

Islamic Values as a Deepening Catalyst in Building Disciplinary Culture through Instructional Leadership at Senior High School

Istikomah*¹, Fatma Nurmulia², Rika Sa'diyah³, Nurul Ain Norman⁴

STAI Sadra, Indonesia¹, Universitas Muhammadiyah Jakarta, Indonesia^{2,3},

International Islamic University Malaysia⁴

Email: istikomahstaisadra@gmail.com¹, fatma.nurmulia@umj.ac.id²,

rika.sadiyah@umj.ac.id³, nurnorman@iiu.edu.my⁴

Abstract

This study investigates how the instructional leadership of the principal at SMA Muhammadiyah 4 Depok constructs a disciplinary culture that generates graduates who excel intellectually, morally, and spiritually. Existing research on Islamic secondary schools rarely integrates instructional leadership theory with organizational culture analysis, and no study has explicitly examined how Islamic values deepen disciplinary culture beyond normative administrative control. Employing a qualitative single case study design following Yin, data were collected through semi structured interviews with ten purposively selected informants, non-participant field observations, and systematic document analysis. Two complementary theoretical frameworks guided the analysis: 1) Hallinger and Murphy's Principal Instructional Management Rating Scale (PIMRS), specifically Dimension Three on creating a positive learning climate, and 2) Schein's three layer Organizational Culture model comprising artefacts, espoused values, and basic underlying assumptions. Findings reveal that the principal comprehensively enacts all five PIMRS Dimension Three functions in a mutually reinforcing manner. Critically, through Schein's analytical lens, disciplinary culture has penetrated to the deepest layer of basic assumptions, where discipline is internalized as an expression of Islamic faith, an Islamic cadre identity, and a component of holistic intelligence. The study contributes a novel integrated model demonstrating that Islamic values operate as a cultural deepening catalyst that accelerates value internalization beyond the reach of external control a mechanism not previously identified in the literature. Practically, this model offers Islamic school leaders a replicable framework for embedding discipline as a core Islamic value, designing merit based recognition systems, leveraging digital accountability, and integrating spiritual development into teacher professionalism programs.

Keywords: *Instructional Leadership, Hallinger Murphy PIMRS, Schein's Organizational Culture, Islamic School Discipline, SMAM 4 Depok*

Abstrak

Penelitian ini mengkaji bagaimana kepemimpinan instruksional kepala sekolah di SMA Muhammadiyah 4 Depok membangun budaya disiplin yang menghasilkan lulusan unggul secara intelektual, moral, dan spiritual. Studi yang ada tentang sekolah Islam menengah jarang mengintegrasikan teori

kepemimpinan instruksional dengan analisis budaya organisasi, dan belum ada studi yang secara eksplisit mengkaji bagaimana nilai-nilai Islam mendalami budaya disiplin melampaui kontrol normatif administratif. Dengan menggunakan pendekatan kualitatif desain studi kasus tunggal mengacu pada Yin, data dikumpulkan melalui wawancara semi terstruktur dengan sepuluh informan yang dipilih secara purposif, observasi lapangan non partisipan, dan analisis dokumen sistematis. Dua kerangka teoretis komplementer memandu analisis: 1) *Principal Instructional Management Rating Scale* (PIMRS) Hallinger dan Murphy, khususnya Dimensi Tiga tentang penciptaan iklim belajar yang positif, dan 2) model Budaya Organisasi tiga lapis Schein yang mencakup artefak, nilai yang dianut, dan asumsi dasar. Temuan mengungkapkan bahwa kepala sekolah mengejawantahkan kelima fungsi PIMRS Dimensi Tiga secara komprehensif dan saling memperkuat. Melalui lensa analitis Schein, budaya disiplin telah menembus hingga lapisan terdalam berupa asumsi dasar, di mana disiplin diinternalisasi sebagai ekspresi keimanan Islam, identitas kader Islam, dan komponen kecerdasan holistik. Studi ini berkontribusi pada model integrasi baru yang menunjukkan bahwa nilai-nilai Islam berjalan sebagai katalis pendalaman budaya yang mempercepat internalisasi nilai melampaui jangkauan kontrol eksternal—mekanisme yang belum pernah diidentifikasi dalam literatur. Secara praktis, model ini menawarkan kerangka yang dapat diadaptasi bagi pemimpin sekolah Islam untuk menanamkan disiplin sebagai nilai Islam inti, merancang sistem pengakuan berbasis prestasi, memanfaatkan akuntabilitas digital, dan mengintegrasikan pengembangan spiritual ke dalam program profesionalisme guru.

Kata Kunci: *Kepemimpinan Instruksional, PIMRS Hallinger Murphy, Budaya Organisasi Schein, Budaya Disiplin Sekolah Islam, SMAM 4 Depok*

INTRODUCTION

The school principal's leadership evidently plays a determinant factor in shaping an institutional culture and positive climate to the holistic development of students. In the context of Islamic education, this demand is rendered more complex because schools are expected not merely to produce academically excellent graduates, but also to cultivate graduates with robust moral and spiritual intelligence as a manifestation of the ideal of forming the *insan kamil* the perfect human being.

Empirical evidence, however, reveals a persistent gap between these holistic aspirations and actual leadership practice. Studies on discipline in Indonesian Islamic secondary schools consistently identify a systemic disjunction between academic achievement objectives and the cultivation of disciplinary culture. For example, a study focusing on SMA Muhammadiyah Mlati (Syah et

al., 2025) identified a significant gap between academic orientation and disciplinary culture in producing holistic graduates; although strategies such as congregational prayer and parental involvement were in place, low student awareness regarding punctuality and compliance with dress code regulations persisted. Similarly, a study on Islamic school culture at SMP Negeri 19 Banda Aceh (Raudhatinur, 2019) documented ten forms of Islamic school culture without examining their direct impact on academic achievement. Furthermore, a study of SMA Nurul Islam Bekasi (Puadah et al., 2025) showed how school culture shapes students' religious attitudes, yet failed to explore how those attitudes are translated into academic success or a disciplinary culture in support to academic achievement. These findings collectively lead to a systemic problem that likely extends across secondary Islamic education.

From the perspective of instructional leadership, Hallinger and Murphy (1985), through the Principal Instructional Management Rating Scale (PIMRS), identify the creation of a positive learning climate as the indispensable Third Dimension of effective school principalship. This dimension comprises five functions: protecting instructional time, providing incentives for teachers, providing incentives for students, promoting professional development, and maintaining high principal visibility. These functions affirm that leadership effectiveness is determined not solely by the capacity to articulate a vision and manage instructional programs, but equally by the leader's capacity to build a cultural ecosystem that sustains meaningful learning and character development (Hallinger, Gümüş, & Bellibaş, 2020).

On the other hand, studies on how a disciplinary culture is constructed and sustained in successful Islamic schools remains comparatively rare in the Indonesian academic literature. Most existing studies focus on managerial and administrative dimensions of schooling, while the organizational cultural dimension which explains the processes of value formation and norm internalization within the Islamic school ecosystem has received insufficient attention. This is particularly pronounced in non-Western Islamic school contexts, where leadership challenges often combine bureaucratic, religious, and communal pressures that Western leadership models inadequately address (Arar, 2019). Schein's (1985) Organizational Culture Theory offers an analytically powerful framework for addressing this gap by dissecting school culture into

three layers: visible artefacts, espoused values, and the hidden yet most determinant layer of basic underlying assumptions.

Three research gaps are identified in the existing literature. *First*, studies on instructional leadership in Islamic schools have predominantly employed a single theoretical framework without integrating an organizational culture perspective (Istikomah, 2024). *Second*, no study has specifically examined how Islamic values function as a mechanism for deepening a disciplinary culture beyond normative-administrative control. *Third*, case studies documenting best practice in Islamic senior secondary school leadership in urban Indonesia that integrate intellectual, moral, and spiritual excellence remain very limited. These gaps constitute the academic justification for the present study.

The novelty of this study is therefore twofold: first, it proposes an operationalized integration of the Hallinger Murphy PIMRS framework with Schein's Organizational Culture model as a complementary analytical lens for Islamic school research; and second, it identifies and empirically demonstrates the mechanism by which Islamic values function as a catalyst that accelerates the deepening of disciplinary culture from the level of espoused values to the level of basic underlying assumptions a transition that purely managerial leadership cannot achieve alone.

Beyond its theoretical contribution, this study offers a conceptual model that is adaptable and transferable. The mechanisms documented here are not unique to SMAM 4's specific resources or leadership personality, but represent a replicable architecture of value embedding through aligned artefacts, practices, and assumptions. For newly established or underperforming Islamic schools across Indonesia and by extension across the broader Southeast Asian Muslim educational landscape this model provides actionable design principles for building deep disciplinary culture from the ground up.

Against this background, SMA Muhammadiyah 4 (SMAM 4) Depok presents itself as a compelling and instructive case. The school's selection is grounded in a constellation of distinctive characteristics that render it uniquely relevant as a study instrument for examining how instructional leadership constructs disciplinary culture in an Islamic secondary school. In terms of academic achievement, SMAM 4 is one of only 11 schools (out of 558 SMA Muhammadiyah across Indonesia) to enter the national UTBK top 1000 ranking (LTMPPT, 2022), achieving rank 903 nationally—surpassing all other

Muhammadiyah senior secondary schools in Depok and those in Jakarta. Despite being only eleven years old, it has attained an Excellent (Grade A) accreditation, placed 43% of its graduates in state universities (PTN) through the national achievement pathway (SNBP), and accumulated a wide range of academic and non-academic achievements at municipal, provincial, national, and international levels (Istikomah, 2025). Accreditation was initially awarded at Grade C during the COVID 19 pandemic and subsequently upgraded to Grade A on the basis of demonstrated performance evidence. Annual new student intake (PPDB) consistently exceeds available capacity by approximately 200% enabling selective enrolment and contrasting sharply with the declining enrolment experienced by most other Muhammadiyah schools in Depok. Most directly relevant to this study's focus, SMAM 4 has developed a distinctive disciplinary culture infrastructure through its School Information System (SISEKO), integrating real time attendance monitoring, a credit point system recording meritorious and demeritorious behaviors, and a WhatsApp Gateway transmitting disciplinary data directly to parents. Preliminary field data collected during the pre-research reconnaissance phase corroborate the school's distinctiveness: parents who chose SMAM 4 consistently cited its disciplinary culture and leadership vision as their primary enrolment criterion noting that the school's values of Islamic character, discipline, and creativity are demonstrably enacted in daily school life rather than merely proclaimed. SMAM 4 is additionally led and founded by the same principal Hariyanto Sutan Kamil, M.Pd., M.Hum operating within the Muhammadiyah network (DIKSUSPALA, Baitul Arqom, Majelis DIKDASMEN PWM). These combined characteristics make SMAM 4 an extreme case in the best analytical sense; a setting in which the mechanisms linking instructional leadership to disciplinary culture deepening are visible in particularly sharp relief, and whose documented practices constitute a replicable conceptual model for Islamic schools across Indonesia.

This study therefore aims to comprehensively analyze how the instructional leadership practices of the SMAM 4 Depok principal, particularly in relation to Hallinger and Murphy's Third Dimension concerning the creation of a positive learning climate, contribute to the construction of a holistic disciplinary culture. The study additionally seeks to interpret this culture-building process through the lens of Schein's (1985) Organizational Culture Theory, in order to

ascertain the depth at which values of discipline have been internalized within the organizational life of SMAM 4 Depok.

RESEARCH METHOD

This study employs a qualitative approach with a single case study design, which enables in depth exploration of a phenomenon within its real world context (Yin, 2018). The selection of SMAM 4 Depok as the focal case was purposive: the school represents an instrumental case highly relevant to examining and enriching theoretical understanding of instructional leadership in building disciplinary culture within an Islamic school. Data were collected through three techniques: 1) semi structured interviews with ten purposively selected informants comprising the principal, Vice Principals for Curriculum and Student Affairs, a homeroom teacher, the Academic Quality Assurance Coordinator, the Head of Administration, three high achieving students, the School Committee Chair, and two parents; 2) non participant field observations (October–December 2024) encompassing classroom instruction, school assemblies, and informal school interactions; and 3) systematic document analysis of the Student Code of Conduct, Annual Reports, SISEKO dashboard, Academic Supervision Reports, and teacher employment contracts.

Data analysis followed the procedures of Creswell and Creswell (2018, pp. 181–223), involving systematic coding, thematic display, and interpretive conclusion drawing, organized around two frameworks: the five functions of PIMRS Dimension Three Hallinger & Murphy, (1985) and Schein's (1985) three layer organizational culture model. Data validity was established through source and method triangulation. Member checking was conducted in two stages: interview transcriptions were verified by informants within one week of each session, and a summary of preliminary findings was subsequently confirmed with four key informants (the principal, Vice Principal for Curriculum, a teacher, and a student). Audit trails comprising raw data, coding decisions, and analytical memos were maintained throughout to enable external verification, ensuring credibility, transferability, dependability, and confirmability (Creswell & Creswell, 2018).

RESEARCH FINDINGS AND DISCUSSION

This section presents and analyses the research findings using the two established theoretical frameworks. The first sub section analyses findings through the lens of Hallinger and Murphy's (1985) Third Dimension of PIMRS

the creation of a positive school learning climate. The second sub-section interprets the construction of disciplinary culture through Schein's (1985) three-layer organizational culture model. The two perspectives are then synthesized to articulate the study's novelty.

PIMRS Dimension Three (Hallinger & Murphy, 1985): Creating a Positive Learning Climate

Hallinger and Murphy (1985) define the Third Dimension of instructional leadership as the principal's capacity to create an environment and climate that supports effective learning through five functions: protecting instructional time, providing incentives for teachers, providing incentives for students, promoting professional development, and maintaining high principal visibility. Findings at SMAM 4 Depok demonstrate that all five functions are enacted comprehensively and in a mutually reinforcing manner.

Protecting Instructional Time

Findings indicate that SMAM 4 Depok implements a systematic and multilayered mechanism for protecting instructional time. At the structural level, monthly evaluation meetings are chaired directly by the Vice Principal for Curriculum to monitor curriculum coverage and the overall effectiveness of teaching and learning activities. The principal also enforces strict sanctions for late arriving teachers, including deductions from the transportation allowance for delays of even one minute past 07:00 WIB. The Vice Principal for Curriculum articulated the underlying principle as follows:

"Curriculum control must remain in place checking how far we have progressed and how many formative assessments have been conducted." (Vice-Principal for Curriculum, Farulliana Sari, S.Pd., Interview, 31 October 2024)

The principle of focusing on essential material under the Merdeka Curriculum is thus interpreted not as a relaxation of standards, but as an opportunity to deepen the quality of learning without sacrificing instructional time allocation. The school has further developed a technology-based attendance monitoring system integrating card-tap identification and facial recognition, which is automatically linked to parents' WhatsApp accounts via the SISEKO platform. This technological innovation extends the supervisory ecosystem from school to home, creating a synergy between formal schooling and family education in upholding student punctuality. This integration of digital

monitoring with parental accountability represents a significant departure from the predominantly punitive disciplinary approaches documented in comparable Indonesian Islamic schools, such as those reported by Syah et al. (2025) at SMA Muhammadiyah Mlati, where structural systems existed but lacked real-time parental engagement. The SISEKO platform thus transforms discipline from a school-internal concern into a shared institutional familial responsibility—a key analytical distinction that explains SMAM 4’s comparative effectiveness. Analytically, this multilayered time protection architecture operationalizes what Hallinger, Gümüş, and Bellibaş (2020) identify as the most consistently replicated indicator of effective instructional leadership across eight decades of research—namely, the principal’s capacity to shield learning time from administrative fragmentation. What makes the SMAM 4 case analytically significant is that this protection is not merely structural (sanctions and evaluations) but is embedded in a digital familial ecosystem, suggesting that the school has moved beyond first-generation instructional leadership models toward a more integrated, context-sensitive practice.

The data shows that this multilayered time protection architecture—combining sanctions, monthly evaluations, and a digital familial accountability ecosystem operationalizes what Hallinger, Gümüş, and Bellibaş (2020) identify as the most consistently replicated indicator of effective instructional leadership. This indicates that SMAM 4’s protection of instructional time is not merely structural but embedded in a shared institutional familial responsibility that no purely administrative mechanism could achieve.

Providing Incentives for Teachers

SMAM 4 Depok has developed a comprehensive and multi-dimensional teacher recognition system. Based on employment contract documentation and interviews with the Vice Principal for Curriculum, seven categories of recognition are awarded to teachers: (1) the best performing teacher receives a promotion; (2) the teacher with the best administrative management receives a certificate of commendation; (3) the teacher with the best professional appearance during classroom supervision receives a certificate; (4) achievements outside the school are recognized with a certificate; (5) active involvement in Muhammadiyah organizational activities is rewarded with an Eid incentive; (6) the teacher most favored by students receives public recognition; and (7) the

most punctual teacher receives an attendance certificate. A distinguishing feature of this system is that promotion is based solely on performance quality rather than seniority or length of service, as confirmed by one teacher:

"Recognition of teachers here is transparent, objective, and accountable. I have only been teaching here for two years. Yet in my second year I received recognition through a promotion from a regular teacher to homeroom teacher because my attendance and performance were deemed good." Novianda Herwin, S.Pd., Homeroom Teacher, Grade XII MIPA (Interview, 13 December 2024)

The meritocratic nature of this recognition system fosters a sustainable culture of professionalism. This finding corroborates Hallinger and Murphy's (1985) argument that performance-based incentives motivate all staff to enhance their contributions consistently, and Leithwood et al.'s (2020) demonstration of a positive correlation between merit-based recognition and an achievement-oriented school climate.

The data demonstrates that this meritocratic recognition system operates as a first layer Schein artefact that gives concrete, observable form to the school's espoused value of performance-based professionalism. This indicates that the incentive architecture does not merely reward individual behavior; it continuously signals to all staff what the institution defines as genuine professional excellence, constructing, through repeated enactment, the second Schein layer of espoused values around character and contribution rather than seniority.

Providing Incentives for Students

The student recognition system at SMAM 4 Depok is designed to equally encourage holistic achievement encompassing the academic, non-academic, religious (Quranic memorization/*Tahfidz*), and disciplinary dimensions. Based on documentation provided by the Vice Principal for Student Affairs, there are six recognition pathways: 1) independently won competition awards are recognized with certificates; 2) academic achievement scholarships comprising a one-to-three-month tuition fee reduction; 3) *tahfidz Al-Qur'an* scholarships comprising a four-month tuition fee reduction; 4) tiered National Science/Arts Olympiad scholarships (municipal = one month; provincial = two months; national = four months); 5) intensive SNBP guidance for the top 40% of students in their pursuit of state university admission; and (6) a certificate for the most disciplined student, awarded bi-monthly. SISEKO data recorded 27 students receiving the

discipline award across three periods (April–October 2024), with announcements made publicly at the Thursday Morning Assembly, generating a collective motivational effect.

“The forms of recognition provided by the school scholarships for academic achievers and certificates of commendation for non-academic achievements, publicized at assemblies and on the school’s social media are already quite good. Through this recognition, children feel more valued.” Dian Nurdiana, Parent (Interview, 21 December 2024)

By placing discipline on an equal footing with academic achievement and Quranic memorization as a formal recognition category, SMAM 4 Depok enacts a critical meaning making decision; discipline is positioned as a primary educational output, not a residual administrative requirement. The data shows that the bi-monthly public announcement of discipline award recipients via SISEKO and the Thursday Morning Assembly generates a collective accountability dynamic that goes qualitatively beyond reward-based compliance operationalizing discipline as a school wide social norm and a marker of Islamic identity, consistent with Li et al.’s (2021) finding that structural recognition and relational support mediate the discipline self-control relationship.

Promoting Teacher Professional Development

The principal of SMAM 4 Depok has designed a teacher development program comprising six complementary pathways: (1) the subject teachers' collaborative forum (MGMP), supplemented by an internal school level MGMP; (2) an In-House Training (IHT) in English language consisting of twelve sessions fully funded by the school, preceded by a TOEFL test to identify current proficiency; (3) training in the Merdeka Mengajar Platform (PMM) for mastery of the independent curriculum; (4) DIKSUSPALA training from the Muhammadiyah Central Board; (5) Baitul Arqom training from the Depok City Muhammadiyah Board, focused on strengthening leadership and Muhammadiyah identity; and (6) a bi-monthly religious study program as an initiative to reinforce teacher character and spirituality.

The distinctive feature of this approach to teacher development lies in the deliberate integration of the spiritual dimension as an essential component of teacher professionalism. As acknowledged by Hariyanto Sutan Kamil, M.Pd., M.Hum., the principal of SMAM 4 Depok (Interview, 31 October 2024), the bi-monthly religious study program held at the school is not primarily designed to

strengthen teachers' pedagogical competence in a technical sense. Rather, its central purpose is to cultivate their moral character, ethical conduct, and spiritual depth. The principal's reasoning is grounded in the school's own institutional vision and mission: since the school explicitly carries an Islamic dimension in its foundational documents, the creation of a genuinely Islamic school environment is inseparable from the capacity of teachers and education staff to embody and transmit those values to students through their daily conduct and interactions.

This finding extends the concept of teacher professional development within the Hallinger and Murphy (1985) framework. While Özdemir, Gümüş, Kılınç, and Bellibaş (2024) argue that the most impactful leadership models integrate instructional, distributed, and transformational elements, precisely the pattern at SMAM 4, the critical addition here is the deliberate extension of professional development into the spiritual domain. Brooks and Ezzani's (2022) finding that Islamic school principals who integrate spiritual development into teacher programs strengthen moral role-modelling throughout the school environment directly supports this approach.

The data shows that the deliberate inclusion of bi-monthly religious study sessions alongside pedagogical and linguistic training is not incidental but architecturally intentional reflecting the principal's understanding that in an Islamic school context, a teacher's moral authority is inseparable from their instructional authority. This indicates that SMAM 4's professional development model extends Hallinger and Murphy's (1985) original framework significantly: where PIMRS focuses primarily on pedagogical and curricular competencies, SMAM 4 adds a spiritual layer that functions simultaneously as a value-transmission mechanism consistent with Brooks and Ezzani's (2022) finding that Islamic school principals who integrate spiritual development into teacher programs strengthen the consistency of moral role-modelling throughout the school environment.

Maintaining High Principal Visibility

Findings reveal an exceptionally high level of principal visibility encompassing all dimensions of school life. On the instructional aspect, the principal allocates a teaching schedule for entrepreneurship education and personally develops the accompanying module—a practice rarely observed among senior secondary school principals, and one that exemplifies direct role-

modelling in the learning process. He also conducts more direct classroom observations than his vice-principals, who are formally delegated supervisory duties. On the cultural and social aspect, the principal is personally present at PKDTM 1 (Taruna Melati Basic Character Training Program); the character building program for new students leads the flag-raising ceremony, and actively engages in informal interactions with teachers and students.

On the external aspect, the principal was awarded a silver medal at the national Best Practice competition for school principals organized by the Muhammadiyah Central Board, served as the organizing committee chair for OLYMPICAD across Depok City, and initiated a school march song competition for private senior secondary schools throughout Depok. This external visibility is not merely a personal achievement; it is a contribution to strengthening the school's identity and reputation within the broader community. A parent reflected on the impact of this visibility:

"I chose SMAM 4 Depok because I once met Pak Hari, who explained the school's vision and mission. I found his vision to be exceptionally strong. I then conducted my own direct observation of the school: its activities, its disciplinary code, and its various programs. In my view, SMAM 4 Depok's vision and mission are not merely slogans; they are genuinely realized in the school's educational process." Dian Nurdiana, Parent (Interview, 21 December 2024)

This finding aligns with the consensus in the instructional leadership literature affirming that principal visibility is a powerful signal regarding the values championed by the leader (Hallinger, Liu, & Niu, 2025; Leithwood et al., 2020; Robinson, Lloyd, & Rowe, 2008). Hallinger, Liu, and Niu's (2025) meta-analytic review of 66 PIMRS studies demonstrates that instructional leadership effects on teacher efficacy are significantly moderated by principal visibility and relational engagement contextualizing SMAM 4's approach as an empirically grounded leadership strategy. In short, the five PIMRS Dimension Three functions at SMAM 4 form a mutually reinforcing system whose holistic character exceeds the sum of its parts.

The data demonstrates that principal visibility at SMAM 4 operates through three mutually reinforcing channels instructional (direct teaching, classroom observation), cultural-symbolic (ceremonies, character programs), and external occasions (competitions, community events); each communicating through embodied action, rather than decree, that discipline, creativity, and Islamic character are non-negotiable institutional priorities. This indicates that

visibility is not simply physical presence: it is a coherent multi-channel strategy for value signaling that simultaneously constructs the artefact layer of Schein's model. Every act of visible leadership becomes an observable cultural symbol that reinforces what the school stands for in the eyes of students, teachers, parents, and the broader community.

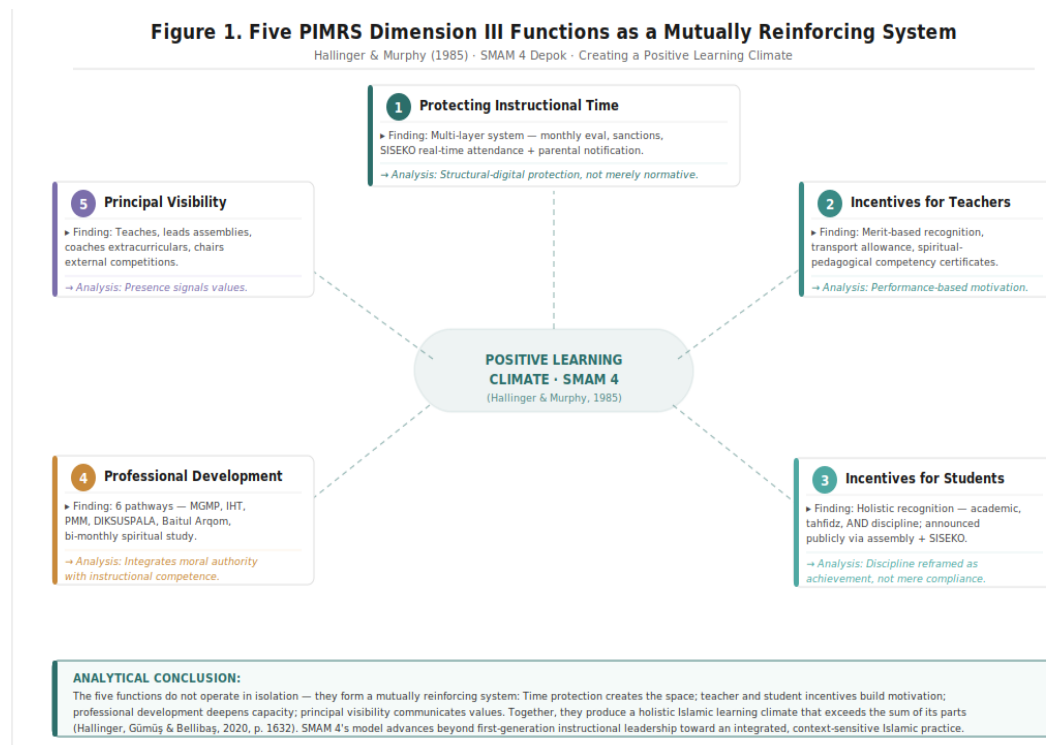


Figure 1. Five PIRMS Domension III Function as a Mutually Reiforcing System

Schein's Organizational Culture Theory (1985): Three Layers of Disciplinary Culture

Schein (1985) delineates organizational culture into three hierarchical layers: artefacts as the visible manifestations of culture, espoused values as the proclaimed norms and principles, and basic underlying assumptions as the deepest convictions that operate largely outside conscious awareness among organizational members. Analysis of fieldwork findings at SMAM 4 Depok demonstrates that disciplinary culture has evolved well beyond the first and second layers, permeating to the third and most fundamental layer.

Artefacts: The Visible Infrastructure of Discipline

At the artefact layer, the disciplinary culture of SMAM 4 Depok is embodied in a constellation of observable systems and symbols. *First*, a

comprehensive Student Code of Conduct governs six dimensions of discipline: uniform and personal attributes, conduct during classroom instruction, prohibited behaviors during instructional time, prohibited behaviors outside instructional time, religious conduct (encompassing the obligation of congregational *Dhuha* prayer, prohibitions on gender mixing and romantic relationships, and the requirement to wear the hijab), and moral and ethical conduct. Crucially, this Code of Conduct is not purely normative-administrative in character; it carries an explicit spiritual dimension: the document stipulates that orderliness reflects the order consistent with religious teaching.

Second, the SISEKO (School Information System), which is accessible at my.smam4depok.sch.id, functions as a digital infrastructure for real-time disciplinary monitoring. The SISEKO dashboard integrates attendance data from card-tap and facial recognition systems, a credit point system (recording both meritorious and demeritorious behaviors), data on the fifty students with the highest number of violations, and a WhatsApp Gateway that automatically sends notifications to parents. Third, the New Student Orientation Program (MPLS), which involves a partnership with the local military command (Koramil), provides all incoming students with direct experience of discipline.

In elaborating on the rationale behind the MPLS program, Hariyanto Sutan Kamil, M.Pd., M.Hum. (Interview, 31 October 2024) noted that community aspirations had consistently foregrounded discipline as the most valued attribute of a school graduate. Motivated by the imperative to prevent the kind of undisciplined and even criminal behavior observed in other educational settings, the school entered into a formal partnership with the local military district command (KODIM) and subdistrict command (KORAMIL). Through this partnership, MPLS encompasses a national defense awareness program, a marching drill program, and standards of physical discipline such as prescribed haircut styles. The principal observed that what proves most enduringly formative for incoming students is not the physical regimen in itself, but the collective *esprit de corps* that it cultivates a deeply felt sense of shared identity and communal belonging that persists well beyond the orientation period itself.

Fourth, the Thursday Morning Assembly, which serves as a forum for public announcements and the recognition of high-achieving and disciplined students, reinforces a culture of public acknowledgement of positive behavior. *Fifth*, the SMAM 4 Depok School March song composed by the principal himself

and routinely sung at flag-raising ceremonies—constitutes a highly distinctive symbolic artefact. Its lyrics, which encapsulate the tagline “Islamic, Disciplined, Creative,” function as an effective medium for value socialization by simultaneously engaging both emotional and cognitive registers.

The data shows that these five artefacts the Student Code of Conduct grounded in Islamic teaching, the SISEKO digital monitoring system, the MPLS military-style orientation program, the Thursday Morning Assembly, and the school march song do not function as isolated disciplinary instruments. Rather, they constitute an interlocking symbolic-material infrastructure in which each artefact reinforces the meaning encoded in the others. This indicates that Schein’s first layer at SMAM 4 is unusually dense and internally coherent a condition that facilitates the transition to deeper cultural layers by continuously presenting organizational members with consistent, redundant signals about what the school values and who they are expected to become. The coherence of this artefact layer is itself a leadership achievement, not an accident.

Espoused Values: Discipline as a Manifestation of Islamic Character

At the second layer, the values formally proclaimed by SMAM 4 Depok situate discipline within an explicitly Islamic frame. The school's vision for the period 2023–2033 identifies *Islamic* and *Disciplined* as two of the four core character attributes of its graduates. It is significant that this ordering is not accidental: *Islamic* precedes *Disciplined*, indicating that discipline is conceived as a derivative of Islamic values, not as an independent normative-administrative objective. The third component of the school's mission explicitly states the development of a *taruna* (cadet) mentality characterized by high discipline, adequate religious knowledge, and readiness to serve as a cadre of the organization, the Muslim community, and the nation.

Framing discipline as a cadet mentality connected to the readiness to serve as a cadre of the Muslim community creates a powerful resonance with an active and responsible Muslim identity. The realization of these values is evident in the credit point system, which explicitly encompasses religious dimensions: leading congregational prayer, leading supplications, and advancing Quranic memorization: all earn positive credits equivalent to winning an academic competition. This constructs the meaning that religious conduct is an integral

component of school discipline, not something separate from the formal code of conduct.

As explained by Novianda Herwin, S.Pd., Homeroom Teacher of Grade XII MIPA (Interview, 13 December 2024), the *wali kelas* functions as the primary monitor of student discipline in its dual form: both the accumulation of positive credits and the recording of demeritorious behaviors. A student who demonstrates progress in Quranic memorization (*tahfidz*), consistently practices one Hadith per day, or takes an active role in the student organization (IPM) earns positive credit points on a par with academic and extracurricular accomplishments. Significantly, these credit point achievements are not confined to the school's internal records: they are automatically communicated to parents in real time through the SISEKO WhatsApp Gateway, thereby extending the accountability loop to the family domain and reinforcing the continuity of value formation between school and home.

This finding aligns with Schein's (1985) concept of espoused values, which emphasizes that values at this layer become effective not when inscribed in formal documents, but when consistently internalized and practiced by all organizational members in their daily interactions. The alignment between written and practiced values what Schein and Schein (2017, p. 28) call "value congruence" is among the strongest indicators of a robust organizational culture, and the hardest to achieve in practice. What makes SMAM 4 analytically significant is that this congruence is not produced through administrative decree alone, but through a system of practices credit points, SISEKO, homeroom monitoring, Thursday assemblies that continuously generate behavioral data confirming or challenging alignment between stated and lived values. In Schein and Schein's (2017) updated model, this kind of real-time feedback architecture is precisely what distinguishes cultures in which espoused values genuinely drive behavior from those in which they remain rhetorical aspirations. The SMAM 4 case therefore provides an empirically grounded illustration of the mechanisms by which espoused values are converted into behavioral reality in an Islamic school context.

The data demonstrates that SMAM 4's espoused values do not remain static declarations: they are continuously re-enacted through feedback architectures that generate real-time behavioral data. This indicates that the second layer of Schein's model at SMAM 4 is not merely a transitional stage but

an active mechanism of value consolidation: by repeatedly aligning what the school says it values with what organizational members experience as valued, SMAM 4 constructs the psychological conditions under which espoused values gradually shed their declarative character and begin to operate as taken-for-granted assumptions the defining feature of Schein's third and deepest layer.

Basic Underlying Assumptions: Discipline as an Expression of Faith

The deepest layer of organizational culture in Schein's (1985) framework consists of basic underlying assumptions beliefs so deeply embedded that they are no longer questioned by organizational members. The study identifies three basic assumptions that form the foundation of the disciplinary culture at SMAM 4 Depok. The first assumption is that discipline constitutes an act of worship. The Student Code of Conduct, grounded in the Qur'an and Sunnah, reflects the profound conviction that adhering to school rules is an act of obedience to God. Within this frame, a student who arrives late is not simply violating a school rule; he or she has failed to embody the quality of a trustworthy (*amanah*) Muslim. This framing transforms the motivation for compliance from extrinsic (fear of punishment) to intrinsic (expression of faith).

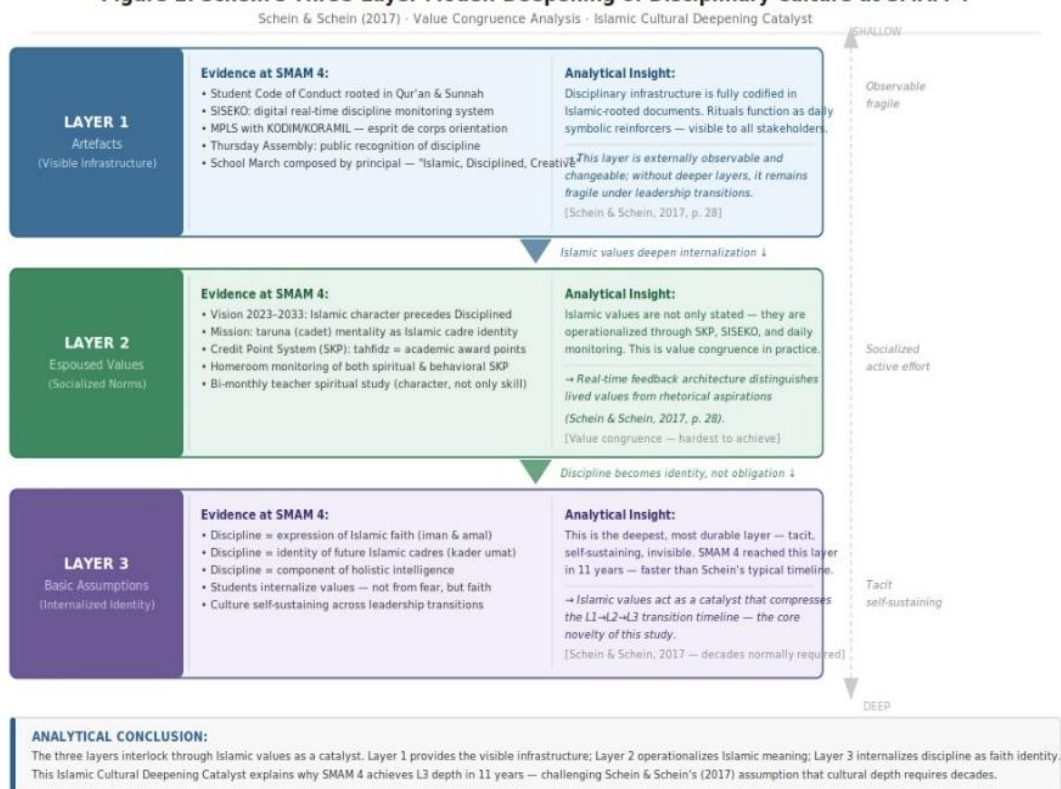
The second assumption is that every student is a future Islamic leader not merely a learner. This identity (Islamic Leader School) establishes behavioral standards that are psychologically far more demanding than those of a conventional school. When students are reminded that they are future cadres of the Muslim community and the nation, a disciplinary violation becomes not only a personal failing but also a betrayal of a larger mission. The third assumption is that true intelligence is holistic, encompassing the intellectual, moral, and spiritual dimensions in equal measure with no hierarchical preference for intellectual over moral or spiritual intelligence. The internalization of these basic assumptions is most vividly evidenced in the testimony of an academically high-achieving student:

"In my view, the SMAM 4 Depok School March song is wonderful. When we sing it, we really feel its spirit. Over time, we memorize it and come to understand our school's vision and mission. It makes us even more enthusiastic about our studies." M. Nur Ikhsan, Tahfidz Champion, Grade XII MIPA (Interview, 13 December 2024)

This testimony demonstrates that school values have permeated the identity and motivation of the students; a sign that basic assumptions have been

successfully internalized. This is the achievement that, according to Schein (1985), is most difficult to attain, yet most powerful in its effects: when organizational members no longer question why they behave in a certain way, because that behavior has become part of who they are. The data shows that this student testimony connects an observable cultural artefact (the school march song) to a deeply internalized motivational orientation. This indicates that the basic assumptions at SMAM 4 are affectively loaded convictions that organize students' experience of themselves simultaneously as learners and as Muslims a quality of internalization that purely administrative discipline systems cannot produce. In short, the findings of school culture on the basis of Schein's organizational culture theory (1985) analysis (three layers of disciplinary culture) above can be summarized in the following figure:

Figure 2. Schein's Three-Layer Model: Deepening of Disciplinary Culture at SMAM 4



Synthesis and Novelty: Islam-Based Instructional Leadership as a Cultural Deepening Catalyst

The findings reveal a mutually reinforcing interaction between instructional leadership (Hallinger & Murphy) and organizational culture formation (Schein) at SMAM 4 Depok. Instructional leadership operates at the

levels of artefacts and values by providing the systems, procedures, and recognition mechanisms that create the infrastructure of disciplinary culture. What distinguishes SMAM 4 from other schools employing similar systems, however, is that the Islamic dimension functions as a catalyst that deepens the internalization of values down to the layer of basic underlying assumptions.

In Schein's (1985) theory, cultural change that touches only the artefact layer is fragile and vulnerable to leadership succession. Conversely, culture that is deeply rooted in the layer of basic assumptions is self-sustaining and transmitted organically to new members. This study demonstrates that the integration of Islamic values into every facet of the disciplinary system at SMAM 4 Depok—from grounding the Code of Conduct in the Qur'an and Sunnah, to framing discipline as an Islamic cadre identity, to incorporating religious dimensions into the credit point system—generates a motivation for compliance that is not dependent on external control alone.

The novelty of this study lies in three contributions. *First*, theoretically, this study demonstrates that the spiritual dimension in Islamic school leadership is not merely an ornamental identity marker, but an operational and measurable mechanism for cultural deepening. Islamic values function as a bridge that accelerates the transition from the espoused values layer to the basic assumptions layer within Schein's framework: a mechanism that has not previously been identified explicitly in the literature. *Second*, this study proposes a model integrating two theoretical frameworks (Hallinger & Murphy and Schein) that are demonstrably complementary for analyzing Islamic school culture more comprehensively. *Third*, this study documents how effective instructional leadership in an Islamic school produces graduates with moral and spiritual intelligence, not only academic intelligence: a dimension frequently neglected in evaluations of educational leadership effectiveness in conventional schools.

These findings enrich the discourse on Islamic school leadership. Gümüş et al. (2018) argue that the most impactful Islamic school leadership models transcend managerial functions to embed values systemically throughout the organizational architecture. The present findings operationalize that conclusion by documenting the specific mechanisms of value embedding at SMAM 4: through the deliberate alignment of artefacts (SISEKO, Code of Conduct grounded in Qur'an and Sunnah, school march song), espoused values (vision, mission, credit point system), and basic assumptions (discipline as faith, cadre

identity, holistic intelligence). Compared to Brooks et al.'s (2020) study of socio-religious curation, SMAM 4 advances further by operationalizing Islamic values at every structural, procedural, and symbolic level, while simultaneously challenging Schein and Schein's (2017) assumption that deep organizational culture requires decades to form.

Compared to Brooks et al.'s (2020) study of socio religious curation in Islamic schools, SMAM 4 Depok advances further: rather than embedding Islamic values at the relational level alone, it operationalizes them at every structural, procedural, and symbolic level simultaneously. This comprehensive penetration, achieved within eleven years, also challenges Schein and Schein's (2017) assumption that deep organizational culture requires decades to form; suggesting that systematic Islamic operationalization from a school's founding can significantly compress the cultural deepening timeline, with important implications for newly established Islamic schools. The novelty of this study discussed above is briefly summarized in figure 3 below:



CONCLUSION

This study demonstrates that SMAM 4 Depok's success in promoting a disciplinary culture that produces intellectually, morally, and spiritually excellent graduates is the product of comprehensive, integrated, and Islam-grounded instructional leadership. Through the lens of Hallinger and Murphy's (1985) Third Dimension, the principal enacts all five positive learning climate functions synergistically: protecting instructional time through monthly evaluation systems and consistent tardiness sanctions; providing meritocratic teacher recognition across seven award categories; building a holistic student recognition system encompassing academic, religious, and disciplinary dimensions; developing teacher professionalism through six programs that include a spiritual component; and maintaining high visibility through direct teaching, classroom observation, external activities, and informal engagement. Through the lens of Schein (1985), disciplinary culture has penetrated beyond institutional artefacts to the basic assumptions layer, where discipline is understood as an expression of faith, an Islamic cadre identity, and a component of holistic intelligence. This deep disciplinary culture is not isolated from academic outcomes; it is the same Islamic cadre identity and holistic intelligence framework that underpins SMAM 4's position as one of only 11 Muhammadiyah schools nationally to achieve top 1000 UTBK ranking, affirming that disciplinary depth and academic excellence are mutually constitutive in this institutional context.

The theoretical implications of this study lie in an operationally validated Hallinger-Murphy and Schein integration model that demonstrates Islamic values as a catalyst for deepening organizational culture beyond normative control. The practical implications for other Islamic schools in Indonesia are that the SMAM 4 Depok model may serve as an implementation reference, provided attention is given to four interrelated elements: (1) leadership that frames discipline as a core Islamic value; (2) a recognition system placing discipline on a par with academic achievement; (3) digital infrastructure, such as SISEKO, extending the supervisory ecosystem from school to family; and (4) teacher development programs incorporating spiritual alongside pedagogical competence.

This study acknowledges several limitations, which simultaneously constitute recommendations for future research. *First*, as a single case study,

Careful attention to contextual differences is required before findings can be transferred to other settings. The success of SMAM 4's model is not solely a product of its internal leadership architecture but is also sustained by specific external enabling conditions: an exceptionally active School Committee exercising real-time supervisory control; parents functioning as an active disciplinary ecosystem through SISEKO; a consistently oversubscribed PPDB enabling selective enrolment; and access to Muhammadiyah network programs (DIKSUSPALA, Baitul Arqom). Any adaptation must attend to these conditions rather than assuming internal practices alone will produce equivalent outcomes. *Second*, the synchronic design cannot capture cultural sustainability beyond leadership succession, given that the current principal is also the school's founder. *Third*, the informant profile tends towards high-achieving students. Future research should employ longitudinal designs, conduct comparative studies across Islamic schools in various provinces, and develop quantitative instruments to test correlations between Islam-based instructional leadership and school cultural outcomes.

ACKNOWLEDGEMENTS

The authors gratefully acknowledge the co-investigators who contributed directly to this study: Associate Prof. Dr. Nurul Ain Norman (International Institute of Islamic Thought and Civilization-International Islamic University Malaysia) and Fatma Nurmulia, M.Pd and Dr. Rika Sa'diyah, M.Pd from Universitas Muhammadiyah Jakarta for their intellectual contributions to this study. The authors also thank the principal (Haryanto Sutan Kamil, M.Pd., M. Hum) and staffs of SMAM 4 Depok for their cooperation in data collection.

REFERENCES

- Arar, K. (2019). The leadership and management of Arab schools in Israel: Between tradition and modernity. *Journal of Educational Administration*, 57(3), 262–278. <https://doi.org/10.1108/JEA-10-2018-0178>
- Arifin, I., Juharyanto, Mustiningsih, & Taufiq, A. (2018). *Islamic crash course as a leadership strategy of school principals in strengthening school organizational culture*. *SAGE Open*, 8(3). <https://doi.org/10.1177/2158244018799849>
- Brooks, M. C., & Ezzani, M. D. (2022). Islamic school leadership: Advancing a framework for critical spirituality. *International Journal of Qualitative Studies in Education*, 35(3), 319–336. <https://doi.org/10.1080/09518398.2021.1930265>
- Brooks, M. C., Brooks, J. S., Mutohar, A., & Taufiq, I. (2020). Principals as socio-religious curators: Progressive and conservative approaches in Islamic schools. *Journal of Educational Administration*, 58(6), 677–695. <https://doi.org/10.1108/JEA-01-2020-0004>
- Gümüş, S., Bellibaş, M. Ş., Esen, M., & Gümüş, E. (2018). A systematic review of studies on leadership models in educational research from 1980 to 2014. *Educational Management Administration & Leadership*, 46(1), 25–48. <https://doi.org/10.1177/1741143216659296>
- Li, J.-B., Bi, S.-S., Willems, Y. E., & Finkenauer, C. (2021). The association between school discipline and self-control from preschoolers to high school students: A three-level meta-analysis. *Review of Educational Research*, 91(1), 73–111. <https://doi.org/10.3102/0034654320979160>
- Daniëls, E., Honddeghem, A., & Dochy, F. (2019). A review on leadership and leadership development in educational settings. *Educational Research Review*, 27, 110–125. <https://doi.org/10.1016/j.edurev.2019.02.003>
- Froiland, J. M., & Worrell, F. C. (2016). Intrinsic motivation, learning goals, engagement, and achievement in a diverse high school. *Psychology in the Schools*, 53(3), 321–336. <https://doi.org/10.1002/pits.21901>
- Robinson, V. M. J., Lloyd, C. A., & Rowe, K. J. (2008). The impact of leadership on student outcomes: An analysis of the differential effects of leadership types. *Educational Administration Quarterly*, 44(5), 635–674. <https://doi.org/10.1177/0013161X08321509>

- Hallinger, P., Gümüş, S., & Bellibaş, M. Ş. (2020). 'Are principals' instructional leaders yet?' A science map of the knowledge base on instructional leadership, 1940–2018. *Scientometrics*, 122(3), 1629–1650. <https://doi.org/10.1007/s11192-020-03360-5>
- Hallinger, P., Liu, S., & Niu, X. (2025). Cultural context, principal instructional leadership, and teacher efficacy: A meta-analytic review, 1989–2024. *Educational Management Administration & Leadership*, 53(4), 878–900. <https://doi.org/10.1177/17411432251349810>
- Hallinger, P., & Murphy, J. (1985). Assessing the instructional management behavior of principals. *The Elementary School Journal*, 86(2), 217–247. <https://doi.org/10.1086/461445>
- Istikomah. (2024). Instructional leadership strategy for advancing graduate competitiveness: A case study at MAN Jakarta Utara. *Universitas Muhammadiyah Jakarta Press*, 347–370. <https://doi.org/10.24853/pi.2.0.2024.347-370>
- Istikomah. (2025). Instructional leadership practice in elevating the quality of education in an Islamic school: A case study at SMA Muhammadiyah 4 Depok. *Al'Adzkiya International Journal of Education and Social Sciences (AloES)*, VI(1), 7–13.
- Leithwood, K., Harris, A., & Hopkins, D. (2020). Seven strong claims about successful school leadership revisited. *School Leadership & Management*, 40(1), 5–22. <https://doi.org/10.1080/13632434.2019.1596077>
- Özdemir, N., Gümüş, S., Kılınç, A. Ç., & Bellibaş, M. Ş. (2024). A systematic review of research on the relationship between school leadership and student achievement: An updated framework and future direction. *Educational Management Administration & Leadership*, 52(2), 317–339. <https://doi.org/10.1177/17411432221118662>
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage. ISBN 978-1506386706
- Puadah, P., Mulyana, E., Supiana, S., & Fattah, N. (2025). School culture and its role in shaping students' religious attitudes: A case study at SMA Nurul Islam Bekasi. *Jurnal Tarbiyatuna*, 16(2), 113–129. <https://doi.org/10.31603/tarbiyatuna.v16i2.14028>

- Raudhatinur, M. (2019). Implementasi budaya sekolah Islami dalam pembinaan akhlak siswa SMP Negeri 19 Percontohan Banda Aceh. *DAYAH: Journal of Islamic Education*, 2(1), 131–150. <https://doi.org/10.22373/jie.v2i1.2968>
- Robinson, V. M. J., Lloyd, C. A., & Rowe, K. J. (2008). The impact of leadership on student outcomes: An analysis of the differential effects of leadership types. *Educational Administration Quarterly*, 44(5), 635–674. <https://doi.org/10.1177/0013161X08321509>
- Schein, E. H. (1985). *Organizational culture and leadership*. Jossey-Bass.
- Schein, E. H., & Schein, P. A. (2017). *Organizational culture and leadership* (5th ed.). Wiley. ISBN 978-1119212041
- Sun, J., & Leithwood, K. (2012). Transformational school leadership effects on student achievement. *Leadership and Policy in Schools*, 11(4), 418–451. <https://doi.org/10.1080/15700763.2012.681001>
- Syah, A. F., Haryanto, H., & Sya'ban, M. A. (2025). School strategies in instilling student discipline to improve education quality. *Curricula: Journal of Curriculum Development*, 4(1), 303–314. <https://doi.org/10.17509/curricula.v4i1.81149>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage Publications.
- Bellibas, M. S., & Liu, Y. (2017). Multilevel analysis of the relationship between principals' perceived practices of instructional leadership and teachers' self-efficacy perceptions. *Journal of Educational Administration*, 55(1), 49–69. <https://doi.org/10.1108/JEA-12-2015-0122>

