ENCULTURATION SUNDANESE CULTURE AS CULTURAL CONTROL TO LEADERSHIP IN BANDUNG BRANCH COMPANY

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ENCULTURATION SUNDANESE CULTURE AS CULTURAL CONTROL TO LEADERSHIP IN BANDUNG BRANCH COMPANY O

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Abstract. Cultural control is a MCS to build organizational culture that lead to natural supervision. Every person have value inside themselves, this value become guide to think and act. Culture already passed from one generation to another since many years ago. Enculturation is a process to pass one or more aspect in culture, including value. This exploratory research intended to analyze enculturation Sundanese culture in Bandung branch company O. This research focus on Sundanese value, silih asih, asuh, and asah, which is learned and embedded in manager since born. By using qualitative interpretation method, enculturation by parenting and socialization beyond family being analyzed. Enculturation happening to person that influenced from external factor. Manager’s leadership based on Sundanese value make him influence others member, so the cultural control in Bandung branch naturally built and strengthen. In the end, Bandung branch become a workplace where every member have ownership feeling for company. It make them more active to increase customer satisfaction and give their opinion that benefit the company.

Keywords: enculturation; sundanese; silih asih; silih asuh; silih asah; leadership; cultural control;

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INTRODUCTION

Human is social beings that have unique character. Utami (2021) explain that character development in human built from 2 factor, nature and nurture. Nature from genetic factor become a potency in person since born in the form of mind and conscience. Development psychologist say that this potential will manifest become a specific character inside individual based on influence from environment where he grows. There are many attribute inside a person, one of them is value. Value is a concept inside society that passed from generation to generation. In society, value become important thing in social life. Value is an attribute that guide people to think and act.

Sunda is one of many cultures in Indonesia. In fact Sunda is second biggest culture in Indonesia. Value as local culture in Sundanese is made by ancestors many years ago and passed from one generation to another. Utami (2021) explained in her research that Suherman’s (2018) research result show that value in Sunda illustrated in Sundanese character. There are 4 characters in Sundanese, cageur, bageur, bener, and pinter that means person that religious, smart, moralled, and health in body and mind. That characters build Sundanese as person that luhung elmuna (high knowledge), jembar budayana (cultured), pengkuh agamana (religious), dan rancage gawena (competent).

Ling and Fang (2003) explain that culture have high influence in leadership because in leadership human always become a
Focus on this journal is cultural control that build by enculturation of Sundanese value in Bandung branch company O through the manager leadership. Company O is a company that provide laundry service as main business. Its headquarter is at Surabaya. Company O has many outlets in Indonesia. Outlet outside Surabaya, Sidoarjo, and Gresik are lead by a manager. Basically, Company O is family business so the manager is also relative of the founder whose have Chinese background, except Bandung branch’s manager.

Bandung branch have Sundanese leader that born and grow in Bandung like Maso’em Group. He born and grow with Sundanese value in his blood and environment. Bandung’s manager responsible to lead 4 outlets in Bandung. Not only he has different cultural background, Bandung’s manager also the only manager that is not a relative of the founder and employed by standard recruitment procedure.

THEORETICAL FRAMEWORK

This journal will study how the enculturation of Sundanese value establish in Bandung branch company O and become cultural control. Theoretical framework that used in this study is cultural control, leadership, enculturation, and Sundanese value and character.

a. Cultural Control

Management control system (MCS) is an important thing in company. Failure in MCS can lead to loss at financially and non-financially. MCS is a preventive action than can be implemented to help company reach its goals. MCS designed to prevent 3 type problem that can harm company. Those problem are lack of direction, motivational problems, and personal limitation. Merchant (2017) explain there are 2 type of MCS, formal and informal control. Formal control such as
result control and action control. Informal control such as personal control and cultural control. Every company have different composition in implement these 4 controls. They have to consider between effectivity of the result and efficiency and cost-effective when implemented.

Cultural control is type of control that build organizational culture in company. This control have a goal to build a habit inside every employee. Cultural control designed by build natural supervision to himself and between employee. Organizational culture in company basically will always be the same even there are some changes in company. There are 5 ways to implement cultural control in company. Those way are codes of conduct, group-based reward, intra-organization transfers, physical and social arrangements, and tone at the top.

b. Leadership

Leadership is a process or skill to guide, lead, motivate, and influence others to reach the same goal in the group (Jone;2006, Bass;1990, Trautmann;2007, Yukl;2013). Mulyani dan Chyntia (2018) explain more that leadership is a process to influence others about things that need to be done and how to finish it. Leadership have few components that complete each other such as who play a role, the intension, the behavior, and the result.

Effectivity of leadership can be judge by consequence of influence to each person, groups in company, and overall company. There are many indicators that can be used, one of it is how well the employee follow their leader’s lead. Leadership can be called effective when leader respected, trusted, and followed by his members. Yukl (2013) mention that there are 3 main components in influence processes that influence leadership’s effectivity, there are leader behavior, follower attitudes and behavior, and situational variables.

Sunda have few ancients script that write about values and characters of Sundanese good leaders. Buhun Kabuyutan Ciburuy, Sundanese ancient script that written at 16M mention the good leader need to have astagina as his principle. Astagina (eight wisdom) consist of animan (gentle), ahiman (assertive), mahiman (knowledgeable), lagiman (nimble), prapti (accurate), prakarya (diligent), isitwa (honest), dan wasitwa (open minded).

Siks Kandang Karesihan is another ancient script that write good leader need to have pangimbhun as his character and dasa prasanta as his value. Pangimbhunwah are positive characters that owned and developed by good leader, such as enet (unconsummtif), imeut (thorough), rajeun (diligent), leukeun (persistent), paka pradana (ethical), merogol-rongol (have work ethic), purusa ning sa (honest and brave), widogda (wise and rational), gapitan (sacrifice and confidence), karawaleya (philanthrope), cangcingan (nimble), langsitan (pro-active). Dasa prasanta explained at 10 guideline that need to be followed by leader. It consist of guna (wise), ramah (friendly), hook (admired), pesok (captivating), asih (compassion), karunya (sympathetic), mupreruk (reassuring), ngulas (corrected), nyecp (moral support), ngala angen (lovable).

c. Enculturation

Human as social beings have to socialize. Socialize is reciprocal relation between many aspect in social life (Soekanto, 2019). Ritzer (2012) mention in symbolic interactionism, human is a creature that have ability to think and social interaction is the way
to train that ability. Social interaction is needed to transform knowledge to an act when face specific situation. Then those acts will be another knowledge to others who see or interact it. This process will occur repeatedly in society through social interaction is called enculturation.

Enculturation is a process to pass down one or more aspects in a culture from one generation to another or from one people to another. Enculturation happens through a process of conditioning in a conscious or unconscious state to achieve competence in the culture and internalize it. Koentjaraningrat (2009) further explains that enculturation is a form of learning and adjustment of thoughts and behavior to customs, norms, and rules that apply in a culture. Hazani (2019) explain that enculturation is a process that emphasize relation between human and culture in a society where he lives as a form of adaptation.

Enculturation can occur because there are external parties who help an individual to be able to learn and appreciate the various aspects contained in it. According to Matsumoto and Juang (2004) external parties or so-called agents of an enculturation can be people, institutions and organizations. The most influenced agent is parents / family, people who interact first and most since his birth. Enculturation occurs through parenting provided during growth. Baumrind (1971) wrote that there are 3 types of parenting styles. These three types of parenting are distinguished by the way parents pay attention to their children. Authoritarian Parents are carried out in a way that parents have full control over the lives of their children. Parents expect absolute obedience from their children. This type of parenting will shape the character of children who have a low level of responsibility. Permissive parenting is done by means of parents providing direction in solving a problem or determining the direction of the next life and the child making the decision.

This type of parenting will shape the character of children who are independent and care about the surrounding environment. Authoritative Parents are carried out by means of parents emphasizing rationality in educating. Parents focus on teaching their children to be mature, assertive, and rational individuals.

d. Sundanese Value and Character

Cultural values are defined as concepts that are in the minds of the majority of society members. These concepts are considered by the community as something valuable and important in life and are able to provide guidance and direction to the lives of community members (Koentjaraningrat, 2009). Sunda is the second biggest ethnic in Indonesia after Java. Sundanese culture has undergone many changes compared to the past, mainly due to the influence of globalization. But the values in it are still relevant to today's life and continuously socialized to the younger generation through various ways.

Mulyani and Chyntia (2018) wrote that there are 5 ways of life of the Sundanese. First, the Sundanese view that humans have a good purpose in life and realize that they are only a small part of the world. Second, Sundanese people tend to avoid competition with their colleagues and value deliberation in solving problems and cooperation in achieving goals. Third, Sundanese people tend not to be greedy in wanting something. Fourth, humans need to be devoted to God. Finally, the fifth is that humans need to meet external needs and inner satisfaction so they should not give up easily and prioritize quality over quantity or speed.

Sundanese culture is based on spiritual mystical logic with antagonistic dualism. The definition of antagonistic dualism is the idea that everything in this world has two opposites. But when these two things are put together, it creates a harmony. This philosophy also led to the formation of the concept of the triangtu
pattern. Rustandi and Anggradinata (2019) explain that the triangtu pattern illustrates the need to balance 2 contradictory things so that there is no conflict between the two contradictory things. The existence of the third is needed as a balancer / mediator. The triangtu pattern is seen in various remark in Sundanese society. One of them is seen in the Sundanese cultural values, namely Silih Asih, Silih Asuh, and Silih Asah.

_Silih Asih_ itself has the understanding to show affection to others by providing positive benefits for the environment. _Silih Asih_ can be manifested as patience, sacrifice / prioritizing common interests, compassion, responsibility, dedication, discipline, self-expression, honesty, cooperation, togetherness, peace in various relationships, or sincerity (Saepudin, 2016). The results of Mulyani and Cynthia's research (2018) show that the value of _silih asih_ in a person can grow several leadership characters. These characters include animan, rajeun, leukeun, purusa ning sa, widagda, gapitan, karawaleya, asih, and karunya.

_Silih Asuh_ has an understanding as someone who is able to take care of each other, protect, and care for others and their organization so that it can create a sense of mutual trust and respect. _Silih Asuh_ emphasizes awareness of oneself (weaknesses and strengths) and the environment needed in the application of _silih asuh_ in order to know when is the right time to act. The results of Mulyani and Cynthia's research (2018) show that the value of parenting in a person can grow several leadership characters. These characters include mahiman, lagiman, prapti, craft, isitwa, referee, emet, imeut, morogol - rogol, cangcingan, and langsitan.

_Silih Asah_ has the meaning of someone who values knowledge and wants to develop his abilities personally and help others in developing their abilities. The results of Mulyani and Cynthia's research (2018) show that the value of penance on a person can grow several leadership characters. These characters include ahiman, paka pradana, guna, ramah, hook, pesok, mupreruk, ngulas, nyecep, and ngala angen.

The process of internalization, socialization, and enculturation of Sundanese culture in Sundanese society also encourages the development of Sundanese values and the formation of character in each individual (Fitriyani, 2015). It can be concluded that the character in Sundanese people is the result of a socialization process based on Sundanese values in Sundanese society. Sundanese cultural values have an antagonistic dualism thought. This thought is seen through various forms of Sundanese culture, one of which is the story "Si Kabayan". In the story the Sundanese can be grouped into 2 groups, namely people who work hard and people who are lazy. “Si Kabayan” also conveys the meaning that it does not mean that people who work hard are always good and people who are lazy are always bad. An excessive and extreme thing will not be good (Rustandi and Anggradinata, 2019).

Based on Sundanese values, Sundanese people have 4 characters in themselves. The four characters include cageur which means physically and mentally healthy. Bageur is defined as a kind, simple and not arrogant character (teu adigung adiguna, teu gede hulu). Bener, which means having a vision and mission in life that is lived in accordance with applicable rules and norms. The last character is pinter, which means he is able to overcome all the problems that exist in life and can achieve his vision and mission (Luhur ku elmu, sugih ku pangarti).

**INTRODUCTION TO THE CASE STUDY**

The purpose of this section is to introduce the case study. This section explain about company O in general, especially the
Bandung branch. This section also briefly describes the methods of data collection and data analysis used.

a. Bandung Branch Company O

Company O is a medium-scale business engaged in laundry coin. Company O is established since 2016 with its head office in Surabaya. Company O has branches in various cities in Indonesia with a total of 39 outlets. Company O is owned by 3 people from 2 families who have known personally and professionally for decades. The three people are Ms. M from the first family and Mr. M and Ms. M from the second family.

The organizational structure of company O consists of the owner in charge of the operational and financial divisions. Financial division is located only in the center, Surabaya. While the operational division is at the center and at the branch. The central operational division is an expert as a supervisor and supporter of the branch / outlet. The central operational division is divided into 4 subdivisions, namely purchasing, trainers, collect coins, and technicians. The branch operational division is a division that deals with and serves customers directly.

Each branch in a different city has a manager in charge of 1-4 outlets. Each outlet is led by a leader who supervises 4-6 other employees. Managers outside Surabaya, Sidoarjo, and Gresik act as trainers as well as collect coins, while the duties of technicians are generally carried out by male employees at each outlet. These male employee will be trained with simple troubleshooting and act as hand of technicians from Surabaya for hard case.

The Bandung branch has 4 outlets, 3 of which were established in July 2018 and the last one was established in June 2019. Company O through Mr. D, the Bandung branch manager started the opening of the Bandung branch in early 2017. Basically company O is a family company, so managers outside the city of Surabaya are operated by the relative of the two owners' families. An exception occurred in the Bandung branch which was led by Mr. D. Mr. D was the only professional manager recruited through the standard recruitment process for other employees of company O.

Mr. D supervises a total of 20 employees consisting of 4 leaders, 12 employees, and 4 couriers. Bandung branch employees can be divided into two groups based on their background. The first group is mothers who are married and have children. The second group is women / men aged 20-30 years who are working for the first time or have at least work experience. Currently out of 20 employees, 8 people have started working since 2018, 7 people have worked since 2019, 1 person has worked since 2020, and 4 people have worked since 2021.

b. Data Collection and Analysis

Data was collected in 3 ways, namely document analysis, interviews, and observation. The documents analyzed are company SOPs and employee data for the Bandung branch. Interviews were conducted on 3 groups of resource persons, the Bandung branch manager, the leader of the four outlets in Bandung, and 4 employees from each outlet. Observations were made for 1 week with several conditions. Observations were carried out in crowded, normal conditions, with a manager, and without a manager.

Triangulation of theory is done by interpreting the results of interviews, observations, and documents with pre-existing theories. The data found in the research are compared with the theory and previous research to understand the implications according to the topic and scope of the research.
**DISCUSSION**

This section describes the process of enculturation experienced by managers to form Sundanese value leadership characters within them. This section will also explain the process of enculturation that occurs in the Bandung branch and the cultural control that is formed from this enculturation.

Sundanese culture that exists today has changed by adjusting to the changing era since Sundanese society was formed until now. Sundanese culture itself has undergone various acculturation processes from contact with other cultures brought by outsiders from Sunda as well as from developing technology. However, as revealed by Suherman (2018) in Utami's (2021) writings, the values of Sundanese local wisdom are still relevant to today's life as the basis for social norms and cultural inheritance is still ongoing today to the younger generations of Sundanese people.

### a. Manager Background

Mr. D, Bandung branch manager is a person who was born and grew up in Bandung. Mr. D is a Sundanese based on blood and growing environment. The most influential agent in the inheritance or enculturation of Sundanese values in Mr. D is the family. But even so, the enculturation of Sundanese values in Mr. D continues to take place in friendships, schools (*pesantren* / islamic boarding schools), and workplace. As a non-culturalist, Mr. D is more likely to accept cultural learning / inheritance (enculturation) through language, ethics, behavior, and well-known traditional stories that he encounters in everyday life. Mr. D as a Sundanese tends to learn the cultural values that exist in today's society compared to the original Sundanese culture (before acculturation) or other cultural assets.

Mr. D has a large family consisting of parents and 5 children. Unfortunately, from an economic point of view, Mr. D's family is a low-middle class family. This condition makes both of Mr. D's parents need to work to meet their daily needs. Therefore, Mr. D's parents take care of permissive parenting and authoritative parenting so that their children grow up to become people with Sundanese values. The combination of the two types of parenting provides emotional and rational (in this case more towards the rationality of life) in a balanced way for their children.

Authoritative parenting is carried out by giving responsibility to their children fairly to contribute to life together in the family. They teach the importance of working together in completing tasks or problems that exist because of the limited time they can spend physically by their child's side. They educate their children to be someone who is *rajeun* (diligent) and *leukeun* (persistent). This condition causes the growth of the values of *silih asih*, *silih asuh*, and *silih asah* in Mr. D and his sister. Since childhood they depend on each other when their parents are at work. This condition naturally make them love each other and protect each other.

Limited time and financial prevented Mr. D's parents from having much time for emotional and spiritual assistance. As a form of permissive parenting, in the available time they try their best to establish communication and assist. Mr. D's parents who are active in establishing relationships with their children in a limited time show little Mr. D that the quality of time together is more important than the quantity. One example is Mr. D's parents made...
it a habit to always speak politely at home. Not only to parents or older children, parents also set an example by always speaking politely to their children. *Kudu hade gogog hade tagog* (good at both in language and behavior) is a Sundanese teaching that is always emphasized to their children. This teaching made Mr. D's parents believe that their children have ethics (*paka pradana*) and are able to carry themselves well when socializing with other people (*kudu bisa kabula-kabale*).

These Sundanese values can be seen from the lessons that Mr. D received regarding the importance of communication, responsibility, cooperation, distinguishing between right and wrong, making decisions, courage, openness, and helping each other. The values of *silih asih*, *silih asuh*, and *silih asah* in Mr. D's family emphasize the role of everyone in social life and how to form harmonious interactions in society. The role of the individual combined with the harmonious interaction will facilitate people's lives in achieving certain goals, where in the case of Mr. D's family the goal is to meet the needs of life in a lawful manner and grow lovingly in the family.

Mr. D as the only son in his family received more education from his father. Mr. D is educated to be a man of *kudu jadi lalaki langit lananang jagat*, which means that as a man you must dare to make decisions and be responsible for them, limitations cannot be used as an excuse to neglect to fulfill their responsibilities. As a prospective family head, Mr. D is have to always act creatively to meet the needs of his family.

During his life, Mr. D experienced several challenges. The first was when Mr. D could not continue to high school. Through his parents, Mr. D has become a person who doesn't give up easily and tries to always find a lawful way to achieve his goals. "*Asah nyaeta boga sumanget jeung kahayang*" which means passion and willingness to be the first step in seeking knowledge which will then encourage an attitude of *ngulik* / diligent in adding of knowledge. Mr. D chose to continue his education at the pesantren using one of the scholarships owned by the pesantren and took his high school diploma through the Package C exam. The scholarship is students need to do part time job to pay tuition fee. This decision shows Mr D as a Sundanese with character *pinter, prakarya, guna, langsitan*, and *widagda*.

The second challenge was experienced by Mr. D at work. One of Mr. D's bosses used Mr. D's name to commit fraud to customers. This experience made Mr. D realize that trust in someone should not be excessive. Distance from other people is needed to check each other with more objective thinking. In addition, Mr. D also learned the importance of knowledge. Ignorance of the applicable regulations and other information made Mr. D easily deceived and had to suffer by carrying a lot of debt. "*Asuh nyaeta sinatria*" which means acting like a knight who dares to admit one's faults and shortcomings is an appropriate expression for Mr D's actions. Mr D realizes that his ignorance is Mr D's own fault and does not use it as an excuse. The value of *silih asih* is seen in Mr. D and the people around him. Many people sincerely want to help Mr. D in solving his problems. Mr. D himself acted responsibly by trying his best to pay off the debt even though he did not use it.

The value of *silih asih* that Mr. D have is fit in several Sundanese terms, namely "*asih nyaeta gawe*", "*asih nyaeta rukun gawe*", "*asih nyaeta ayana dedikasi*", "*asih nyaeta ngabagikeun tanggung jawab*", "*asih nyaeta pangorbanan*", "*asih nyaeta realitas hirup*", "*Asih nyaeta rasa sugema tina hasil gawe bareng*", "*asih teh mikabutuh waragad*". Through these expressions, the value of *silih asih* he learnt is a tangible form that when affection for others is not only manifested in words but with behavior. Affection is not just a feeling, to show that affection, one needs to
be aware of the reality of life and work together to be able to realize shared happiness because feelings and words of affection alone cannot fulfill the needs of life.

The value of *silih asuh* that Mr. D learned in several Sundanese expressions, among others, “asuh nyaeta kasadarajatan”, “asuh nyaeta ngahargaan”, “asuh nyaeta kaiklasan”, “asuh nyaeta adil”, “asuh nyaeta panghormatan”, “asuh nyaeta pangakuan”, “asuh nyaeta tanggung jawab”, “asuh nyaeta rasa sauyunan”. The value of *silih asuh* seen in Mr. D's family starts from awareness of family conditions so that each family member respects each other's role and contribution for mutual happiness. Awareness of each other's abilities accompanied by responsibilities makes each family member respect and appreciate each other.

The *silih asah* values studied by Mr. D were based on a deeper understanding in Sundanese, among others: “asah nyaeta boga sumanget jeung kahayang”, “asah nyaeta bruk-brak”, “asah nyaeta kajujuran”, “asah nyaeta ngatur”, “asah nyaeta garapan nu lumangsung terus”, “asah nyaeta kreatifitas”, “asah nyaeta inovatif”, “asah nyaeta bajoang”, “asah nyaeta komunikasi”, “asah nyaeta sinergik”. Mr. D's parents do not think that important things need to be hidden from their children because they are still young. Openness and honesty about the existing conditions make it easier for Mr. D's parents to explain to their children about the life they are living. Starting from this openness, the children of Mr. D's family are more sincere and based on self-awareness, being simple and trying together every day without burdening each other.

b. Enculturation of Sundanese Values as Cultural Control at Bandung Branch

In a group, enculturation occurs in one person through another, generally from someone that more influential. In the Bandung branch, Mr. D became an influential subject because of 2 reasons, first because of the leadership character of Mr. D, who was built from a childhood. Secondly, because Mr. D has a position as a manager with the support of the owner and the willingness to work hard for the development of the company.

In Bandung branch, enculturation occurs in several ways. The first way is through a training program experienced by every employee when starting work. During the training process at the beginning of the opening, Mr. D always worked from opening to closing without changing shifts with other trainers who were seconded from the headquarter. Mr. D always accompanies his employees in doing various jobs at the outlet, especially when serving customers while using the computer. For employees who have never used a computer before, this is certainly a challenge. Fortunately, Mr. D also an instructor whose teaching is easy to understand (*mahiman, langsitan*) and patient in answering questions or repeating training instructions (*purusan ning sa, gapitan, asih, animan, ahiman*). This teaching and assistance fosters a sense of *nyecep* (moral support) and *mupreruk* (peace of mind) in new employees. These employees when they have become senior employees or leaders do the same to new employees who come next. They always provide support to new employees so they can practice and do not hesitate to provide assistance and ask customers for understanding when new employees seem overwhelmed.

Through the training process, Mr. D also encourages his employees to learn new things. Basically Sundanese people are not people who have high ambitions. That's because according to the existing history of West Java typography, the domicile of the Sundanese is a hilly area which causes the Sundanese to cultivate and farm. This character is also shared by most of the employees who work in company O, especially by the group of women who are married. Their motivation to work is to get a salary and bonuses that are obtained when completing each customer's order. Their goal is more to earn money personally for the needs of their respective families. Therefore, for them the use of computers and administrative work is
Mr. D's second way in carrying out cultural control by enculturating Sundanese culture is to make himself a role model and be firm with leaders to do the same. As a manager, Mr. D emphasized to the leaders that having a position does not mean having the privilege of not doing certain types of work such as cleaning outlets or even bathrooms. As a member of the same company, these tasks are a shared responsibility. Mr. D shows his integrity by helping to do whatever seems piled up. Mr. D does not directly rebuke an employee who looks like he is not working because his work is finished even though his friend is busy, but Mr. D will personally rebuke the leader who looks like that. In this way, a sense of hoream arises in a person when he sees everyone working and himself not. The result of this control is the initiative from everyone to help each other which leads to an increase in the speed of service and the condition of the outlet which is always kept neat and clean.

The last way of enculturation occurs is through one of Mr. D's policies to hold a 30-minute break together every day. This policy is not the owner's policy and has been opposed by the owner. The owner who has a Chinese background and had studied abroad does not understand the meaning of Mr. D's request. From the owner's point of view, this will harm the company's image if there are customers who see company employees sitting and eating in the middle of operating hours. Therefore, Mr. D negotiated with the owner to reduce the joint break time from 1 hour to 30 minutes and joint rest should only be done in a place that was not visible from the outside with one of the people supervising if a customer came. This enculturation method is complemented by Mr. D's habit of always greeting and talking to other employees first.

Indirectly through the habit of gathering together every day a change in the way of speaking can also be made. All employees at the Bandung branch are not professionals who have received training in talking to customers and some employees have never worked elsewhere. This makes unconsciously the way some people speak will sound harsh to say in serving customers. Mr. D and other senior employees naturally during conversations justify the rude way of speaking so that all employees are accustomed to speaking and acting politely and reducing the risk of making mistakes (ethical) to customers. If someone accidentally behaves inappropriately at the outlet, there are 2 responses that will be experienced. The first response is that his colleague will reprimand the action and the second response is the emergence of a sense of hoream in him. Both types of response make him more accustomed to acting politely.

This enculturation to establish togetherness and build communication is carried out with the aim of building a sense of kinship within each employee. This enculturation process is carried out naturally with the aim of further building communication lines between employees so that various information can be shared with each other and also not missed by leaders or managers. Working hours changing shifts poses a risk that information is not conveyed on important matters. In addition, with the habit of sharing information such as certain customer preferences, problems that arise both internally and with customers, and how to handle them can be conveyed easily. Control occurs naturally where every employee unconsciously becomes more observant of outlet and customer conditions and is more pro-active (langsitan) in expressing his opinion. Another benefit that the company also gets is better service to customers.
CONCLUSION

Cultural enculturation occurs in social life and is experienced by everyone. Each community group has its own culture. Through the process of enculturation, Bandung branch employees learn and pass on the Sundanese value organizational culture to each other and to new employees. The Sundanese value organizational culture itself was built because of the influence of Mr. D, the manager of the Bandung branch of company O.

Mr. D is a Bandung man who has Sundanese descent and grew up in Sundanese society. Therefore, the Sundanese values have been learned by Mr. D since childhood through family, friends, school, and work environment. The enculturation process also fosters leadership in Mr. D. The leadership characteristics of astaguna and pangimbuhning twah accompanied by the values of silih asih, silih asuh, and silih asah are seen in Mr. D. Therefore, the organizational culture formed through Mr. D's leadership is valuable. Sundanese especially silih asih, silih asuh, and silih asah.

Cultural control occurs in three ways, namely through training, setting an example by a superior with integrity, and openness in communication. Through these methods, every employee learns from each other to always improve customer service both from communication and from the speed and accuracy of completing orders. The ability to learn from each other grows from a sense of hoream as well as an observable attitude and initiative from everyone. The organizational culture that can be formed and run by all employees cannot be separated from the other Sundanese cultural values that exist in Mr. D, namely triangtu. Mr. D, who is a manager, needs to mediate between the headquarter and employees in making decisions. Suggestions to the headquarter and orders to employees are based on the need to respect each other's goals and the need for sacrifices from both parties for the benefit of the company and . This is the basis of Mr. D's thinking in negotiating.

This study has limitations where the manager's authority is limited in establishing overall control. Managers at the Bandung branch only have full authority in managing employees, but do not have the authority to make certain programs related to the company's business. Another limitation of this study is the influence on organizational culture mostly from managers due to differences in abilities and motivations of managers and leaders with other employees.

Suggestions for further research is, further research can be done on research subjects who have more authority. In this study, it appears that enculturation can be carried out through oral regulations as cultural control, so there is a possibility that enculturation can also be a way of exercising formal control within the company. Another suggestion for further research is that research can be carried out on objects where the composition of the influence of company members is not the majority of one person.

REFERENCE


Utami, K.S.N. (2021). Representasi filosofi cageur (sehat), bageur (baik), bener (benar), pintar (pintar), tur singer (kerja kreatif) terhadap upaya penguatan karakter peserta didik dalam