two people graduating from junior high school, and two people graduating from elementary school. Students involved in this study were 13 and 17 years old.



Figure 1. The following map depicts the location of Kampung Batara Traditional School. Source: Data processed by the author 2022

Data Collection

The data presented in this study was collected from the outset through observation. The process of selecting informants was conducted using two methods: purposive sampling and snowball sampling. This study selected internal informants using the customary school's management structure. The objective is to identify informants directly involved in managing the Kampung Batara Traditional School in Papring Village, Kalipuro. The informants are selected with the assistance of a trusted informant at the research location who is known to the researcher. It may include, for example:

1. Kampung Batara Traditional School's founder is in Papring Village, Kalipuro.

2. The Kampung Batara Traditional School is located in Papring Village, Kalipuro.

3. The parents participate in the Kampung Batara Traditional School in Papring Village, Kalipuro.

4. The facilitator/teacher/ of Kampung Batara Traditional School, Papring Village, Kalipuro.

5. The student population of Kampung Batara Traditional School, Papring Village, Kalipuro.

In order to collect data, the researcher employs a variety of techniques at different stages of the process. These include the use of:

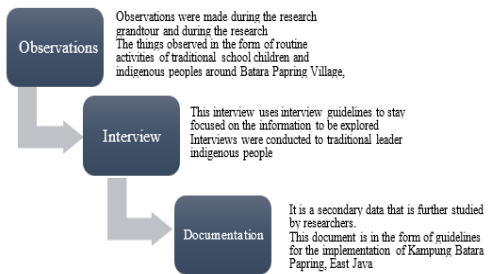


Figure 2. Research Data Collection Techniques Source: (Stadtländer, 2009)

The observation techniques employed by the researcher in collecting data and observing events related to the management of the Kampung Batara Traditional School are described herein.

Table 1. Observation Focus Source: (Yusuf et al., 2023)

Focus	Sub Focus	Indicator
Tradition al School Managem ent	Traditional School Planning	<ul style="list-style-type: none">● Learners● Curriculum● Education financing● Educationa l Facilities● School and Communit y Relations

	Organizing the Traditional School	<ul style="list-style-type: none"> • Learners • Curriculum • Education financing • Educational Facilities • School and Community Relations
	Organizing the Traditional School	
	Supervision of Customary Schools	<ul style="list-style-type: none"> • Learners • Curriculum • Education financing • Educational Facilities • School and Community Relations

		<p>the learning evaluation process?</p> <ul style="list-style-type: none"> • What services are provided to alums, and what services are provided to alums as part of support for alums? • What kind of assessment method is used to evaluate supervision?
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Source: (Ummah, 2023)

Documentation

The documentation technique collated learning management data in the Kampung Batara Traditional School in East Java. This management data included records and small books that provided a recapitulation of traditional school data and records of the education management system in the traditional school of Kampung Batara Traditional School in East Java (Abd Rahman et al., 2023; Hosen et al., 2020; Tiyaasmala et al., 2023)

Data Analysis

Table 2. The following areas are covered in the interview guidelines

No	Research Focus	Interview Guidelines Grid
1	Planning of the Batara Kampung Batara Traditional School, East Java	<ul style="list-style-type: none"> • What is student management planning? • What are the steps used to analyze the needs of papring traditional schools? • What aspects are considered in the analysis of the needs of traditional schools? • What factors are considered when analyzing the needs of traditional schools? • What is the focus in analyzing the needs of traditional schools?
2	Organizing the Kampung Batara Traditional School, East Java.	<ul style="list-style-type: none"> • Organize traditional schools so that activities are practical. • The relationship between instructors or lecturers and students.
3	Supervision of the Kampung Batara Traditional School, East Java.	<ul style="list-style-type: none"> • What kind of management model is applied in the Kampung Batara Traditional School? • What kind of assessment is used in

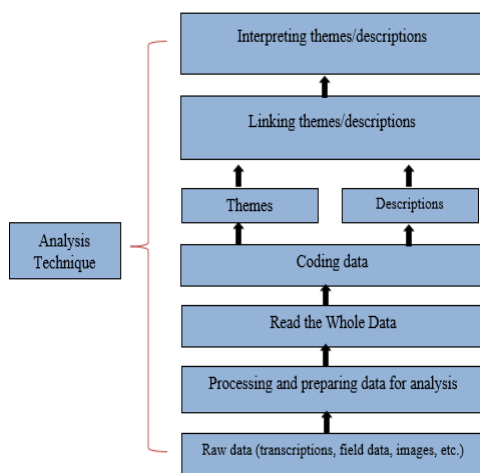


Figure 3. Data Analysis Techniques According to Creswell

Source: (Ismawati et al., 2023)

Findings

The research identified three key components in Kampung Batara Traditional School: planning, organizing, and controlling which are necessary for effective management. Based on the practices among all the study subjects involved, this study proposes the BATARA School Management Model, explained in the next paragraphs.

The authors found out the learning planning process of the Kampung Batara Traditional School students does not contemplate a short-term, medium-term, or long-term process. In essence, it flows with the conditions and situations that exist at that time. Furthermore, the financing aspects tend to be flexible. At the time when the Kampung Batara Traditional School had limitations in learning media, they used materials or materials that were around, such as bamboo, which is the main commodity of Batara Village. Therefore, the Kampung Batara Traditional School is not oriented towards financing.

In the organizing aspect, which contributes to human resources to improve a person's knowledge and abilities in various activities, is also expected to be able to read economic minds in the sense of developing the existing potential to obtain maximum results. In that case, the Papring community itself, not only comprehends the importance of education but also understands the importance of the existence of local wisdom and the relevance of introducing the potential of its environment to the next generation.

As a consequence, this is reflected in how good the controlling of Students, Curriculum, Education Financing, Educational Facilities, School Relations, and the Community of Kampung Batara Traditional School is. In addition, this school can develop the economy through the education of the artisans to further improve the community's economy in skills such as (1) Sewing; (2) Souvenirs; (3) Gudibag; (4) Flower pots of coconut fibers; (5) Furniture; and (6) Lanjaran.

Kampung Batara plays a role in improving the education and income of the community; before the existence of Kampung Batara, the community's economy was still very narrow. The community used to focus on gardening, besek and gedek, craftsman works, uncertain orders, and raising livestock. At present, Kampung Batara is a distribution place for craftsmen. The community's income has also begun to increase by approximately 700,000-900,000 per month.

Thus, despite facing challenges in education management, the Kampung Batara Traditional School has succeeded due to the active role of the leader, alumni, parents, and the community who participate in the development of education in the community. In that way, the BATARA management model, which includes elements of culture, nature, growth, friendly, and affiliation, proposes a conceptual approach to the development of indigenous schools. This strengthens the cultural identity and improves the quality of life in the community.

Management Model of Batara Traditional School

The Batara School management model represents the significant contribution of these individuals to the consolidation and prosperity of this traditional school. Kampung Batara Traditional School, an informal, traditional school, has undergone a rapid process of advancement in the field of education, thereby empowering indigenous communities. It is essential to acknowledge and appreciate this success. Nevertheless, as a traditional school, it is necessary to implement standardized procedures in the administration of structured education to optimize its success and ensure its sustainability in the future. In traditional education, the term "standard standards" does not imply a process of uniformization across all traditional education systems. Instead, it signifies establishing guidelines sensitive to Indigenous communities' cultural nuances and learning requirements. These standards serve as the foundation for preserving culture and advancing local knowledge while guaranteeing

inclusive access to education for all Indigenous children. Implementing standardized standards that are flexible and responsive to the needs of Indigenous people will enhance the quality of education, eliminate disparities, and facilitate equal opportunities for Indigenous students to realize their full potential. These standardized standards are pivotal in achieving equitable access to education and upholding the human rights of indigenous people to attain a quality education (Famella et al., 2023).

While some Indigenous schools have achieved success without the input of education management, creating management models remains essential to improve quality, ensure sustainability, facilitate adaptation, encourage knowledge sharing, strengthen accountability, and bring together best practices from different Indigenous schools (Bahri, 2022). Implementing an appropriate management model can enable indigenous schools to achieve their full potential in providing culturally relevant, high-quality education, empowering communities, and creating a brighter future for the next generation (Wathanakuljaroen, 2023).

Based on observations, interviews, and document analysis, the author proposes that Batara's conceptual model represents a comprehensive solution to enhance the quality and sustainability of Indigenous schools in the future.



Figure 2. BATARA's Management Model
Source: Data processed by the author 2024.

The BATARA's Management Model here characterizes:

Culture

Cultural-based education constitutes the foundation of student teaching and learning. It can be implemented in several ways, including the values, norms, knowledge, beliefs, practices, experiences, and language that are the cornerstones of Indigenous culture. The importance of culture-based education lies in its capacity to shape the imagination, thereby providing indispensable instruments for the formation of unified and resilient societies.

In educational settings, students from diverse backgrounds and cultures frequently experience marginalization due to cultural biases in the curricula they are taught (Suprpto et al., 2021). It is incompatible with the culture to which they are accustomed and their integration, which is why it is of the utmost importance to develop a curriculum that integrates different points of view. The teaching and learning process must accommodate children's physical, socio-cultural, and cultural priorities. The advantages of artistic education include an enhanced understanding of the diverse and fascinating world of people and cultures. As a result of learning about different cultures, individuals become more open to differences and develop an appreciation for other cultures.

The initial step is to examine one's cultural background. One method of comprehensively understanding another culture is to engage in cultural study. It is crucial to recognize that our traditions and perceptions may differ significantly from those of other cultures and may appear unusual or alien to those from other backgrounds. The second approach is to minimize the influence of stereotypes. Cultural and racial knowledge is instrumental in reducing stereotypes and enhancing intercultural communication. As students gain deeper insights into cultural and racial nuances, they become more aware that the "truth" for one individual may not necessarily apply to another.

The subsequent step is facilitating communication in which language is not the sole factor in success. The influence of culture on human behavior and interaction is pervasive. Understanding culture enables one to appreciate the nuances of speech, including speech speed, figurative language use, and other aspects. Furthermore, it can influence non-verbal communication, including body language and how individuals move their hands and arms. The students will gain proficiency in a variety of languages from diverse cultural backgrounds, enabling them to engage in effective communication with one another.

Students in culturally relevant learning environments perceive a sense of support and security, which enables them to engage actively with the curriculum. It is an environment that fosters growth in confidence and self-esteem. When students observe the promotion of their cultural traditions within the educational setting, they experience a sense of belonging and inclusion, fostering a sense of empowerment and pride in their cultural heritage. When educated in an environment that values their cultural identity, they will demonstrate enhanced academic performance and develop into more autonomous and dynamic individuals. Because the majority of universities around the world now have international students, there is a growing need to become more aware of the influence of different students' cultural backgrounds on their studies. It has led to an urgent requirement for culture-based learning.

Nature

The concept of nature-based education management represents a novel paradigm in education. It emphasizes the importance of engaging with students in a relevant and meaningful manner, and it draws upon a range of pedagogical approaches, including experiential, inquiry-based, game-based, and place-based learning. This approach is designed to facilitate the holistic development of students, with the ultimate goal of fostering a generation that not only values and protects nature but also

demonstrates an understanding of and concern for cultural and human values. (Supriyoko et al., 2022). In this manner, the child can connect with the surrounding environment, educators, classmates, and ultimately with themselves. The natural environment is a pedagogical tool that encourages children to engage in play, explore, and learn. The role of the adult supervisor is to provide assistance and guidance rather than to take the lead. The ratio of educators to children is typically low, with groups of 12 to 20 typically led by at least two facilitators, depending on the program's age range.

The traditional school represents an alternative educational concept that employs the natural environment as the primary medium for learning. Children, educators, and other stakeholders engage in their activities within an outdoor setting. Indigenous schools, in particular, implement teaching and learning processes in open environments, such as grasslands, forests, or parks. A distinctive feature of this indigenous educational management is the absence of commercial toys and the exclusive use of traditional games with natural objects. The objective is to instill in children an appreciation and understanding of nature, to stimulate their creativity and imagination, and to provide them with care, stimulation, and education.

Growth

Batara's management places significant emphasis on the importance of holistic growth, encompassing not only the physical aspects but also the acquisition of knowledge and the development of a growth mindset. Talent represents the initial development stage; a growth mindset is regarded as an inherent capacity that can be cultivated through sustained effort and dedication (Murti et al., 2020).

The capacity to identify a fixed mindset represents a potentially valuable tool for managers and executives seeking to enhance performance and achieve success. This capacity enables them to identify the emergence of the thought pattern and comprehend its potential impact on their emotional state, such as feelings

of threat or defensiveness. This understanding enables the development of more effective strategies for managing emotions and an increased receptivity to constructive feedback (Park, 2023).

Both individuals and organizations can benefit significantly from a deeper understanding of the concepts associated with a growth mindset and the practical applications thereof (Kurnio et al., 2021). It facilitates a more nuanced comprehension of their identity, principles, and aspirations, including in the context of this developed model, which encompasses the Kampung Batara Traditional School.

Friendly

Technological advances have had a profound impact on the field of education (Kurnio et al., 2021). A further crucial consideration is the sustainability and environmental awareness of using technology in learning (Waluyo et al., 2024). In light of the growing concerns surrounding climate change and environmental protection, it is imperative to consider using environmentally friendly learning technologies. One of the principal advantages of employing environmentally benign learning technology is the diminution of the consumption of natural resources. In the conventional learning environment, many papers, books, and physical resources are employed throughout the teaching process.

Nevertheless, using technology facilitates the digital accessibility of learning materials, reducing the consumption of paper and other resources. E-books, online learning materials, and digital learning platforms facilitate efficient access and distribution of learning materials, reducing reliance on limited natural resources. Furthermore, environmentally friendly learning technologies can reduce the carbon footprint (Noon et al., 2022). Utilizing online learning platforms and applications enables students to access learning materials, participate in discussions, and complete assignments without travelling. It consequently reduces the utilization

of fossil fuels, typically associated with physical travel to educational institutions or other places of learning. (Morley et al., 2023) Video conferencing and online collaboration tools enable students to engage in in-person and collaborative interactions without physical presence (Bongers et al., 2020). It has the additional benefit of reducing carbon emissions and saving time and energy. Furthermore, using learning technology facilitates enhanced flexibility and accessibility in education. Employing environmentally friendly learning technology makes educational opportunities available to individuals from diverse backgrounds, fostering inclusivity in learning (Te Ava, 2020).

Nevertheless, the utilization of environmentally friendly learning technology is not without its own set of challenges. One of the challenges is the accessibility of technology, which is a significant barrier to its use in education. Notwithstanding the technological advancements that have been made, there are still deficiencies in device access and stable internet connections in some regions. It can result in discrepancies in learning outcomes and impede the full potential of environmentally friendly learning technology. It is, therefore, imperative to address these challenges and guarantee fair and equitable access to environmentally friendly learning technologies. In adopting eco-friendly learning technologies, it is essential to consider sustainability aspects and ensure long-term environmental benefits.

Eco-friendly learning technologies present innovative solutions to enhance the accessibility and quality of education in Indigenous schools. The judicious and sustainable application of these technologies will enable Indigenous schools to offer their students a broader range of learning opportunities while simultaneously facilitating the preservation of Indigenous culture and values.

Affiliate

Affiliation represents an effective and mutually beneficial organizational development

strategy. It entails the selection of appropriate partners, the establishment of robust relationships, and the formulation of transparent agreements regarding the utilization of targeted socialization conducted by individuals and organizations. Spreading affiliations can facilitate increased visibility, reach, resources, and reputation for an organization while providing benefits to the affiliate. It can create synergies and mutual benefits between the parent organization and its affiliate, where both parties benefit. This strategy is mutually beneficial if agreed upon and executed well by both parties. (Bello-Román et al., 2023). The formation of these social contacts gives rise to the establishment of a relationship. In this context, affiliation with the Kampung Batara Traditional School is achieved through collaboration with external parties without compromising the fundamental identity and principles.

The study results show that Kampung Batara Traditional School is an educational institution and a center for community empowerment. By supporting the integration of local cultures and values into the curriculum. The school helps students feel their pride and identity. An approach based on environment and community participation also increases learning effectiveness, creating a strong sense of belonging among students and parents. Developing an adaptive management model based on local principles is essential for the sustainability of traditional schools. This model contributes to cultural preservation and prepares students to contribute to society actively. To that end, further research is needed to explore how best practices from various indigenous schools can be integrated into this model. This will help improve the overall quality of education and ensure that Indigenous schools can continue to develop as relevant and sustainable institutions. Thus, Kampung Batara Traditional School can be an example for other schools that want to integrate local wisdom with formal education, thus providing wider benefits to the community.

Conclusion

The management model applied in the management of the Kampung Batara Traditional School refers to 15 principles in establishing a traditional school. All activities carried out by this school always involve the community (students, alumni, parents, and residents) in deliberations and decision-making. The process carried out by the leadership of the Kampung Batara Traditional School has changed the way the community views the image of Papring Village and the community towards education. Therefore, planning, organizing, and controlling are necessary for the effective management of school welfare. The results of the study show that parents' understanding of school welfare is fundamental in creating an inclusive learning environment and supporting the quality of life. Furthermore, all components or elements of culture that apply in society are reflected in the children of Kampung Batara.

Optimal supervision in Kampung Batara is essential for the welfare of the community in the Papring Environment, where before the existence of Kampung Batara, many students in this region dropped out of school and did not have a place to channel their talents and interests. After the existence of Kampung Batara Traditional School, the community learned to utilize and maintain Natural Resources for the sustainability of the future.

After analyzing the data, the authors identified a management model that can be a reference for traditional schools in Indonesia. This model called, the Batara Management Model responds to situations and conditions in Indigenous communities. Its characteristics are culture, nature, growth, friendliness, and affiliation which are relevant to the needs of the homecoming movement and cultural preservation. BATARA's Management Model seeks to improve the quality of life of the Indigenous community, maintain local culture and environmental sustainability, and manage the potential of the surrounding nature well.

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