ENCULTURATION OF SUNDANESE CULTURE IN MANAGER LEADERSHIP TO STRENGTHEN CULTURAL CONTROL

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Article Info	Abstract
	Cultural control is on of kind of MCS for build an organization's culture, which lead to natural supervision. Cultural control in a company usually built by a leader through his leadership. His leadership will influence other member to strengthen cultural control in company. This exploratory research intended to analyze Sundanese enculturation in manager in Bandung branch, company O. This research focus on Sundanese value, silih asih, silih asuh, and silih 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 always happening in manager life continuously, This process naturally built manager traits and skills as a leader. Manager's leadership's traits and skills based on Sundanese make him influence others member, so they will strengthen cultural control in Bandung branch. In the end, Bandung branch become a workplace where every member have ownership feeling for company.

Abstrak

Kontrol budaya merupakan salah satu jenis SPM untuk membangun budaya organisasi yang berujung pada pengawasan secara alami. Kontrol budaya di dalam sebuah badan organisasi umumnya dibentuk oleh seorang pemimpin yang dimana melalui kepemimipinannya dapat mendorong anggota lain dalam memperkuat kontrol ini. Penelitian eksploratori ini bertujuan untuk menganalisa enkulturasi Budaya Sunda yang dialami oleh manajer badan usaha O cabang Bandung. Penelitian berfokus pada nilai silih asih, silih asuh, dan silih asah pada Budaya Sunda yang dipelajari dan tertanam di dalam diri manajer sejak kecil. Pendekatan kualitatif interpretivisme dilakukan untuk mendalami enkulturasi yang terjadi melalui pola asuh orang tua dan sosialisasi dari lingkungan. Enkulturasi yang berkelanjutan kemudian membentuk kepribadian serta kemampuan manajer sebagai seorang pemimpin. Kepribadian dan kemampuan berlandaskan nilai Sunda pada diri manajer membuatnya dapat mempengaruhi karyawan lain untuk memperkuat kontrol budaya di cabang Bandung. Cabang Bandung menjadi tempat kerja dimana para karyawannya memiliki rasa kekeluargaan dan kepedulian terhadap badan usaha.

How to Cite:

INTRODUCTION

1. Humans are social creatures who need interaction with others. These interactions form a social relationship in society. Social relations in society require cultural values. Cultural values are concepts of thinking that exist in society. The values embedded in a person will be the basis for a person to act and make decisions. In a leader, the values that exist in him will affect the culture in which he leads and works (Eifferin and Hartono, 2015).

2. The manager is a leader for some people in the business entity. A leader should have leadership within him. Leadership is a process carried out by someone to informothers about what a group of people need and does not need to do to achieve a common goal (Eifferin et al, 2015). Therefore, the leader through the influence given, is someone who is able to build a culture that isintegrated between its members so that cultural control is formed. Eifferin and Hartono (2015) stated that the authority and influence of a manager in a business entity is limited. Managers who are not key leaders do not have the authority to create a culture in their place of work, but on the other hand have the ability to adapt and apply the culture they have learned to their place of work. The manager becomes the midpoint of connecting and channeling culture from management to the work of thewan.

3. Ma'some Group in the process of establishment and development to date emphasizes that cultural values and religiosity are very important in building organizational culture (Rozalena, 2017). Rozalena said that when leadersin an organization have cultural values, organizational life will also be influenced by the life orientation, social background, and environment of the leader. Organizational culture is formed through interactions between leaders and members of the organization. The values that exist in organizational culture are things that need to be maintained through the socialization process as a form of internal organizational communication. Ma'some Group makes the orientation of Sundanese cultural values into organizational cultural valuesthat can be practiced in the daily operations of business entities (Rozalena, 2017). Ma'some Group applies the philosophy of honesty, advice and trustworthiness in doing business. Sundanese cultural values are used in improving organizational performance, discipline, and service.

4. This study aims to explore how the enculturation of Sundanese culture can shape a person's personality and ability to lead. Furthermore, this study will also analyze how the leadership group formed from the process of enculturation of Sundanese culture, especially on the value of penance, penance, and penance can strengthen cultural control in the Bandung branch of the O business entity. This research will focus on the manager of the business entity O branch of Bandung, both in the enculturation that occurred during his life and in his leadership that strengthened cultural control in the branch he led.

LITERATURE REVIEW

Management control system (MCS) is an important thing in an organization. Failure of the management control system can have an impact on financial and non-financial losses. Even the worst possibility can have an impact on organizational failure (Merchant, 2017). MCS can be interpreted as mechanisms used byorganizations / companies in an effort to control problems that cannot be prevented or avoided.

There are several things that can cause a problem in management control. The first problem that can occur is lack of direction, where employees of business entities do not understand and cannot meet the expectations of the business entity where they work. Second, motivational problems that arise due to differences in goals between employees and business entities. The difference in goals between the two partiescauses employees to lose motivation and prevents employees from working optimally. The last problem is personal limitation that arises due to limitations within employees in meeting company expectations. Limitations can bein the form of intelligence, expertise, knowledge, and so on. Especially for types of work that require experts.

Merchant (2017) divides the types of management control systems into 2 categories, namely formal control and informal control. Ultural control is a type of informal control by shaping organizational culture. Organizational culture serves to build a habit of acting in every employee. Cultural control is designed to encourage everyone toexercise natural supervision from within, without causing feelings of pressure or force. Cultural control is basically principal-based so it can be applied to various conditions more easily and cost-effectively. Cultural control that is too strong can hinder innovation within the organization.

Organizational culture in general will basically always be the same in an organization even though there are changes in goals and strategies within the company.Organizational culture can be formed either through words or writing, or through examples. A strong organizational culture can dominate the control system within an organization. At the beginning of the formation of the organization, it is not uncommon to form a "cult-like" culture where the culture in the organization is strongly influenced by the founder of the organization.

Merchant wrote that there are 5 ways that companies can do to build cultural control. The five methods include: codes of conduct, group based rewards, intra-organizational transfers, physical and social arrangements, and tone at the top.

Leadersip's Traits and Skills

Traits of leadership consist of various attributes possessed by a person in socializing, namely personality and behavior, motivation, and values upheld. Skills in the context of leadership have a meaning as a person's ability to performtheir duties effectively and in accordance with applicable morals (Yukl, 2013).

A person's traits and skills are not something a person is born with, but is acquired through experience. Naturally, everyone will make the experienceas learning to meet satisfaction in themselves. Traits and skills are a combination within a person to determine the competence of that person in his role in society, including as a leader.

Value isone of the attributes that are important in determining a person's traits. Value is one of the aspects that underlie various actions or decisions taken. The values that a person upholds in his life will affect preferences, mindset, angle of pandanus, how to solve a problem, and habits.

Traits in a person have many variations. Not all traits that exist in a person can increase the effectiveness of his leadership. Yukl (2013) wrote down 8 traits that should be possessedby a leader in order to increase the effectiveness of his leadership. The eight traits include, internal locus of control, emotional stability and maturity, personal integrity, socialized power motivation, moderately high achievement orientation, moderately high self-confidence, and moderately low need for affiliation.

Similar to traits, skills also have the same influence on a person's leadership effectiveness. Yukl groups existing abilities into 3 types of groups, namely technical, social, and cognitive abilities. These three categories of abilities are equally needed by leaders with a combination of different levels, adjusting to the organizational situation internally and externally of the organization led.

Enculturation

Humans are social creatures who interact with each other and need other members of societyin social life. Ritzer (2012) mentions in the principles of symbolic interactionism, humans are living things that have the ability to think where the ability to think needs to be trained and formed throughsocial interaction. Humans also have the ability to change learning materials obtained from social interaction into a certain action based on the interpretation they have when facing a situation.

Enculturation is a proses where a person learns about a culture that develops in his life and applies the various learnings obtained (Park, 2007). Enculturation itself focuses more on the appreciation and application of various original cultures (Gonzales, Knight, Mongan-Lopez, Saenz &; Sirolli, 2002). Enculturation can occur because there are external parties that help an individual to be able to learn and appreciate the various aspects contained in it.

The family becamethe first community group where a person interacted and socialized. Therefore, the family has a major role in the process of enculturation within a person, especially parents. Madjid (2016) revealed that there are steps for parents to provide learning about culture to their children. Cultural learning, especially its values to children, is important in the process of forming children's character. The first step is the provision of knowledge about culture with the aim that children can learn and understand the culture in the community. The second step is to instill Sundanese cultural values to shape the character of children. Emphasis and habituation are one way to instill these cultural values.

Baumrind (1971) wrote that there are 3 types of parenting. These three types of parenting are distinguished based on the way parents pay attention to their children. Authoritarian parents is a type of parenting where parents are in full control of their children's lives. Parents expect absolute obedience from their children. This type of parenting style will shape the character of children with low levels of responsibility. Permissive parents are a type of parenting style characterized by parents who give gentle attention so that their children feel warm. Parents tend to act as life direction givers to their children. This type of parenting style forms the character of children who areindependent and care about the surrounding environment. Parents with authorative parenting style emphasize rationality in educating their children. Parents focus on teaching their children to be mature, assertive, and rational individuals.

Otherexternal rights that also play a role in the process of enculturation of a person are culture, education, and religion. Every society has a different culture. Culture which is also the concept of thinking of most members of society becomes anac for the way of behaving. Therefore, the culture in which a person lives influences the process of enculturation of a person. Formal education in addition to providing learning in the form of science also provides learning about social sensitivity andadding cultural values to each student (Kozleski, Engelbrecht, Hess, Swart &; Eloff, 2008). Religion is often used as a reference in an individual's life so that it affects various aspects of him. Religion can be used as a guide by individualsin developing, overcoming problems, and so on. Religion is also used as a means for parents to convey social and cultural values to their children (Matsumoto and Juang, 2004).

Matsumoto and Juang (2004) say thata person's enculturation process does not end in himself. One does not play a passive role in a society in the process of enculturation. Each individual plays a role in the development of himself and also the development of those around him so that he becomes an individual who plays an active role.

Silih Asih, Silih Asuh, Silih Asah

Cultural values are defined as concepts that exist in the minds of the majority of members of society. These concepts are considered by the community as something valuable andimportant in life and are able to provide guidance and direction in the lives of community members (Koentjaraningrat, 2009). Sundanese cultural values are cultural values that are considered by people living on the Sundanese mainland.

Sundanese culture is based on spiritual mystical logic with antagonostic dualism. The definition of antagonistic dualism is that the idea that everything in the world has two opposites. But when these two things arementioned, it will cause a harmony (Mulyani and Chytia, 2018). Sundanese culture consists of various forms. One form of Sundanese Culture is the 3SA philosophy, namely penance, penance, and penance. In general, penance itself means "mutual" in Indonesian. This word penance shows the awareness in each individual that whatever action is taken will have an impact not only on himself but also on others.

Silih asih has the understanding toshow mutual affection to others in the form of positive benefits for their environment. Basically, penance is an abstract concept, but it can be realized in actions such as patience, sacrifice, dedication, and responsibility(Saepudin, 2016). Silih Asuh has an understanding as someone who is able to take care of each other, protect, and care for others and their organizations so that they can cause mutual trust and respect. The value of penance can be realized to others by giving appreciation to that person sincerely, mutual respect and respect, and showing equality between people. Foster care emphasizes self-awareness (disadvantages and advantages). Silih Asah has the understanding of someone who values knowledge and desires to develop his abilities personally and help others in developing abilities. Sharpen can be achieved when there is a

vision and mission inachieving goals. Saepudin (2016) said that to achieve this goal, it takes determination, strategy, ability, patience, openness, and positive thinking.

These values are expected to form individuals with Sundanese character. Indonesiancharacters are formed through the strong influence of local values, culture, and customs in society which is a medium for instilling values in each individual (Hasanah, 2016). The process of internalization, socialization, and enculturation of Sundanese culture in Sundanese society also encourages the development of Sundanese values and character building in each individual (Fitriyani, 2015). Sundanese people have 4 characters in them. The four characters include cageur which means healthy inner birth, bageur which means living in accordance with religious laws and applicable norms. It really means having a vision and mission in life. The last character is smart which means being able to overcome all the problems that exist in life and can achieve his vision and mission.

RESEARCH METHODS

5. The qualitative paradigm used in this study is an interpretive paradigm. This study studies how the process of enculturation of Sundanese culture can occur during the life of the manager of the business entity O cabang Bandung, where the enculturation process then forms traits and leadership skills. Qualitative research is used in order to explore and find the implications of the Sundanese cultural enculturation process on the formation of cultural control in the Bandung branch.

Data Collection and Analysis Techniques

Data collection is carried out qualitatively, namely interviews, observations, and document analysis. The collected data is then further analyzed to gain a deeper understanding. Observation is carried out by observing the activities and interactions thatoccur in the Bandung branch. Observation was carried out by observing interactions inside the Bandung branch outlet. Interaction between managers and leaders, managers with employees, leaders with employees, between leaders, between employees and interactions between employees and business O and customers are topics of observation carried out.

The interview was conducted in a semi-structured manner. This method was chosen so that interviews can be conducted flexibly but still in accordance with the objectives and scope of the study. The interview speakers consisted of 3 groups, namely Bandung branch managers, Bandung branch outlet leaders, and Bandung branch employees. The composition of the speakers is as follows.

Table 1. Composition of Resource Persons

No.	Position	Sum
1	Manager	1
2	Leader	4
3	Employee	4
	Sum	9

Source: Processed by Researchers (2022)

Interpretation by minimizing bias is carried out by the process of triangulation of measure, where researchers will make several types of measurements of the object under study. Through triangulation of these measurements, researchers will get various types or forms of data from a phenomenon under study so that they can see it from many points of view. Researchers conduct document analysis, interviews, and observations of the objects and subjects studied to understand the phenomenon of Sundanese cultural enculturation in leadership and the formation of cultural control.

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

RESULTS AND DISCUSSION

Business entity O is a medium-scale business engaged in providing laundry services, bed covers, dolls, and pillows. Business Entity O was established in June 2016 and headquartered in Surabaya. Business entity O is a business owned by two families, namely the family of Mr. H and Mr. A. These two families have had a personal and professional relationship for decades. The main manager of this business is the second generation of the two families. There are 3 people who manage company O, the three managers are Mrs. O who is the son of Mr. H and Mr. M and Mrs. M who are the children of Mr. A.

The organizational structure of the O corporation is quite simple. The main manager directly oversees two main divisions, namely the operational division and the finance division. The finance division is in chargeof receiving turnover deposits from each outlet and making various related payments. Therefore, the finance division is only located in the center. While the operational division is in charge of carrying out various operational activities at the outlet.

The operational division is dividedinto teams or subdivisions. There are three main divisions located in the center of Surabaya and only sent to other cities in certain situations, namely the purchasing department, trainer team, technician team, coin collect team. While the branches outside the cities of Surabaya, Sidoarjo, and Gresik, have the same organizational structure but are simpler and remain under the auspices of the operational division.

Business entity O has 4 outlets located in Bandung. In July 2018, 3 outlets were opened togetherand in June 2019 1 more outlet was opened . The preparation process for the opening was carried out since early 2017 and since then Mr. D, the Bandung branch

manager joined the O business entity as an employee and only when approaching the opening of the branch was appointed as manajer. Currently, Mr. D as the manager at the Bandung branch is in charge of 4 leaders and 16 employees. Employees at the Bandung branch do not come from experts with higher education. These employees are housewives or graduates of SMP-SMA who live around the outlet.

Mr. D himself is a graduate of pesantren and received a high school diploma through the C package exam. Mr. D comes from a family with a middle to lower economy and a large number of children. Mr. D himself is the youngest child and the only son of 5 children. This condition caused Mr. D's parents to spend more time workingthan at home.

Enculturation of Silih Asih, Silih Asuh, and Silih Asah

The enculturation of Sundanese culture in Mr. D naturally occurred since childhood. Mr. D's parents, who come from Bandung and are accustomed to living with various Sundanese cultures,teach the same thing in taking care of their five children.

Values in a person become the basis of a person in acting and making decisions. In Sundanese culture there is a philosophy that becomes the values of Sundanese culture, namely penance, penance, and penance. These three values are the values of budaya that are instilled into Mr. D.

Parenting with a combination of permissive parents and authorative parents makes Mr. D grow into someone who can act rationally by considering common interests. The parenting style wascarried out by Mr. D's parents for the main reason of the family's economic condition. This condition does not allow Mr. D's parents to take care of their children permissively but rather needs to educate their children to be more responsible from anearly age.

Household duties become the first responsibility for the children in Mr. D's family. This responsibility fosters the value of honing the value of always learning to do new things and thinking about solving a problem efficiently and effectively. Mr. D and his siblings are required to be able to complete their tasks as a form of assistance for both working parents.

The value of penance and penance is also embedded through this parenting. As minors, it is certainly not easy to complete the newly learned work alone. Therefore, from an early age Mr. D realized the importance of cooperation and tolong – helping in achieving common goals. Without concern between family members, a harmonious family life will not be achieved.

Mr. D's parents establish communication as much as possible in the time that can be spent together with their children. Openness between parents and children is something that continues to be encouraged by Mr. D's parents. Mr. D'sparents always teach their children to use media in the form of daily events. Through this media, Mr. D brothers learned how to find and decide things based on the conditions faced.

The education received in thefamily by Mr. D became Mr. D's provision in socializing in a wider community group. This process marks that the enculturation experienced by Mr. D is still continuing during Mr. D's socialization process. The process of enculturation isdirect by Mr. D applying the results of cultural learning from family to community and also receiving new learning from the community.

The values embedded in Mr. D through learning within the family are applied when socializing outside. Cooperation and prioritizing common interests have always been Mr. D's strengths in socializing. These attitudes make Mr. D a person trusted by his friends and relatives. Small jobs were received by Mr. D from his relatives such as guarding the store and being a nanny.

Hard work and continuous effort are forms of penance values learned by Mr. D when in pesantren and when working. Mr. D is able to receive education and housing in pesantren by working in pesantren as a payment method. Similarly, at work, Mr. D who is a high school graduate (package C) needs more time in learning his tasks at work and learning his lag.

Leadership's Traits and Skills as Sundanese

Yukl (2013) states that values in a person are important attributes in determining one's characteristics. Through the values that exist within him, a person has a basis in thinking, acting and making decisions. On the other hand, traits consist of various attributes other than values. Among the traits in Mr. D are several traits as a leader.

Internal locus of control orientation and emotional stability and maturity, two of the eight traits mentioned by Yukl as indicators of a person's leadership effectiveness, are the most visible traits ofMr. D's leadership. Internal locus of control orientation can be equated as bener (having a vision and mission) and smart (can solve the problems faced) in Sundanese Culture. Emotional stability and maturity can be equated with the characters of cageyour (healthy inner birth) and bageur (living according to religion and norms) in Sundanese Culture. The value of penance, penance and penance instilled through enculturation in the family and environment is the main factor in the growth of these traits in Mr. D.

These two main traits can be seen from the policies made by Mr. D. Mr. D always schedules meetings together to discuss all matters related to outlet operations. Mr. D believes that through this meeting, the communication relationshipcan form by itself and also everyone is getting used to thinking and expressing the results of their thoughts. The meeting takes place where everyone has the right to give opinions and solutions to every problem. Mr. D never used his higher position than other employees to impose his opinion. Mr. D always tries to open his mind to be able to better realize the potential in his employees and the weaknesses that exist in everyone in the Bandung branch.

The secondary character seen in Mr. D as a leader is integrity and confidence as a leader. Mr. D has always been confident in making decisions since the beginning. The policy thatMr. D has made is not just telling other employees to do something, but also being involved in various policies. Mr. D always tries to attend scheduled meetings other than when there are other urgent matters. Mr. D also does not hesitate to do the slightest work, such as sweeping and mopping outlets. These attitudes are the result of Mr. D's early learning. Both in the family and in the pesantren Mr. D is always taught to actively help others without differentiating the duties or status of others.

These two secondary traits become characters that make Mr. D able to influence other employees to diligently work at the outlet. Mr. D not only ordered oral using his position, but directly went into the field to experience and exemplify himself. Actions that are in accordance with Mr. D's words and craftsmanship in carrying out his own rules become a more effective wayof influencing other employees.

Skills are also needed by a leader to support each of his leadership. Without the ability, it will be difficult for leaders to manage and gain the trust of their subordinates. Mr. D workedas an ordinary employee for 3 months to undergo a training process to understand the operations of the business entity. This experience made Mr. D better understand his responsibilities and duties when he became a manager in the future. This training adds and strengthens the technical skills of Mr. D to be ready to carry out his duties.

Mr. D's ability was also tested by the leader of the business entity from the beginning. Recommendations regarding Mr. D's ability are not taken lightly considering the position and responsibilities of jawab that will be given to Mr. D. Mr. D shows his cognitive skills in analyzing and determining outlet areas if suitable to be opened in Bandung. Mr. D during the process of finding a place analyzes the surrounding area to be cokanwith the market criteria requested by the business entity. Mr. D's experience during his previous sales years was very helpful for Mr. D in understanding prospective customers.

The social skills in Mr. D were basically quite strong before working in this business entity. Ha was due to the teaching of Mr. D's parents who always tried to establish communication with their children and Mr. D's personality which made Mr. D have many friends. As a leader, this basic ability is still lacking. But with the help of colleagues from the center at the beginning of the opening and Mr. D's experience, his social skills as a leader are getting better. This ability assists Mr. D in the process of recruiting and training new employees. The personality that is easily accessible makes Mr. D closer to other employees.

Sundanese Cultural Control

Leaders have more roles in shaping organizational culture, therefore it is important for a leader to have leadership's traits and skills. These traits and skills will shape a person's behavior to influence the actions of others as well. Therefore, it can be concluded that the cultural values possessed by a leader will be values that are transmitted to its members and form the existence of organizational culture. The same thing also happened in the Bandung branch of the O business entity. The habits formed from Mr. D's life experience directly or indirectly become the habits of other employees who then form a separate organizational culture.

Cultural control in the Bandung branch was strengthened by Mr. D in tone at the top and codes of conduct. Every policy from the center and policies made by Mr. D himself are always carried out and modeledto other employees. Mr. D always positions himself according to the existing situation. When completing tasks together as a business entity, Mr. D always tries his best to complete his duties and help other employees. Thereis no limit to the position in Mr. D's actions, but when a decision needs to be made, Mr. D expressly makes that decision as a leader.

The main policy added by Mr. D as the manager is the existence of a meeting to discuss conditions in the branch. Meetings are held between managers and leaders. The intraorganizational transfers policy strengthens communication in the Bandung branch and increases the sense of community between employees. The sense of community is increased because this method is also done informally on a daily basis by Mr. D and other managers.

The togetherness that is built in the business entity naturally causes a feeling of mutual protection within everyone. This attitudeshows the value of penance in them. When there is one who experiences problems or makes mistakes in his work, there will be other employees who help solve the problem. The sense of family that grows in business also fosters loyalty and belonging in employees. The majority of employees have a long period of time working in a business entity. This sense of belonging makes employees more caring and mindful with work and custom er satisfaction.

The togetherness that becomes the organizational culture of the Bandung branch of the O business entity naturally encourages openness within everyone and is beneficial for the business entity. The main goal of business entity O is to create satisfaction in customers in theirservices. When discussing together, Mr. D always encourages everyone to talk. Things conveyed vary, ranging from customer preferences, customers who cause problems, solutions that can be done, how to improve work efficiency, to new customer targets.

In addition to meetings and discussions, service satisfaction is achieved by conducting training at the beginning of work. Training is carried out to strengthen basic skills in carrying out daily operations and melatih polite and honest attitude, both to colleagues, superiors, subordinates and also to customers.

During this training process, managers and leaders regularly continue to accompany new employees in carrying out their duties. Assistance is carried out with the aimof preventing errors that can affect customers as well as to accelerate the improvement of new employees' abilities. Every new employee is taught not to be afraid of making mistakes while studying. This fear is also minimized by mentoring during the training period.

Operational activities in the outlet are continuous, starting when customers come to give clothes, then continue with washing, drying, ironing, and wrapping clothes. Afterwrapping the clothes are then taken or sent to the customer. Everyone has their own role in the series of processes.

An efficient settlement process requires the cooperation of everyone without just focusing on the workitself. The initiative to help each other in completing the work that accumulates in one of the processes is the main thing that Mr. D always encourages every employee to do. Each person's initiative and actions growa love and penance in everyone at the outlet. Everyone has an intrinsic motivation to be aware of shared responsibility and sincerely willing to help his friend in completing his task. The level of selfishness in each personrelated to workload also decreases. The motivation also encourages the development of knowledge in each person.

CONCLUSION

Everyone experiences cultural enculturation in his life, as well as Mr. D. Mr. D who grew up in Bandung experienced Sundanese Cultural enculturation during his life. Parents and family are the main and biggest parties who instill values in Mr. D. The values of penance, penance, and penance instilled in Mr. D in the family are then applied in larger community groups. In the new social group, Mr. D also continues to learn and get new values that are embedded in him. This iterative process between learning and applying is referred to as the process of enculturation.

The values embedded in a person will then become the basis for a person to think and make decisions. The values of penance, penance, and penance that exist in Mr. D form traits as a leader. Mr. D has the main traits of internal locus of control orientation and emotional stability and maturity, as well as the secondary traits of integrity and confidence inleadership. The traits possessed by Mr. D in his leadership are supported by technical, social, and cognitive skills. These values also shape Mr. D as a true Sundanese, smart, cageur, and bageur.

Mr. D's leadership isbased on the values of penance, penance, and penance. The leadership establishes an organizational culture based on the same values to strengthen existing cultural controls. Through tone control at the top and codes of conduct, cultural control in the Bandung branch is strengthened by Mr. D and the leader who helps. Mr. D's leadership makes Bandung branch employees have a strong sense of family and togetherness. This feeling encourages employees to help, teach, and protect each other. There is no hesitation to ask each other questions and help each other's work. The intraorganizational transfer system implemented by Mr. D in all outlets also further supports this feeling. In addition, these ways also improve service to customers, because each employee becomes more observative and active in finding existing problems and solutions.

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