

## SUNDANESE VALUES IN THE IMPLEMENTATION OF GOOD GOVERNANCE

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### ABSTRACT

Culture in an organizational system can be understood as the result of a leader or creator, who defines a certain domain, which is therefore acceptable to certain target groups. Leaders can be said to act as founders of a culture, which will accommodate the rules, values, beliefs and perceptions of the groups involved. the transformation of local cultural values in every work culture communication activity will certainly produce a new product, especially in creating a good governance system. And if the concept is actually successfully implemented properly and effectively, it is certain that public services in an area will run according to the desired target. Good governance will be created if the communication that is built is carried out effectively. That is, the system is run on the basis of compatibility between the sender of the message and the informant as the recipient of the message. In essence, the concept of good governance will create prosperity among the people, one of which is through collective agreements and a strategically structured work system. In this case the application of the concept of good governance combined with local wisdom values was able to present several new breakthroughs, especially in the world of bureaucracy in Indonesia. For example, as was done by the Purwakarta and Bandung Regency governments where the two regions succeeded in elaborating Sundanese values in their governance system, even though it required struggle and support from various parties in carrying it out, the application of the concept of culture and a good governance system could be a new solution. especially for regions that are trying to create a new service in their government system.

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### 1. INTRODUCTION

The State of Indonesia is a unitary state in the form of a Republic, as the statement stipulates in Article 1 paragraph 1 which explains that the Unitary State of the Republic of Indonesia is divided into several regions and provinces and then further divided into regencies and cities, as well as islands, so that it is referred to as the archipelago. Currently, the territory of Indonesia itself consists of 33 provinces, and is inhabited by various tribes, customs/cultures and religions. The government system is divided into (1) provincial regional government (2) regency area and city area where each governance has its own character and cultural characteristics and is not infrequently applied systematically to the work environment that is being carried out.

According to Annafie & Nurmandi (2016) cultural values are a set of norms that are agreed upon and embedded in a community group, organizational sphere, or other societal environment, where the process is able to be combined and applied in such a way that it eventually becomes a habit, belief, symbol symbol and has its own characteristics and can distinguish between one another. The results of Budiana et al's research, (2020) explain that these cultural values will be seen clearly and clearly described, if we are able to observe them carefully, for example in the form of symbols, slogans, vision and mission, or something that appears to be a reference for the motto of an environment or social organization.

As previously mentioned, cultural values based on certain characteristics can function as a differentiator between one another. Therefore, cultural values in each region have different, unique, even fundamental characteristics and influence various processes of people's lives in them, including in this case the processes of government organizations (Gustianingrum & Affandi, 2016; Soeradi et al., 2022). The culture that is run by the organization is generally developed based on a pattern of basic

assumptions that are applied systematically to be used in solving every problem that is being faced both in the internal and external domains.

As in the journal Harmawan (2017) and Budiana & Achmad (2022) argues that, demands for bureaucratic reform require a public organization to be able to adapt and make various changes, especially in aspects of work culture derived from organizational culture so that in the future it is able to produce new habits that develop both in society or custom so as to provide space for local governments to explore and implement it within the scope of their government organizations. From this, it can be concluded that the culture applied by an organization is intervened by cultural values adhered to by the environment where the organization originates (Hidayati & Suwanda, 2022). Which is used so that an organization can continue to adapt to its external environment by first managing the internal environment of the organization (Marpaung, 2013).

Marsiatanti (2011) said that, with the transformation of local cultural values in every work culture communication activity, it will certainly produce a new product, especially in creating a good governance system. And if the concept is really successful in being implemented properly and effectively, it is certain that public services in an area will run according to the desired target (Nugraha, 2014). Good governance will be created if the communication that is built is carried out effectively. That is, the system is run on the basis of compatibility between the sender of the message and the informant as the recipient of the message. In essence, the concept of good governance will create prosperity among the community, one of which is through collective agreements and a strategically structured work system (Perbawasari et al., 2019).

The research results of Pramono et al, (2018) stated that the success of a public institution lies in its ability to adapt to various changes that occur in the environment. Empowerment of all the potential possessed by an institution is the capital to achieve progress. Cultural elements owned by government institutions can be used as a basis for making policies that are capable of prosperity and pride for the people. However, the results of Putra's research (2018) argue that, one of the original cultures originating from the West Java region seems to be often elaborated and transformed by government officials into a guideline and reference, especially in forming a good governance system. This phenomenon seems to be interpreted as a new order within the scope of government organizations where currently there are several values or norms of local wisdom that are used as the basis or basis for organizational values because in reality these values contain the meaning of morality which can be used as a guide in implementing government agendas (Putri & Putra, 2017).

Sundanese culture is a daily cultural value applied by people who mostly live on the island of West Java. The area is also often dubbed the Land of Pasundan or Sundanese Tatars (Rahmatiani, 2016). In Sundanese society itself, there is a distinctive philosophy, namely *Silih Asah, Silih Asih, Silih Asuh*, which has a special meaning because it teaches a unified attitude which, if well-inspired by a community, has great potential to make that community grow and develop into a society. strong, united and prosperous (Ramendra & Kurniawan, 2021).

Nonetheless, Sari & Mahyuni (2020) believes that the implementation of local wisdom values within the scope of the organization in the regional autonomy era received quite a variety of responses, both from the internal public apparatus and from the wider community, because apart from being considered to be a guide in resolving problems, however there are not a few challenges faced due to changes in people's perspective on local culture which are considered backward, as the results of previous research which stated that, the application of local wisdom values of Sundanese culture as the basis for good governance in the midst of exposure the flow of globalization is indeed considered wrong by some circles, this refers to the interpretation of local culture that is applied to the scope of the organization, is still underdeveloped, old-fashioned, traditional, far from modern, and of course it is regarded as a setback in the world of Indonesian governance (Utomo et al., 2014).

However, if we interpret the involvement of local culture in the application of the concept of good governance in public organizations, of course it cannot be seen from one side only, because in reality culture in the organizational system can be understood as the result of a leader or creator, who defines a certain domain, which therefore acceptable to certain target groups. Leaders can be said to act as founders of a culture, which will accommodate the rules, values, beliefs and perceptions of the groups involved (Syahputra, 2020). Extending this, the leader's position provides not only a framework of value beliefs for the group, but also structure, order and meaning so that the functions of government can be carried out as intended.

As for the demands for bureaucratic reform by changing the work culture derived from organizational culture and sources of value, it can be obtained, among others, through habits that

develop either in the community or in the surrounding customs, as explained above, that culture is able to provide space for regional governments to explore and implement values. The value of local wisdom is primarily in the context of developing a much better, more disciplined and systematic system of government. So based on the description and explanation of the background that has been presented previously, the researcher is interested in finding out more about the relationship between Sundanese values when transformed into the application of the concept of good governance, especially in governmental circles in Indonesia.

## 2. METHOD

Researchers used descriptive analysis as a research method, using a qualitative approach. According to Sugiyono (2010) descriptive analysis is intended as a way to summarize an ongoing situation at the time the research was conducted. Meanwhile Gunawan, I (2002) explains that qualitative research is research that does not start from a previously prepared theory, but starts from the field based on the natural environment. Qualitative research is based on the philosophy of the post-positivism method with natural object conditions, by placing the researcher as a small tool or instrument. The qualitative strategy was chosen with the understanding that this research is intended to collect actual data and to explore research problems in order to obtain the expected results. So qualitative research or also called natural research or natural research is a type of research that emphasizes processes and meanings that are not tested, or measured precisely with data in the form of descriptive data.

## 3. RESULTS AND DISCUSSION

### **Governance Based on Good Governance Through Local Wisdom of Sundanese Culture in the Purwakarta Region and Bandung Regency**

Purwakarta has shown an interesting development, at least since the last ten years, where this city has often done something unusual in the context of its leadership, bureaucracy and development policies. The Regent of Purwakarta Regency developed his area by using a government leadership approach that is different from other regions in Indonesia. Of course this is a new breakthrough and what has been done by the leadership of Purwakarta has not been done by many other regional heads. In addition to carrying out several infrastructure developments that have local cultural wisdom, it seems that the Purwakarta government is also running a governance system that is taken from Sundanese cultural values and that they run on the basis of mutual agreement, although in the process not everyone is able to accept it with open arms.

The ancestral values of Sundanese culture are used as the spirit to build the City of Purwakarta and as the fundamental spirit of society. Many of the policies made by the Regent of Purwakarta for the 2008-2018 period were issued on the basis of togetherness and unity, because in reality these values are an identity that is able to unite all the social structures that exist there (Prihana et al., 2019). On the basis of the leadership of the Government of the Purwakarta Regent for the 2008-2018 period based on the local wisdom of Sundanese culture, it was precisely in 2016 that the Purwakarta government received a direct invitation from the United Nations (UN) in order to award Purwakarta Regency as one of the areas that had succeeded in implementing a leadership system based on Sundanese cultural values.

Basically government policy in the development of a region is the main key, because this program is of course the implementation of good governance and is very pro-active in the interests of the wider community and is directed to achieve certain goals. Apart from that, in an effort to realize this mental development, the government along with other layers of society work hand in hand to always preserve the cultural values that exist in their area, because if local wisdom is able to be transformed appropriately and wisely, especially in the bureaucratic and government systems, it will definitely bring benefits for the general public.

According to Setiawan (2020) thus, infrastructure development in Purwakarta district is carried out to provide a positive identity or identity so that the people there realize how important it is to always preserve Sundanese cultural values, because apart from presenting several benefits to the parties involved, the local community also realizes that Purwakarta has advanced and developed far from other regions in Indonesia. The development of human resources (community) in the Purwakarta region is aimed at increasing a more decent standard of living so as to be able to present superior young generations and be able to compete in the national and global world of work.

That way, development as part of a regional identity will provide convenience in demonstrating the superiority of a region through the provision of information that is quickly recognized by various

kinds of public, especially in terms of development achievements that have been carried out. So the efforts made by the Purwakarta government in campaigning for the local wisdom values of Sundanese culture which are elaborated on various existing governance and government systems, are believed to be a form of promotion and trying to get a regional identity so that in the future it can be known and emulated by those who other.

In response to the regional autonomy authority presented by the central government, the leadership of Purwakarta as the highest authority responsible for all matters relating to its territory, always emphasizes the importance of maintaining cultural values, especially those that are born naturally and have long lived in the minds and minds of the people. local. Because according to him the existence of regional autonomy has the meaning of discretion, freedom, the ability of the region to make all decisions and use its authority to manage local resources. The culturally-oriented development approach in Purwakarta is an attempt to place Sundanese culture, which is a noble heritage of the West Java region, as the spirit and spirit of development to realize progress and prosperity for the people.

However, there were times when several decisions issued by the Purwakarta Regent for the 2008-2018 period apparently did not cause a bit of debate and rejection in certain circles of society, one of which was when it came to ideological policies which were considered by some people to be contrary to routine habits in society, even though their original purpose was so that the values of Sundanese culture live and exist in the midst of the onslaught of modernization which is very high, but in reality the events on the ground have caused controversy and various assessments from several groups of people.

The ideological policy is embodied in the regional development order "Purwakarta with Character" with Sundanese values as its support, and is recast in the slogan "Spirit culture" which means the spirit and movement to build Sundanese civilization which is expected to be implemented by all members of the Purwakarta community. This Cultural Spirit is implemented in every aspect of government in Purwakarta Regency both in terms of health, education and development and has the relevant permits from the Regional Work Unit (SKPD) as the implementer of the policy (Endraswati, 2015; Suwanto et al., 2022).

Furthermore, in order to obtain a Purwakarta development identity that is based on sustainable Sundanese cultural values and not just as a lighthouse program, a strong legal and sociological basis is needed to be able to realize these concepts which are easily understood and implemented by various stakeholders. interest groups, especially the government, the private sector, and the community.

The meaning of the vision and mission in the effort to achieve the Purwakarta region with character is related to the role of stakeholders in developing local wisdom-based development that has religious value, is oriented towards excellence in education, health, social welfare and equitable economic equality for all people. The meaning of this mission is the development of development based on local wisdom that has religious value which can be pursued by increasing the accessibility and quality of education, increasing the active role of all stakeholders in the mental development of society, and maintaining cultural values and local wisdom through development in the economic sector. sustainable in accordance with the talents or personalities of the people of Purwakarta.

As explained earlier, the revitalization of Sundanese culture in Purwakarta was not without criticism and obstacles. Conflicts of interests and various public opinions emerged and worsened the condition of the impartiality of a group of people in the development of Purwakarta to become a city based on local culture. However, the persistence of the leaders there in making Purwakarta a city of Sundanese culture is still being fought for, because according to him, preserving Sundanese culture is an obligation for every individual who has a background of birth in Sundanese land (Anggara, 2012). In addition, the government has also involved several media roles which are currently widely used by all levels of society, especially in campaigning for the cultural spirit movement so that the process is easy to implement by Purwakarta residents.

The transformation of the city of Purwakarta into a city of Sundanese culture and local wisdom is indeed widely echoed by all related parties, with the mission of improving the entire quality of service arrangements in the realms of education, health, social welfare, and others, but the initial goal remains the same, namely, improve governance good, clean and professional government according to the concepts of good governance. Furthermore, as part of development stakeholders in Purwakarta, official government agencies in Purwakarta district play a role as executors of their development programs which align with the vision set by the Regent of Purwakarta, which is based on the values of Sundanese local wisdom which is a translation of the vision and mission of regional leadership policies. .

In its implementation, development programs carried out by related government agencies have permanent legal force in the community and can be accounted for (Suhermanudin, 2017). Thus, the role

of local government policies in building Purwakarta's identity is made in the form of regulations, policies and policies that must be supported by good human and financial resources in accordance with development priorities with character to serve the wider community.

Apart from the Purwakarta area which has succeeded in implementing its local wisdom system in the public service and governance arrangements, it turns out that there is also another area, namely the Bandung Regency which has applied similar values to its bureaucratic system, where this local wisdom contains deep philosophical meanings that are noble and noble for all people. that's there. These noble values can be used as the cultural values of local government organizations, with the theme "Sabilulungan" which is led directly by the Regent Dadang Mochamad Naser both in the first period of the 2010-2015 period and in the second period of 2015-2020.

Bandung Regency transforms the local wisdom values of Sundanese culture to communicate effectively in public service activities, where this Sundanese culture is indeed a hallmark of the Sundanese people, because in essence the Sundanese are people who have hereditary used the Sundanese language and dialect as their mother tongue and dialect in everyday conversation. In its development, the Sundanese people have long lived and inhabited the area of West Java and Banten, which was formerly known as Tanah Pasundan or Sundanese Tatars.

Based on the results of the performance appraisal it is known that the performance of the Bandung Regency Government continues to increase every year. This is of course in accordance with the vision and mission that has been jointly formulated by the Government of Bandung Regency, namely, the realization of a Bandung regency community that is easy, tidy, and kertaraharja through accelerated participatory development based on religion, culture and environment with an orientation towards improving village development performance.

Sabilulungan was originally a term used by Dadang Naser as a slogan during the election campaign for the Regent, both in the first and second periods. The choice of the term Sundanese local wisdom "Sabilulungan" is inseparable from Dadang Naser's long journey and experience before becoming Regent, especially when Dadang Naser became chairman of the KNPI and a member of the Bandung Regency DPRD. The growing reality in this community, especially in Bandung Regency, inspired Dadang Naser to raise "Sabilulungan" not only as a campaign slogan but as a culture of government organizations in Bandung Regency. "Sabilulungan" which originally meant gotong royong or together experienced a modification of values and has a very broad meaning when viewed from various perspectives.

The cultural values of sabilulungan as stated above, of course, have been known for a long time among the Sundanese people, but it was not an easy matter for Dadang Naser to bring the local wisdom value "Sabilulungan" which has grown and developed for a long time in society into government spaces. One of the biggest challenges faced in transforming the local wisdom values of sabilulungan in public service communication activities at the Bandung Regency Government is at the implementation stage which begins with the understanding of government agency officials regarding the values of Sabilulungan. Of course not all parties understand the meaning of Sabilulungan's values, both parties involved in the government in Bandung Regency, in this case the government apparatus, the community as the target of government services and the private sector as government partners.

Various efforts and hard work need to be carried out by Dadang Naser as a leader in the Bandung Regency Government who carries the "Sabilulungan" Value in Transforming the local wisdom values of sabilulungan in public service communication activities in the Bandung Regency Government. The first thing to do is to ensure that the recipient of the message understands the message to be conveyed, namely in terms of transforming Sabilulungan values. In the next stage the government must be able to implement the value of "Sabilulungan" in public service communication activities in Bandung Regency, of course this is a very big challenge and requires high commitment and extraordinary discipline so that all the messages that have been conveyed can be well received by all people.

The first period of Dadang Naser's leadership with his Sabilulung philosophy has shown several achievements, including; improvement of regional development conditions which can be analyzed through the HDI or Human Development Index. In the five years of Dadang Naser's leadership in the first period from 2010 - 2015, the HDI for Bandung Regency showed an increase every year, even as stated in the Bandung Regency RPJMD Document for 2016 - 2021, in 2015 it reached 76.45 which is an area with the speed of increasing its HDI highest (Arifani et al., 2022).

Various programs in Bandung Regency also certainly do not escape using the word "Sabilulungan" such as Sabilulungan Raksa Desa, which aims to help overcome all social problems in the Bandung Regency area and the core of the program is to maintain or maintain the condition of the house, such as



maintenance of clean water, toilets, trash and nature. It seems that this program has been rolled out even since the beginning of Dadang Naser's position as Regional Head, namely in 2010 until now.

Meanwhile the vision of the Bandung Regency government in 2016-2021, as contained in the Bandung Regency Regional Medium-Term Development Plan (RPJMD) document for 2016-2021 is, "Strengthening Bandung Regency which is Advanced, Independent and Competitive, through Good Governance and Rural Development Synergy, Based on Religious, Cultural and Environmental Insight". In the Vision of the Bandung Regency Government above, the philosophy of Sabilulungan is contained in its implementation. For example, good governance, in the main explanation it is said that the conditions for administering Bandung Regency government are carried out jointly by the government, the public and the private sector, and are responsible, by maintaining the synergy of constructive interactions between the three main dominants.

Various programs, activities and understanding at the apparatus, community and private sector levels through the implementation of the Sabilulungan value have shown good progress, but it is still not optimal as described above, so a more in-depth study is needed regarding the understanding of stakeholders in Bandung Regency regarding the value of "Sabilulungan" as a government organizational culture. Organizational culture has a major influence on individual behavior in organizations. All individuals and groups react to the meanings they attribute to various environmental conditions, and act according to their perceptions of their environment. It is therefore important to understand how people describe their situation in explaining their actions, perceptions and definitions, which are influenced by the actors around them.

#### 4. CONCLUSION

Good governance is a form of acceptance of the importance of a set of rules and good governance to regulate the relationships, functions and interests of various parties in business affairs and public services. In this case the application of the concept of good governance combined with local wisdom values was able to present several new breakthroughs, especially in the world of bureaucracy in Indonesia. For example, as was done by the Purwakarta and Bandung Regency governments where the two regions succeeded in elaborating Sundanese values in their governance system, even though it required struggle and support from various parties in carrying it out, the application of the concept of culture and a good governance system could be a new solution. especially for regions that are trying to create a new service in their government system. Because in essence the existence of regional autonomy in the current era has the meaning of discretion, freedom, the ability of the region to make all decisions and use its authority to manage local resources. The culturally-oriented development approach in Purwakarta and Bandung Regency is an effort to place Sundanese culture, which is a noble heritage of the West Java region, as the spirit and spirit of development to realize progress and prosperity for the people.

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