

Management of the Kampoeng Batara Traditional School, Papring, East Java

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Abstract— The research aims to provide quality education for the indigenous community by conducting an analysis of planning related to students, curriculum, education funding, educational facilities, and school-community relations in order to provide guidance and recommendations that can improve the quality of education in the traditional schools of Batara Papring Village, East Java. This study adopts a qualitative approach with a case study method, employing data collection techniques involving observation, interviews, and document analysis. The data obtained are comprehensively analyzed to understand the current situation and evaluate aspects that need improvement in educational planning in the traditional schools of Batara Papring Village, East Java. The analysis results indicate several challenges in the management of the traditional schools, particularly in educational planning. Firstly, the limited number of students and the variation in individual educational needs require careful attention in curriculum planning. Secondly, limited education funding constrains the ability of the traditional schools to provide adequate facilities and resources. Thirdly, existing educational facilities need to be renovated and enhanced to create a more effective learning environment. Based on the analysis results, several recommendations have been proposed. Firstly, a curriculum review is necessary, considering the current educational needs and trends as well as the students' needs. Secondly, efforts should be made to seek additional funding sources through partnerships with external parties, social funds, or donation programs. Thirdly, investment is needed to improve and enhance educational facilities, such as adding infrastructure. This research contributes significantly to the educational planning in the traditional schools of Batara Papring Village. The proposed recommendations are expected to enhance the quality of education, create a better learning environment, and improve educational accessibility for

students in the traditional schools of Batara Papring Village, East Java

Keywords— *Analysis, Curriculum, Education Funding, Educational Facilities, School-Community Relations.*

INTRODUCTION

The educational process takes place continuously with sufficient awareness to humanize a person. In general, education is also defined as a conscious and continuous effort to change from not knowing to knowing. At the same time, education can also be interpreted as an effort to change a person's ability to do something previously. The substance of education is basically to humanize humans [1].

Therefore, the emergence of indigenous education is a vital and creative solution to help protect a diverse set of unique local knowledge systems that ensure resilience in times of ecological and social change. Above all, traditional education is needed to ensure the existence and transmission of knowledge and views of life that uphold spirituality, abundance, balance, resilience, adaptability, sustainability, living within one's means, and making joint decisions for the benefit of all person. At its core, indigenous education encompasses traditional learning systems, philosophies, and methodologies, which ensure the transmission of indigenous knowledge and practices from generation to generation.

Traditional schools have a basic concept of maintaining and preserving local cultural roots to remain sustainable. Traditional schools are the most vital spirit in maintaining and preserving local wisdom in each community. So, regional governments can also synergize

through regional regulations on traditional institutions, so that educational efforts become a common space to strengthen matters related to culture and traditions in Banyuwangi. Kampoeng Batara traditional school teaches about cultural and ethnic diversity in Indonesia, helps reduce primordial sentiments and builds an inclusive attitude, through the introduction and appreciation of various traditions and cultures in Indonesia, students will gain a better understanding of diversity and increase their sense of pride in being part of multicultural nation. The Kampoeng Batara traditional school is one that already has a curriculum that can be used as a model. Currently the Ministry of Education and Culture and the Center for Curriculum and Learning are conducting discussions regarding the contextual curriculum. The Director of Belief in God Almighty, Ministry of Education and Culture, encourages the advancement of culture through traditional schools.

Kampoeng Batara is also registered as a traditional school out of a total of 56 traditional schools recognized by the Ministry of Education and Culture. The education model in Kampoeng Batara was also adopted by the Ministry of Education and Culture for learning in formal schools [2]. Nowadays, Batara village traditional schools, especially for girls, have many continuing their studies to junior high school or equivalent, because parents' understanding of the importance of education is starting to open up. The learning method implemented for seven years has started to have a good impact in reducing school dropout rates and child marriage.

Traditional schools and formal schools are two different forms of education in terms of structure, curriculum and objectives. Here are some differences between the two: in terms of structure. Formal schools usually have an organized structure with a strict learning schedule and professionally trained teachers. Meanwhile, traditional schools can have a more flexible structure and can be led by community leaders or elders. in terms of Curriculum Formal schools follow a curriculum set by the government, which usually includes subjects such as mathematics, science, English and history. On the other hand, traditional schools tend to focus on learning about local traditions and customs, such as traditional languages, traditional dances, and farming methods. The main aim of formal schools is to provide education that helps students acquire the skills and knowledge needed to achieve success in life, such as getting a good job or continuing to higher education. On the other hand, the main goal of traditional schools is to maintain and preserve local culture and traditions, as well as to help students develop an identity and a sense of pride in their culture. Although there are significant differences between traditional schools and formal schools, the two

can complement each other and be different options for meeting the educational needs of society.

This research is important for several reasons. First, juridically it can be explained that educational services for traditional communities have a definite legal basis such as Law Number 20 of 2003 and PP RI Number 17 of 2010, as well as Minister of Education and Culture Regulation Number 72 of 2013, but there is a gap between the existing regulations and their implementation. These regulations relate to educational services for indigenous communities.

To create a quality next generation, the first step that needs to be taken is to provide good and structured education. This can be done through teaching and education by elders and educators in traditional schools. Aspects that need to be considered in this case are vision and mission, curriculum, teacher competency, infrastructure and facilities, teaching and learning process, monitoring student development, and graduate competency [3]. In achieving the desired educational program, traditional school management must function as optimally as possible. It is important to pay sufficient attention to traditional school management, so that traditional school managers or initiators can provide hope of success in implementing educational innovation programs. If traditional schools do not receive sufficient attention from the government and parents of students, it will be difficult for them to become superior traditional schools [4]. This research is expected to be a pioneer in analyzing the multidimensional aspects of the problems faced by indigenous communities today. Apart from that, this research is also intended to complement previous research on indigenous communities. For this reason, researchers conducted a more in-depth study related to planning, organizing and supervising indigenous community education in Kampoeng Batara Papring, East Java. In this research, the researcher will limit the discussion to traditional school management that occurs at the Kampoeng Batara Papring Traditional School, East Java.

METHODOLOGY

This research uses a qualitative approach with a case study method to understand events or problems that occur in the context of the Kampung Batara Traditional School, Papring East Java. This approach allows researchers to collect various data which is then processed to gain a deep understanding of individuals and the problems they face. The data used in this research includes primary data and secondary data. Primary data was obtained directly by researchers through field observations and interviews with key informants. Informants were selected purposively and snowball sampling, with the aim of obtaining relevant information from those directly involved

in the planning management of the Batara Village Traditional School, East Java. Secondary data was obtained through sources in the form of scientific articles, personal documents, journals, or books related to planning management at the Kampung Batara Traditional School, Papring East Java. This secondary data can provide additional context and support analysis in research. By using a qualitative approach and case study methods, researchers can comprehensively analyze certain events at the Batara Village Traditional School, Papring Village, East Java. Data analysis and triangulation are used to test the accuracy of the data and search for real objective truth. This approach provides an in-depth understanding of the context and problems faced by the Kampung Batara Traditional School, Papring, East Java at the time the research was conducted.

FINDING AND DISCUSSION

Education management occupies a vital position in education World. Management can be thought of as "spirit" which will move the life-and-body movement of education. Success and failure in the world of education in achieving your ideals and goals determines the extent to which management is carried out well.

Management failure is certain to cause failure efforts to achieve educational goals. Furthermore, management is the effective use of resources human and non-human labor and material materials others in order to achieve the specified goals. Management as a social process, places its weight on the interactions of people, both people who are in inside or outside formal institutions, or those that exist above or below a person's operational position. Besides that also educational management is a strategic alternative for improve the quality of education. Improving the quality of education is not an easy task, because it is not only related to technical problems, but covers a variety of issues that complicated and complex.

Local culture-based education management in Batara Village is a necessity. Its nature is certain is a manifestation of the demands of the times and rational awareness. Discourse on the importance of management-based education. Local culture, the culture in Kampung Batara in particular, cannot be understood as an action to sharpen differences based on ethnocentrism. This local culture-based education management must be understood in the context of implementing the mandate of the law, as well as efforts to contextualize the world of education the demands of the times have changed. The National Education Law states about community-based education [5] which states that community-based education is: The provision of education based on the religious, social, cultural, aspirations and potential of the community as the realization of education from, by and for society.

In this context, local culture-based education management is a means of realizing culture-based education itself. This is a normative basis that the implementation of culture-based education and management does not conflict with laws and regulations. In addition, the emergence of a culture-based management style is also a demand of the changing times. We all know that in general education is a reflection of the condition of a country and the socio-political forces that are in power. By looking at the prevailing socio-political forces, we can also predict the form of education. Because education itself is a reflection of the existing ruling order [6]. Likewise, culture-based education is nothing other than a reflection of the contemporary era and the power of power that is currently triumphant. Therefore, the area of education cannot be separated from politics. Bearing in mind that the world of education still has political power relations, educational problems will increasingly appear political when the government gets involved in them. Michael W. Apple as quoted by H.A.R. Tilaar [7] said that the current educational curriculum is nothing more than a means of indoctrination from a system of power. Through the curriculum, the government has made education a means of engineering in order to maintain its power structure. On another occasion, Paulo Freire [8] also mentioned that schools act as an efficient tool of social control in efforts to maintain *qua status*. In authoritarian countries that adhere to totalitarianism, the government can limit individual freedom by issuing uniform education policies for all students. For this kind of authoritarian state, education displays its political power in dominating the people. The government can absolutely regulate education, because the aim of education for it is to make the people become tools of the state [6].

UNESCO, Jacques Delors, et. al., [9] stated that there are four pillars/pillars of education, namely: (a) learning to know (learning to know), (b) learning to do (learning to do), (c) learning to live together, learning to live with others (learning to live together), and (d) learning to be (learning to be someone). Once again, this is the reason that education based on local culture is not intended to sharpen differences in the midst of a diverse nation, but rather as an effort to realize diversity and respect differences. So that souls are born who are culturally strong and identity-firm.

Furthermore, this culture-based education is a manifestation of the results of reform. Education reform through educational democracy, according to Zamroni [10], can be carried out in three aspects of education, namely regulatory, professionalism and management. The regulatory aspect is focused on curriculum reform related to the formulation of educational objectives, the

implementation of a competency-based curriculum, a shift in the teacher work paradigm from responsibility to accountability and the implementation of evaluations using the Basic Concepts of Community-Based Education, essays and portfolios. The professionalism aspect is aimed at returning rights and authority to teachers in carrying out their educational duties. This aspect can be achieved through developing awareness of teachers' political rights and providing opportunities for teachers to develop themselves. Meanwhile, the educational management aspect is aimed at changing the centers of education taking and control. Reform of this management aspect can be done in two ways. First, providing wider opportunities for educational institutions to make decisions related to education. The form of this policy is growth.

Achmad Munib [11] stated that education management that is handled neatly according to the principles of correct, community-based management is really needed. This is because formal educational institutions are still considered slow in responding to the demands and needs of society in meeting basic needs, namely those related to welfare. Achmad Munib recommends that the world of education open itself up to respond to changes, including by modernizing its management. Modernization here is the delegation of responsibility to the will of the community so that education is far from being centralized. Kamisa provides an overview of the meaning of management. In this context, management in question is the process of planning and decision making, organizing, leadership and controlling financial, physical and information resources to utilize existing resources to achieve predetermined goals effectively and efficiently.[12]

Zubaedi [13] stated that community-based education management design includes; planning, organizing, monitoring and continuous development through budgeting and evaluation.

From a planning perspective, almost the majority of cultural and social experts agree that this millennium century has completely eroded the values and norms that apply in society. The era of science. Positivity leads humans to a life barren of spirituality and cultural values. Therefore, humans are increasingly alienated from themselves. The nation's next generation of young people no longer receive character education in education, for example teaching about morals, etiquette, manners and culture.

An alternative solution that can be proposed is to introduce the concept of culture-based education which prioritizes social moral values in order to build the character of students. Education is not only oriented

towards producing people who are intellectually intelligent but also have emotional and spiritual sensitivity. In the context of this planning, education management based on culture must be directed at creating dignified human beings, who are able to uphold the cultural philosophy of life of Kampung Batara, Papringan, East Java. Education is designed in such a way so that the younger generations of Kampung Batara can instill their cultural values into the deepest recesses of their heartstrings.

The individuals who manage the world of education must move together and in collaboration with all stakeholders in order to produce students who adhere to the noble culture of Kampung Batara.

After establishing planning, management deals with organizational issues. [13] states that organizing is the activity of structuring and forming working relationships between people so that a unified effort is created to achieve predetermined goals. At this organizing stage, it is the arrangement and distribution of tasks among all administrators or managers of educational institutions to be implemented to achieve the stated goals.

The goals are summarized in the educational Vision and Mission culture-based, for example the vision is Printing a generation of champions who are competitive, deductive and have noble morals. The generation of champions is meant in the mind set order, namely creating a tough generation, never gives up, brave try, be optimistic, be sporty, be honest and never give up have a competitive spirit (quality competitiveness) deductive (deductive attitude) and noble character (moral, civilized and cultured).

Meanwhile, the mission undertaken is to organize education concept based on Law Number 20 of the Year 2003 concerning the National Education System reads: "Education The national function is to develop capabilities and form dignified national character and civilization in order to educate the life of the nation, aiming for its development the potential of students to become human beings who believe and have faith in God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and a good citizen democratic and responsible".

In control, returning to the basis of community-based education (read: local culture), namely education from the community, by the community and for the community, then in the process of implementing education control is carried out jointly between administrators, managers and the community. All elements are responsible for controlling the progress of education. This joint control is proof of the seriousness

of all parties, especially education managers, in producing cultured people. At the level of implementing culture-based education, the community must participate in controlling and supervising the decision-making process regarding the utilization and management of education. That way, education does not only take place in a small classroom but in every space and time. Supervision carried out together makes life truly become an educational arena, and every second of time is a time of education. In other words, this joint supervision is a real effort of the principle of life is education and education is life.

Next is budgeting where every organization needs funds to finance its activities. Likewise with educational organizations, both formal education and non-formal education. Educational organizations must carry out budget planning periodically to allocate available funds, so that these funds can be utilized as well as possible by each work unit within the institution.

Budgeting is a planning step and also a fundamental planning instrument. A budget can be interpreted as an operational plan for an activity or project that contains details of cost expenditure for a certain period. Furthermore, Koontz limited that budgeting is a planning formulation for a certain period that requires a certain amount of funds. This budgeting business also finds its cultural basis in the cultural values of Kampung Batara, namely Bamboo/ Pring/ Papring where bamboo is the fastest growing plant with all its benefits, it is also hoped that with the existence of the Asat school, Batara village will develop rapidly like bamboo [14].

Education funding, in this context, can be covered together as well as receiving subsidies from the government according to the mandate of the law. The cultural values of Kampung Batara Papring village also teach us to always be self-aware, self-evaluate and maintain honor self. The principle of Ketua Adat can be understood to mean that someone who has a traditional title is required to be a role model. For this reason, he must behave and act by the applicable norms. People who carry traditional titles must always correct their daily actions and actions, whether they are on the path of truth or have violated the morality and ethics taught by noble culture. This substantial objective, namely the necessity of evaluation, finds relevance in the realm of management in general, and educational management in particular. Evaluation as a function of educational administration is an activity to research and find out to what extent implementation is carried out in the overall process of achieving organizational programs. To measure the results of conformity with the plan or programs that have been established in order to achieve

the goals of culture-based education. Evaluation includes input, process and product (IPP), input assessment focuses on system capabilities and strategies for achieving goals. Process assessment has a focus, namely on providing information for decision making in implementing the program. Meanwhile, product assessment focuses on measuring process achievements and the end of the program. If the input that has undergone the process then produces a product that is in accordance with the vision and mission that has been proclaimed, then the concept remains and continues to be developed. However, if it is not in accordance with the vision and mission that has been proclaimed then the concept must be reviewed and the learning process must be improved by looking at the quality of facilities and infrastructure, both physical (curriculum, buildings, equipment, study materials, media, methods and evaluation) and non-physical (quality teacher resources). As a result, educational management finds its cultural basis in the noble values taught by the ancestors of the people of Kampung Batara. Culture-based education management Kampung Batara, therefore, is not an illusory-imaginative discourse but a reality that finds its cultural roots.

CONCLUSION AND RECOMMENDATION

The people of Kampung Batara Papring, East Java have a very strong local culture, and have great potential as the main basis for providing ideal education. These cultural values, which continue to be firmly held and are realized in the daily lives of the people of Kampung Batara, appear to be sufficient as the basic capital and philosophical foundation for the implementation of democratic education. Therefore, education management based on the locality of Kampung Batara is a necessity in this contemporary era. As a result, educational management based on local culture is, in itself, a manifestation of democratic and community-based education. Education can be designed, directed, controlled, and evaluated based on the noble spirits of the local community Batara Village, Papring, East Java

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