**Instructional Learning Based Environment as a Pattern of Multicultural in the Community of a School**

This study aims to analyze the cultural diversity (Pronina, Angelica, 2018) of the Tegalasri community and synthesize patterns of multicultural integration of the Tegalasri community in environmental education. This type of research is used qualitatively with a case study approach at Madrasah Ibtidaiyah Negeri (MIN) Tegalasri. The subjects are principals, teachers, students, parents/guardians, and school committees. Data is collected through techniques; in-depth interviews, documentation, and observation. Data analysis is carried out in stages and interrelated between data presentation, data reduction, conclusion drawing, and verification. The results showed that the Tegalasri community possessed a diversity of cultures that could be seen from religion, socio-economic, relationships between individuals and groups in society, and religion-based arts and culture. The pattern of multicultural integration of the community in the development of environment-based schools in MIN Tegalasri, in the form of 1) forming a core team 2) formulating a school roadmap 3) establishing internal and external cooperation 4) conducting joint activities with the community 5) integrating with the school curriculum.

Keywords: multicultural integration of society, environmental education

**INTRODUCTION**

Education has a close relationship with the surrounding social environment (R. Mulyana, 2009) (Wilson, 2011). The dynamics of school management, learning, school financial management, and school evaluation cannot be separated from the dynamics of the surrounding community. Good school management requires collaboration with various parties around the school, both individually and institutionally. Learning developed by teachers should have strong connectivity with the socio-cultural aspects of the surrounding community, so that learning outcomes can be implemented and have good quality output and outcome. Thus, managers and teachers must be sensitive and always update policies, managerial patterns, and leadership with the dynamics of the surrounding community, both on an international, national, regional and district/city scale.

A school is a place for seeding values, norms, and culture to develop the character of students so that they can contribute to developing a good culture of society. Every school always has a distinctiveness that is imaged through a long process in developing the resilience of schools. School resilience is a way of thinking that schools are the environment or the area where the learning process is held, where the values of life and personality, religion, and various kinds of technological knowledge and skills are embedded (Wangid, 2009). Schools should also be seen as a system that has a relationship with sub-subsystems in society and other systems, therefore the relationship between cross-institutions is a necessity. School development is based on Pancasila and the 1945 Constitution which are rooted in religious values, culture, and responsive to the demands of changing times (Sisdiknas, 2003). Among the social subsystems that have a close relationship with the school are social systems which include; religious, cultural, political, economic, and social norms.

The relationship between schools and other sub-systems in society is reciprocal. Schools function to instill religious social values and norms with their students, while the community functions to develop behavioral changes. The ability of the school to synergize with the existing sub-systems in the community can improve the quality of learning and have an impact on improving the community system in the future, this is the function of the school for the community. Research conducted by (Kholis, N., Zamroni, Z., & Sumarno, 2014) shows that community participation (parents/guardians of students, institutions in the village, business / DUDI) can enhance/stimulate learning, both in the classroom and outside the classroom. In addition, schools thus contribute to changing people's behavior for the better. The school management model that involves the whole community can increase community responsibility for the school, they feel they have an obligation to the school they have built, they also have a sense of being involved in developing the school.

Most previous studies focused on environment-based learning, as done by; (Akkoyunlu, B., & Yilmaz-Soylu, 2008); (Neo, M., & Neo, 2001); (Chou, S. W., & Liu, 2005);(Morris Siu-Yung Jong, To Chan, 2018), (Ernst\*, J., & Monroe, 2004); and (Ayala, G., & Yano, 1998) , Some other researchers focus on schools as a system, as research conducted by; (Lavonen, Juuti & Meisalo, 2005). And, there are still not many who research environmentally friendly schools or (green school), who have done for example, (Gordon, 2010) and (Yi-Lien Yeh, 2018). It is necessary to deepen and enrich the study of how to synergize the potential of subsystems in the community with the potential of schools, so that schools and communities have a social function to develop values, norms, and

The aim of this study; First, to analyze the cultural diversity (multicultural) of the Tegalasri community. Second, synthesizing patterns of integrating environmental education (Ellahi, 2018) in MIN Tegalasri with the potentials of the community's cultural diversity subsystem. It is hoped that this research can describe, synthesize, and produce patterns that can be understood, and applied by other schools. Schools have an important role in producing students who have the understanding, loyalty, and skills to harmonize the environment so that it is beneficial for the sustainability of the ecosystem. For this reason, creative and innovative efforts are needed by utilizing the internal potentials of the school and the external potential of the community.

**LITERATURE** **REVIEW**

**Community Multicultural Integration Pattern**

Schools and communities cannot be separated, both theoretically and practically. Various studies show that society has an important role in developing quality schools ((Budimansyah, 2008), (Kholis, N., Zamroni, Z., & Sumarno, 2014)), transforming community culture into school culture (Ruyadi, 2010), community participation in improving the quality of schools (K. Rahman, 2012). Likewise, on the contrary, schools contribute to culture, human resources, new generations in advancing society (Sudarsana, 2016), (Roza, 2007). The relationship between school and society is thus historical in the dynamics of community development. The community established schools to develop and institutionalize subcultural cultures, for example, Madrasa educational institutions, besides being intended to instill social-national values also intended to instill religious values so that religion still existed in the increasingly accelerating dynamics of society.

School is basically an institution where seeding values, knowledge, attitudes, and national and religious behavior so that students can play a role and have responsibility for the people and nation (Desfandi, 2015). The theories taught to students in schools should have a function in increasing their knowledge and skills in acting out their social functions. A good school is one that has the function of transmitting knowledge and skills, and optimizing the potential of students, and having good character. The optimization of the students' potential is further expected to be used to explore and utilize their external potential so that their presence becomes more meaningful.

Schools that can attract such students are schools that are able to transmit the culture of local people into organizational / school culture, as the results of research conducted succeeded in showing that the culture of the surrounding community can improve organizational performance, after cultural variables are derived from social norms, and each cultural dimension in question, namely; power distance, uncertainty avoidance, individualism / collectivism, and masculinity / femininity. Synchronizing the culture of the local community into the school culture is not only meaningful for the school concerned but also intended for the knowledge gained by students to be grounded. Education does not only provide knowledge and skills but more than that it is also intended so that students have a guideline of values and norms in the practice of their daily lives (Efianingrum, 2007), so the school must be grounded. Transforming the culture (Filiz Meşeci Giorgetti, 2017) of the local community into school culture and vice versa is a necessity because the school produces outcome which later plays a role in society. Therefore, the collaboration between schools and religious leaders, community leaders, and other figures and institutions in the community becomes important.

Research conducted by (B. Rahman, 2014) shows that the participation of parents/guardians/ communities through school committees can influence students' competency knowledge, attitudes, and skills (Sarjono & & Mardapi, 2018). The involvement of parents in schools varies, for example being involved in the management of school committees, class associations, performing activities for students conducted at the end of the semester or at the end of the year, involved in the physical construction and school environment or the construction of public facilities in schools. Building good relations with parents/guardians of students can accelerate the achievement of school goals, both related to academic aspects and environmental aspects, and school culture. In many ways, the involvement of parents/guardians as the results of a study conducted by (Kholis, N., Zamroni, Z., & Sumarno, 2014) shows that the involvement of parents/guardians can accelerate the achievement of school goals.

Schools have a variety of targets and objectives within a certain period of time. For example, in the State Islamic Elementary School (MIN) Tegalasri aims to be a school that teaches students to have environmental awareness (adiwiyata school), it is necessary to involve parents/guardians in planning, implementing and evaluating environmentally friendly learning and development programs for school culture. life. They can participate in developing a culture of love for the environment in the family environment, participating in the go green program at the school, supporting books related to the love of the environment, supporting activities at the end of the year and at the end of the semester about the performance of students.

**Method**

**Type and Research Approach**

This type of research is qualitative using a case study approach. The study was conducted from August to October 2018. The timing of the study adjusted to the active day of learning so that it was expected to obtain accurate data by integrating the techniques of in-depth interviews, observation, and documentation. Place research was conducted at MIN Tegalasri, Wlingi, Blitar, East Java. Site selection is based on the consideration that the school is a pilot of the national level adiwiyata school, the level of stakeholder participation is quite good, and environment-based learning.This type of research is qualitative using a case study approach (Gay, L.R, Mills, Geoffrey E, 2012) The study was conducted at MIN Tegalasri, Wlingi, Blitar, East Java. The object of research is the multicultural society of Tegalasri and the pattern of multicultural integration of the community in the development of environmental education.

**Subject and Object of Research**

The subjects of this study include; principals, vice principals, teachers, school committees, and class associations, as well as communities in Tegalasri Village. The number of subjects is 13 people selected based on the following criteria; understand, be directly involved, and be active in the learning process integrated with local multicultural communities. The object of research is the multicultural society of Tegalasri and the pattern of multicultural integration of the community in the development of environmental education. The Tegalasri community embraces different religions, namely; Muslim, Christianity, Catholicism, Hinduism, and Buddhism. This religious diversity certainly has an impact on cultural diversity, how to socialize and his views on education for his children. The ability of schools to integrate multicultural aspects of society in learning is exciting, mainly the school studied is based on Islam. Figure 1 was shown the subject research.

Community :

Islam

Cristian

Catholics

Hinduism

Buddhism

education studied based on Islam

MIN Tegalasri

Selected 13 subject

Figure 1

Subject Research

**Data Collection**

The data in this study were collected by in-depth interviewing, documentation and observation techniques. In-depth interviews with subjects related to; 1) Types of multicultural society in Tegalasri, which include; religion, socialization between people of different religions, neighbor relations, mutual cooperation, the culture of educating children, and social capital; 2) patterns of integration, which include; collaboration between internal and external elements of the school, the formation of a core team, the creation of a school roadmaps, an increase in community participation, and a pattern of integration into learning.

**Subject and Object of Research**

The subjects of this study include; principals, vice principals, teachers, school committees, and class associations, as well as communities in Tegalasri Village. The number of subjects is eight people selected based on the following criteria; understand, be directly involved, and be active in the learning process integrated with local multicultural communities. The object of research is the multicultural society of Tegalasri and the pattern of multicultural integration of the community in the development of environmental education. The Tegalasri community embraces different religions, namely; Islam, Christianity, Catholicism, Hinduism, and Buddhism. This religious diversity certainly has an impact on cultural diversity, how to socialize and his views on education for his children. The ability of schools to integrate multicultural aspects of society in learning is exciting, mainly the school studied is based on Islam.

**Data Validity**

The four main things are used as the basis for determining the validity of the data, namely; truth value, application, consistency, and neutrality. Determining credibility of data is carried out with several techniques including considering the adequacy of data collection time (initially planned for two months plus three months), always checking with various data collection techniques, and asking for peer reading. The application is intended to ensure that the method or procedure of the research carried out can be done elsewhere. Therefore, this method of trial research elsewhere has similar characters, namely in the Village of Maron, Srengat District, Blitar Regency. While to fulfill consistency (dependability) and neutrality (confirmability), then besides asking for readings from peers, researchers also read and edited several times.

**Data Analysis**

Data analysis is carried out in stages and interrelated between several stages, namely; data presentation, data reduction, verification, and conclusion. All results of data collection, both those obtained from in-depth interviews, observations and documentation are described, tabulated to be categorized according to the object of study, sub-objects, and indicators. Against data that is lacking or irrelevant, the reduction is done by collecting files in specific folders which can be retrieved at any time if needed. The data according to the researcher requires additional, deepening, and doubtful then verification is carried out, and checked with the data obtained by different data collection methods. Moreover, finally, all the data that has been collected will be temporarily concluded. If the data is declared final, the final conclusion of the study.

**FINDINGS**

The results of the study can be divided into two parts, namely; the reality of the multicultural society of Tegalasri, Wlingi, Blitar and the pattern of integration of multicultural community-based environmental education. According to respondents, the Tegalasri community embraced a different religion, "the people here are various kinds of religion; there are Christians, Catholics, Hindus, Buddhists, and Muslims. This condition has existed since I was a child, just look at this village there are also various places of prayer for each religion "as subject 1 said. In front of the houses of residents who are Hindus or Buddhists, there is always a simple offering place, which is a rectangular size of 25 cm with a height of one meter, on which there is a place to place offerings. In front of the village hall there is a Christian church building, and to the north, there are approximately 50m of monastery buildings, while in the south the village hall is a Catholic church building. For residents who are Muslim, there are four mosques and one mosque.

The history of the existence of the religious diversity of the Tegalasri community has existed since the Dutch colonial era. So far there have never been clashes between communities due to religious differences. They live in harmony, respect each other, help each other, respect each other, and help. Good, in matters / religious activities (according to the rules of each religious law) and in everyday life. As stated by the following respondent, "In the context of society, the Tegalasri community develops mutual respect, tolerance, and mutual assistance, does not see what religion is "as subject 2 said. When the researcher interviewed the head of the school MIN Tegalasri, there were mothers who brought a number of food boxes to the school, which at that time there was a voluntary work of the students building a school prayer room. According to the principal, the mother was a house in front of MIN Tegalasri and was a Christian.

Early school construction, long before switching to state school status. Local people worked together to build a school building, including at that time a Hindu person donating his buffalo for the construction of a madrasa/school building. Such an attitude, developed from generation to generation, became a habit and culture of diverse societies in religion. Even at the beginning of this school, there were seven students who were non-Muslim. Conversely, Muslims in this village also help other religious residents when they need help. The growing subculture of people who care for each other and help each other becomes part of the long history of the Tegalasri community. The culture of unity in diversity that develops in the Tegalasri community according to the headmaster is an important capital to drive progress in the field of education. As conveyed to researchers, "the habits of the Tegalasri community help each other, mutual cooperation, help each other benefit the school. We often ask for help from people/guardians who are members of the class association to help with energy if the school needs it" as subject 3 said.

The forms of the subculture of the Tegalasri community are so compact, harmonious, humorous, mutual help, mutual cooperation, tolerance, and teposeliro useful for village development. Religious leaders, community leaders, and youth leaders did not experience difficulties in mobilizing village development activities, sports, public places, and places of worship. Congregational people help each other, are asked to know they are not asked. As conveyed to the researcher, "It is customary in this village, every time we build schools, places of worship, public places, and other places we help each other and work together without regard to the origin of religion". As subject 4 said... In building a house, for example, the closest neighbors and relatives are also involved, especially when raising wood and tiles, commonly referred to as "beloved", as the respondent told researchers, "for neighbors who build houses, people here always take the time "Love", which is involved in raising wood and precarious, both requested and unsolicited " as subject 5 said.

**Integration of Community Subcultures in Schools**

A subculture of the Tegalasri community that is good and developed from generation to generation is internalized into school culture. Some school committee members and class associations transform the culture of society into school culture, for example; a culture of cooperation, mutual cooperation, help, and harmony between cultures/religions. According to respondents' acknowledgment that the cultural conditions of the Tegalasri community make it possible to develop into a school culture as subject 6 said. One form of community cultural transformation into school culture is the formation of a class association. The class association is a non-formal institution formed by schools to accelerate student independence in their learning. Class associations are formed from grade one to grade six. Classroom organizers experience changes every year, chosen from them, by them, and for them. This institution has different roles and responsibilities than the school committee because the scope of its role is learning of students at each class level.

According to the principle that long before being a state school, this school was not maintained, public awareness was low, teacher loyalty was also low. But now everything has changed, this is because the school culture is developed based on the culture of the local community so that they care and are involved in the development of quality as subject 7 said. Furthermore, according to the principal, the development of the school culture was taken in several steps. First, form the core team of the developer. The task of this team is to formulate and plan strategies and connect with institutions and/or individuals who can be involved in developing the quality of schools. The strategy that was built began with the creation of a master plan, basic concepts, and lobbying religious leaders, community leaders, youth leaders, and the business world (DUDI) in the local village and surrounding areas.

Second, develop an internal and external collaboration of institutions. According to the deputy headmaster that all the internal elements of the school were aware of the importance of cooperation between them, including the collaboration of schools with the local community. Therefore, from the very beginning, the process of developing a school culture was optimized in collaboration between internal elements of the school as subject 8 said. Collaboration between leaders, leaders with teachers, students, administrative staff, and school committees. After internal cooperation is considered to be solid, the next step is to establish cooperation with external parties (individual or institutional). The scope of cooperation developed, according to the principal includes, among others; school culture, learning, school physical development, and learning evaluation, and end of semester activities as subject 9 said. At the end of each semester, activities are usually held that are integrated into learning with environmental awareness, so that students have the character of loving the environment and social sensitivity.

Third, making a school quality development roadmap. The roadmap is a description of the development of school trips for a certain period of time in the future, which includes; aspects of school physical development, physical school environment, development of school quality, learning, learning facilities & infrastructure, level of community participation (school committee and class association). The roadmap is always updated and adapted to the needs of the external environment because it is intended that school out-of-school do not miss the dynamics of society. In addition, the roadmap also contains details of the stages of good cultural achievement in school development; short term, medium term, and long term. Including who does what and is responsible for what, so that every element in the school has roles and responsibilities in accordance with the roadmap that has been prepared. The roadmap was prepared by the core team and was perfected in the school workshop forum as subject 10 said.

Fourth, increasing community participation. Community participation is divided into two, namely; participation at the level of learning, and participation in improving the school's quality culture. This is where the role of the class association, among others, is to help students who experience learning difficulties or are left behind with other friends. In the low class, especially assistance in technical learning in the classroom, while in the high class the participation of guardians/parents in the aspect of the end of semester activities or end of year activities as subject 11 said. While in the aspect of developing a school culture, community participation was developed through school committees. School committees participate in the annual planning, implementation, and evaluation of school programs, for example following a development planning meeting as subject 12 said. As observed by researchers, the community participated in the making of prayer rooms and bridges that connection between the old building and the new building.

Fifth, integration into pro-environment curricula. The pattern of community subculture integration into the school curriculum is carried out through several stages. 1) Mapping the values that underlie character development in the curriculum. 2) Identifying community subcultures that are practiced daily. 3) Incorporating community subcultures into character values that are in accordance with curriculum content in each class. 4) Implementation of community-based subcultural pro-learning. 5) Preparation of instruments and evaluation tools. 6) Implementation of learning evaluation. According to one teacher, that environmentally conscious learning based on community subcultures is generally carried out through three stages, namely; planning, implementation, and evaluation as subject 13 said. At the time of making learning and mapping planning as the researchers observed that the activity was followed by teachers who supervised related subjects. The activity was carried out in the form of a focus group discussion (FGD) forum and was well planned, all the grids discussed were written in full, making it easier for the guides to arrange the FGD agenda. Based on the description of the findings, the following researchers summarize Table 1.

Table 1

Descriptive Data Of Community Multicultural Integration Pattern In Environment-Based Learning & Subject

|  |  |  |  |
| --- | --- | --- | --- |
| No | Aspect | Findings | Subject |
| 1 | Multicultural Society | Religious diversity | 1,2 |
| Subculture has character | 2,3,4 |
| Use of social capital for development | 5,7 |
| 2 | The pattern of Integration in pro-environment based learning | Collaboration between internal and external elements of the school | 6,8 |
| The formation of the core team | 8,9 |
| Making a school roadmaps | 10, 11 |
|  | Increased community participation | 9, 11 |
| Patterns of integration into learning | 12, 13 |

**DISCUSSION**

**Tegalasri: Multicultural Society**

The Tegalasri community is a collection of several families that are very diverse in terms of population, religion, and culture. The population of Tegalasri is 9,134, which consists of 4,607 (50.44%) male population and 4,527 (49.56%) female population with 2,528 (27.68%) family heads (KK). Most of them are Muslims (70, 35%), others spread to Catholicism (9.49%), Protestants (10.35%), Hinduism (5.34%), and Buddhism (4.47%). Chart 1 was shown the multicultural society in MIN Tegalasri.

Chart 1

The Multicultural Society in MIN Tegalasri

The culture of the Tegalasri community experiences quite a variety of dynamics influenced by the background of the religion, the level of education, experience related to the outside world, and social interaction in the community. Such diversity also affects the way of view, how to behave, and how to behave towards the phenomena of the world of reality in society.

They have the same perspective and attitude in interpreting the reality of diversity that has been entrenched in a long period of time. In his view that the reality of religious diversity in Tegalasri existed since the Dutch colonial era. Awareness of religious diversity gives birth to sub-culture in the community, for example; help, mutual respect, mutual respect, teposeliro, prioritizing the public interest, negating the ego, stereotyping, underestimating, and prejudice towards other individuals and groups. Such subculture is optimized to become social capital for the benefit of village development and institutions in the village.

Social capital is both the actual and potential overall resources related to the ownership of institutional relations networks that remain based on mutual recognition and mutual recognition (Bourdieu, 2003), (Syahra, 2003). Every individual and its diversity of potentials become social capital that can be beneficial for the development of quality in schools, this is a resource in the community that has not been utilized. The principal sees it as a profit potential so that he develops a pattern of relations between the school and the community, for example through the gathering of class associations, routine and incidental meetings with school committees, and school bazaars with environmental themes involving all potential of the surrounding community.

Every community has social capital that has the potential to provide benefits to achieve common goals. Whether or not social capital is beneficial to the community depends on the ability of the leadership to mobilize for common interests. The forms of social capital in society are quite diverse (Xu, 2001), with different communities from one another, including; goodwill, a sense of friendliness, mutual sympathy, and close social relations and collaboration between individuals and families that form a social group (Hanifan, 1916) and it needs self-reflection (Nele Reyniers, Pieter Verstraete, Sarah Van Ruyskensvelde, Kelchtermans, 2018). According to respondents, there are several instruments that are used to foster views, attitudes, and behaviors to work together, help, help each other, and empathy among community members, including cultural heritage, community association meetings RT / RW, non-formal social gathering , village mutual cooperation institutions, and interfaith leadership forum as subject 14 said. Various instruments/channels that unite the community, in Tegalasri are followed by community members consisting of various religious backgrounds in accordance with the territorial concerned.

The ability of the community to mobilize and cultivate harmony between religious communities in Tegalasari can be analyzed through three basic things. First, the development of responsibility on the basis of obligations and expectations arising from mutual trust among community members. In the community members there is a sense of mutual guarding and prioritizing social responsibility. Responsibility is an indicator of the nature of individuals and/or communities that are mature. Implementation of responsibility is part of a joint effort to realize shared hopes and/or goals. Second, information transparency between the social structure of the community. Various structures and layers of community members obtain information transparently so as not to arouse suspicion. There are two channels of information that develop among the Tegalasri community, namely; formal channels, for example, through the hamlet head structure (Kasun), neighborhood association (RW), and neighborhood association (RT). Whereas non-formal channels, for example through village communities, hobby groups, groups gather based on interests. Third, the norms and ethics of a society that are adhered to together. The norms and ethics of developing society are based on the universal values of each religion, social values, and traditional values of society from generation to generation.

**The pattern of Integration of Environmental Education**

Various research results show that in improving school quality, public trust, and good school culture requires collaboration with school stakeholders (Agustina, H., & Indrawati Yuliani, 2006); (Hidayat, 2013); (Suti, 2011). The principal and the school leadership board realize that between schools and communities has a fairly good historical relationship. The dynamics, changes, and improvements in school quality cannot be separated from the dynamics of the external world; society, culture, economy, politics, and religion. Today's development shows that community participation, the collaboration between institutions, and a focus on the interests of customers (students and families) can increase school trust and quality. Based on the study, according to the principal's acknowledgment, the diversity of religious culture in the village of Tegalasri was used by the school as social capital to realize the goal of becoming an adiwiyata school.

The core school developer team consists of seven (7) people who come from various elements of the school, namely; board of school leaders, teachers, school committees, class associations, and community leaders. The main task of the core team is to make changes and the development of school culture, this model is the same as the results of (Suyanto, 2008) research. The team's work is based on a decree made by the principal with duties, authority, functions, and roles. The direction of change and development of school culture compiled by the core team is based on the vision, mission, and goals of the school.

At the time the research was conducted MIN Tegalasri was developing a school culture that cared for the environment, whose implementation was integrated with the curriculum. The form of concern for the environment is manifested in the adiwiyata school program. Therefore, the core team has an important role and role in how the school community has a culture that leads to changes in mindset, attitude patterns, and caring behavior patterns in the environment.

Such cultural change is carried out based on planning and study that is mature in a participatory manner resulting in a roadmap for developing the school's quality culture. The roadmap is a blueprint or integrative guide for the development of an institution within a certain period of time (Yanuarsasi, 2014). The core team created a school quality development workshop which was attended by all leadership boards, teacher boards, school committees, class associations, and other stakeholders. The target of the workshop is to produce a formulation of a roadmap for developing quality schools based on the environment by involving school stakeholders, both local communities with diverse cultures and groups or individuals outside the local community. The formulation of the roadmap is a mandate that must be realized by the core team, therefore the next step taken is to make a plan of action (PoA). The PoA contains activities, objectives, targets, indicators, time/date, costs, and the person in charge of activities.

Collaboration carried out by the school involves as many institutions and/or individuals as possible according to their capacity and authority. Collaboration is developed based on competency and scope of work regardless of its socio-religious background as subject 15 said. Elements of village institutions and individuals are involved in accordance with the needs of the school, both those with Islamic and non-Islamic backgrounds. The development of a culture of mutual assistance and mutual cooperation in Tegalasri Village made it easier for schools to develop this culture of collaboration. Even at the beginning of the establishment of this school, there were 7 students from non-Islamic schools who attended school in MIN Tegalasri. The scope of cooperation includes; academic aspects, facilities and infrastructure, and the development of student interests. Based on the data the researchers obtained, several institutions that collaborated with MIN Tegalasri were village offices, student guardians (forming class associations, school committees), the village industry, interfaith forums, and several youths, religious and community leaders.

Follow-up collaboration with several parties (institutions and individuals) is increasing community participation in school programs and activities. The three main elements of the school program are school managerial improvement, quality of learning, and involvement of school stakeholders. The three programs are then broken down into several activities, both in class and outside the classroom, routine-incidental, daily-semester, group and individual. School managerial improvement is implemented in the form of; involving school stakeholders in activities, transparency in financial management, involvement of school committees in the formulation of visions, missions, objectives, programs, and activities in annual and semester meetings, and formulation of activities in the form of a plan of action (PoA). Improving the quality of learning is implemented into fun learning, the school environment, and the community as a medium and source of learning, the involvement of all stakeholders in supporting activities for environment-based learning, synergizing the curriculum with environment-based learning, and at the end of the "environmental bazaar" event.

The environmental (Wintle, 2016) bazaar is an activity designed to enhance the collaboration of schools, students, with the community groups (student guardian community) and the local community. This activity aims to showcase the results of class work based on the natural environment around the village. In addition, it is also intended to increase the awareness of students and the local community that the social environment and the natural environment of the community can be used as a medium and source of learning and also serves to maintain the balance of the ecosystem of the village environment. As research conducted by (Halimah, 2008) that learning by utilizing the environment as a learning media can increase motivation, creativity, and student competence. Likewise, research conducted by (Bintarini, Marhaeni, 2012) shows that there is a determination of learning by utilizing the environment (Wilke, 2010) as a medium of learning with learning styles and understanding students' concepts. All stakeholders are involved in class group activities starting from the stage; planning, coordination, implementation, and participatory evaluation. The scope of their involvement is in the form of thoughts, energy, and operational costs of the bazaar. A bazaar on the school grounds, which is attended by all student guardians, teachers, officials, and the public in general.

The pattern of integration of environmental education (Wals, 2016) into the curriculum in schools is understood as an approach that includes; material, methodology, learning resources, and evaluation (Hakim, 2012). In addition, learning methodologies that integrate environmental insights into the school curriculum can use the spider web method (Tarmiji, 2014). Furthermore, according to the results of (Tarmiji, 2014) study that the criteria for the green school curriculum include; cross-subject learning methods, material development and personal ecology, ecological and cultural based learning methods, ecological curricular activities.

Madrasah Ibtidaiyah Negeri (MIN) Tegalasri has a commitment and systematically develops programs to internalize religious, cultural and social values in environmental-based education (Rodriguez, L., Agtarap, S., Boals, A., Kearns, N. T., & Bedford, 2018). Some activities carried out to integrate environmental education into the curriculum are mapping the subject and sub-topics of each subject, expanding the discussion of ecology across subjects, cultural and environmental based learning methods, school environment, and the community as learning resources, curricular-based activities culture and environment.

**CONCLUSION**

This research produces; First, the Tegalasri community possesses a diversity of cultures, seen from religion, socio-economic, relationships between individuals and groups in society, and religion-based arts and culture. Second, the pattern of multicultural integration of the community in the development of environment-based schools in MIN Tegalasri, including; 1). Form a core team. 2). Formulate the school stage road. 3). Establish internal and external cooperation. 4). Carry out activities together with the community. 5). integrate with the school curriculum. The five activities were carried out in stages in accordance with a time schedule prepared in the form of a plan of action (PoA) for the development of environment-based schools. Preparation of a plan of action (PoA) is carried out with a participatory method between the core team of school developers by involving school stakeholders. this form of research should be used as a teacher to carry out learning in class and exert all excavations in the environment of religious values ​​and the environment so that learning is more meaningful.

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