



Organizational Culture-Based “*Among*” System Leadership Model in High School of Yogyakarta City

Purwanto Hudi R.[✉], Rasdi Ekosiswoyo², Titi Prihatin²

¹. Universitas Sarjanawiyata Tamansiswa Yogyakarta, Indonesia.

². Universitas Negeri Semarang, Indonesia.

Article Info

Article History:

Received 15 March 2017

Accepted 3 May 2017

Published 10 October 2017

Keywords:

leadership, “*among*” system, organizational culture, multicultural, religious.

Abstract

The development of science, technology, and arts, as well as the development and social changes of a community, is so rapid. Thus, the challenge of the future education is not easy. Education is a cultural strategy and is not merely a conscious effort. As an educational institution, High School (SMA) has a very strategic role to restore education to the spirit and identity of Indonesia. The principal has a very important role to play in his/her vision and mission, and the school's organizational culture is an essential component of success in his/her leadership. The organizational culture-based “*among*” system leadership model is considered appropriate to be implemented by the principal. Therefore, it is necessary to further observe the leadership model and value system that is the organizational culture in the school. In general, this study aimed to describe the organizational culture-based “*among*” system leadership model in five public and private multicultural high schools, and those which are religiously affiliated in the city of Yogyakarta. The five schools include SMA Negeri 3, Taman Madya Tamansiswa High School, SMA PIRI I (Islam), Christian BOPKRI I High School, and Catholic Marsudi Luhur High School, all of which are in Yogyakarta City. This study employed a qualitative approach with data from the natural background as the source of primary data. This study aims to know and simultaneously describe the leadership model of the organizational culture-based “*among*” system of the schools in Yogyakarta City. The study was designed as a multi-case study model. To be able to understand the meaning of such events and interactions, theoretical orientation and theoretical perspective with a phenomenological approach were employed. Based on the results of the documentary, observation, and interviews studies, this study shows differences between the five high schools although nuances of Indonesia is in fact still reflected in it. The differences can be interpreted as a diversity that is a reflection of the specificity and typicality of the schools concerned. Besides, it was found that the organizational culture was developed on the basis of local wisdom, nationalism, and Islamic faith. It is these factors that affect the leadership pattern of the principals in the schools. The fact shows that the leadership model implemented in the High Schools in Yogyakarta City dominantly refers to government regulation and or foundation one for the private schools; it also has a multicultural nuance based on the local or religious wisdom or a combination of both. It is implemented with the slogans of *silih asih, asuh, and asah* which are actually the essence of “*among*” system leadership model. Islamic schools need to go deeper into the wisdom of Rasulullah Muhammad S.A.W's leadership, known as prophetic leadership, to act as worship, to give priority to ministry, instead of asking to be served. The prominent Christian teaching is the spirit of loving that is based on service which needs a profound interpretation that love is giving rather than asking for services. Therefore, the organizational culture-based *among* system leadership model of the schools that refers to local, national, and religious wisdom is expected to produce an optimal and sustainable performance.

© 2017 Universitas Negeri Semarang

✉ Correspondence:

Jalan Kusumanegara No.157, Muja Muju, Umbulharjo, Kota Yogyakarta, Daerah Istimewa Yogyakarta 55165, Indonesia.
E-mail: purwanto.hudi@yahoo.co.id

p-ISSN 2085-4943

e-ISSN 2502-4469

INTRODUCTION

The development of science, technology, and arts, as well as the development and social changes of the community, are so rapid. Nevertheless, the reality shows that the development of education is not directly proportional to the development and social change in the community. As a result, the challenge of future education is not easy. Education is a cultural strategy and not merely a conscious effort. High School (SMA) as an educational institution has a very strategic role. Therefore, it is necessary for the principal to influence, encourage, mobilize, direct, and empower the entire educational resources. Every school has a good organizational culture nuanced in local, national, and religious wisdom.

Indeed there have been a number of leadership models that have been applied in high school. Furthermore, a leader must be able to become the exemplary figure who is *silih asih, asuh, and asah* which are in fact the essence of the *among* system leadership. “*Among*” system is a leadership model introduced by the Father of Indonesian Education, Ki Hadjar Dewantara, known as the Leadership Trilogy, i.e. *Ing ngarsa sung tuladha, Ing madya mangun karsa, Tut wuri handayani*. Therefore, the concept of *among* systems leadership is considered appropriate to be implemented within the school organization as it is considered to be appropriate for the Indonesian tradition and culture. It is this kind of leadership that the schools need as educational institutions.

In fact, the *among* system leadership model has also been officially recognized by the government. It is reflected in the issuance of the Decree of the Minister of Education and Culture No. 0398 dated 6 September 1977 which makes “*Tut wuri handayani*” as a slogan in the management of educational organizations or educational units throughout Indonesia. The affirmation of the slogan appears on the logo of the Ministry of Education and Culture to date. On the other hand, each high school has its own characteristics which are the hallmark of the

school and underlies the school’s organizational culture in question.

Organizational culture needs to be developed in every educational unit so that the learning undertaken by the students can restore their own potential and not be taken away from its cultural environment. Therefore, it takes organizational culture as a basis to implement the *among* system. The importance of the basic organizational culture is that culture can be interpreted as a manifestation of the lives of individuals and every group of people. Organizational culture is dynamic and is not something static.

Therefore, the principal should implement the organization-based *among* system leadership model in the school. However, it seems that the *among* system leadership model is not firmly applied by the high school principal as the leader of the school organization or educational institution.

Considering the description above it is deemed necessary to conduct research on the organizational culture-based *among* system leadership model in High School, as an educational institution that has a very strategic role. The title of this study is Organizational Culture-based *Among* System Leadership Model in High Schools of Yogyakarta City.

Basically, leadership is the act of influencing, encouraging, moving, directing, and empowering an organization's resources to achieve an agreed objective. Along with the sustainable development of the values underlying the organizational culture, the leadership models also undergo development according to their nature and time.

Regarding modern leadership, Judy Lawrence Rogers (2011: 23) from Miami University USA, in his research entitled *Emerging Leadership Models: Implication for Public Policy Education*, concluded that

Through modeling the new leadership style as well as teaching it, through striving to create a culture of participation and empowerment, through the process of as well as content, through the worth of collaboration as a

means of achieving common purposes and through understanding and using Multiple frames to help unify polarities in the policy making process, extension educators will themselves be transformational leaders.

It means that through the model of a new style of leadership and teaching it, through the creation of a culture of participation and empowerment, through mutual cooperation in achieving common goals, and by understanding and using diverse frameworks of thinking to help unify diversity in the policymaking process, educators thoroughly make themselves democratic leaders.

Roger J. Givens (2011: 188) in his research entitled *The Role of Psychological Empowerment and Value Congruence in Mediating the Impact of Transformational Leadership on Follower Commitment in American Churches*, shows the results of his quantitative research as follows.

The research results revealed that transformational leadership has a statistically significant relationship with follower's affective commitment and normative commitment that leadership behaviors accounted for 32.8% of the variance in the followers' affective commitment and 31.4% of the variance of the followers' normative commitment. The research results also reveal that psychological empowerment and value congruence partially mediated that relationship.

This essentially demonstrates that transformational leadership has a statistically significant influence on the attitudes and behaviors of members or people to comply with the norms and regulations of organizations or institutions. The results also reveal that psychological empowerment and harmony values can bridge the relationship between members and institutions.

In the *among* system leadership model, it can be interpreted as a leadership model of "*kawula warga*".

W.O. Ibukun (2011: 247) from Adekunle Ajasin University Nigeria, in his research entitled *Personality Characteristics and Principal Leadership Effectiveness in Ekiti*

State, Nigeria, concluded the results of his research as follows.

Personality characteristics of principals such as age and years experience effectiveness influence leadership effectiveness. No significant difference existed in leadership effectiveness of principals based on sex. One important implication of this study is the finding that principals' years experience positively determined the leadership effectiveness of a principal. This observation requires the attention of the educational policy makers in the state. Many years of experience could be perceived as an asset to leadership effectiveness.

The research results show that the principal's personal characteristics which are associated with age and years of work experience have a significant effect on effective leadership. The sex of the principal does not have an effect on effective leadership. One of the important implications of the study is that many years of school principal's experience positively determine the success of his/her leadership. This observation requires policy makers on education in the country concerned. Years of work experience can be considered as an important asset in relation to the effective leadership.

William McKeith (2011: 67), headmistress at Presbyterian Ladies' College Sydney New South Wales Australia, in his article entitled *School Leadership Models*, among others, stated as follows.

Head teachers at all level of schooling had a particular responsibility to ensure that appropriate moral socialization relevant to the class destinations of its students, was accomplished effectively by the pedagogic arrangements of the school and by the amplification of its moral and cultural codes.

It means that the principal at all levels of the school is specifically responsible for assuring the learning of character that is also relevant to the learning objectives of the students. This can be done effectively with the educational management at schools and by giving a detailed explanation of the moral and cultural values.

Judy Durrant (2009: 61) from Canterbury Christ Church University UK presents his findings in a symposium entitled Leadership, Learning, and Inclusion: Exploring Innovative, Inclusive Approaches to School Improvement as follows.

Inclusive leadership encourages further spread of inclusive cultures and practices in learning, participation, and leadership. This is illustrated contemporary evidence of the impact of teachers' in several education contexts. Internal accountability, individual and collective confidence, creativity and enthusiasm for learning are seen to be strengthened.

It means that inclusive leadership encourages further dissemination of culture and learning practice, active role, and leadership. This is illustrated by the evidence of the current results of education. Internal accountability, individual and collective self-confidence, creativity, and enthusiasm in learning seem to be reinforced properly.

Silcox and Cavanagh (2008: 39) from Curtin University of Technology concluded that the context for the exercise of leadership in schools is characterized by accountability for improving the educational outcomes of students; Accountability to superordinates and accountability to the school community.

It means that the success of the educational leader is measured by the increased knowledge obtained by the students accountable to the superiors and the school community.

The ability of a leader to influence others is supported by the advantages he/she possesses, with regard to both the nature of personality and to the breadth of his knowledge and experience, which gets the recognition of the people he/she leads.

According to Peursen (1984) at the beginning culture is defined as the things that include all manifestations of human life that are noble and spiritual in nature such as religion, art, philosophy, science, state administration, and so on. In its development, culture is defined as the manifestation of life of every individual and every group of people associated with his/her activities.

According to Santhe as quoted by Ndraha (1997), "Culture is the set of important assumptions (often unstated) that members of the community share in common". It means that culture is an important assumption of the members of the community in the habit that they do although they rarely express it. Such assumptions include beliefs and values about life which are a normative measure that influences human beings to carry out actions they live in.

Cowling and James (1996) briefly define cultural understanding as "the way we do things here". In general but operational, Schein (2002) in his writing on *Organizational Culture & Leadership*, essentially signifies the term organizational culture as characterized by sharing the same values and beliefs with all members of the organization. Lashway (1996) mentions that, "Schools are moral institutions, designs to promote social norms ..." meaning that schools are moral institutions and are designed to cultivate social norms.

Considering the perspective of clarity and resilience to change, Kotter and Heskett (1998) categorized organizational culture into different levels. In another part, Kotter and Heskett (1998) also describe three concepts of organizational culture: strong culture, culturally appropriate culture, and adaptive culture.

METHODS

This research is a multi-case study that aims to get the picture of and then describe the school's organizational culture-based *among* system leadership model employing qualitative approach. Data were collected from a natural background as primary data source. The interpretation of the intended data was based on the depth of the facts obtained. This research was expected to find and further describe complete and comprehensive data about the organizational culture-based *among* system leadership model in the High School (SMA) of Yogyakarta City.

In addition, the results of this study are expected to construct an inductive theory from

a brief summary of the data related to the organizational culture-based *among* system leadership model in high school that has the multicultural, Islamic, and Christianity background. This is due to the fact that SMAs with Hindu, Buddhist, and Khong Hu Chou backgrounds are not in the work area of the Yogyakarta Education Office. Based on the direction of the Education Office of Yogyakarta City, the schools as the subject of this research were SMA Negeri 3, Taman Madya Tamansiswa High School, SMA PIRI I (Islam), Christian BOPKRI I High School, and Catholic Marsudi Luhur High School. These schools were considered quite representative of the characteristics of schools in Yogyakarta City that are multicultural and religious.

In line with the multi-case study design, this research was conducted to try to understand the meaning of events as well as interactions of the school people in certain circumstances. In order to be able to understand the meaning of such events and interactions, theoretical orientation and theoretical perspective were used with a phenomenological approach.

The approach was determined by observing the phenomena of the conceptual world of the subjects under study through their actions and thoughts, in order to understand the meaning generated by the subjects in their everyday lives. The researchers sought to understand the subject from their spectrum, without ignoring interpretations, by creating a conceptual scheme. According to Weber (Vredenberg, 1987), the approach of phenomenology is considered *verstehen* when it suggests a relationship among the testable social phenomena rather than purely empathic understanding. By using this *verstehen* method, the researchers were able to understand the emic concept, views, ideas, norms, and values applicable in the five SMAs as objects on this research. Therefore, it was expected that there would be no misinterpretation of the meaning of the object under study.

By using phenomenological approach, this study aimed to describe the value system in its relation to the organizational culture-based

among system leadership model. Therefore, in order to understand the cultural differences emerging in the schools, theoretical orientation with the cultural approach was also used to understand the nature of the perspective, to assess its relation to life, and to reveal its vision and mission. It is expected that in the end the concept of the organizational culture-based *among* system leadership model can be socialized in SMAs throughout Yogyakarta.

RESULTS AND DISCUSSION

Results

The results of the study presented here are based on the results of the (1) documentary, (2) observation, and (3) interview studies conducted in the site or involving the research object. The object of this research was taken from the samples drawn from the public or private high schools which were general or multicultural-based and were affiliated to or religiously based on Islam, Christianity and Catholicism only, given that the Buddhist and Hindu-affiliated high schools were not available in the city of Yogyakarta. The High Schools (SMA) under this study were SMA Negeri 3, Taman Madya Tamansiswa High School, SMA PIRI I (Islam), Christian BOPKRI I High School, and Catholic Marsudi Luhur High School. Based on the direction of the Education Office of Yogyakarta City, the schools were considered representative as the research samples.

The documentation in question was the varieties of rules applied in high schools that became the object of research. The observations conducted by the researchers included physical objects and various activities undertaken by the schools. The interviews were conducted to strengthen and expand the study through observations and to obtain new information related to the research problems.

The selection of the subject to be interviewed was based on the consideration that the principal was the leader and who was mostly responsible for policy-making related to

education provision that refers to the school's vision and mission.

Prior to reaching the conclusion of leadership model in the SMAs that were used as samples of research object, the researcher would like to firstly describe the results of a documentary study, observation, and interview. The detailed results were presented per section. This was intended to facilitate the flow of thinking until the conclusion was drawn and then used as the basis for describing the organizational culture-based *among* system leadership model in High Schools of Yogyakarta City.

1. Documentary Review

The documentary review was carried out by studying the various rules existing in the schools because it was an important part of an education management process. In order to find out the characteristics of the schools, a review of the existing regulations needs to be done. It is from this rule that the characteristics of an educational management process could be seen. In principle, the rules enacted in these schools would lead the schools to arrive at the vision and mission to be achieved.

Based on the results of the study regarding the regulations should be applied and implemented in SMA Negeri 3, Taman Madya Tamansiswa High School, SMA PIRI I (Islam), Christian BOPKRI I High School, and Catholic Marsudi Luhur High School in Yogyakarta City, it was found that basically there were similarities among the schools in referring to the standardized government regulations. These similarities are among others related to the objectives and standards of education in general as mandated in the existing legislation. For example, the one related to the eight educational standards, teaching or working hours, uniforms and attributes for ceremonial activities, and the culture of smiles (*senyum*), addressing (*sapa*), and greetings (*salam*), being popular as the 'Three S' and others. Nevertheless, each high school has its own specificity and distinctive features associated with the vision and mission of the school, which of course is not exactly the same as each other.

The information is clear enough to indicate the difference between one high school and the others, although the overall nuance of the *among* system remains reflected in it. The differences can be interpreted as a reflection of the specificity and uniqueness of the schools under study.

In short, SMAN 3 and SMA Taman Madya Tamansiswa deserve to be called multicultural schools while the Islamic-based SMA PIRI I, Christian BOPKRI I High School, and Catholic Marsudi Luhur High School which are based on Christianity are of course very typical with the use of religion-based referrals.

Based on the documentary study, it was found that the organizational culture developed in these high schools is national, Islamic, and charitable-based. These have affected the leadership pattern of the principal in the high schools.

2. Observation

Observations were made on the basis of the documentary studies, particularly those related to the schools' current regulations, and by looking at the physical condition of the schools, the in-class activities as well as those beyond classes. The observation was conducted to obtain data related to the leadership model adopted by the principals.

The observations were conducted to support the documentary studies. They were conducted by looking at activities in the classroom, and other activities beyond the classroom in the high schools as the subject to the research. The high schools were SMA Negeri 3, Taman Madya Tamansiswa High School, SMA PIRI I (Islam), Christian BOPKRI I High School, and Catholic Marsudi Luhur High School. Given that all activities of the tutors or teachers and students have been planned and documented, observation activities could be done based on the guideline in the school calendar. The results of this observation are described briefly.

The routines undertaken in the schools began with the preparation of the learning process in general, in the classrooms, in the

laboratory, and around the field. Islamic-based school (SMA PIRI I) chanted holy verses of the Qur'an and/or sometimes sang spiritual songs, Christian and Catholic high schools (SMA BOPKRI I & SMA Marsudiluhur) usually sang spiritual songs as well.

Before the activity was done, the principal usually checked the teachers' room, the employees' room, and the classrooms. The activities in the classroom took place as the activities done by high school students in general. The average number of students in each class was 32. The standard classroom occupied by a number of students was comfortable because of the breadth of the terrace and the schoolyard. However, the Taman Madya Tamansiswa High School and Marsudi Luhur Catholic High School environments could not be categorized as *adiwiyata* schools. In general, good communication was seen in the relationship between teachers and students and among students in the classroom or beyond.

The principal usually arrived on time or earlier than the teachers or guards and employees, though it was not a routine. After class activities were completed they joined programmed activities, such as sports, arts, computers, and others. There were also students who did project activities. Collective activities at school were conducted in the afternoon, and even until evening when there was a special event. The joint activities were also carried out under a programmed or pre-programmed plan.

The leadership model used in managing activities at school was more dominantly referring to the government regulations reflected in their daily activities. However, there was also a nuanced *among* systems leadership model. The *among* system was carried out by the principal in leading the guardians or teachers, employees, and students.

3. Interviews

Interviews were conducted to strengthen the results of the documentary studies and observation. The interviews were also conducted to obtain other information related to the leadership model implemented by the

principal. The schools included SMA Negeri 3, Taman Madya Tamansiswa High School, SMA PIRI I (Islam), Christian BOPKRI I High School, and Catholic Marsudi Luhur High School in Yogyakarta.

The results of the interviews presented here are only a summary of facts related to the organizational culture at the school that is related to the leadership model implemented in each SMA. The results of the interviews conducted to the five principals as respondents were assembled into a unity that led to the education leadership model of High School in Yogyakarta City. The leadership model in question is the school organizational culture-based *among* system leadership model in the five high schools as the research objects serving as the samples.

The results of the interviews show that the leadership model is guided by the regulations of the government and the foundation. SMAN 3 is entirely guided by government regulations although it still emphasizes kinship patterns. Despite being guided by the government regulations, non-state or private high schools still maintain their typicality as their reference. SMA PIRI I is based on Islam; the leadership pattern of the principal is Islamic. SMA Marsudi Luhur (Catholic) and SMA BOPKRI I (Christian) develop the spirit of love while SMA Taman Madya Tamansiswa prioritizes the leadership pattern that is based on the principles of kinship.

The facts show that theoretically the leadership model of the *among* system is only understood at an elementary level and in-depth although in practice the nature of the *among* system is still reflected in it. In fact, it is surprising that there was a principal saying that the *among* system leadership model was marginalized.

In short, SMAN 3 and SMA Taman Madya Tamansiswa deserve to be called multicultural schools while the Islamic-based SMA PIRI I, the BOPKRI I Christian High School, and Marsudi Luhur Catholic High School, are typical with their use of religion-

based references. However, there is also a leadership model that affects the *among* system. The *among* system was carried out by the principals in leading the guardians or teachers, employees, and students. The leadership model in question is the organizational culture-based *among* system leadership model in the five SMAs in the city of Yogyakarta as the research objects of this study.

Discussion

According to Yukl (2009: 236), a leader needs to have at least three bits of intelligence, namely intellectual intelligence, emotional intelligence, and social intelligence. In order to become a good leader mastering these three requirements is not enough. Multicultural Indonesia needs wise, moral, ethical leaders, and who are able to develop the principles of mutual cooperation. According to Dewantara (2006), a leader must have and be able to apply the *Among* System, namely *Ing ngarsa sung tuladha*, *Ing madya mangun karsa*, and *Tut wuri handayani*.

In carrying out educational management, the typical leadership philosophy can be combined with the *among* system leadership model to strengthen the school management for the achievement of educational goals. The teachers or mentors and employees are managerially educated to make good planning and carry out the plan properly. This can be seen from the scheduling of various activities with the main agenda concerning the discussions which are oriented to the plan of school activities. The program is discussed with the School Committee which is then put into the Activity Calendar.

The mentor or teacher should be able to become a mediator of communication between the students, the teachers and, the administration staff. The students should also be a means to bring their relationship closer both emotionally and socially. It is easier to monitor the performance of the education stakeholders by integrating the spirit of dedication that is interpreted as a noble charity

worship based on love, *silih asih*, *asah*, and *asuh*.

A leader must be able to give an example (*Ing Ngarsa sung Tuladha*), give motivation (*Ing Madya Mangun Karsa*), and give an opportunity to be creative or to innovate (*Tut Wuri Handayani*). This *among* system is completed with reference to government regulations and to the philosophy in line with the uniqueness of the schools that are rooted in discipline, independence, unyielding spirit, willing to sacrifice, respite and committed, and sourced to the adopted religious teachings.

The philosophy of *asih*, *asah*, and *asuh* (compassion, exercise, and nurturing) applied in schools can be a role model that is likely to be applied also by the communities of the school. *Asih* is the implementation of compassion that can help develop the affective domain of the community including teachers or mentors and principals. *Asah* is an attempt to educate and develop their intellectual level. This has an impact on the breadth of the teachers' or civil servants' and students' insight of on the issues they face. *Asuh* is the application of good behavior of caring, just as parents raising their own children. This nurturing behavior puts the emphasis more on the development of the affections *among* the school residents. With this pattern, the principal's leadership process is based on familial and democratic principles that refer to the guidelines of the government and/or the basis of faith embracing to glorify humanity.

Researchers are informed that in order to maintain disciplinary enforcement in schools, monitoring is done routinely. Monitoring is done with unannounced visits and through CCTV. This early detection is done so that any problems that arise at school are not widespread or developed and can be addressed immediately.

High School provides many activities to channel and develop the talents of its students. For those who have artistic talent, the school provides dance or other artistic activities. For those who want to develop the talents of the drum band activities, the school also provides marching bands. Even in certain religious-

affiliated high schools teachers embracing other religions teach certain subjects, such as the art subjects. It turns out to bring a positive impact for all school residents in that they have a wider insight and become citizens who live in a multicultural country.

Therefore, activities that are useless or even counter-productive, such as brawling *among* students, vehicle convoys with doodling school uniforms as a graduation expression euphoria can be avoided. They even do positive and sympathetic activities such as collecting appropriate school uniforms and distributing them to those in need and distributing packaged rice to the poor, pedicab drivers, and others.

Based on the main tasks and functions, the principals are responsible for the productivity of the schools they lead. In the carrying out their leadership management, the principals of SMAN 3, Taman Madya Tamansiswa High School, Islam-affiliated High School PIRI I, SMA Kristen BOPKRI I, and Marsudi Luhur Catholic High School implement a mutually agreed regulation to achieve the educational objectives as stated in the vision and mission. The regulation in question refers to the applicable legislation in combination with the organizational culture of each school so that all the residents of the school can be nurtured, directed, and mentored to develop the potential within each of them. The schools facilitate the various needs that are required according to ability so that both the individual and the collective performance can be optimized to achieve the desired educational objectives.

In carrying out educational management, *among* system leadership model and school organizational culture are integrated to strengthen the development of the students' potential. Managerially, the teachers and the students are trained to make good planning and carry it out properly. This can be seen from the scheduling of the activities undertaken by the school residents which are periodically assessed through joint evaluation.

It is easier to monitor the activities done by all the school residents with the establishment of the religious kinship spirit. Besides, the synergy of all school residents with the stakeholders including the school committee, parents, and alumni are always optimally built.

The school's organizational culture-based *among* system leadership model applied by the principals can foster the spirit of self-discipline, full cooperation with the spirit of kinship, sense of belonging, responsibility, and pride. Furthermore, this model is expected to encourage optimal performance with high dedication and at the same time as a respond to the effort of charity worship by applying the concept of *silih asih, asuh, asah* organizationally and organically. Finally, the mutually agreed educational goal to achieve is Indonesian students who are competent, competitive, and personable.

Based on the results of this study, the leadership model of the principals of the high schools in Yogyakarta City can be figured out as follows.

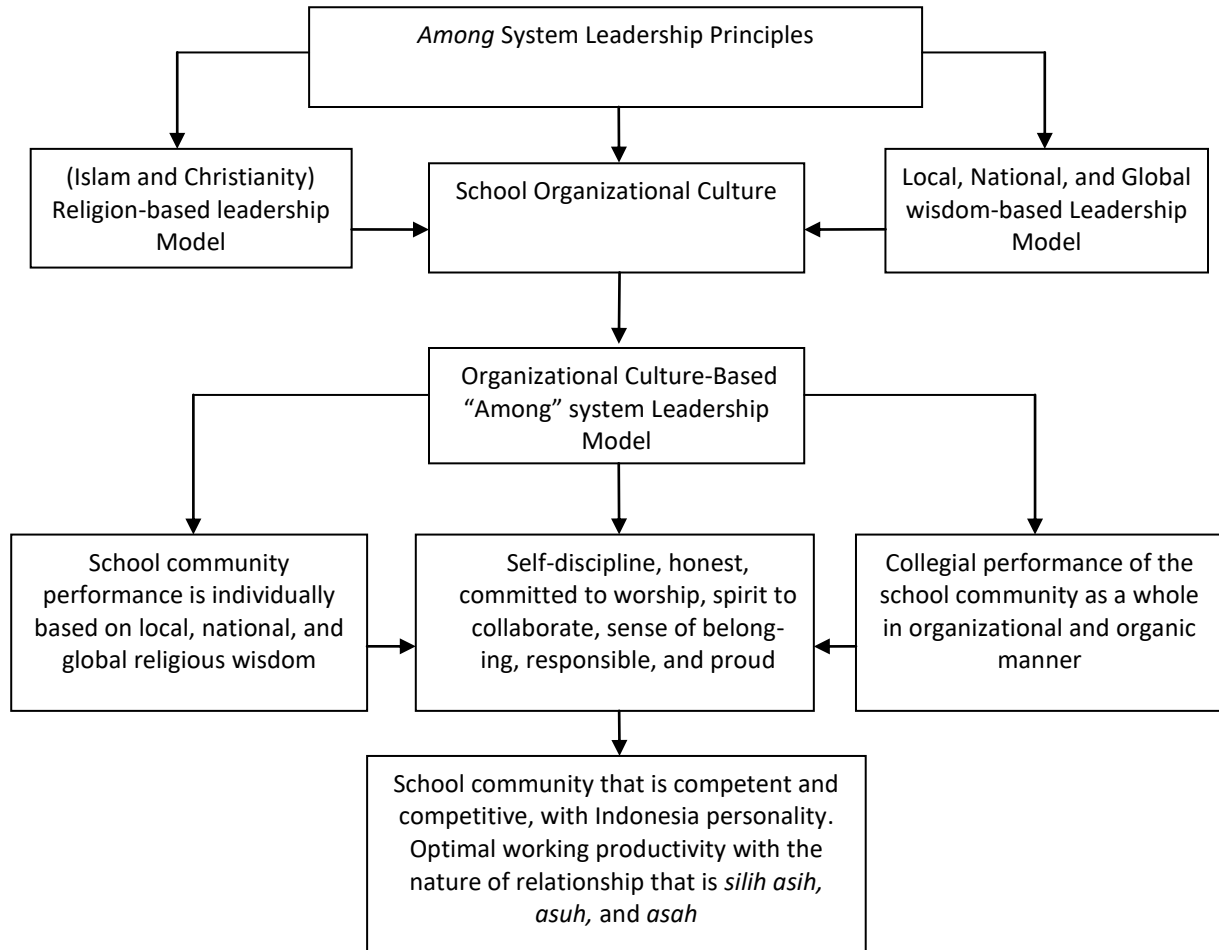


Figure 1. Organizational Culture-Based “Among” system Leadership Model of High Schools in the City of Yogyakarta.

CONCLUSION

Based on the research results and discussion, it can be concluded that there are quite a lot of leadership models that can be used as a reference for high school principals in Yogyakarta City. The *among* system leadership model, *Ing ngarsa sung tuladha, Ing madya mangun karsa, Tutwuri handayani* is just one of the references.

In carrying out his/her leadership, the principal is not solely referring to the *among* system but also guided by the existing regulations, both from the Ministry of Education and Culture and/or from the foundations as the Board of Trustees, especially for the private schools. This is done considering that the schools are bound by the prevailing laws and

regulations. The focus of the principals’ leadership model is reflected in the school regulations associated with its vision and mission which are based on the school organizational culture agreed upon.

The implementation of the organizational culture-based *among* system leadership model has implications for the leadership patterns of the principals in the high schools concerned. SMA Taman Madya Tamansiswa promotes family culture; SMAN 3 applies the spirit of kinship culture *among* the school community and even the stakeholders both parents and alumni in synergy.

SMA Kristen BOPKRI I and Marsudi Luhur Catholic High School put forward the

culture of the spirit of love. Both schools have changed the religion subject to the subjects of religiosity. Even on Friday, they give the opportunity to Islam residents to perform prayers in congregation in the mosque. This reflects an attitude of high tolerance. SMA Piri I which is affiliated with Islam promotes the spirit of *amar mak'rub nahi mungkar, rachmatan lil alamin*. A leader, in this case, the principal, must be a figure who is *tabligh, sidik, amanah*, and *fathonah* and still appreciates diversity.

The organizational school-based *among* system leadership model can be implemented optimally because there is also a synergistic relationship between the schools and their stakeholders to optimize their performance. They are the relationship between the schools and the school committee, parents or guardians, and alumni.

As the representation of parents, the school committee has at least four roles. The school committee acts as a policy maker in the determination and implementation of the policy; good supporters in terms of financial, thought, and energy support in the administration of education; controller in the framework of transparency and accountability of the implementation of education and its output; a mediator between the government or executive within the educational unit.

The alumni also have a strategic role both as partners of education stakeholders and mentors for the students. This is especially true when the students intend to pursue further studies at selected universities as well as employment. It is this soul and spirit that become the embodiment and implementation of the thought of Ki Hadjar Dewantara, i.e. the concept of Three Education Centers.

The implication of education management model with the concept of the organizational culture-based *among* system leadership model is that in the administration of the national examination in 2015 the aspects of tolerance and honesty contributed significantly. The proof is that based on the assessment of the Ministry of Education and Culture, the SMA Integrity Index in Yogyakarta City was the first

rank. In addition, there were five students who received an appreciation of the Honesty Charter of the Corruption Eradication Commission related to the administration of the national examination in 2015.

This is the result of the hard work of the education stakeholders who were committed to the schools' organizational culture, such as the leadership of the principal with the organizational culture-based *among* system leadership model of the High Schools in Yogyakarta City.

ACKNOWLEDGEMENT

We would like to express our most heartfelt and sincere gratitude to Prof. Dr. Tri Joko Raharjo for his encouragement, patience and invaluable supervision and guidance. His kind, generous, and thoughtful assistance meant a great deal to us in completing this article.

REFERENCES

- Bamburg, J. 2008. Learning, Learning Organizations, and Leadership: Implication for the Year 2050. <http://www.newhorizon.org/trans./bamburg.htm>. (accessed 7 October 2011).
- Borg R. Walter dan Gall Meredith.D. 2007. Educational Research: An Introduction. Seventh Edition. Longman.
- Brugardt, C. 2011. The Intersection between Soft Skill Development and Leadership Education. *Journal of Leadership Education*. 10(1) (accessed 8 December 2011)
- Cherian, F. & Daniel, Y. 2008. Principal Leadership in New Teacher Induction: Becoming Agents of Change. *International Journal of Education Policy&Leadership*, 3(2) (accessed 8 December 2011)
- Chrispeels, H.J. 2008. Aligning Mental of District and School Leadership Teams for Reform Coherence. <http://www.sagepublication.com> (accessed 7 October 2011).

- Cowling, A. & James, P. 1996. *The Essence of Personnel Management and Industrial Relations*. Translation Xavier Quentin Pranata. Yogyakarta: ANDI.
- Dewantara, Ki Hadjar. 2006. *Pendidikan*. Yogyakarta: Majelis Luhur Persatuan Tamansiswa.
- Dewantara, Ki Hadjar. 1994. *Kebudayaan*. Yogyakarta: Majelis Luhur Persatuan Tamansiswa
- Durrant, J. 2009. *Teacher Leadership: Agency, Enquiry and Inclusion in School Improvement*.
judy.durrant@canterbury.ac.uk (accessed 28 Desember 2011)
- Gaffar, F. 2002. *Fungsi Manajer Pendidikan dalam Mengelola Pendidikan di Daerah Otonomi*. Jakarta: Makalah.
- Givens, R. J. 2011. *The Role of Psychological Empowerment and Value Congruence in Mediating the Impact of Transformational Leadership on Follower Commitment in American Churches*. *International Journal of Leadership Studies*, 6(1), 188-214 (accessed 28 December 2011).
- Glatthorn, A. A. 2000. *The Principal as Curriculum Leader: Shaping What is Taught and Tested*. Thousand Oaks, California: Corwin Press, Inc.
- Green, R.L. 2000. *Practicing the Art of Leadership: A Problem-based Approach to Implementing the ISLLC Standards*. Columbus, Ohio: Merrill Prentice Hall.
- Hasibuan, S. P. Malayu. 2000. *Manajemen Sumber Daya Manusia*, Jakarta: Bumi Aksara.
- Hudi, R. Purwanto. 2010. "Kontribusi Kepemimpinan Kepala Sekolah, Motivasi Berprestasi, dan Kompensasi terhadap Kedisiplinan Guru di Perguruan Tamansiswa Daerah Istimewa Yogyakarta". Tesis. Surakarta: Program Pascasarjana Universitas Muhammadiyah Surakarta.
- Ibukun, W. O. 2011. *Personality Characteristics and Principal Leadership Effectiveness in Ekiti State, Nigeria*. *International Journal of Leadership Studies*, 6(1&2), 247-262. (accessed 28 December 2011).
- Kam Cheng Wong. 2006. *Contextual Impact on Education Management and Leadership. A Choice of Chinese Education*. *J Educ Change* (2006) 7:77-89. DOI 10.1007/s10833-006-0014-3 (accessed 8 December 2011)
- Keputusan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 0398 tahun 1977 tentang Manajemen Sekolah. Bandung: Penerbit Citra Umbara.
- Keputusan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 162 tahun 2003 tentang Pedoman Penugasan Guru sebagai Kepala Sekolah. Jakarta: CV. Eka Jaya.
- Lashway, L. 1996. *Ethical Leadership*. ERIC Digest. Number 106. June 1996. <http://eric.uoregon.edu/publications/digest107.html> (accessed 27 February 2012).
- Mbeu, L.O.M. dan Anwar. 2011. *Pengembangan Model Kepemimpinan yang Efektif*. *Jurnal Pendidikan & Kebudayaan*, 17(2) (accessed 11 January 2012).
- Mckeith, W. 2011. *School Leadership Models. A Brief History*. *Independence*, 33(2), 67-69. (accessed 28 December 2011).
- Moore, L. L., Odom, S.F., dan Wied, L. 2011. *Leadership for Dummies: A Capstone Project for Leadership Students*. *Journal of Leadership Education*, 10(1) (accessed 8 December 2011).
- Peraturan Menteri Pendidikan Nasional Nomor 28 tahun 2010 tentang Pedoman Penugasan Guru sebagai Kepala Sekolah. Jakarta: CV. Eka Jaya.
- Rogers, J.L. 2011. *Emerging Leadership Models: Implications for Public Policy Education*. *International Journal of Leadership Studies*, 6(1&2), 23-33 (accessed 28 December 2011).
- Sallis, E. 2007. *Total Quality Management in Education*. Yogyakarta: IRCisSoD.
- Schein, Edgar.H. *Organizational Culture & Leadership*. MIT Sloan Management

- Review.
<http://www.tenellen.com/ted/tc/schein.html> (accessed 27 February 2012)
- Silcox, S. 2008. The Exercise of Leadership within Schools is a Complex Phenomenon.
<http://www.aare.au//02pap/sil02239.htm> (accessed 20 October 2011).
- Soegito, A.T. 2003. Kepemimpinan Manajemen Berbasis Sekolah. Semarang: UNNES Press.
- Spradley, J. P. 2007. Metode Etnografi. Yogyakarta: Tiara Wacana.
- Sugiyono, 2007. Metode Penelitian Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta.
- Surya. Mochammad.1995. Nilai-nilai Kehidupan. Makalah. Kuningan: PGRI PD II Kuningan. 6 December. Pp. 3-8.
- Sutikno, Ki, 2007. Ketamansiswaan untuk Pamong, Karyawan dan Mahasiswa, Yogyakarta: Majelis Luhur Persatuan Tamansiswa.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. Bandung: Penerbit Citra Umbara.
- Undang-Undang Republik Indonesia Nomor 14 Tahun 2005 tentang Guru dan Dosen. Bandung: Penerbit Citra Umbara.
- Weller, L. D. 2000. Ohio Human Resources Leadership: A Principal. Maryland: The Scare Crow Press, Inc.