

Organizational Culture and Communication in Implementing Nyantri, Nyunda and Nyakola Values in Paguyuban Pasundan

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Abstract

This research examines the culture and communication within the Paguyuban Pasundan organization in implementing the concepts of nyantri, nyunda, and nyakola. Through interviews, field observations, and document studies, it was found that Paguyuban Pasundan successfully maintained its relevance by adapting strong cultural values to face changing times. The organizational culture, rooted in Sundanese cosmology and Islamic teachings, plays a crucial role in the organization's success, creating harmony between religious and local cultural values. Paguyuban Pasundan also utilizes various communication media, both print and digital, to disseminate information and strengthen relationships among members and with the wider community. The implementation of these cultural values has proven effective in shaping a strong and adaptive organizational identity. Based on these findings, future research is suggested to conduct long-term, comparative, and quantitative studies to delve into the evolution of organizational culture and the role of social media and technology in maintaining cultural values in the modern era.

Keywords: Communication, Cultural Adaptation, Organizational Culture, Paguyuban Pasundan

Introduction

Paguyuban Pasundan, as a Sundanese ethnic-based organization based in West Java, has played a significant role in the history of the Indonesian nation's struggle. Founded in 2013 by Sundanese students at STOVIA (School tot Opleiding van Inlandsche Arsten), this organization aims to provide benefits to all Indonesian people, both Sundanese and non-Sundanese. The existence of Paguyuban Pasundan which emphasizes the principles of equality and non-sectarianism makes it unique and remains relevant today, in contrast to many similar organizations that have long since died.

In the course of its history, Paguyuban Pasundan became an active contributor in the campaign for Indonesian independence. This organization focuses on creating a dignified and respectable society, as well as promoting efforts to eradicate ignorance and poverty (merangan bodo jeung kokoro). The success of Paguyuban Pasundan cannot be separated from its strong

organizational culture. Paguyuban Pasundan's organizational culture focuses on regulations and guidelines rooted in Sundanese philosophy and religious values. These values are manifested in three main principles: Nyantri, Nyunda, and Nyakola.

Nyantri is a religious learning approach that emphasizes worship of Allah SWT and preserving nature. This principle teaches the importance of spirituality and harmony with the environment as part of everyday life. Nyunda, on the other hand, is a friendly, tolerant and open attitude that promotes equality and modernity. This principle reflects the characteristics of Sundanese society which is inclusive and adaptive to changing times. Meanwhile, Nyakola is a learning approach that emphasizes the importance of education and preserving nature and the environment. Through this principle, Paguyuban Pasundan emphasizes that education is the key to building a society that is intelligent and cares about the surrounding environment.

Nyantri, Nyunda and Nyakola culture is not only the organization's internal guidelines, but also reflects the identity and cultural heritage of the Sundanese people as a whole. Understanding and preserving these values is an integral part of efforts to maintain Sundanese cultural diversity in the long term. In addition, the implementation of these values in communication and organizational activities has contributed to the overall success and growth of Paguyuban Pasundan.

In an organizational context, culture and communication play a crucial role in implementing the values of Nyantri, Nyunda, and Nyakola. A strong organizational culture not only strengthens internal identity but also creates an environment conducive to collaboration and innovation. This organizational culture can be reflected through the interactions between members and how they communicate with each other, ensuring that core values remain alive and relevant in every aspect of the organization.

Effective communication enables the consistent and in-depth delivery of Nyantri, Nyunda, and Nyakola values to all members of the organization. By understanding how these values are applied in organizational culture and communication, this research aims to reveal their impact on the success and growth of Paguyuban Pasundan. Furthermore, this research is expected to identify key factors that support the effectiveness of communication in spreading and implementing these values.

The urgency of this research lies in the need to document and analyze the best methods for implementing Sundanese cultural values in the Pasundan Community. With the increasing challenges of globalization and modernization, ethnic organizations such as Paguyuban Pasundan need to find effective ways to maintain their traditional values while remaining relevant and adaptive to changing times. This research will provide insight into how the values

of Nyantri, Nyunda, and Nyakola can be integrated harmoniously into the daily activities of an organization.

This research is important for understanding how organizational communication can be strengthened through the application of cultural values. Effective communication is key to ensuring that every member of the organization understands and supports the organization's vision and mission. In the Pasundan Community, the values of Nyantri, Nyunda, and Nyakola can function as moral and ethical guidelines that strengthen internal and external communication.

Research on organizational culture and communication has been widely conducted in a variety of contexts, providing a valuable theoretical and methodological framework for this research. According to Schein (2010), Schein, organizational culture is a pattern of basic assumptions learned by a group of people as they solve problems of external adaptation and internal integration. These assumptions are then taught to new members as the correct way to understand, think, and feel about problems. the. In the context of Paguyuban Pasundan, the values of Nyantri, Nyunda, and Nyakola can be seen as part of these basic assumptions that shape the organization's culture.

Cameron & Quinn (2011) emphasize the importance of understanding the dynamics of organizational culture in improving organizational effectiveness and performance. Their research shows that organizations with strong and positive cultures tend to be more adaptive and innovative. This is relevant to the Pasundan Community which must face the challenges of modernization while still maintaining traditional values. This approach is also supported by Hofstede's (2001) research which shows how cultural values influence work behavior and social interactions in organizations.

Furthermore, Robbins & Judge (2018) stated that effective communication is the key to ensuring that cultural values can be internalized by all members of the organization. Clear and open communication allows organizations to align individual goals with organizational goals. This is important for Paguyuban Pasundan in ensuring that the values of Nyantri, Nyunda, and Nyakola are not only understood but also implemented in every aspect of the organization's activities.

Some research on ethnic organizations also provides an important perspective. According to research by Fukuyama (1995), ethnic-based organizations often have high social integration strength because these organizations are built on shared values and identity. In the case of Paguyuban Pasundan, the values of Nyantri, Nyunda, and Nyakola not only strengthen Sundanese cultural identity but also increase solidarity and collaboration between members.

This is also supported by research by Geertz (1973) which shows that cultural symbols and rituals play an important role in strengthening group identity and increasing member loyalty.

This research also refers to local studies about Paguyuban Pasundan. Several previous studies have highlighted the role of this organization in education and preserving Sundanese culture (Adiyana, 2016; Suhendar, 2015). These studies emphasize the importance of the Nyantri, Nyunda, and Nyakola values in the daily activities of Paguyuban Pasundan and how these values help the organization in achieving its goals. However, this research will deepen the analysis with a special focus on how these values are implemented in organizational communication and culture. By referring to various references, this research is expected to provide significant theoretical and practical contributions in understanding the role of culture and communication in organizations, as well as how traditional values can be applied effectively in a modern context.

Methods

This research uses a qualitative approach to examine how Paguyuban Pasundan implements the values of Nyantri, Nyunda, and Nyakola in its organizational culture and communication. A qualitative approach was chosen because it allows researchers to understand in depth complex and contextual phenomena (Creswell, 2013). This research uses a case study design. The case study was chosen because it allows an in-depth analysis of one organization, namely Paguyuban Pasundan, in the context of implementing cultural values and communication (Yin, 2018).

The research was conducted at the Paguyuban Pasundan head office located on Jl. Sumatra No.41, Babakan Ciamis, Kec. Bandung Well, Bandung City, West Java. Research subjects include members and administrators of Paguyuban Pasundan, including organizational leaders, active members and administrative staff. Subjects were selected using purposive sampling techniques to ensure they had knowledge and experience relevant to the research topic (Patton, 2002).

Data collection was carried out through in-depth interviews with organizational leaders and members, participant observation of daily activities, and analysis of organizational documentation such as annual reports and communication materials (Kvale, 2007; Spradley, 1980; Bowen, 2009). The collected data was analyzed using the thematic analysis method, which includes the steps of transcription, coding, categorization, and interpretation (Braun & Clarke, 2006; Saldaña, 2016). As for ensuring validity and reliability, this research uses data triangulation, member checking, and audit trail (Denzin, 1978; Lincoln & Guba, 1985; Merriam, 2009). Ethical aspects were also considered by maintaining confidentiality and

anonymity of respondents and obtaining informed consent from all participants (Orb, Eisenhauer, & Wynaden, 2001). Through this methodology, the research aims to provide a comprehensive understanding of the role of culture and communication in the implementation of Nyantri, Nyunda, and Nyakola values in Paguyuban Pasundan, as well as their contribution to the success and sustainability of the organization.

Results and Discussion

This research discusses the organizational culture and communication of Paguyuban Pasundan in implementing organizational culture known as nyantri, nyunda, and nyakola. Based on the results of interviews and field observations regarding activities and documentation studies of Paguyuban Pasundan documents, interesting and important data was found. Paguyuban Pasundan has gone through various changes over time and played an active role together with other movement organizations in achieving Indonesian independence. The key to the success of Paguyuban Pasundan lies in the organizational culture that is built and developed for all members. Paguyuban Pasundan is aware that organizational culture is the essence or spirit of the organization.

Cultural Concepts of Nyantri, Nyunda, and Nyakola

In the book "Kepasundanan" compiled by the Pasundan Higher Education Foundation, it is explained that the Sundanese worldview originates from Sundanese urang cosmology which defines life and life, as found in ancient Sundanese texts, for example Sanghyang Siksa Kandang Karesian (SSKK – 1518 AD) and Sewaka Darma (17th century AD). This view of life is called Rawayan Jati, which contains the concept of Tri Tangtu di Buana or the three determinants of the world: Rama, Rishi, and Prabu.

The concepts of nyantri, nyunda, and nyakola were actually born hundreds of years ago. This was conveyed by the senior leader of Paguyuban Pasundan, Prof. H.M. Didi Turmudzi, M. Sita:

"For hundreds of years, Islam and Sundanese are like sugar and sweetness, it doesn't matter which is sweet and which is sugar. The word nyakola comes from western influence and is positive. In Sundanese society, there are two big things that cannot be separated: religion and culture. Nyantri It has been around since Islam came into existence. Culture concerns all human behavior. Religion comes from God, but the way of religion is culture. Religion and culture have been a spiritual doctrine since 1400 years ago." (Didi Turmudzi, January 2024).

Implementation of Culture in Organizations

Based on the results of the interview, the meanings of nyantri, nyunda, and nyakola are realities that grow and develop in Sundanese society. There is an adage that Islam and Sundanese are like "sugar jeng amisna", two concepts that are harmonious and complementary. This harmonization was also influenced by Middle Eastern and Greek thought, which taught the value of religion and science. At the Paguyuban Pasundan management level, the meaning of nyantri, nyunda and nyakola was explained by Dr. H.Wawan Setiawan, M.Si, Department of Culture Paguyuban Pasundan:

"Nyantri comes from the word "santri", which means students in Islamic boarding schools. Nyantri means behaving as a santri, not only in terms of appearance but also in understanding and practicing religious knowledge. Nyunda comes from the word "Sunda", referring to the ethnic group that belongs to upholding politeness, friendliness and friendship. Nyunda means behaving as a Sundanese person. Nyakola comes from the word "Sakola" (school). (HW Setiawan, January 2024).

At the lecturer level, Dr. Dhini Ardianti, S.I.Kom., M.I.Kom explained that:

"Nyantri means that Islamic values are used as a guide to life, Islamic teachings are always in a corridor that is in harmony with the faith that is believed. Nyakola shows an open-minded character, has a broad outlook, and is always willing to learn new things without forgetting the basic principles. Nyunda referring to Sundanese traditions as its cultural roots, absorbing local wisdom in everyday life." (Dhini Ardianti, January 2024).

At the student level, the meaning of nyantri, nyunda, and nyakola is as stated by Nurul Intan Krisnayanti, Pasundan University Campus Ambassador:

"Nyantri; has spiritual intelligence. Islamic values must be a reference in all aspects of life. Nyunda; has a love for Sundanese culture and understanding it, becomes a symbol of integration that nurtures and protects. Nyakola; has intellectual intelligence and understands artificial intelligence, creates works and brings goodness and the benefit of others." (Nurul Intan, March 2024).

At the student level, Muhammad Rafli, a grade 12 student at SMA Pasundan 1 Bandung City, stated:

"Nyantri: this value encourages us to adhere firmly to the guidelines of the Al-Qur'an and As-Sunnah. Nyunda: reflects the identity of the Sundanese tribe who are someah, singer, bageur, smart tour. Nyakola: means that the Indonesian people deserve education to advance human resources Indonesia." (Muhammad Rafli, March 2024).

Prof. Dr. Athur S. Nalan, M.Hum, academic and cultural observer in Bandung, added:

"The meaning can be done from two sides, connotative and denotative. Nyantri denotatively is santri, a nickname for people who study religion in Islamic boarding schools. Connotatively, it shows 'determination, saying, lampah' which is in accordance with the Islamic religion. Nyunda shows the word Sundanese, the name for the second largest ethnic group in Indonesia, a place to study at various levels of educational institutions." (Athur S. Nallan, February 2024).

The concept of nyantri reflects Islamic values which are used as a guide to life and are applied in every aspect of organizational life. As explained by HW Setiawan, nyantri is not only limited to appearance but also in understanding and practicing religious knowledge. According to Schein (2010), organizational culture consists of the values, beliefs and norms internalized by its members. In this case, nyantri is a manifestation of religious values that are deeply rooted in the organizational culture of Paguyuban Pasundan. Dr. Dhini Ardianti also emphasized that nyantri shows a balance between Islamic teachings and believed beliefs, creating a spiritual framework that becomes the basis for members' actions.

Nyunda pointed to the Sundanese ethnic group who value politeness, friendliness and friendship. Nyunda means behaving in accordance with the customs and values of Sundanese society. HW Setiawan explained that nyunda reflects a good way of behaving, in accordance with Sundanese values. Research by Denison et al. (2012) show that a strong and consistent organizational culture can increase organizational effectiveness. Nyunda as a cultural identity not only strengthens bonds between members, but also builds a positive image of the organization in the eyes of the public. Prof. Dr. Athur S. Nalan added that nyunda, both connotatively and denotatively, reflects the integrity and personality typical of Sundanese people.

Nyakola means behaving as an educated person. This includes formal and non-formal education, showing an open-minded character and always wanting to learn new things without forgetting basic principles. Dr. Dhini Ardianti explained that Nyakola shows intellectual intelligence and understanding of artificial intelligence, which is important in facing today's challenges. The organizational learning theory by Argyris and Schön (1996) emphasizes the importance of continuous learning in organizations to adapt and develop. In the context of Paguyuban Pasundan, nyakola describes the organization's commitment to education and sustainable human resource development.

One of the important findings from this research is the harmonization between Sundanese culture and Islamic teachings, which is described as "gula jeng amisna" (sugar and sweetness). This harmonization creates a strong synergy between religious values and local culture, which is the unique strength of Paguyuban Pasundan. Research by Leidner and Kayworth (2006) states

that the successful implementation of information technology in organizations is greatly influenced by the alignment of organizational culture with the values of the technology. In this case, Paguyuban Pasundan shows that harmony between culture and religion can increase the effectiveness and success of an organization in various aspects.

Gestures and Body Attitude in Communication

Dr. H. Wawan Setiawan, M.Si stated that:

"The reflection and behavior of nyantri, nyunda, and nyakola in everyday language use must be seen in the body attitudes (gestures) of both the communicator and the communicant. Gestures that do not give the impression of arrogance and force someone to behave in a nyantri, nyunda, and nyakola manner." (Wawan Setiawana, January 2024).

This statement shows the importance of body posture that reflects cultural values in communication. Polite and non-arrogant body posture is part of the etiquette taught in Sundanese culture, which is in line with nonverbal communication theory. According to Burgoon, Guerrero, and Floyd (2016), nonverbal communication such as gestures and facial expressions play an important role in conveying messages and meaning in social interactions. In the context of the Pasundan Community, gestures that are in accordance with the values of nyantri, nyunda, and nyakola reflect behavior that is noble, polite, and educated.

Nyantri, Nyunda, and Nyakola Values in Communication

Dr. H. Wawan Setiawan, M.Si added that:

"Paguyuban Pasundan's form of communication prioritizes the values of nyantri, nyunda, and nyakola. Nyantri means having commendable morals, nyunda reflects the Sundanese urang which is someah, hade ka semah, and nyakola is a symbol of people who prioritize reason." (Wawan Setiawan, December 2023).

These values are the basis for every form of communication carried out by Paguyuban Pasundan. Nyantri refers to commendable morals that reflect high spirituality and morality. Nyunda depicts typical Sundanese friendliness and kindness, while nyakola shows intelligence and deep logic. Research by Keyton (2017) states that a strong organizational culture can influence the way members communicate and interact, creating an environment that supports shared values.

Use of Sundanese in Communication

Dr. Ade Priangani, M.Si observed that:

"The Sundanese language used in official communications at the Pasundan Association mostly uses loma to lemes which is egalitarian. It is rare to use Sundanese which is lemes pisan, which is the spirit of values and titi, Sundanese etiquette." (Ade Priangani, December 2023).

The Sundanese language used in Paguyuban Pasundan's official communications reflects a lower level of formality but remains polite and egalitarian. Sundanese *loma to lemes* is more inclusive and easy to understand by various groups, but still maintains good manners. This is in accordance with the communication adaptation theory put forward by Giles (2016), which states that adapting language and communication styles can increase the effectiveness of intercultural communication.

Generational Influence and Language Use

Eris Rusmana, S.Pd, added that:

"The age factor influences the use of Sundanese. The next generation has a limited vocabulary in Sundanese. In families, the majority of Sundanese people are more comfortable using Indonesian and even English." (Eris Rusmana, December 2023).

Generational factors play an important role in changes in language use. The younger generation tends to have limited Sundanese vocabulary and more often uses Indonesian or even English. This shows a shift in culture and language which is in line with the theory of language change (Labov, 2001). This change can be a challenge for Paguyuban Pasundan in maintaining Sundanese cultural and language values amidst globalization.

Use of Communication Media in the Pasundan Community

In the Paguyuban Pasundan organization, communication media plays an important role in conveying information and strengthening relationships between members and the wider community. Various media platforms, both print and digital, are used to carry out effective organizational communication functions. Paguyuban Pasundan publishes media publications such as *Tabloid Sora Pasundan* and online media *Paguyuban Pasundan*, which functions as a communication and information channel between various levels of management and the wider community. Apart from that, this media is also an enrichment program for strengthening and educating the extended family of Paguyuban Pasundan.

Paguyuban Pasundan has also established digital media such as *Pasundan TV*, *Vlog Buruan Pasundan*, *pasjabar.com*, and streaming television via <https://pastv.co>, which is managed by young cadres "*Tunas Pasundan*" in preparation for the leadership relay. The establishment of this media shows the organization's adaptation to the development of information and communication technology (ICT), which increases the efficiency of communication and information exchange (Leonardi, Huysman, & Steinfield, 2013).

Organizational managers respond to the times and technological advances by utilizing media to defend culture from invasion by other cultures. Dr. H. Wawan Setiawan, M.Si stated:

"As a result of the very rapid advances in cutting-edge technology, especially in the field of information and communication technology, which makes the world smaller and narrower,

the opportunities for the permeation of one culture to another are becoming more and more open. Organizations are responding quickly." (Wawan Setiawan, December 2003).

This statement is in line with the theory of globalization and cultural diffusion, which states that technology accelerates the exchange of culture and ideas between different societies (Robertson, 1992).

Paguyuban Pasundan continues to use conventional media such as banners, billboards and flyers, which are relevant and effective in reaching a wider audience. This media is used in every organizational activity and always includes various logos and the mottos *nyantri*, *nyunda*, and *nyakola*, creating an effective synergy in disseminating information and maintaining culture.

The use of communication media by Paguyuban Pasundan shows how organizations can adapt to technological advances to improve internal and external communication, as well as maintain cultural identity. The use of communication media such as *Tabloid Sora Pasundan*, online media, Pasundan TV, *Vlog Buruan Pasundan*, *pasjabar.com*, and streaming television reflects the organization's adaptation to developments in information and communication technology. The media used by Paguyuban Pasundan is not only a means of communication, but also as a means of maintaining and strengthening cultural identity. Media such as Pasundan TV and *Vlog Buruan Pasundan* help promote and pass on Sundanese culture to the younger generation, maintaining cultural continuity amidst globalization (Appadurai, 1996).

These findings are in line with literature which shows that the success of organizational communication depends on the use of media that is appropriate to the audience and context (Katz & Kahn, 2017). Research by Rogers (2010) on the diffusion of innovation shows that adaptation to new technology in organizational communication can increase operational effectiveness and efficiency. The use of media by the Pasundan Association to promote the mottos *nyantri*, *nyunda*, and *nyakola* is in line with cross-cultural communication theory which emphasizes the importance of communication in forming and maintaining cultural identity (Hall, 2012).

Conclusion

This research reveals the importance of culture and communication in the Paguyuban Pasundan organization, which effectively implements the concepts of *nyantri*, *nyunda*, and *nyakola*. Through interviews, observations and document studies, it was found that a strong organizational culture was the key to Paguyuban Pasundan's success in facing changing times and playing an active role in achieving Indonesian independence.

The nyantri, nyunda, and nyakola cultures that have existed for a long time are rooted in Sundanese cosmology and Islamic teachings, which are described as "gula jeng amisna", creating harmonization between religious values and local culture. The implementation of these values at various levels of the organization, from administrators to students and pupils, shows harmony between religious teachings, customs and the importance of education.

Paguyuban Pasundan also utilizes various communication media, both print and digital, to convey information and strengthen relationships between members and with the wider community. Adaptation to developments in information and communication technology (ICT) increases the efficiency and effectiveness of organizational communications. Media such as Pasundan TV, Vlog Buruan Pasundan, and other online media are used to promote and maintain Sundanese culture. The use of appropriate communication media and adaptation to new technology not only improves Paguyuban Pasundan's internal and external communication but also plays an important role in preserving cultural identity in the era of globalization.

Based on the results of this research, here are several suggestions for further research:

1. Long-Term Research: Conduct long-term research to observe the evolution of the implementation of nyantri, nyunda and nyakola culture in the Pasundan Community, in order to understand the adaptation of organizational culture to changing times.
2. Comparative Study: Compare with other organizations that have different cultural backgrounds to identify the uniqueness and effectiveness of Paguyuban Pasundan's cultural approach.
3. Quantitative Approach: Use surveys and questionnaires to measure the impact of nyantri, nyunda, and nyakola culture on organizational performance and member satisfaction, strengthening qualitative findings.
4. Role of Social Media: Examine the role of social media in communication and preserving organizational culture to understand its use in strengthening cultural values and increasing interaction.
5. Influence of Generations and Technology: Examine the influence of generational differences and technological advances on language use and cultural preservation in organizations to adapt cultural values to the modern context.

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