

School Culture of Pioneer Islamic Junior High School and Ma'arif Development Junior High School in The Special Region of Yogyakarta

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Abstract: Purpose: This study compares how school culture is formed, expressed, and preserved at SMP Islam Perintis Yogyakarta and SMP Pembangunan Ma'arif Yogyakarta, focusing on the different approaches each school uses. Methodology: The study employed a descriptive qualitative approach within a post-positivistic paradigm. Conducted from March 2024 to February 2025, it collected data through interviews with the principal, vice principal for curriculum, and purposively selected students, as well as observations and documentation. Data credibility was strengthened through source, technique, and time triangulation, alongside transferability, dependability, and confirmability procedures. Data were analyzed using Miles and Huberman's interactive model. Main Findings: Both schools develop culture through habituation, religious values, positive character practices, and the 5S program. However, their approaches differ. At SMP Islam Perintis, students and teachers jointly formulate class agreements, reflecting a participatory approach. At SMP Pembangunan Ma'arif, the principal and teachers establish rules and organize school programs, including 5S activities and out-of-class learning, with periodic evaluation. Perintis emphasizes religious values, Pancasila, local culture, and national education goals, while Ma'arif integrates Nahdlatul Ulama-based Islamic values through religious and social activities. Applications: The findings can inform school leaders and educators seeking to align culture-building strategies with institutional values and strengthen collaboration among school members and parents. Novelty: This study compares student participation in forming school agreements with staff-led rule-setting and program evaluation, showing how these different approaches shape school culture in two distinct institutional contexts.

Keywords: *school culture; character education; student participation; Islamic education; school leadership*

A. Introduction

School culture consists of values, norms, customs, and traditions that develop within a school and guide the behavior of its members. Schools support not only students' academic learning but also their character development through activities and habits practiced continuously (Heyneman & Stern, 2014). A positive school culture can help

students become religious, disciplined, responsible, environmentally aware, and able to interact constructively with the community (Azharis et al., 2020).

School culture contributes to character development through repeated practices, including religious activities, discipline, and social engagement. Students' character is shaped not only in the classroom but also by the environment and routines they experience each day (Fauziah et al., 2021). Silkyanti (2019) likewise highlights the role of school culture in shaping student character. Beyond character education, a supportive school environment can strengthen learning motivation, communication, and the academic climate (Syamsu et al., 2023). Schools with a positive culture may also improve the quality of educational services and student achievement (Aosyifan, 2018). Judijanto (2025) argues that sustaining positive culture can help education develop students who combine academic achievement with the character needed to face global challenges.

School culture is also connected to communication, shared vision, and common goals. These elements can strengthen school identity and encourage members of the school community to work together toward educational goals (Mahanani et al., 2022). Effective communication can also support positive social behavior within the school (Tahir, 2023; Syanse et al., 2023). However, school leaders and teachers face challenges in improving school quality, including limited facilities, budgets, and classrooms, as well as low student motivation associated with gadget use and unsupportive learning environments (Malaluan, 2019; Abidah et al., 2022). A lack of varied teaching methods may further reduce students' interest in learning. Improvement efforts can include upgrading facilities, developing teacher competencies, strengthening extracurricular activities, enforcing discipline, and building relationships with parents and the community (Sianturi et al., 2023; Asopwan, 2018).

Previous studies have discussed school culture in relation to character development, educational quality, school identity, and communication. However, they provide limited comparative insight into how different approaches to developing school culture operate in distinct institutional contexts and how those approaches address implementation challenges. In particular, the relationship between student participation, teacher-led guidance, and the preservation of school culture remains insufficiently described. This study addresses that gap by comparing two junior high schools with different approaches and institutional values.

SMP Islam Perintis Yogyakarta and SMP Ma'arif Yogyakarta implement habituation programs to develop school culture. SMP Islam Perintis promotes religious activities and character-building practices involving the school community. SMP Ma'arif, which is affiliated with Nahdlatul Ulama (NU), emphasizes Islamic values through activities such as Yasin recitation and other religious routines, alongside the 5S culture: smiling, greeting, saluting, and showing politeness and courtesy. Initial observations indicate that both schools face challenges in implementing their programs. Some students at SMP Islam Perintis do not consistently comply with school regulations, while some students at SMP Ma'arif arrive late and several school culture programs are not yet running optimally. These conditions point to the need to examine not only which programs each school

carries out, but also how its approach shapes school culture and how that culture is maintained amid implementation challenges.

The novelty of this study lies in its comparative examination of how student participation at SMP Islam Perintis and teacher-led guidance at SMP Ma'arif shape the formation, daily practices, and preservation of school culture. It also examines how each approach reflects the school's institutional values and responds to implementation challenges. Accordingly, this study aims to describe and compare the development and quality of school culture at SMP Islam Perintis Yogyakarta and SMP Ma'arif Yogyakarta, providing a basis for strengthening a more effective and sustainable school culture.

B. Methods

This research uses a descriptive qualitative approach based on a post-positivistic paradigm. This approach aims to understand and describe the phenomenon of school culture in depth based on the natural conditions that occur in the field. (Sugiyono, 2018) The research was conducted from March 2024 to February 2025 at Perintis Islamic Junior High School Yogyakarta and Ma'arif Development Junior High School Yogyakarta.

The research data sources consisted of primary and secondary data. Primary data were obtained through in-depth interviews with the principal, vice principal for curriculum, and students who were purposively selected based on their involvement and understanding of the implementation of school culture. Meanwhile, secondary data were obtained from various supporting documents, such as the school profile, regulations, school programs, and other documents relevant to the research. Data collection techniques were carried out through interviews, observation, and documentation. Interviews were used to obtain information regarding the process of forming, implementing, and preserving school culture. Observations were conducted of school activities, interactions among school residents, and the physical environment that supports school culture. Documentation was used to complement and verify the data obtained from interviews and observations.

Data validity was tested through source triangulation, technical triangulation, and time triangulation to enhance the credibility of the research findings. Furthermore, the study employed transferability, dependability, and confirmability tests to ensure the validity and reliability of the data. Data analysis adhered to Miles and Huberman's interactive model, which encompasses three stages: data collection, data presentation, and conclusion drawing. The analysis was conducted continuously from the data collection stage until valid and comprehensive findings regarding school culture in the two schools studied were obtained.

C. Results and Discussion

School Culture Planning

The findings show that school culture at both SMP Islam Perintis Yogyakarta and SMP Pembangunan Ma'arif Yogyakarta is developed through planned activities, but the schools

differ in how they involve their members in the process. At SMP Islam Perintis, the approach is participatory, with students and other members of the school community involved in developing school culture. At SMP Pembangunan Ma'arif, culture is more directly guided by the school through programs aligned with its vision, mission, and institutional values.

At SMP Pembangunan Ma'arif, planning focuses on religious values, noble morals, and the preservation of local culture. These priorities are reflected in the 5S program, the use of Javanese in certain interactions, and the introduction of regional culture to students. School culture is also integrated into the Independent Curriculum through the Pancasila Student Profile Strengthening Project (P5), including visits to museums, historical sites, and cultural centers in Yogyakarta. Observations of traditional Javanese attire days and local culture-based learning indicate that these activities are incorporated into the school's planned programs.

This contrast highlights a difference in how school culture is developed. SMP Islam Perintis emphasizes participation in shaping culture, whereas SMP Pembangunan Ma'arif emphasizes the planned implementation of programs guided by school leaders and teachers. Both approaches connect school culture with character development, but they offer students different roles: participation in developing culture at Perintis and participation in activities organized by the school at Ma'arif.

Obstacles in Forming School Culture

Both schools encounter challenges in implementing school culture, although the findings provided for SMP Pembangunan Ma'arif describe these challenges in greater detail. At Ma'arif, students' varied family backgrounds mean that some need continued guidance to apply school values consistently. Teachers also need to fit cultural activities around academic schedules, particularly for ninth-grade students preparing for examinations. Observations further noted that some students did not consistently follow teacher directions or remain focused during activities.

These findings show the demands of a teacher-guided approach: teachers and school leaders must organize activities, model expected behavior, and supervise implementation. The participatory approach at SMP Islam Perintis places greater emphasis on involving students in school culture. Taken together, the two cases suggest that participation and guidance may address different aspects of implementation: student involvement can support ownership, while clear direction and supervision can help maintain consistent practice. The available findings do not establish which approach is more effective; they show how each school responds to the challenges it faces

Support from the School Community and Parents

Support from teachers, students, and parents contributes to the implementation and continuity of school culture at SMP Pembangunan Ma'arif. Teachers act as role models and facilitators, while parents encourage students to take part in school programs, including extracurricular and religious activities. Observations and documentation also

indicate that school practices are reinforced at home, linking the school's efforts with family support.

This account emphasizes support for school-organized programs at Ma'arif. At SMP Islam Perintis, the participatory approach makes involvement in shaping school culture a central feature. The comparison therefore concerns not only who supports school culture, but also how community members participate: support for established programs at Ma'arif and broader participation in developing culture at Perintis. Further interview evidence from Perintis would help specify how students, teachers, and parents contribute in practice.

School Culture Support Activities

SMP Pembangunan Ma'arif reinforces its school culture through routine activities, including the 5S program, congregational Dhuha and Dzuhur prayers, religious studies, Quranic learning, the use of traditional Javanese attire, and the use of Javanese in certain settings. These activities express the school's religious and local cultural identity. Observations indicate that the programs are conducted regularly with the involvement of the school community.

The findings distinguish Ma'arif's emphasis on consistent, school-organized routines from Perintis's participatory approach to culture development. At Ma'arif, recurring activities provide a structured means of habituation. At Perintis, participation is the distinguishing feature reported in the study. This comparison suggests that school culture can be supported both through regular routines and through member involvement; however, evidence about the specific activities through which Perintis enables participation should be included here if available.

Forms and Characteristics of School Culture

At SMP Pembangunan Ma'arif, school culture is expressed through religious values, noble morals, and local cultural practices. Teachers guide students in applying these values inside and outside the classroom. The school's distinctive identity combines Ahlussunnah wal Jamaah-based Islamic values with Yogyakarta's local culture, as seen in NU-related studies, religious sermons, Quranic learning, congregational worship, Javanese attire, and the use of Javanese in selected activities.

The comparison with SMP Islam Perintis shows two different emphases in developing school identity. Perintis is characterized by student participation in culture-building, while Ma'arif's identity is articulated through established religious and cultural programs guided by the school. These approaches reflect the schools' respective values and arrangements for developing culture. The distinction is analytical: it concerns the reported way culture is formed, rather than a claim that one school's programs are inherently stronger than the other's.

Routine Activities and Character Formation

Routine activities at SMP Pembangunan Ma'arif include congregational prayers, book studies, religious sermons, and the 5S program. The findings indicate that these activities are intended to foster discipline, responsibility, religiosity, and social awareness through repeated practice. Teachers' guidance and the regular schedule help maintain their place in students' daily routines.

In comparison, SMP Islam Perintis's participatory approach foregrounds students' involvement in developing school culture. The contrast is therefore between habituation through school-directed routines at Ma'arif and participation as a means of developing culture at Perintis. Both approaches aim to connect school culture with students' character, but they do so through different processes: repeated, guided practice in one case and greater involvement in culture-building in the other.

Efforts to Preserve School Culture

SMP Pembangunan Ma'arif preserves its school culture by implementing programs consistently and evaluating them periodically. The principal and teachers oversee activities and model the values they promote. Evaluation allows the school to identify implementation challenges and make adjustments. Observations indicate that congregational prayers, greetings, and other religious practices continue as part of school life.

This preservation strategy is primarily institutional: school leaders and teachers maintain established programs through supervision, role modeling, and evaluation. The participatory approach at SMP Islam Perintis offers a different emphasis by involving students in the development of school culture. Thus, the schools' approaches to preservation also differ: Ma'arif relies on continuity and oversight of established practices, while Perintis's approach highlights participation in sustaining culture. More detailed findings on how Perintis evaluates and maintains its programs would allow this comparison to be developed further.

Ideas and Challenges in Preserving School Culture

SMP Pembangunan Ma'arif aims to extend its culture-building efforts through social activities involving the surrounding community, such as community service, environmental clean-up, and outreach. Some activities have begun, although the findings indicate that not all plans have been fully implemented. These initiatives are intended to strengthen mutual cooperation, care, and social responsibility beyond the school environment.

The school also faces challenges related to students' different backgrounds, limited facilities and budgets, and inconsistent student participation in some programs. In response, teachers use guidance, supervision, and role modeling. These findings show that a teacher-guided approach depends on the school's capacity to organize and sustain programs, as well as on students' continued engagement.

Across the two cases, the central difference is how students are positioned in the development of school culture. SMP Islam Perintis is characterized by a participatory approach, while SMP Pembangunan Ma'arif emphasizes teacher-guided programs, habituation, and periodic evaluation. The comparison develops the study's stated novelty by showing how these approaches shape program planning, daily practices, and preservation efforts. It also indicates that both approaches face implementation challenges and that their effectiveness should be discussed in relation to the evidence from each school, rather than assumed from the approach alone.

D. Discussion

The findings show that school culture at SMP Islam Perintis Yogyakarta and SMP Pembangunan Ma'arif Yogyakarta is formed through repeated practices and the cultivation of shared values. Both schools implement the 5S program (smile, greet, say hello, be polite, and be courteous) to support positive relationships and student character. This is consistent with Dahl (2024), who describes school culture as a dynamic, ongoing process shaped in part by teachers' professional roles in creating a positive learning environment. It also accords with Pay and Karaduman (2021), who emphasize that school culture develops through continuing social interactions among principals, teachers, and students. Deal and Peterson (2016) similarly explain that traditions, rituals, shared values, symbols, stories, and leaders' example contribute to a school's identity.

Although both schools work to build a shared culture, they differ in how they establish school rules. SMP Islam Perintis uses a participatory approach: students and homeroom teachers develop class agreements together, which are then ratified by the school. At SMP Pembangunan Ma'arif, the principal and teachers establish the rules, and the school evaluates them periodically. This comparison shows two distinct ways of involving students in culture-building: Perintis includes them in formulating agreements, while Ma'arif guides their participation through rules and programs organized by school staff. The Perintis approach is consistent with Khakim and Munir (2017), who argue that involving students in deliberation and decision-making can strengthen their sense of ownership and internalization of agreed values.

Teachers' role modeling is important in both approaches. At Perintis, it supports the participatory process by demonstrating how agreed values should be practiced. At Ma'arif, it reinforces the rules and routines established by school staff. This finding aligns with Bright and Heyting (2024), who link teacher professionalism to the development of a social and academic environment that supports students. It also relates to Amzar (2026), who highlights teacher capacity, contextual project-based learning, and democratic school culture as elements that can contribute to progressive education.

The schools' cultural practices reflect their respective institutional emphases. SMP Islam Perintis emphasizes character development through religious values, Pancasila, local culture, and national education goals. SMP Pembangunan Ma'arif integrates school culture with Nahdlatul Ulama (NU) values through activities such as Dhuha prayer, religious sermons, Islamic studies, and NU learning. These findings support Muspiroh's (2018) view that school culture is expressed through positive behavioral habits, religious

activities, respect for cultural values, and character-building activities. The 5S program, implemented in both schools, provides a shared practice for building harmonious relationships between teachers and students (Fatmawati et al., 2026).

Religious and cultural activities also contribute to each school's identity. The difference lies in how that identity is developed and reinforced: Perintis involves students in shaping class agreements and emphasizes participation, while Ma'arif uses school-directed routines and periodic evaluation to sustain its programs. This comparison extends the findings beyond a list of activities by showing how each school's approach connects its values to everyday practice. It is consistent with Sianturi et al. (2023), who note that collaboration between a school and its community can support a positive learning environment and strengthen student character.

The schools also differ in the strategies they use to preserve their culture. At SMP Islam Perintis, preservation includes teacher role modeling, efforts to prevent bullying, and habituating students to maintain a clean school environment. At SMP Pembangunan Ma'arif, it includes religious and social programs such as congregational Dhuha prayer, short-term Islamic boarding activities, Shawwal gatherings, community service, and regular evaluation of school culture programs. These examples suggest that Perintis emphasizes daily behavior and student welfare, while Ma'arif combines recurring religious and social activities with formal evaluation. Lase et al. (2025) explain that organizational culture can be maintained through socialization, exemplary leadership, reinforcement of values and norms, organizational routines, and systems of rewards and sanctions.

Both schools' preservation efforts rely on school policies, ongoing programs, and support from the school community. Thind and Yakavenka (2023) likewise emphasize these factors and the active participation of school members in sustaining school culture. The comparison also highlights different roles for evaluation and participation: at Ma'arif, periodic evaluation is an explicit preservation strategy; at Perintis, student involvement in developing agreements is a key feature of its approach. Leadership and teacher guidance remain relevant in both cases, consistent with Hitches et al. (2025), who describe school leaders' role in guiding, motivating, and sustaining organizational culture.

Overall, the findings show that both schools develop culture through habituation, religious and social activities, and support from their school communities, but they organize this process differently. SMP Islam Perintis adopts a more participatory approach to establishing rules through student-teacher class agreements. SMP Pembangunan Ma'arif relies more on staff-led rules, scheduled programs, and periodic evaluation. This comparison clarifies the study's contribution: school culture is shaped not only by the values and activities a school promotes, but also by how students and staff take part in forming and maintaining it.

Study Limitations

The limitations of this study lie in the limited number of informants interviewed and the need to accommodate the school's schedule for data collection. These conditions

potentially limit the scope of information obtained during the study.

Provide logical and scientific findings of the study. Present evidence to support your analysis by citing work of earlier researchers or existing theories.

E. Conclusions

This study finds that school culture at SMP Islam Perintis Yogyakarta and SMP Pembangunan Ma'arif Yogyakarta is developed through ongoing habituation and the involvement of the school community. The schools differ, however, in how they establish and sustain that culture. At SMP Islam Perintis, students and teachers jointly develop class agreements, reflecting a participatory approach to setting expectations. At SMP Pembangunan Ma'arif, the principal and teachers establish school rules, implement scheduled programs such as the 5S culture and out-of-class learning, and periodically evaluate their implementation. Thus, student participation in shaping agreements is more prominent at Perintis, while staff-led guidance and evaluation are more prominent at Ma'arif.

In both schools, school culture is expressed through religious values, positive character habits, and the 5S program. Their institutional emphases differ: SMP Islam Perintis connects character development with religious values, Pancasila, local culture, and national education goals, while SMP Pembangunan Ma'arif integrates its culture with Nahdlatul Ulama-based Islamic values through religious and social activities.

The schools also use different but complementary strategies to preserve their culture. Perintis emphasizes teacher role modeling and positive daily practices, including efforts to prevent bullying and maintain a clean school environment. Ma'arif sustains its culture through recurring religious and social activities, teacher guidance, and periodic program evaluation. These findings indicate that school culture can be maintained through both student involvement in shaping expectations and consistent implementation of school-led programs. Both approaches support the development of students who are religious, disciplined, responsible, and attentive to their social and cultural environment.

Schools should continue strengthening collaboration among principals, teachers, students, and parents while evaluating programs regularly to ensure that school values remain relevant to students' needs and changing circumstances. Further research could compare school culture across different educational levels and institutional contexts to deepen understanding of how participatory and staff-led approaches contribute to students' character development.

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