

The Influence of Sundanese Cultural Values on State Civil Apparatus at the Education Office of West Java Province

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Abstract: Culture is one of the concepts of local wisdom that necessity to be maintained. Sundanese culture is a culture that comes from the Sundanese people. The word "Sunda" means Good, White, Clean, and Brilliant, everything that contains elements of goodness. Sundanese people are believed to have Kasundaan ethos, character, and the virtues of life. The relationship between humans and fellow human beings in Sundanese society must be based on the attitude of "silih asah, silih asuh, and silih asih", meaning that they must teach each other, nurture each other, and love each other to create an atmosphere of community life that is colored by intimacy, harmony, peace, tranquility, and kinship. The creation of a good culture improves performance in an organization. The purpose of this study is to analyze the influence of Sundanese cultural values on the performance of State Civil employees at the West Java Provincial Education. Quantitative research is the method used in this study. A total sample of 395 workers was gathered by employing stratified cluster random sampling. Structural Equation Modeling (SEM) analysis utilizing AMOS 22.0 software is the study methodology used. The findings of this study show that Sundanese cultural values significantly affect performance by 14.0%, ($p < 0.05$).

Keywords: Performance; Sundanese Cultural Values; Local Wisdom.

Abstrak: Budaya merupakan salah satu konsep kearifan lokal yang perlu dipertahankan. Budaya Sunda merupakan budaya yang berasal dari masyarakat Sunda. Kata "Sunda" berarti Baik, Putih, Bersih, dan Cemerlang, segala sesuatu yang mengandung unsur kebaikan, masyarakat Sunda diyakini memiliki etos, karakter, dan keutamaan hidup yang bersifat Kasundaan. Hubungan antara manusia dengan sesama manusia dalam masyarakat Sunda harus dilandasi dengan sikap "silih asah, silih asuh, dan silih asih", artinya harus saling asah, silih asuh, dan silih asih sehingga tercipta suasana kehidupan bermasyarakat yang diwarnai keakraban, kerukunan, kedamaian, ketentraman, dan kekeluargaan, terciptanya budaya yang baik dapat meningkatkan kinerja dalam suatu organisasi. Tujuan dari penelitian ini adalah untuk menganalisis pengaruh nilai-nilai budaya Sunda terhadap kinerja pegawai Aparatur Sipil Negara di Dinas Pendidikan Provinsi Jawa Barat. Desain penelitian dalam penelitian ini adalah penelitian kuantitatif. Dengan menggunakan stratified cluster random sampling, diperoleh jumlah sampel sebanyak 395 pegawai. Metode penelitian yang digunakan adalah analisis Structural Equation Modeling (SEM) dengan menggunakan software AMOS 22.0. Hasil penelitian ini menunjukkan bahwa nilai-nilai budaya Sunda berpengaruh signifikan terhadap kinerja sebesar 14,0%, ($p < 0,05$).

Kata Kunci: Kinerja; Nilai-Nilai Budaya Sunda; Kearifan Lokal.

1. Introduction

Sundanese culture in West Java is one of the concepts of local wisdom that must be maintained, both within the government together in every aspect of society, especially in Sundanese society. The word *Sunda* means Good, White, Clean, and Brilliant, everything that contains elements of goodness. Sundanese people are believed to have the ethos and character of Kasundaan as a path to the primacy of life (Atmamihardja, 1958). The Sundanese character contains at least five terms, which are *cageur* (healthy), *bageur* (good), *bener* (right), *singer* (introspective), and *pinter* (clever/intelligent), which have existed since the time of Salaka Nagara in 150 AD then spreading to Sumedang Larang in

the 17th century, has brought prosperity and welfare for more than 1000 years (Zahorka, 2007). Sundanese people believe that having the ethos or character of Kasundaan is a path to the virtue of life. The Sundanese character in question is *cageur* (healthy), *bageur* (good), *bener* (right), *singer* (introspective), *wanter* (brave), and *pinter* (intelligent). In addition to religion as a way of life, Sundanese people also have a view of life inherited from their ancestors. This view of life does not conflict with the religion they adhere to because it is explicitly and implicitly contained in the teachings of their religion, especially the teachings of Islam. The Sundanese way of life, inherited from their ancestors, can be observed in the following traditional expressions:

"Hana nguni hana mangke, tan hana nguni tan hana mangke, aya ma beuheula aya tu ayeuna, hanteu ma beuheula hanteu tu ayeuna. Hana tunggak hana watang, tan hana tunggak tan hana watang. Hana ma tunggulna aya tu catangna."

Translated: There was, then there is now, if there was no then there would be no now because there was a past, there is a present, if there was no past, there would be no present. There is a stump, of course, there is a trunk; if there is no stump, there will be no trunk; if there is a stump, of course, there is a trunk (Suryani, 2011).

The relationship between individuals and fellow humans in Sundanese society must basically be based on the attitude of "*silih asah, silih asuh, and silih asih*", meaning that they must sharpen or teach each other, nurture or guide each other, and love each other to create an atmosphere of community life colored by intimacy, harmony, peace, tranquility, and kinship, as shown in the following expressions:

- 1) "*Kawas gula eujeung peueut*" which means life must be harmonious with each other, never disputing.
- 2) "*Ulah marebutkeun balung tanpa eusi*" which means don't fight over pointless things.
- 3) "*Ulah ngaliarkeun taleus ateul*" which means do not spread things that can cause badness or unrest.
- 4) "*Ulah nyolok panon buncelik*" which means do not do something in front of others to embarrass them.
- 5) "*Buruk-buruk papan jati*" which means that no matter how big the mistake of a brother or friend, they are still our brothers, and parents can certainly forgive them (Rosidi, 2011).

The relationship between an individual with his country and nation, according to the Sundanese worldview, should be based on an attitude that upholds the law, defends the country, and voices the conscience of the people. The purpose of law is to restore a sense

of justice, which is to maintain the situation and maintain social solidarity in society. This problem in Sundanese society is reflected in expressions:

- 1) "*Kudu nyanghulu ka hukum, nunjang ka nagara, mupakat ka balarea*," which means must uphold the law, stand by the provisions of the state, and agree to the will of the people.
- 2) "*Bengkung ngariung bongkok ngaronyok*" which means together in joy and sorrow.
- 3) "*Nyuhunkeun bobot pangayon timbang taraju*" which means asking for fair consideration and wisdom, asking for forgiveness (Rosidi, 2011).

Creating a strong organizational culture can boost performance. One key indicator of success is the absence of corruption, yet in West Java Province, the corruption perception index remains very high. Data released in 2015 shows that West Java had the most corruption cases in Indonesia. According to the 2015 annual report of the Corruption Eradication Commission (KPK), at least 44 cases were recorded in West Java. Riau and Riau Islands are the second most corrupt with 32 cases, followed by DKI Jakarta with 28 cases. Based on data from the Corruption Eradication Commission, the table below (Table 1) lists the ten provinces with the highest number of corruption cases.

Table 1. Ten Provinces With The Highest Corruption Cases in Indonesia

No	Province	Number of Cases
1.	West Java	44
2.	Riau and Riau Islands	32
3.	DKI Jakarta	28
4.	North Sumatra	26
5.	Central Java	18
6.	Papua	15
7.	Banten	14
8.	East Java	12
9.	East Kalimantan	11
10.	South Sumatra	9

Source: KPK (2016)

The importance of quality human resource support, according to , is that "effective human resource management is directly related to the success of performance improvement efforts, both at the individual level, at the work group level, and at the organizational level." However, defines performance as employee work behavior that contributes to achieving organizational goals. From this statement, it can be said that performance is considered successful if organizational goals are properly achieved. The elements of employee performance according to are as follows: (1) quantity of results; (2) quality of results; (3)

timeliness of results; (4) attendance; and (5) ability to work together, and (5) ability to work together.

The process of improving the government's performance can be achieved when human resources (the apparatus) possess high competence and motivation in their work. The quality of public service delivery heavily depends on the performance of the services, which is determined by the attitude and ability of the apparatus in processing, producing, and distributing services until they reach those in need at the right time. This, in turn, builds the public's perception of the quality of government services. One way to evaluate the apparatus's performance is through their motivation and ability to fulfill the duties and responsibilities assigned to them, especially in enhancing organizational performance.

One of the crucial obstacles faced by the West Java Provincial Government in implementing governance and development, as well as providing services to the community, based on documents obtained by researchers from the apparatus development plan document in the West Java Provincial Education Office is the lack of availability of human resources, in this case, human resources who are experts and educated in various fields. This can be seen from the need for functional officials in the West Java Provincial Government until September 2019 is 27,796, consisting of 24,852 certain functional staff and only 2,334 general functional staff. The lack of skill of local government officials in handling the tasks assigned to them can be seen from 3 (three) performance indicators that have only reached 17.65%, and the condition of inadequate administrative capacity of employees, so that many development efforts tend to fail (LAKIP, 2018).

Among 26 target Performance Indicators, which are the Main Performance Indicators of the West Java Province in 2018, only 6 indicators showed achievements of more than 100% or exceeded the target, and 2 indicators showed 100% achievement or according to the target, and as many as 8 indicators showed achievements of less than 100% or not achieved (LAKIP, 2018). According to Saleh, Soejadi, & Lasiyo, (2013), the essence of Sundanese cultural wisdom contains the moral value of goodness in the life of Sundanese society in the past until now, it has become a guideline and outlook on life for its people, which appears in the form of culture and cultural elements. The moral value of goodness in building togetherness to improve the quality of humanity in people's lives is found in the concept of *silas*. The process of community empowerment can be carried out through the concept of *silas*, which starts from the 'awareness' stage based on the value of *asih* through *silih asih*, the 'capacity' stage based on the value of *asah* through *silih asah*, and the 'empowerment' stage based on the value of fostering through *silih asuh*.

The success of the community empowerment process based on the value of *silas* that runs well and correctly in community life will produce *silih wangi*, which shows that the meaning of the value of *wangi* as the main human quality from the perspective of individual beings, so that in social life it will produce a *tengtrem kartaraharja* society. The results of research by (Devi, Usman, & Malik, 2018) revealed that the value of local wisdom has a positive effect, to improve performance, employees must prioritize aspects of local wisdom values to be more efficient in doing work. However, the results of research by (Zhao, Teng, & Wu, 2018) show that corporate culture hurts company performance. This is similar to the results of research conducted by (Akstas, Cicek, & Kiyak, 2011) Clan culture and adhocracy culture are negatively related to organizational environmental factors, including organizational structure, work in the organization, and external competition.

Based on the description above, the purpose of this study is to analyze the effect of Sundanese cultural values on the performance of the State Civil Apparatus at the West Java Provincial Education Office.

2. Method

This research is inferential, aiming to determine relationships between two or more variables (Sugiyono, 2017). It uses a quantitative approach. (Creswell, 2014) states that quantitative research is an approach to test theories objectively by examining the relationships between variables. The statistical method used in this study is inferential analysis. The inferential statistical technique applied is Structural Equation Modeling (SEM) using the CB-SEM method with AMOS 22.0 software. The reason for choosing AMOS is its visual and user-friendly interface, ease of creating and modifying models, comprehensive analysis features, capacity for complex model analysis, and strong integration with SPSS. The researchers conducted the study at the Education Office of West Java Province.

Population is a broad category of things or persons with certain attributes and characteristics that researchers analyze and then conclude about (Sugiyono, 2018). The participants in this study were all workers of the West Java Provincial Education Office, a total of 24,426 people. While the sample is a subset of the population in terms of size and features (Sugiyono, 2017). A sample size of 395 State Civil Apparatus employees from the West Java Provincial Education Office was collected by stratified cluster random sampling.

The survey method was used for data collection. Research conducted through surveys is described as "the collection of information from a sample of individuals through their responses to questions." (Check & Schutt, 2012). This study employs the questionnaire approach, as defined by (Arikunto, 2019). A written statement used to obtain information from respondents in the form of reports about themselves or things they know. The questionnaire or questionnaire employed in this study is a closed-type questionnaire or direct questionnaire in that the respondent just needs to mark one of the right answers. Questionnaires were distributed to 395 State Civil Apparatus workers at the West Java Provincial Education Office. The research instruments used in the study were developed based on the operationalization of the variables as follows:

Table 2. Operationalization of Variable

Variable	Indicator
Values of Sundanese Culture (X)	<i>Silih Asah</i> (X ₁)
	<i>Silih Asih</i> (X ₂)
	<i>Silih Asuh</i> (X ₃)
Employee Performance (Y)	Quantity of results (Y ₁)
	Quality of the Results (Y ₂)
	Timeliness of results (Y ₃)
	Attedance (Y ₄)
	Ability to work together (Y ₅)

Scale measurement of respondents' answers using a *Likert* scale to measure the attitudes, opinions, and perceptions of a person or group of people about social phenomena. According to Azwar, (2016), each answer to an instrument item that uses a five-point *Likert* Scale has gradations from very positive to very negative. In this study, the weight of the value for each answer is given an answer score consisting of:

Positive (+) Statement

- Strongly agree is given a score of 5
- Agree is given a score of 4
- Undecided scored 3
- Disagree is scored 2
- Strongly disagree is scored 1

Negative (-) Statement

- Strongly agree is given a score of 1
- Agree is given a score of 2

- c. Undecided scored 3
- d. Disagree is given a score of 4
- e. Strongly disagree is scored 5

Before the questionnaire is used to obtain data, it needs to be tested for validity and reliability. The validity test is used to measure the accuracy of the measuring instrument on the research variables. Researchers used the *Pearson product-moment correlation* technique. Validity testing is said to be valid if the correlation coefficient value $\geq r$ critical of 0.30, but if the correlation coefficient value < 0.30 , then the item is declared invalid (Sugiyono, 2017). While the reliability test is used to see the level of reliability of the questionnaire. A questionnaire can be called reliable if it is tested repeatedly on different groups will produce relatively the same results (not very different). Researchers used the *Cronbach alpha technique. Reliability testing*, said to be reliable if, the alpha Cronbach's coefficient value ≥ 0.7 , but if the alpha Cronbach's coefficient value < 0.7 , then the item is declared unreliable (Ghozali, 2015).

The technical data analysis in this study is a Structural Equation Modeling (SEM) analysis CB-SEM method. This analysis was used to determine the effect of Sundanese cultural values on the performance of the State Civil Apparatus at the West Java Provincial Education Office.

SEM Analysis is a model that describes the causal relationship between exogenous variables (cause variables) and external variables (effect variables), as well as a combination of two statistical concepts, namely confirmatory factor analysis (CFA) as a measurement model and path analysis as a structural model. SEM analysis often uses the Maximum Likelihood estimate (MLE) approach. This analysis includes confirmatory factor analysis (CFA), goodness of fit assessment, and hypothesis testing. The AMOS 22.0 tool was used to conduct the Structural Equation Modeling (SEM) CB-SEM analysis in this study. The model equation in this study is as follows:

$$KP = \gamma_1 NBS + \epsilon$$

The model image in this study are below:

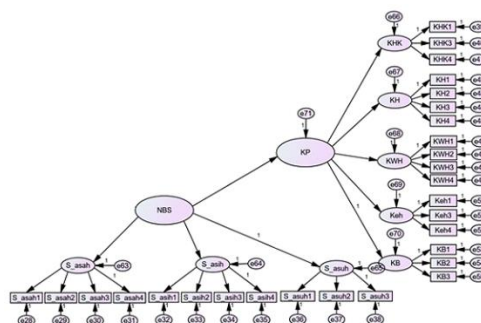


Figure 1. Path Diagram Model

In order to determine whether the indicators being employed are constructs of research variables, a confirmatory factor analysis test is used, known as a measurement model. Each construct or measurement model (the connection between latent variables and observable variables) is subjected to a confirmatory factor analysis test to assess the model's reliability and validity. Since dimensions are used to measure the indicators of each variable construct in this study, Second Order Confirmatory Factor Analysis (2nd CFA) is used to assess the validity of the SEM model. Exogenous variables and endogenous variables are the two categories into which the CFA test is separated. An indicator and dimension are said to have good validity on the construct or latent variable if the standardized loading factor value is greater than or equal to the critical value of ≥ 0.4 (Ghozali, 2015).

Meanwhile, the reliability test in this study uses composite reliability or construct reliability. A dimension and variable are said to have good reliability on the construct if the construct reliability value is greater than or equal to the critical value of ≥ 0.7 (Ghozali, 2015). The goodness-of-fit test is used to determine whether there is a fit between the data and the research model formed. The goodness-of-fit test is carried out on the full SEM model, which is indicated by the following criteria:

Table 3. Goodness of Fit Criteria

Goodness of fit index	Cut-of value
Significanded Probability	≥ 0.05
RMSEA	≤ 0.08
GFI	≥ 0.90
AGFI	≤ 0.90
CMIN/DF	≥ 2.00
CFI	≥ 0.95

TLI	≤ 0.95
IFI	≥ 0.90
RMR	≤ 0.05
ECVI	ECVI < ECVI Saturated dan ECVI Independence
AIC	AIC < AIC Saturated dan AIC Independence

Source: (Ghozali, 2015)

Hypothesis testing must be done once the model satisfies the specifications. The regression weight/loading factor test is used to test hypotheses. Regression weight, loading factor, and model coefficient tests are performed identically to this one. On the structural model, this test is conducted:

a. Beta parameter () is the parameter of the effect of exogenous variables on endogenous variables in the structural model.

Test criteria:

Ho: $\beta_i = 0$ (not significant)

H1: $\beta_i \neq 0$ (significant)

b. Gama parameter (), which is the influence parameter of endogenous variables on endogenous variables in the structural model.

Test criteria:

Ho: $\gamma_i = 0$ (not significant)

H1: $\gamma_i > 0$ (significant)

This test is the same as the t-test (partial test) in multiple regression. This test is carried out by comparing the t-count value with the t-table under the conditions:

- if $t_{count} \geq t_{Table}$ means that between these variables has a significant effect

- if $t_{count} < t_{Table}$ means that between these variables there is no significant effect,

and Ghozali, (2015) explains that tcount is identical to C.R (critical ratio), which is tested with a probability value of p, where if $p < 0.05$ indicates a significant effect and if $p > 0.05$ indicates insignificant.

3. Results and Discussion

The results of research data that have been collected through questionnaires are then tested for validity and reliability. Validity and reliability tests were carried out on the two variables used in the study with the following results:

Table 4. Validity Test Results of Sundanese Cultural Values Variables

Variable	Dimension	Item	r Count	Ket
Values of Sundanese Culture (X)	Silih Asah (X ₁)	S_asah1	0,760	Valid
		S_asah2	0,910	Valid
		S_asah3	0,936	Valid
		S_asah4	0,935	Valid
	Silih Asih (X ₂)	S_asih1	0,962	Valid
		S_asih2	0,956	Valid
		S_asih3	0,900	Valid
		S_asih4	0,940	Valid
	Silih Asuh (X ₃)	S_asuh1	0,993	Valid
		S_asuh2	0,971	Valid
		S_asuh3	0,993	Valid

Source: SPSS Primary Data Processing Results (2020)

Table 4 shows the validity test results for statement items on the Sundanese cultural values variable (X), consisting of 11 statement items. Based on Table 3 above, it can be seen that the validity coefficient value (r count) of all items has a value of $r \text{ count} > r \text{ critical}$ (0.3). Thus, it can be said that all items to measure the Sundanese cultural values variable (X) are valid.

Table 5. Results of the Realibility Test of Sundanese Cultural Values Variable (X)

Variable	Dimension	Value Cronbach Alpha	Ket
Values of Sundanese Culture (X)	<i>Silih Asah</i> (X ₁)	0,907	Reliable
	<i>Silih Asih</i> (X ₂)	0,936	Reliable
	<i>Silih Asuh</i> (X ₃)	0,985	Reliable

Source: SPSS Primary Data Processing Results (2020)

Table 5 shows the results of the reliability test on the Sundanese cultural values variable (X) using the Cronbach alpha method. Based on the reliability test that the author has conducted, it is obtained that all dimensions of the Sundanese cultural values variable (X) have a Cronbach alha value > 0.70 . This shows that the instrument has reliable results, so that this instrument or questionnaire is included in the reliable instruments (consistent).

Table 6. Employee Performance Variable Validity Test Results (Y)

Variable	Dimension	Item	r Count	Ket
Employee Performance (Y)	Quantity of results (Y ₁)	KHK1	0,724	Valid
		KHK3	0,824	Valid
		KHK4	0,824	Valid
	Quality of the Results (Y ₂)	KH1	0,782	Valid
		KH2	0,843	Valid
		KH3	0,481	Valid

	Timeliness of results (Y ₃)	KH4	0,846	Valid
		KWH1	0,838	Valid
		KWH2	0,738	Valid
		KWH3	0,825	Valid
	Attedance (Y ₄)	KWH4	0,656	Valid
		Keh1	0,875	Valid
		Keh3	0,904	Valid
		Keh4	0,775	Valid
	Ability to work together (Y ₅)	KB1	0,891	Valid
		KB2	0,927	Valid
		KB3	0,829	Valid

Source: SPSS Primary Data Processing Results (2020)

Table 6. shows the results of the validity test for statement items on the employee performance variable (Y), consisting of 17 statement items. Based on Table 5 above, it can be seen that the validity coefficient value (r count) of all items has a value of r count $>$ r critical (0.3). Thus, it can be said that all items to measure employee performance variables (Y) are valid.

Table 7. Results of the Employee Performance Variable Reliability Test (Y)

Variable	Dimension	Value <i>Cronbach Alpha</i>	Ket
Employee Performance (Y)	Quantity of the Results (Y ₁)	0,701	Reliable
	Quality of the Results (Y ₂)	0,716	Reliable
	Timeliness of results (Y ₃)	0,714	Reliable
	Attendance (Y ₄)	0,812	Reliable
	Ability to work together (Y ₅)	0,859	Reliable

Source: SPSS Primary Data Processing Results (2020)

Table 7 shows the results of the reliability test on the employee performance variable (Y) using the Cronbach alpha method. Based on the reliability test that the author has done, it is found that the employee performance variable (Y) has a Cronbach alpha value $>$ 0.70. This shows that the instrument has reliable results, so that this instrument or questionnaire is included in the reliable instruments (consistent).

Tabel 10. Measurement Model Test Results with Confirmatory Factor Analysis Second Order (2nd CFA) of Employee Performance Variable (Y)

No.	Dimension	Symbol			Loading Factor	Ket	CR	Ket
1	Quantity of results	KHK	<---	KP	0,891	Valid	0,924	Reliable
2	Quality of the results	KH	<---	KP	0,966	Valid		
3	Timeliness of results	KWH	<---	KP	0,958	Valid		
4	Attedance	Keh	<---	KP	0,702	Valid		
5	Ability to work together	KB	<---	KP	0,655	Valid		

Source: Primary Data Processing Results with AMOS 22.0 (2020)

Tabel 11. Measurement Model Test Results with First Order Confirmatory Factor Analysis (1st CFA) of Employee Performance Variable (Y)

No.	Symbol			Loading Factor	Ket	CR	Ket
1	KHK1	<---	KHK	0,708	Valid	0,729	Reliable
2	KHK3	<---	KHK	0,698	Valid		
3	KHK4	<---	KHK	0,657	Valid		
1	KH1	<---	KH	0,742	Valid	0,818	Reliable
2	KH2	<---	KH	0,717	Valid		
3	KH3	<---	KH	0,724	Valid		
4	KH4	<---	KH	0,725	Valid		
1	KWH1	<---	KWH	0,698	Valid	0,790	Reliable
2	KWH2	<---	KWH	0,679	Valid		
3	KWH3	<---	KWH	0,766	Valid		
4	KWH4	<---	KWH	0,641	Valid		
1	Keh1	<---	Keh	0,595	Valid	0,718	Reliable
2	Keh3	<---	Keh	0,694	Valid		
3	Keh4	<---	Keh	0,741	Valid		
1	KB1	<---	KB	0,727	Valid	0,771	Reliable
2	KB2	<---	KB	0,686	Valid		
3	KB3	<---	KB	0,767	Valid		

Source: Primary Data Processing Results with AMOS 22.0 (2020)

Based on Table 8, Table 9, Table 10, and Table 11 above, it is known that all indicators used to measure dimensions and questions have a loading factor value ≥ 0.4 , so that all indicators have a good level of validity. While the construct reliability (CR) value is ≥ 0.7 so it can be said that the construct has a good level of reliability. The goodness of fit test was carried out on the full SEM model which is shown in the following results:

Tabel 12. Goodness of Fit Test Results

Fit Level	Estimate Results	GoF
Chi-Square of estimate model p -value $> 0,05$	0,000	<i>Bad fit</i>
RMSEA $\leq 0,08$	0,055	<i>Good fit</i>
GFI $\geq 0,90$	0,778	<i>Bad fit</i>
AGFI $\geq 0,90$	0,758	<i>Bad fit</i>
CMIN/DF $\leq 2,00$	2,185	<i>Good fit</i>
CFI $\geq 0,95$	0,838	<i>Marginal fit</i>
TLI $\geq 0,95$	0,830	<i>Marginal fit</i>
IFI $\geq 0,90$	0,839	<i>Marginal fit</i>
RMR $< 0,05$	0,019	<i>Good fit</i>
ECVI $<$ ECVI Saturated and ECVI Independence	7,817	<i>Good fit</i>
-ECVI Saturated	8,480	
-ECVI Independence	30,243	
AIC $<$ AIC Saturated and AIC Independence	3080,000	<i>Good fit</i>
-AIC Saturated	3341,188	
-AIC Independence	11915,932	

Source: Primary Data Processing Results with AMOS 22.0 (2020)

Based on Table 12, showing the results of model fit testing, it is known that of the 11 (eleven) measures of model fit, there are 9 (nine) measures of model fit that are declared good (Marginal fit and Good fit), namely the RMSEA, CMIN / DF, CFI, TLI, IFI, RMR, ECVI, and AIC tests. From several model fit tests above, the model is said to be feasible if at least several model feasibility test methods are met. According to (Hair, Black, Anderson, & Tatham, 2013), it is suggested that none of the goodness of fit indices (GOFI) measurements may be used alone as a basis for evaluating the overall adequacy of the model, and that a researcher is not obliged to complete all goodness of fit requirements in an empirical investigation. Thus, based on the test results, the model can be used. This suggests that empirically, the influence of Sundanese cultural values on the performance of the State Civil Apparatus at the West Java Provincial Education Office is consistent (fits) with the theoretical model.

When the estimated goodness-of-fit criteria are met, the structural model relationship is analyzed (hypothesis testing). The three proposed research hypotheses were subjected to hypothesis testing. The t-statistic or t-value with a significance level of 5% or 0.05 can be used to determine the significance of the prediction model in structural model testing. The t-value in the AMOS 22.0 program is shown in the critical ratio (c.r) value on the regression weight of the fit model. If the critical ratio value (c.r) ≥ 1.96 or the probability value (P) ≤ 0.05 , then H_0 is rejected (the research hypothesis is accepted). The processing results of the AMOS 22.0 program for the full model can be seen in Table 4.58 and Table 4.59 as follows:

Table 13. Results of Hypothesis

			Estimate	S.E.	C.R.	P	Label
KP	<--	NBS	0,374	0,070	5,324	***	H_0 Not Accepted

Based on the test results in Table 13, showing the effect of the Sundanese cultural values variable on employee performance, the path coefficient value is 0.374, the critical ratio (c.r) value is $5.324 \geq 1.96$, and the p value is $0.000 \leq 0.05$. This shows that Sundanese cultural values have a significant positive effect on the performance of State Civil Apparatus employees at the West Java Provincial Education Office, which means that the better the implementation of Sundanese cultural values, the better the performance of State Civil Apparatus employees at the West Java Provincial Education Office. This is in

accordance with the research hypothesis, where Sundanese cultural values encourage high employee performance. This means **the hypothesis is accepted**.

The percentage value of influence (R²) obtained is $0.3742 \times 100\% = 14.0\%$. This indicates that Sundanese cultural values are one of the factors that can encourage an increase in organizational performance by 14.0%, so that it can provide implications for policy changes in an organization, especially in the West Java Provincial Education Office to pay more attention to the application of Sundanese cultural values of Civil Servants (PNS) at the West Java Provincial Education Office who are in charge of providing services to the community.

The results of this study also strengthen previous research conducted by (Utami, Wilujeng, & Ayu, 2018) which revealed that work culture has a significant effect on organizational performance. And supported by Utami and Dirdjosuparto, (2017) work culture has a significant effect on performance; increasing cultural values will have an impact on high employee performance. According to Sultana, Andalib, & Darun, (2019) culture influences performance; this study concluded that foreign and local cultural values can have a direct effect on performance. This finding reveals that employees experience a cultural clash between foreign and local values that can affect their performance.

Based on the results of the confirmatory factor analysis, it is clear that the most influential factor in supporting good Sundanese cultural values is *silih asih* culture, the power of mutual affection that consistently forms in all types of individual relationships. This can uphold Sundanese cultural values. These values are evident in the way people communicate and interact with each other at the West Java Provincial Education Office. Currently, the application of culture there is demonstrated through the Rebo Nyunda Program. Rebo Nyunda is a weekly event in Bandung City that aims to preserve Sundanese culture as a local tradition that thrives in West Java. This activity occurs every Wednesday. During this event, all civil servants are required to wear Sundanese regional clothing, such as kebaya and batik for women, with batik headbands, and, if possible, men should wear Pangsi. Additionally, they are encouraged to speak in Sundanese.

With this, there is harmony, peace, and gratitude between employees because it will create a sense of belonging to the Sundanese culture. Good communication between employees can consequently improve employee performance. West Java Provincial Government organizations that apply *silih asih* culture can create a sense of belonging among civil servants (PNS) to the organization and a sense of care for their duties and functions, so that sincerity, sincerity, and compliance in work increase and can affect

organizational performance. In this context, an organizational culture that develops positively, namely *silih asih*, can make subordinates have innovation and creativity in completing their work. The pattern of relationships between superiors and subordinates who are flexible in carrying out an activity and adaptive in accepting and adopting changes makes organizational performance superior.

This is in accordance with Salsabila in Hasanah, Gustini, & Rohaniawati, (2016), who revealed that the value of humans as social beings, countries, and nations, namely: *Sima Ning Hurip*, can be realized if in the life of every human being, they always prioritize *silih asih*, *silih asah*, and *silih asuh*. Leadership policies should always prioritize the concept of compassion in carrying out the process will produce added value for the community. Add values are the meaningfulness of meaningful leadership that has humanized people or humanist leadership, namely in every decision-making, the policy makers will prioritize the interests and welfare of the community above the interests of individuals and groups. The values of humanism will form a good life with the concept of compassion-based leadership (*silih asih*), so as to create stable organizational conditions, and there will be no organizational chaos due to the behavior of irresponsible organizational members.

While the results of confirmatory factor analysis it is known that the lowest factor in supporting Sundanese cultural values is the change in the culture of *silih asah*. The culture of advancing together in intellect (*silih asah*) is a culture of enlightening each other's knowledge, sharing information, and sharing knowledge. In the case of organizational culture in the West Java Provincial Education Office, the role of the leader as a unifying figure and as a role model in the application of *silih asah*, and the role of employees, does not seem to be truly optimal. In this case, leaders should be able to provide examples of *silih asah* to subordinates. Such leadership conditions are strongly influenced by the organizational culture that develops in the bureaucracy, especially the West Java Provincial Education Office. Socialization of values, norms, and work procedures of a leader and ambiguous information so that it cannot be understood by subordinates as a whole, creating work uncertainty. Leadership in each work unit of West Java Province has not been able to provide an ideal picture of the future of the organization, so subordinates work without a clear long-term plan. As a result, the work done is only immediate, without showing a long-term impact on the future of the organization.

Leaders in the West Java Provincial Education Office, as well as in the West Java provincial work units, must be able to transform the values, norms, and work procedures

of the organization into formal and informal mechanisms. The modified organizational culture between universal organizational values and Sundanese cultural values makes traditional wisdom derived from local content able to be implemented in government organizations according to the characteristics and conditions of the West Java region. The results of the research above, in accordance with research conducted by Jirangkul (2018) culture & engagement and leadership indirectly affect organizational performance. This means that the better the application of culture in an organization, the better its performance. The results of this study also strengthen previous research conducted by Isa et al. (2019). The findings of this study indicate that Malay culture can affect performance. This is determined by matching the findings of the literature analysis on Hofstede's cultural dimensions and the Malay concept '*The Budi Concept*'. This culture can support fellow employees regarding increasing knowledge, Information technology, and various disciplines such as human interaction with computers in the organizational field, so that it can affect their performance.

4. Conclusion

Based on the research results and discussion of the influence of Sundanese cultural values on the performance of the State Civil Apparatus at the West Java Provincial Education Office, it can be concluded that Sundanese cultural values have a significant effect on the performance of the State Civil Apparatus at the West Java Provincial Education Office, with a percentage influence of 14.0%.

Civil Servants at the West Java Provincial Education Office need to improve the culture of *silih asah* in the process of service to the community or between fellow employees. Based on the research results, the culture of *silih asah* in the West Java Provincial Education Office has not been implemented optimally. Not maximizing knowledge sharing, being smart in mindset, smart in behavior, and smart in attitude can affect employee performance. *Silih asah* at the West Java Provincial Education Office needs to be improved. There needs to be socialization of positive cultural values in daily activities. With the socialization of *silih asah* or mutual enlightenment of knowledge, sharing information, and sharing knowledge between leaders, employees, and the community can improve the performance of the West Java Provincial Education Office effectively.

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