MODELING OF CULTURAL EFFECT ON SCHOOL AUTONOMY AT RELIGION-BASED SCHOOL IN INDONESIA

M. J. Susilo*[1], B. Kartowagiran[2], R. Vehachart[3]

[1]Department of Biology Education, Faculty of Teacher Training and Education,
Ahmad Dahlan University, Yogyakarta, Indonesia
[2]Department of Research and Education Evaluation, Yogyakarta State University, Yogyakarta, Indonesia
[3]Department of Administrative Education, Thaksin University, Thailand

ABSTRACT

School culture may have an influence on the school community. Effective school culture leads to success in accordance with values, professionalism and building school autonomy. This research aimed to develop a model of school culture that has an impact on the school autonomy. The subjects were school foundation committees, principals, teachers, staff, and students. The study was conducted in four private junior high schools managed by the Muhammadiyah foundation in Indonesia. Data were collected through interviews, questionnaires, and documentation. School culture consists of formal, sociable-dynamic, and prosperity sub-components. The results showed that culture (Cul) influenced school autonomy (Kms) in 2 ways, direct and indirect effect. The direct effects scored 0.002 and 0.32 for the indirect effect. It meant that culture gave a small contribution (0.32%) to create school autonomy while the other 0.99% came from other factors. Schools culture provided a role play to create school autonomy. Those establishing the independence of Muhammadiyah schools are formal, sociable dynamic, and prosperity. School culture contributed to the effectiveness of school management and developed positive internal habits resulting in effective and efficient school goals.

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Keywords: Muhammadiyah, school, culture, autonomy, private

INTRODUCTION

As a mini-society, school have a duty to prepare their student to become future generation, who are stand alone, adult, and prepared carry on the live estafette cane. Hence, schools need to create a positive and fresh atmosphere by cultivating favorable school culture in order to facilitate school improvement (Furkan, 2014; Susilo, 2017b).

Actually, such a process is not that tiresome as long as all school members have high awareness to achieve best school quality. As a starting point, building positive school culture, keeping a harmonious atmosphere, raising up awareness among school member, and implementing the environmental education such as maintaining either personal or classroom hygiene (Zaenuri et al., 2017). Schools having the administrative, decision-making, budgeting, and administrator control are so-called the autonomous schools (Masino & Niño-Zarazúab, 2016). However, the concept of

*Correspondence Address
E-mail: jokoms.uad@gmail.com

autonomous school does not merely mean to be fully independent since it needs public supports (Caldwell, 2014). The advantages of autonomous schools include: (1) raising up confidence among the school administrators in decision-making; (2) being innovative; (3) being up-to-date to the recent development in the education world; and (4) leading to become a progressive school.

Autonomous school is a major component of the education system that guarantees the quality of education (Fullan, 2001). The autonomous schools also intend to result in better outcomes for students. Educators who understand a school would know the appropriate treatment for their students. The teaching and learning provided by the schools is more independent and no longer depend on the central bureaucracy. This allows schools to make their own decisions about the school needs and policies (Scileanna, 2015).

In fact, there has never been any research on the independence of autonomous schools in Indonesia, yet it is important to distinguish between the independent, 'quite' independent, and 'not-quite' independent. The sustainability of this classification would be a foundation for the policy maker in decision-making. The fact underlying this is that the National Education Standard (SNP) being under all Indonesian schools. Schools have to pass out the standard to be stated as independent.

A research related to the classification of these schools has been carried out by PISA which classifies schools into three groups: (1) schools with relatively high levels of autonomy whose characteristics are more competitive, owning school management and development authority, as well as privilege in using learning methods; (2) schools with high levels of autonomy, but low competitiveness. Despite having authority to make policies, schools in this category have low public interest; and (3) schools with relatively low levels of autonomy, but have a high incentive to compete with other schools (OEDC, 2014).

The strengh of an autonomous school is essential to know before devolving powers to the school. As stated by Main (2009), a school's success or failure can be measured through the formed school culture whether or not it is accepted by school members, effective, and sustainable. Caldwell (2014) mentioned that autonomous school is an "innovation zones". There are may be an impact on students' achievement in a certain area in which these schools specialize. Thus, to this extent, there is an association with the degree of school autonomy. Glušac et al., 2015; Hongboontri & Keawkhong, 2014).

Principals thought that leading an autonomous school enables to drive a school culture that emphasizing high expectations of students and staff, teachers as professionals, collaboration focussing on the improvement of classroom practice, norms, responsibility and problem solving where mistakes and problems were responded by a search for better strategies rather than by excuses for students' lack of progress (Chance & Segura, 2009; Prokopchuk, 2016; Purwoko et al., 2017).

School culture is the dominant values embraced by a school. It is the philosophy underlying the school policies for all the school elements and components in carrying out the duties. Furthermore, it also signifies the assumptions or beliefs held by the school members (Meier, 2012). In addition, Zamroni (2007) defined school culture as the patterns of basic assumptions, system of values, beliefs, and customs as well as various products of schools that encourage the school members to cooperate on the basis of trust which invite all members to contribute to new ideas and provide opportunities to renew the schools.

School culture, indeed, influences the behavior of the school members. It results in changing the mindset of the educators towards the students, the mindset of the educational staffs towards their duties (work effectiveness), and other things related to the establishment of school autonomy. As stated by Abdullah & Arokiasamy (2016), school culture influences job satisfaction. Strong-cultures schools have proven to gain better teacher motivation. The highly-motivated teachers are more likely to succeed in improving student performance and learning outcomes (Mac-Neil et al., 2009).

School culture is seen as the existence of a school which involves the interplay of three factors; attitude, beliefs, and norms of the school and of the surrounding environment. The effective school culture reflects the synergy of those three factors. It leads to the success of the program implemented according to humanistic, professionalism and empowering values. In the effective schools, the members are satisfied by the relationship among others resulting in the decline to leave the school (Nurhafifah, 2016). Hence, autonomy, as a form of independence, would be easily established. Further, autonomy is required by an institution or a school to achieve their excellences, which thereby leads them to achieve a good quality school.

The variable of culture, which are mostly found in Muhammadiyah, can be explained in three sub-components, those are formal culture,

sociable-dynamic culture, and prosperity culture (Zamroni, 2016). The formal culture refers to the habit developed by the school community, such as motivation for higher achievement, formal relationship according to the duties and responsibilities, and rather rigid and less conducive working atmosphere. For a certain extent, the formal culture is required for schools that are in progress to internalize their norms as to develop the expected positive habits. The sociable-dynamic culture defines as informal relationships developed by the school community as their daily habits. This way, the school members are more optimistic and independent in embracing their future. The prosperity culture shows the way the school community interacts in an intimate, warm, and sociable atmosphere. Togetherness and the spirit of helping each other are seen in the harmonious working atmosphere.

Referring to those cultures, it is necessary to develop a model of school culture that has an impact on the school autonomy. School culture influences the direction of school as it forms a school model. For example, the school culture developed in Taruna Nusantara Magelang High School in the form of military discipline resulting in highly-discipline students. If a school builds an entrepreneurial culture, it will produce reliable entrepreneurs as applied in Ciputra schools. If a school builds a religious culture, it will form a model of pesantren school that can produce 'ulama', or moderate people such as Mualimin, Mualimat just like in MBS (Muhammadiyah Boarding School). In other words, the independence of school basically builds an independent culture which is able to grow the self-potential of the school and empowers this potential for school progress. Therefore, this study would contribute to the improvement of school quality especially in Muhammadiyah schools, also, enrich educators' references about school models.

METHODS

This research was a developmental research referring to the model of Design and Development Research (DDR) by Richey & Klein (2007), as well as the model proposed by Cennamo & Kalk (2005). Both of these models complement each other in the research stages. DDR, according to Richey & Klein (2007), covers four stages, those are 1) model development; 2) model internal validation; 3) model external validation, and 4) model use. Meanwhile, Cennamo & Kalk (2005) developed five stages, those are: Define, Design, Demonstrate, Develop, and Delivery.

This research method was a modification of the two models adapted to the stages in this study. Further, the models were called as LCBT evaluation model developed in 4 (four) stages including: (1) defining/collecting date to make theoretical construct autonomy model; (2) designing/making prototype model; (3) developing/making autonomy model through theoretical construction and validation/model testing including the internal validation; and (4) using/implementation of autonomy model on the external validation.

The subjects were the foundation committee, principals, teachers, staffs, and students. The research was located in four junior high schools belonging to Muhammadiyah Foundation in Sleman Regency, Yogyakarta, Indonesia: SMP Muhammadiyah 1 Gamping, SMP Muhammadiyah 1 Minggir, SMP Muhammadiyah 2 Kalasan, and SMP Muhammadiyah 3 Depok. All these religion-based schools insert the religion values to the national curriculum. The data were collected through interview, questionnaire, and documentation.

The data were analyzed using a descriptive qualitative with triangulation data and quantitative techniques by Lisrel program 8.80 version. The qualitative technique consists of 2 steps: first, model test results with CFA, to analyze the contribution of each indicator toward the component and sub-component. Second, model test results with SEM (Structural Equation Modeling) to analyze the model in its entirety. The goals of the analysis and test were to determine the fit model and hypothesis test. The model would be said fit after fulfilling the chi square index ($\chi2 \leq 2df$), P-value ≥ 0.05, and root mean square error of approximation (RMSEA ≤ 0.08) (Ghozali & Fuad, 2012).

RESULTS AND DISCUSSION

A positive school culture supports hard work and high achievement. Conversely, a bad culture will lead to the avoidance towards the school. Further, the community's interest in sending their children to the school would decrease. A positive culture as stated by Kaplan & Owings (2013), have the following characteristics: (1) embracing inspiring vision and mission; (2) possessing the main leadership that encourages teachers, staff, students and parents to fully support the vision and mission; (3) innovative and risk-taking principals, teachers, and staff; (4) high expectations from each school member; (5) trust and confidence of teachers, staff, students and parents; (6) improved performance of each

school member; (7) actively participated school members and stakeholders; (8) honest, open communication; (9) support from school members contributing to the welfare of the school; and (10) awards and recognition. On the other hand, some schools could also pursue a bad culture. Referring to Zamroni (2016), a negative school culture might be caused by a poor teacher cooperation which leads to the decrease of teachers' performance resulting in less professional service and unsatisfactory learning outcomes (Ohlson et al., 2016). Culture, as one of the aspects in LCBT (Leadership, Culture, Backing, and Transactional) model, is interesting to be studied deeper since it plays strategic role in developing positive habits of the school in order to achieve the desired goals. As stated by Zamroni (2016), school culture is shaped by the community's behaviour internalized in their daily activities, which thereby develops their own habits. School culture is a distinctive and unique tradition that is built from time to time by school members, including teachers, students, parents, and the community (Hongboontri & Keawkhong, 2014). The following Table 1 elucidates that school culture consists of three sub-components; formal sub-component (Fr), sociable-dynamic sub-component (Ad), and prosperity sub-component (Mh).

Table 1. Sub-Component and Indicators of School Culture

Sub-component	Indicators	Code
Formal	Motivation for higher achievement	Fr1
	Formal/Rigid relation	Fr2
	Tied to duties and responsibilities	Fr3
	Less having positive effects	Fr4
Sociable-Dynamic	Highly sociable and humane relations	Ad1, Ad2
	Informal and meaningful	Ad3
	More optimistic, independent	Ad4, Ad5
Prosperity	Relations among community members	Mh1
	Warm and humane interaction	Mh2
	Spirit of togetherness and helping each other	Mh3
	Easily satisfied	Mh4

Modeling Test Results with CFA (Confimatory Factor Analysis)

CFA is a restricted factor analysis (Hoyle, 2000), measurement models where the researcher must explicitly specify the indicator-factor correspondence (Kline, 2013). CFA provides a more explicit framework confirming prior notions about the structure of a domain of content (Steiger, 2013). According to the model test results with *confimatory factor analysis* method, it is known that each sub-component influences the school autonomy, as reflected in Figure 1.

Chi-Square=62.07, df=60, P-value=0.40216, RMSEA=0.038
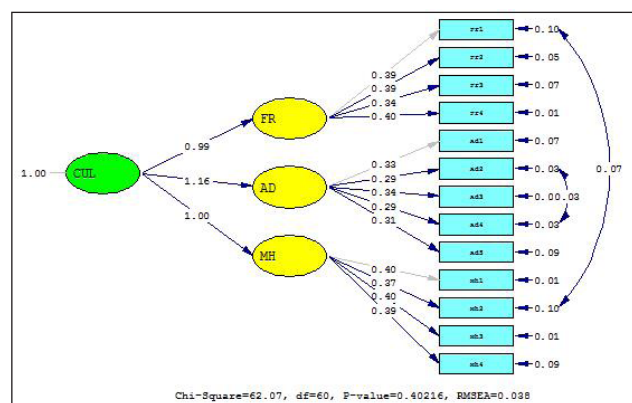
Figure 1. Conceptual Model (Standardized Solution) of School Cultures

The figure shows that the modification of *error covariance* based on relations among community members indicator (Fr1) with warm and human interaction (Mh2). The *Chi square* ($\chi 2$) was less than 2df, (62,07<2(60), while the probability $\chi 2$ fulfilled the criteria having the score of >0,05 (*p-value* = 0.40216), and the *root mean square error of approximation* which was less than 0,08

(0,038). After serving the *error covariance* between the motivation for higher achievement (Fr1) with the warm and humane interaction (Mh2) and the highly sociable and humane relations (Ad2) with the indicator of optimistic and independent (Ad4). Thus, it showed the correlation between the motivation for higher achievement (Fr1) with warm and humane interaction (Mh2) and the highly sociable and humane relations (Ad2) with the indicator of optimistic, independent (Ad4). It meant that the warm and humane interaction would grow positive motivation for higher achievement. Thus, people would be more optimistic and independent when they are related to others in a warm, humane interaction. Based on the conceptual model of school culture, we knew that: 1) the contribution number of the indicator Fr1, Fr2, Fr3, and Fr4 towards the subcomponent of formal (Fr) was 0.39(Fr1), 0.39 (Fr2), 0.34 (Fr3), and 0.40 (Fr4); 2) the contribution number of the indicator Ad1, Ad2, Ad3, Ad4, and Ad5 towards the subcomponent of sociable-dynamic (Ad) was 0.33 (Ad1), 0.29 (Ad2), 0.34 (Ad3), 0.29 (Ad4) and 0.31 (Ad5); 3) the contribution number of the indicator Mh1, Mh2, Mh3, and Mh5 toward the subcomponent of prosperity (Mh) was 0.40 (Mh1), 0.37 (Mh2), 0.40 (Mh3) and 0.39 (Mh4). Moreover, the contribution of every subcomponent toward its component was 0.99 (Fr), 1.16 (Ad), and 1.00 (Mh).

Beside the *loading factor*, the analysis results also pointed out that the significant relation between the indicators as the *observed components* with subcomponents as the *endogenus latent variable*, as well as the essential relation between the subcomponents as the *endogenus latent variable* with the components as the *exogenus latent variable* indicated the existence of significant relation between the *observed components* (every indicator) with its *latent component* (Figure. 2)
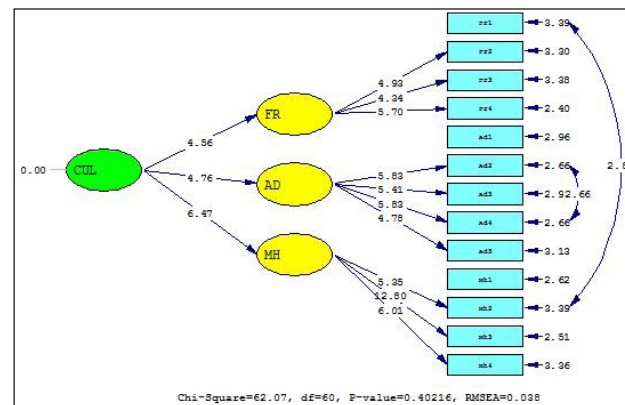

Figure 2. The Conceptual Model (t-values) of School Cultures

The t-test (*t-values*) results as in Figure 2 shows that all indicators with subcomponents, and all subcomponents with components achieved the significant criteria (t > 1,96), which meant that the asserted hypothesis model had *goodness of fit statistics*.

Modeling Test Results with SEM (Structural Equation Modeling)

SEM technique for estimating restricted measurement models (Kline, 2013). According to the model test results with SEM *(Structural Equation Modeling)* method, it is known that each subcomponent influences the school autonomy, as reflected in Figure 3.
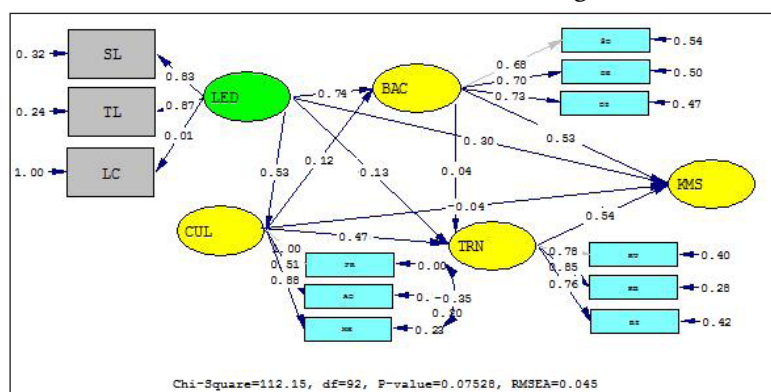

Figure 3. The Influence of School Culture towards the School Autonomy

The figure 3 informs that school autonomy model (KMS) reformed from the leadership (LED), culture (CUL), backing (BAC) and transactional (TRN) variables which then popularly abbreviated as LCBT evaluation model.

The variable of culture consists of three components; formal (Fr), sociable-dynamics (Ad), and prosperity (Mh) which indicated significant influences on the establishment of school autonomy. The *Chi square (χ2)* = 112.15 < 2 (92), while the probability *χ2* was >0,05 (*p*= 0.07528), and the *root mean square error of approximation* was <0,08 (RMSEA=0,045). Based on those data, it was known that the LCBT model was the fit model. Thus, a possible correlation

existed between the role playing of principal leadership and the growth of positive school culture for every school members. This meant that favorable principal leadership had a srtong influence in cultivating a independent habit of the school members.

Furthermore, the analysis of *factor loading* for every component and sub-component proved the contribution of the sub-components toward components and inter-components of LCBT. On the culture, especially, the contribution of subcomponents toward the culture was 1.00 (Fr), 0.51 (Ad), and 0.88 (Mh). The total effect of culture (Cul) towards the school autonomy (KMS) is presented in Table 2.

Table 2. The Total Effect of Inter-Component

Latent component	R	r^2	Direct Effect	Indirect Effect	Total effect
Led →Cul	0.53	0,28	0,28	-	0.28
Led→Bac	0.74	0.55	0.55	(0.53*0.12) = 0.06	0.61
Led→Trn	0.13	0.02	0.02	(0.53*0.47) + (0.74*0.04) = 0.28	0.30
Led→Kms	0.30	0.09	0.09	(0.53*0.04)+(0.53*0.47*0.54)+ (0.74*0.53) + (0.74*0.04*0.54) + (0.13*0.54) = 0.63	0.72
Cul→Bac	0.12	0.01	0.01	-	0.01
Cul→Trn	0.47	0.22	0.22	(0.12*0.94) = 0.005	0.23
Cul → Kms	0.04	0.002	0.002	(0.12*0.53) + (0.12*0.04*0.54) = 0.32	0.32
Bac→Trn	0.04	0.002	0.002	-	0.002
Bac → Kms	0.53	0.28	0.28	(0.04*0.54) = 0.02	0.30
Trn → Kms	0.54	0.29	0.29	-	0.29

Table 2 shows that culture (Cul) influenced the school autonomy (Kms) in 2 ways; direct and indirect effect. The direct effect scored 0.002 and the indirect effect scored 0.32. This explained that the culture gave a little (0.3%) contribution to create the school autonomy while the other 0.97% came from other factors. Overall, the largest influence was in the leadership (led) 0.72 at the direct effect.

Junior High Schools of Muhammadiyah, especially in Sleman Regency, Indonesia are highly prosperous, have a vigorous school-based management (SBM) quality, highly-discipline and excellent members led by influential principals. Coordination is an essential matter, held routinely by the school members with parents and community. The SBM has considerable potential to elicit positive changes in schools dealing with crises in terms of school management,

funding, directing teachers and staff, efficient use of resources, management of lesson plan and syllabi, and improving the quality of education (Kiragu et al., 2013)the accrued benefits of SBM and challenges schools would experience if SBM was introduced in Murang'a South district. The study adopted descriptive survey design. Stratified sampling was used to select 16 schools which participated in this study. A sample of 80 respondents was selected to participate in the study. The sample for the study included 64 teachers and 16 principals. Data for this study was collected using structured questionnaires which were administered by the researcher to a sample of principals and teachers in each of the sampled schools. A pre-testing of the research tools was carried out in four institutions which were not included in the study to ascertain validity and reliability of the instrument. The data was analysed manually

and was presented in descriptive statistical tables using frequencies and percentages. The result of findings indicated that the introduction of SBM would be a way of addressing the current crisis in management of secondary schools, bringing about accountability, commitment by teachers in discharging their duties, efficient use of resources, timely syllabus coverage, delivery of quality education, improve efficiency and reduce need for supervision among other prospects if it was introduced in secondary schools in the district. The study made the following recommendations: Firstly, principals and teachers should be actively involved in making decisions about secondary schools management because they are the people on the ground and understands the school environment better. Secondly, the Ministry of Education should consider involving all the education stakeholders in formulating policies, this way they will own the policies and it will be easy to implement them without being seen like they are forcing them on schools (Kiragu, King'oina, & Migosi, 2013.

The SBM is a form of education responsibility in managing school policies, academics as well as regulating individuals and school members including principals, teachers, staff, students and the local community (Vernez et al., 2012). It is expected that there will be a policy making through joint-deliberation based on the local wisdom. In other words, the SBM is the authority given to autonomous school boards to design, implement, and manage education programs in accordance with local norms and culture. Zamroni (2007) argued that school culture could also be studied based on two aspects in the school daily activities; the students' motivation for higher achievement and togetherness among school community.

The strength of school autonomy level in school management has a positive impact on school leadership and the quality of education (Weinstein & Muñoz, 2014). A good school culture is not free from leadership play role, where leader makes trust and collaborates with staffs to share school visions, clear management flow, and leadership strengths in developing programs (Bush & Glover, 2014). Overall, leadership requires a flexible strategy, more than that, attention to leadership in learning, program development, and staff management to achieve a successful school (Bush & Glover, 2014).

School culture also influences the formation of good school support (Bac). As stated by Cansoy & Parlar (2017), the increase of support in the form of teacher leadership related to or-ganizational development could be done through the establishment of a collaborative relationship between principals, teachers, and students. A great teacher supports the students as a form of learning culture has the opportunity to improve the students' academic achievement and realize school autonomy (Lu et al., 2015; Rodríguez et al., 2017).

The last variable is transactional (Trn), in which the implementation does not simply deliver the subject matter knowledge and prepare the students for their future professional careers. As stated by AACTE (2010); Burnaford et al. (2007), educational goals in the 21st-century to make the students more active, independent, confident, and concerned on cognitive, emotional, social, and technological. This good culture is created through effective teachers with professional development (Bautista & Ortega-Ruiz, 2015). In addition, the principal's leadership style also plays a role as a catalyst for school change, student growth, teacher procurement, and school culture (Troutman, 2012).

Besides, culture is also influential in the establishment of school autonomy. It is an organization with its own culture, which forms a whole and unique system. The characteristics of school culture cannot be separated from the vision and the ongoing education processes that require the existence of the elements or the components of the school as the working area of the organization. The elements interact and are interrelated. In certain ways, a particular culture is internalized continuously. In other words, culture needs improvement. Sometimes, it has to be removed and replaced with another one.

Schools can be more autonomous in various forms. In the US schools, autonomous financing management (AFM) is carried out by recruiting and training teachers, holding school facilities, infrastructure, materials, equipment, and educational books, manage operational costs, as well as seeking additional funds. In the UK, AFM is carried out by hiring, firing, training teachers, managing and maintaining facilities, buying school supplies, books, doing service, obtaining and managing additional funds. In the European Union, the majority of countries implement AFM by managing daily operational costs, offering additional compensation to the teacher, facilitating schools, while minority countries do AFM by buying school equipment and obtaining additional funds. In Australia, AFM is carried out by selecting and compensating personnel, facilitating school, buying equipment, books, managing operational costs,

also, obtain and manage additional school funds (Theodorou, 2013; Theodorou & Pashiardis, 2016). The increasing level of school autonomy has the potential to produce better educational outcomes.

Muhammadiyah private schools own unique school cultures. Its school culture is an element to create school autonomy. According to Daulai (2017) school cultures of Muhammadiyah education in North Sumatra comprise (a) embedding the Muhammadiyah ideology in schools; (b) using Muhammadiyah symbols; (c) orienting to faith, knowledge, and charity in educational environment; (d) applying the education curriculum, amaliyah, scientific deeds or scholars' intellect; (e) having vigorous work ethics; and (f) forming an organizational committee namely the Muhammadiyah Organization.

In general, the cultural characteristics of Muhammadiyah schools in various places are the same. Characteristics of school culture in Muhammadiyah private school especially in Sleman Regency, Yogyakarta, Indonesia can be classified into 7 categories: (1) Al-Islam and Muhammadiyah ideology; (2) nationalistic concept; (3) academic and skills; (4) school police & facility; (5) curriculum; (6) teaching and learning process; and (7) accounting (see Table 3).

Tabel 3. The Characteristics of School Culture in Muhammadiyah Private School

No	Categories	Characteristics of school culture
1.	Al-Islam and Muhammadiyah ideology	Welcoming the students' arrival 5S program (smile, greetings, peace, respectful, polite) Doing the Dhuha prayer Doing the Dhuhr & Asr prayer Doing the Friday prayer Friday-Cleaning program Al-Islam and Muhammadiyah ideology Interpreting al-Qur'an Infaq every Friday Sympathetic care Celebrating Islamic holidays Implementing the Ramadhan Islamic boarding school Conducting zakat fitrah and religious offering (qurban) Conducting class recitations every month Conducting social service to the dhu'afa Series of quarantine activities before the exam "(Tahajud call, material deepening test MKKS and BKS, etc.) Tahajud call, training test Tahsin Reading Al-Qur'an before teaching and learning process Murajaah/memorizing short pray
2.	Nationalistic concept	Singing national songs before and after teaching and learning Singing the Muhammadiyah anthem Having flag ceremony every Monday Commemorating the National Day ceremonies
3.	Academic & Skills	Intensive subject matter Guidance National Science Olympiad Extracurricular activities (Hisbul Wathan, OSIS, IPM, etc.) KIR (teenager's Scientific paper) Additional lesson English club Arabic Student exchange Cooperation with foreign countries Extracurricular activities (ICT, Electronics, and Robotics)
4.	School police & facility	Student admission Providing a bus school Rewarding (student savings/safety) Scholarship for teachers, staff, and students Education unit School parenting Gender equality Counseling assistance Post-national program (analyzing the results of the national examination) Establish cooperation with other institutions (e.g. insurance service, universities, LPTK organizers, etc.) AUM care AUM sharing

5.	Curriculum	Persyarikatan (Union)-Based Management
		Tawheed-based curriculum
		Mandatory local content (e.g., Java Language, batik)
		Self-development program
		Environment education and disaster mitigation (SWALIBA)
		Implementing the gender equality education
		Traffic ethnics education
		Conducting education life- skills
6.	Teaching and Learning Process	Full day school program
		Life skill education
7.	Accounting	Having the BUMS (School-Owned Enterprise)
		Cross-subsidy payment system
		Transparency and accountability
		Collection of loyal funds

The school members (principals, teachers, staff) are used to welcome the students every morning with the spirit of 5S (smile, greeting, peace, respectful, good manner). They also always get used to doing the dhuha prayer and dhuhur prayer in congregation. The school also has a policy for literacy before the lesson begins. Literacy includes: reading Al-Qur'an, murajaah/ memorizing short pray, singing national songs and Muhammadiyah anthem. Muhammadiyah schools adopt the national curriculum and ISMUBA (Al-Islam, Kemuhammadiyahan, and Arabic). Although it is an Islamic-based school, it keeps abreast of the times such as: cooperating with other countries, holding student exchanges, organizing extracurricular Technology Information, Electronica, and Robotics.

To attract public sympathy, Muhammadiyah schools have a special strategy during the new students admission with a systemic system, free of charge and uniform; providing rewards for school residents, outstanding students and disadvantaged students, development of superior school programs such as Adiwiyata school, MBS (Muhammadiyah Boarding School), etc., and establishing the BUMS/M (school/madrasah-owned business entity) in the form of a canteen, Kapas 2 Mart, chartering business as done in Sapen and SMP Muhammadiyah 2 Yogyakarta. Besides, there are also boarding schools such as Islamic boarding schools in SMA Muhammadiyah 1 Yogyakarta.

The success of implementing school autonomy does not only depend on functional and structural changes, but also on changes in school culture. As stated by Jurasaite-Harbison & Rex (2010), those cultural qualities of schools supported learning quality as a method of continuing professional development.

Muhammadiyah private school is a unique school with characteristics based on Islamic culture, for example, implementation of Al-Qur'an and Muhammadiyah ideology as its vision and mission, and also have missionary mandate called "Amar ma'ruf Nahi Munkar". Therefore, all of the school members are directed to the attainment of its vision and mission, include teaching and learning, curriculum, accounting, extracurricular, and etc. The culture, as a specific characteristic of Muhammadiyah school, differentiates from other schools both private and public school.

Referring to Susilo (2016, 2017a), the characteristics of Muhammadiyah autonomy schools includes: (a) worship (al-Islam) orderl; (b) proficient reading and writing the Quran; (c) a national paradigm; (d) highly academic knowledge; (e) foreign languages skills; and (f) computer skills. on the other side, the autonomies in Muhammadiyah school management comprise independent curriculum, learning and teaching, educators, funding and school facilities.

In Madrasah Mu'allimaat Muhammadiyah Yogyakarta, holistic education in the multilingual program really appreciates the four quotients; SQ, EQ, IQ, and AQ. The internalization of holistic education in daily activities integrated between madrasah and boarding involving Tahajud prayer, preparation and performing Subuh prayer, doing sport, cleaning the environment, Ashar prayer, extracurricular or optional, preparation and performing Maghrib prayer, performing Isya' prayer together and reading al-Qur'an (Sutarman et al., 2017).

Every school has its own characteristics of culture, for example, in SMA Negeri 1 Dompu and SMA Negeri 1 Kilo. The role of the principal as a leader is able to build a positive culture that has an impact on character building through school culture, among other things embodied in caring for cleanliness, beauty, tidiness, observance of religious service, conformity to the rules, mutual respect, politeness, and family-like relationships, honesty and responsibility, togetherness, favorable document filing, and stakeholder

participation (Furkan, 2014).

In Chile, to manage their registration as an act to make school autonomy, efforts are carried out such as (1) redesigning examples of school institutional images such as new uniforms, school logos, changing school appearance to attract more students; (2) monitoring attendance; (3) collaborating with external organizations; (4) building relationships with parents and stakeholders; and (5) promoting schools (Montecinos et al., 2015).

All of the activities have been proven to encourage school culture reformation. The stronger the school culture, the better teacher motivation. High teacher motivation causes the increase in students' performance. Although there is no direct causal link between autonomy and school performance, rather, autonomy could have positive effects when accompanied by other interventions. As the OECD PISA reports (OECD, 2011), that when autonomy and accountability are intelligently combined, they tend to be associated with better student performance. Similarly, come French et al. (2014) argued that Autonomy doesn't equate to success. It creates the condition for success.

Hence, the implementation of school culture in every public or private school will establish a certain value system followed by all school members, lead to conducive, comfortable atmosphere to achieve the desired goals as a group. It is in relation to the message delivered by Langgulung (2007) that school culture refers to the particular system of values, beliefs, and norms accepted as a group, as well as implemented in full awareness as natural behavior, shaped by the environment that creates mutual understanding among the elements and members of the school, including the headmasters, teachers, staffs, and students. If necessary, the school is required to share the opinion with the communities.

Habits internalized in each school member will contribute to the effective management of the components. Thus, the desired achievements of each component will become the excellence of the school. Professionalism in working in the form of hard work, smart work, sincere work, and excellent (Mumtaz) work are internalized in the heart of every school member. They will see that working in Muhammadiyah school means to carry out the commands to do da'wah for the purpose of teaching the Indonesian people. It is the characteristic of effective school that effective school brings the qualities internalized in each school member, thus, reflecting professionalism to their behavior. Quality cultures consists of 1)

information provided for improvement instead of assessing or controlling quality people; 2) responsible authority; 3) the presence of a gift or punishment; 4) cooperation on the basis of collaborating and synergizing, not competing; 5) school members feel safe; 6) justice is upheld; and 7) school members have a sense of ownership of the school.

CONCLUSION

Based on the study, it concluded that culture (Cul) influenced school autonomy (Kms) in 2 ways, direct and indirect effect. The direct effects scored 0.002 and 0.32 for the indirect effects. It means that culture gave a small contribution (0.32%) to create school autonomy and the other 0.99% came from other factors. Schools culture provides a role play to create school autonomy. Those establishing the independence of Muhammadiyah schools are formal, sociable dynamic, and prosperity. School culture contributes to the effectiveness of school management and develops positive internal habits that result in effective and efficient school goals.

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