

MANAGEMENT FROM A SUNDANESE PERSPECTIVE

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Abstract

Management principles are historically embedded in Sundanese culture, yet they are often undocumented in formal theory; this study aims to identify and analyze indigenous Sundanese values derived from oral traditions and manuscripts like Siksa Kandang Karesian to demonstrate their relevance to modern management concepts defined by theorists such as Terry and Robbins. Employing a qualitative approach, the research interprets traditional proverbs (paribasa) and philosophical frameworks to map them against functional management areas. The results indicate that Sundanese life governance is structured around Pancanata, a system covering the management of time (Nata Wayah), territory (Nata Wilayah), self (Nata Salira), and state (Nata Nagara), alongside the Tri Tangtu leadership triad of Rama, Resi, and Ratu. Furthermore, specific proverbs were found to align directly with modern strategies in human resources, finance, and operations, such as Silih Asah, Silih Asih, Silih Asuh which promote harmonious team dynamics. The study concludes that Sundanese wisdom provides a holistic, ethical management model emphasizing a balance between humanity, nature, and the divine, offering a valid framework for achieving organizational efficiency without sacrificing social cohesion. This research validate ethno-management perspectives, demonstrating how indigenous wisdom can enrich contemporary organizational practices and ethical standards.

Keywords: *Management, Perspective, Sunda.*

1. Introduction

Management is the process of planning, organizing, directing, and controlling activities to achieve organizational or company goals effectively and efficiently using organizational resources. Management wants goals to be achieved effectively and efficiently, and every activity to be planned and carried out properly. Thus, George R. Terry (1977) calls it "*a process consisting of planning, organizing, actuating, and controlling that is carried out to achieve predetermined goals using human resources and other resources.*"

What George R. Terry concluded is actually already present in Sundanese cultural traditions. In their social interactions, the Sundanese people are required to adhere to various cultural values that apply in social life, including those related to Sundanese ethics. In Sundanese culture, there is an expression, *ciri sabumi cara sadesa*. The meaning of this expression emphasizes that every environment has its own characteristics and customs that influence the behavior of its inhabitants. When this expression is related to the field of ethics, it can be said that Sundanese people are aware that in every cultural environment, including the Sundanese cultural environment, there are ethical values accepted by the inhabitants of that environment. These Sundanese ethical values can be used as a reference for the customs of the Sundanese people in general.

These values are interpreted as the philosophy of the Sundanese people or, in Vega Karwanda's terms, *paramalenyep*. When talking about "Sundanese philosophy" or "the philosophy

of the Sundanese people," there are not many written works by Sundanese thinkers. The Sundanese people mostly use oral methods to convey their wisdom, because the tradition of writing has not yet been institutionalized in society. However, in recent decades, the oral institutions that were once the means of passing down the wisdom of the Sundanese people have ceased to function. The wisdom of the ancestors is no longer passed down to their children and grandchildren, because Sundanese society has undergone fundamental changes. Only a small portion of the wisdom of the Sundanese ancestors has been recorded and thus preserved. This means that even if there is a "Sundanese philosophy," it is almost unknown to the community of people now called the Sundanese. This is because "philosophy" is a view of life (and also of death) held by a person or a group of people.

The Sundanese believe that humans must have a good purpose in life and always be aware that they are only a small part of the universe. The characteristics that are considered good include being polite, modest, honest, brave and steadfast in truth and justice, kind-hearted, trustworthy, respectful and appreciative of others, vigilant, self-controlled, fair and open-minded, as well as loving one's homeland and nation. In order to have a good purpose in life, one must have a teacher who will guide them on the right path. Teachers are highly respected in Sundanese society. Even God Almighty is referred to as Guru Hyang Tunggal. In the *Siksa Kanda-ng Karesian* manuscript, it is said that people can learn from anyone. It is recommended to ask questions to people who are experts in their fields. Emulate people who behave well. Accept criticism with an open heart. Take advantage of other people's reprimands and advice.

The Sundanese consider a good life to be one of prosperity, peace of mind, glory, peace, freedom, and perfection in the afterlife. Prosperity means living comfortably. Peace of mind means feeling happy. Glory means being respected and honored by many people, avoiding a life of humiliation, disgrace, and misguidance. A peaceful life means being harmonious and friendly with neighbors and the environment. A free person is one who is free from trials and a life without purpose. And perfection in the afterlife means avoiding worldly sins and the threat of hell in the afterlife.

To achieve these life goals, people must obey the teachings of their ancestors, the messages of their parents, and the legacy of teachings contained in *pantun* stories and manuscripts such as *Siksa Kanda-ng Karesian*. These teachings have three functions: (1) as guidelines for living life; (2) as social control over the desires and passions that arise in a person; and (3) as shapers of the atmosphere in the community where a person is born, grows up, and is raised, which unconsciously permeates all members of the community. The spirit of cooperation in society must be nurtured and developed. People must respect each other and be polite in their words, attitudes, and behavior. They must love one another as members of society.

The Sundanese believe that the natural environment provides maximum benefits to humans if it is preserved, cared for, and maintained properly and used only as needed. If nature is used excessively, especially if it is not cared for and preserved, disaster and misery will ensue.

In *Siksa Kanda-ng Karesian*, for example, there is an expression, eat just enough to not be hungry, drink just enough to not be thirsty, farm just enough to eat, and so on, which means that one should not be excessive. The Sundanese people are encouraged to be "*siger tengah*" or "*siniger tengah*," which means not lacking but not excessive. It is not for luxury, but only to meet daily needs. Thus, nature is not drained or exploited excessively, so that its sustainability is maintained.

In interpreting Planning, which means planning, Sundanese values require that it be made or thought out carefully, viewed from various aspects, as can be seen in the proverb "*di beuweung di utahkeun*" which means carefully considered, and also flexible through the proverb "*leuleus jeujeur liat tali*" and *kahareup mawa sajeujeuh, katukang ngala salengkah*, which means that everything must be calculated in advance or managed beforehand before it is implemented, because *kaduhung tara tiheula*, meaning that everything must be carefully thought out if we want to do something so that there will be no regrets later. Planning must be matured so that the results are satisfactory, as stated in the saying *ayakan mah tara meunang kancra*, whatever we strive for is the result, or *caina herang laukna beunang*, which means getting maximum results without harming others.

Meanwhile, in interpreting organizing, a proverb relevant to these values is *kacai jadi saleuwi kadarat jadi salebak*, which means working together to form a commitment or affection accompanied by mutual respect and care in an action. *Mengorgasir pekerjaan kudu nyanghulu*

kahukum, nunjang kanagara, mupakat kabalarea, which means that one must always uphold the law and not become a rebel against the state and be able to reach agreements with others or the community.

The meaning of actuating or motivating is quite common in Sundanese society, including sing daék peurih da hirup mah moal beunghar ku panyukup batur (You must be willing to struggle on your own even though it is difficult, because life does not depend on what others give you). To motivate people to study and work, there is a proverb that says, "Elmu Tungtut Dunya Siar," which means never stop seeking knowledge and always strive to acquire wealth/material possessions, with the caveat that knowledge is for finding one's true self and wealth/material possessions are for helping others.

Meanwhile, the meaning of controlling, or perhaps in another sense, motivating, is reflected in several Sundanese proverbs, including: Genteng Genteng Ulah Potong, even if the results are not much, it is better than nothing at all. Henteu Unggut Kalinduan Henteu Gedag Kanginan (a person with strong principles will never waver in the face of temptation). Hirup Ulah Manggih Tungtung Paeh Ulah Manggih Beja, one must behave well and correctly during one's lifetime so that when one dies, one will not be remembered badly by the community. Huap Hiji Diduakeun, one must always live efficiently so that one can fulfill the daily needs of other people or organizations. Management is the process of planning, organizing, directing, and controlling activities to achieve organizational or company goals effectively and efficiently using organizational resources. Management wants goals to be achieved effectively and efficiently, and every activity to be planned and carried out properly.

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2. Method

Management, in the view of Robbins and Coulter (2007), does not yet have a broad and universally accepted definition. Therefore, everyone interprets it based on their understanding and experiences, which are certainly different. Mary Parker Follet (2003) interprets a manager as someone who is tasked with organizing and directing others to achieve organizational goals. Meanwhile, Kreitner refers to it as a process of working with and through others to achieve organizational goals effectively and efficiently using limited resources in a changing environment. From these several figures, it can be tentatively concluded that management is the art of getting things done through others, the process of planning, organizing, directing, and controlling activities to achieve organizational goals effectively and efficiently using organizational resources. From this description, the author then attempts to analyze the values possessed by Sundanese culture in completing work, which has been passed down from generation to generation from various references related to Sundanese culture.

3. Result and Discussion

Sunda as a teaching or ageman is generally found in the oldest manuscript dating from the 16th century, namely Siksa Kanda-ng Karesian, which is an encyclopedia about Sundanese life and culture, containing: Dasa indera includes pancabudi, namely: ears, skin, eyes, taste buds, and sense of smell, as well as panca karma, which includes actions of the mouth, hands, feet, release, and genitals; Dasa pasanta, which are values for leaders, namely: guna (wisdom), ramah (friendliness), hook (affection), pesok (charm), asih (love), karunya (compassion), mukpruk (persuasion), ngulas

(praise), nyecep (calming), ngala angen (winning hearts); Dasa prebakti, the ten stages of devotion, in the original language: nihan sinangguh dasa prebakti ngarannya, anak bakti ka bapa, ewe bakti di laki hulun bakti di pancandaan, sisya bakti di guru, wangtani bakti di wado, wado bakti to the mantri, mantri bakti to the nangganan, nu nangganan bakti to the mangku bumi, mangku bumi bakti to the queen, queen bakti to the gods, gods bakti to the hyang, ya sinanggung dasa prebakti ngara (n)na, this is what you do, talatah sang sadu jati; Pangimbuhing Twah, is a code of conduct to maintain one's reputation, to avoid failure, to live a life full of blessings. Pangimbuhing Twah includes: Emet (using wealth sparingly), Imeut (meticulous, careful), Leukeun (diligent, having a good work ethic), Rajeun (hardworking, enjoys working), Pakapradana (sufficient clothing and food, sonagar, wantar), Morogol-rogol (enthusiastic), Parusa Ning Sa (having a heroic spirit), Widagda (wise), Gapitan (brave enough to make sacrifices), Karawaleya (generous), Cangcingan (energetic, lively), Langsitan (skilled); and Ngawakan Tapa di Nagara, which means that ngawakan tapa di nagara refers to having expertise and working according to one's profession with sincerity.

The term Sundanese is also closely related to the concept of culture. There is something called Sundanese culture, which is the culture that lives, grows, and develops among the Sundanese people who generally live in the Sundanese region. According to Hasan Mustapa, Sundanese culture contains a wide variety of moral values. The forms of Sundanese ethnic ideas and concepts that contain moral values include written relics such as books and inscriptions, as well as proverbs and literary works (fairy tales and fables, pantun stories, mantras, eulogies, sawer, pupuh, wawacan, guguritan, novels, etc.).

Sundanese culture in the form of structured activities or actions can be seen in distinctive ways of life such as farming, daily life patterns, arts (sound, movement/dance) such as karawitan, padalangan or local dances, and others. Meanwhile, Sundanese culture in the form of physical works of the Sundanese ethnic group can be seen in temples, monuments, houses, and tools used in daily life.

In the socio-cultural life of Indonesia, it is classified as a regional culture. In addition to having similarities with other regional cultures in Indonesia, Sundanese culture has its own characteristics that distinguish it from other cultures. In general, the people of West Java and Banten or Tatar Sunda are often known as a religious society. This tendency is evident in the saying "silih asih, silih asuh, silih asah" (love one another, care for and protect one another, and sharpen one another). In addition, the Sundanese also have a number of other distinctive cultural traits, such as: Politeness (handap asor), humility towards others; Respect for parents or elders, caring for those who are younger (hormat ka nu luhur, nyaah kanu leutik); Helping others in need and in distress (nulung kanu butuh, nalang ka nu susah).

Sundanese culture is a system of ideas, activities, and works of the Sundanese people that have been realized as a result of continuous interaction between Sundanese people as actors and the setting in which they live, over a period of time and in various circumstances. Sundanese culture belongs to the Sundanese community and is the result of a long process of adaptation to continuous changes in the environment over a very long period of time.

Sundanese culture is a source of reference for the Sundanese people when they face various changes. Whether a change is rejected or accepted by the community depends on the extent to which it can be accepted by their culture. Therefore, any changes to be made to Sundanese society must take into account the traditions and culture of the Sundanese people themselves. When a change originating from a foreign cultural element is too different from Sundanese culture, it will take a very long time for it to be accepted as part of Sundanese culture.

3.1. Management in the context of Sundanese society

The management of life in Sundanese society is based on the concept of Pancanata. Pancanata consists of Nata Wayah, Nata Wilayah, Nata Salira, Nata Bangsa, and Nata Nagara. Nata Salira, Nata Bangsa, and Nata Nagara are also known as Nata Lampah. Nata Wayah is a calculation of time (wayah, wanci) based on the Sundanese Candrakala (Suryakala Sunda, Sukrakala Sunda), which is called kala ider or kalang ider, and is more commonly known as the calendar. The Sundanese calendar (Kala Ider Sunda) is a calendar system used by traditional Sundanese communities in the archipelago (now Indonesia). The Sundanese calendar itself has almost the same number of months, weeks, and days as the Gregorian calendar, the difference being the names of the months, weeks,

and days. The calendar system consists of three systems, namely based on the calculation of the Moon's orbit or called Kala Candra Caka Sunda, the calculation system based on the Sun's orbit or Kala Surya Saka Sunda, and Kala Cakra Caka Sunda.

The Nata Wilayah is a portrait of the Dwipantara macro region, which covers three quarters of the world. Dwipantara consists of: Java Dwipa; Swarna Dwipa; Waruna Dwipa; Simhala Dwipa; Jambu Dwipa; Kusha Dwipa; Plaksha Dwipa; Pushkara Dwipa; Shalmali Dwipa; Krauncha Dwipa; Shaka Dwipa. Dwipantara is a name that circulated in Jambudwipa in the 2nd century BC and symbolizes the "two fathers" or two patriarchs who founded the country. Dwipantara is a maritime region stretching from Africa-Madagascar in the west along the equator to ASEAN and the Pacific Rim in the east. The Dwipantara region is flanked by two oceans, Dwi Waruna (two oceans, the Indian and Atlantic). The Dwipantara or Dwi Waruna region is called Buana Panca Tengah. The center of Dwipantara civilization was in the Sunda Land region, which at that time was still a single landmass that later developed due to regression into thousands of islands now known as the Southeast Asia/ASEAN region. The archipelago was formed into the following large island groups: (1) Swarna Dwipa, covering the island of Sumatra and its surroundings; (2) Waruna Dwipa, covering Kalimantan and its surroundings; (3) Jawa Dwipa, covering the island of Java and its surroundings. (4) Simhala Dwipa, which includes the islands of South Asia; the islands of Sulawesi; the islands of Maluku and surrounding areas.

Nata Salira is a form of self-reflection, introspection that describes how identity is formed in self-awareness, known as Rampa Salira (RAMPES). The three concepts above, Mastaka Rasio Lahir, Mistika Meta Rasio, and Mustika Supra Rasio Batin, play an important role in the holistic understanding of the human self, its relationship with the environment, and the search for meaning in life. Although they have different focuses, these three concepts complement each other and provide a richer perspective on human existence. Mastaka Rasio Lahir is a concept in Sundanese culture that refers to the ability to manage and utilize reason or rationality in everyday life. This term combines elements of logical thinking and wisdom gained from life experience. Mistika and Metarasio are two concepts related to understanding and managing life in a cultural and spiritual context. Both play a significant role in shaping people's perspectives, especially in Sundanese culture. Mustika Supra Rasio Batin is a concept that combines elements of spirituality (mustika), common sense (supra rasio), and inner aspects (batin). This concept is often found in Sundanese culture and philosophy, as well as several other traditions in Indonesia, which emphasize the importance of a deeper understanding of oneself and the universe.

Mastaka Rasio Lahir, Mistika Meta Rasio, and Mustika Supra Rasio Batin are complementary concepts in the context of understanding oneself and one's environment. By integrating these three elements, individuals can achieve a balance between logic, spirituality, and inner awareness, which supports a deeper search for meaning in life. In Nata Salira, depicted in Tri Tangtu Salira, the three center points of the three parts of the body, namely the Chest, Stomach, and Head, are called the DA, SA, and RA points. DA, the center point of the chest, is located at the heart, which is a representation of the element of God. This is explained because the heart is the center of life or the center where the life-giving energy from God, called Dada, enters. The chest area is the realm of love and divinity. SA, the central point of the abdomen, is located at the navel or belly button, as the central point of the process of manifestation; we are manifested in our mother's womb through the umbilical cord that connects Bali and our navel. The abdominal region represents the element of Nature, which hones or shapes our form. RA, the center point of the Brain, is a gland that is the center of the nerves and the brain, which is also the center that controls the Body and Life. The RA region represents the element of Humanity because it is the head that distinguishes humans from other creatures; in other words, the head is the region of humanity or the region of Nurturing. Meanwhile, Nata Bangsa or Nata Balarea is an understanding of the attitude of humans/people/society towards the sovereignty of a nation formed by its territory. In this context, it is Tri Tangtu that is related to community life or community organization. Tri Tangtu is the basis of Sundanese philosophy. Tri Tangtu reflects all systems in Sundanese culture, such as the state system, social system, legal system, art system, and so on. Traditional Sundanese society interprets tri tangtu as a philosophy of life based on the three main elements of the universe, namely God, Nature, and Humans.

According to Stephanus Djunatan (2011), happiness cannot be achieved without a balance between these three elements, namely humans, nature, and God. In other words, Sundanese society believes that happiness and prosperity can only be achieved if humans can maintain a harmonious relationship between themselves and others, between themselves and God, and between themselves and nature.

Nata Nagara is a state system based on the nation's culture called Tri Tangtu Di Buana or Tangtu Telu. Tri Tangtu Di Buana is a system consisting of three elements, namely Rama, Resi, and Ratu. Rama is a position or title held by someone who has extensive experience. In state affairs, their duty is Ngasuh Ratu Ngayak Menak. Resi is a position or title held by a person or group of people who have expertise in the fields of science or technology. Their duty is to Ngabaratapakeun Nusa Telung Puluh Telu or Bagawan Sawidak Lima and Pancer Salawe Nagara. Meanwhile, Ratu is a position or title held by a person whose duty is to Ngaheuyeuk Dayeuh Nolah Nagara.

The Galunggung Kropak 632 manuscript explains the position of Tri Tangtu Di Bumi, namely: Rama-Resi-Ratu. Rama: Representation of God manifested in the duties of Rama, namely in the spiritual realm, where a rama is a person who has renounced worldly interests, enabling them to maintain compassion and wisdom. Resi: Representation of the natural element, which provides for the necessities of life. Therefore, the Resi are experts or teachers in various fields, including education, military, agriculture, arts, trade, and so on. Their mission is to nurture. Queen: Representation of the human element whose duty is to oversee all activities and wealth of the state. Because their mission is to nurture, in the Sundanese system these leaders are called Pamong or Pangreh and not Government.

Tritangtu (Rama, Resi, Ratu) in Sundanese local wisdom existed long before what people know as the Trias Politica (legislative, executive, and judicial). Today, Tritangtu is also known in the form of: Galeuh/feeling/deed/action, also known as RATU or now called EQ, Emotional Quotient. Galih/logic/knowledge/speech, also known as RAMA or now called IQ, Intellectual Quotient. Galuh/soul/determination, also known as RESI or now called SQ, Spiritual Quotient

3.2. Sunda in the Context of Management

In the context of management, Sundanese can refer to the culture or way of life in the form of traditions and values originating from the Sundanese people/Sundanese tribe. We know that although there is no specific Sundanese term recognized in the context of management, there are many principles in Sundanese culture that can be adopted into the context of management. Such as Gotong Royong/selfless cooperation. The value of gotong royong is highly valued in Sundanese culture or life. In relation to management, this can be interpreted as solid teamwork. Each member of the organization helps each other without any ulterior motives in order to achieve the organization's goals. Effective collaboration between members or between groups within the organization in order to achieve organizational success.

In addition to this, Sundanese culture is known for the expression Silih Asah, Silih Asih, Silih Asuh, which are three important values in management. In relation to management, this refers to the creation of a work environment that supports individual development, maintains a balance between members of the organization, and provides support for the growth and development of individual professionalism within the organization. Not to be overlooked in Sundanese culture is the importance of ethical communication.

In the context of management, clear, polite, and organized communication is one of the keys to building good relationships between members of the organization or between superiors and subordinates. Not to mention that ethical communication is key in negotiations and interactions with business partners. Although these principles are rooted in Sundanese culture, they can be adopted to create a more conducive and collaborative work environment and to develop individuals within the organization.

3.2.1. Sunda Values as a Management Function

Table 1: Sunda Values as a Management Function

MANAGEMENT CONCEPT	SUNDA VALUE	EXPLANATION
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Human Resource Management (HRM)	Kacai jadi saleuwi, kadarat jadi salebak.	Managing people so that they can work together and always be together in a single work unit so that a commitment is formed in management with behavior that is mutually supportive, mutually respectful, and mutually caring within an organization.
	Mangpengkeun kuya kaleuwi.	Assigning people or employees based on their abilities or qualities, in accordance to their competencies.
	Kudu bisa ngeureut neundeun.	Must be able to optimally utilize available financial resources so that they can produce effective and efficient results.
	Kudu ngawula kawayahna.	Must be able to work hard and sincerely because a person does not automatically succeed without sincerity in their work and must also be able to accept the results of what we do.
Financial Management	Saeutik kudu mahi, loba kudu nyesa	Organization or peoples who are able to manage themselves at work and manage their earnings so that the organization can survive and be succesful in the future.
	Bibilintik tileuletik, babanda tibubudak, geus gede kari makena.	Seeking profit and gaining knowledge from their activities, in other words, gaining two benefits from one job
	Buburuh nyatu diupah beas.	Seeking profits as much as possible, not for personal gain, but for the benefit of the community/organization.
	Banda tatarang raga.	Managing finance for the benefit of the organization
	Huap hiji diduakeun. Kudu bisa ngeureut neundeun.	Efficiency. Must be able to utilize human resources optimally through savings and investments.
	Meber meber totopong heureut.	Managing finances, even if they are small, must still be taken care of so that they are in proportion.
Operational Management	Kejo asak angeun datang	Because of sincere, serious, and committed efforts, profits are obtained not only from one source or from anywhere.
	Mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih, mun teu ngoprek moal nyapek.	Every tasks must be done with everything we got to get optimal results.
Marketing Management	Genteng genteng ulah potong.	When marketing a product, even if you don't get great results from marketing, at least you get something rather than nothing.
Risk Management	Dagang oncom jualan emas.	Mistake in management in trying to spend a lot of money but the results or profits were far from what was expected.
	Ulah ka nepikeun gede cahak manan cohok.	When managing something, make sure that the expenses do not exceed the income or profits.
	Ditiung memeh hujan.	Be able to predict future risks or be able to predict future conditions.

Strategic Management	Kabeureuyan tara ku tulang munding, tapi ku cucuk peda.	Never underestimate small matters or low-level employees, because small matters that are not properly addressed or managed can have a significant impact on larger or strategic matters.
	Ulah nepi ka kaciwit kulit kabawa daging.	Do not let the shortcomings of an employee affect the organization as a whole.
	Cucuk rungang.	Small problems, if left unattended, will disrupt the organization, or small issues, if not resolved, will become big problems.
	Herang caina beunang laukna.	Achieve what you want to achieve without hurting or harming others.
Project Management	Kaduhung tara ti heula.	When implementing a strategy, it must first be carefully thought out so that there will be no regrets in the future.
	Kudu bisa lolondokan.	One must be able to adapt to situations, cultures, and changes over time
	Lain lantung tambuh laku lain lentang tanpa beja.	In managing an organization, the manager must have a vision and mission.
	<i>Ulah cul dodog tingal igel. Moro dulang ngaleupaskeun peusing</i>	Do not abandon a job or project that has a definite outcome and move on to another job or project with an uncertain outcome.
Communication Management	Bisa ka bula ka balé	Be able to get along with all kinds of people.
	Hirup jeung ajag ulah jadi maung.	Be good at positioning yourself. In communicating, a communicator must understand the background of the communication so that it can run effectively, or there is positive feedback, in other words, being able to see the situation and conditions in communicating..
	Hade ku omong goreng ku omong.	Whether good or bad, it should be communicated, and whether right or wrong, the outcome of an intention depends on how you communicate with good and proper language that does not offend the other party.
	Kudu boga pikir rangkeupan.	Do not be quick to trust someone who speaks sweetly and appears good, but still think carefully about what that person is saying.
Production Management	Kudu nyaho lautannana, kudu nyaho tambanganana.	When communicating with others, we must first understand the background of the audience.
	Lamun keyeng tangtu pareng.	We must continue to exert our physical and mental abilities to the maximum without giving up hope so that what we hope for can be achieved.
Office Management	Landung kandungan laer aisan, legog tapak genteng kadek.	In managing an office, a manager must be able to act wisely and fairly, accompanied by extensive knowledge and experience.
	Leuleus jeujeur liat tali.	Must be patient, not easily carried away by emotions, and have great consideration in dealing with all problems, both in the office and in daily life.
	Mangkok emas eusi madu.	In addition to being good-looking and well-behaved, they must also be intelligent and

clever.

3.2.1. Sundanese Values in the Context of Management

Table 2: Sundanese Values in the Context of Management

MANAGEMENT CONCEPT	SUNDA VALUE	CONCLUSION
Change Management	Bener rap rapannana.	Able to change according to the change in situation.
	Ulah ka nepi atung eneh atung eneh.	When managing, significant changes must occur so that things don't stay the same.
	Bihari ngalingsir pasir, ayeuna ngalanggar pasar.	Times have changed; many people have changed jobs, and many have also changed their behavior.
Constraint Management	Cape gawe teh kapake	Challenges arise in carrying out work because every task performed with full effort is always criticized.
Cost Management	Ulah nepi kacukur belengur baraganaya.	When managing costs, do not be too quick to provide capital/money to everyone so that the company does not run out of funds/financing.
	Genteng genteng ulah potong.	Even if the results are unsatisfactory or the profits are small, it is better to continue than to get no profit/results at all.
	Ulah nepi ka hayang leuwih jadi leweh.	Do not plan for excessive profits, as this may ultimately lead to losses.
Talent Management	Ari diarah supana, kudu dipiara catangna	Anything that brings us results must be managed or nurtured properly. In other words, whatever brings us results must be managed properly.
Customer Relationship Management	Aya dina sihung maung.	Having many connections with officials or influential people makes it easier to acquire customers.
	Gede gunung pananggeuhan.	Having relatives or friends who hold high ranks or positions, so that they can act as facilitators to attract even more customers.
Revenue Management	Ulah nepi ka balik jinis	In conducting business activities, one must be profit-oriented and not fail to make a profit.
	Beak ka lebu lebuna.	There is no income, and everything is spent until there is nothing left.
Facility Management	Bro dijuru bro dipanto ngalayah ditengah imah.	Many facilities are owned but cannot be placed properly; their placement is haphazard.
	Cucuk panon.	There is no fairness in providing the facilities that are owned.
Integration Management	Cacag nangkaeun.	A task that is not well integrated or incomplete.
Knowledge Management	Geus aya dinu pesak.	Already mastered well or has sufficient knowledge to carry out a job.
	Indung hukum bapa dari gama.	In doing or carrying out something, one must still adhere to religious and state rules.
Procurement Management	Ulah haripeut ku teuteureuyan.	Do not be easily tempted by large profits without first considering the right and wrong of it.

Program Management	Ulah kawas bubu ngawaregan cocok.	When creating programs or rules, they should not be solely for personal or group interests, but rather for the benefit of the organization or institution.
	Kaduhung tara tiheula.	Careful consideration must be given when creating a program to avoid regret in the future.
	Kawas pantun teh jeung kacapi.	When implementing a work program, it should not be merely theoretical without actual implementation.
	Nete porot nincak hambalan.	All efforts or endeavors always fail because they are not programmed or planned in advance.
	Nete taraje nincak hambalan	Everything must be organized or arranged according to the planned program.
	Nilik bahari ngeusi..	Work must be done in stages according to the management program.
Process Management	Cikaracak ninggang batu, laun-laun jadi legok.	If efforts are carried out gradually and consistently, they will eventually produce the desired results.
Quality Management	Kudu bodo alewuh.	If you want to improve the quality of something, an organization must learn a lot or ask experts.
	Mening kendor ngagembol tibatan gancang pincang.	When working, be organized and methodical; don't rush just to finish quickly, so that the results are in line with the expected quality.
Expense Management	Ninggalkan hayam dudutaneun	Do not leave work unfinished.
System Management	Kudu nyanghulu kahukum, nunjang kanagara mupakat kabalarea.	Always uphold the law and obey the rules of the country, and be able to reach agreements with the community.
Time Management	Cikaracak ninggang batu laun laun jadi dekok.	All forms of work, no matter how difficult or challenging, if done diligently with determination and enthusiasm, will surely run smoothly.
Personnel Management	Kudu ngukur kakujur nimbang ka awak.	One must be able to position oneself in an activity or organization without displaying behavior that makes it seem as if one wants to be on the same level as those higher up.
Organizational Management	Kudu kabula ka bale.	When performing a job or task, you must not be selective; do what has been determined by the organization
Educational Management	Kudu dibeuweung di utahkeun.	Before taking any action or making any decision, you must first think carefully so that you will not regret it later.

4. Conclusion

Management (governance) in the context of Sundanese society/culture can be seen, among other things, in the Sundanese concept of order in life, known as PANCANATA. It consists of 5 (five) management principles, namely time management (Nata Wayah), regional management (Nata Wilayah), Nata Salira (self-management), Nata Bangsa, and Nata Nagara. Nata Wayah is the calculation of wanci/wayah/time based on the Sundanese Chandra Kala, Sukrakala Sunda, often referred to as Kala Ider or the Sundanese Calendar. Nata Wilayah is a portrait of the Sundanese region during the Bihari era, known as Dwipantara. Nata Salira is a form of self-reflection, introspection that describes one's true identity, known as Rampa Salira/Rampes. Nata Bangsa or Balarea is an understanding of the attitude of humans/people/society towards the sovereignty of a nation formed by its territory. Nata Nagara is a state system based on national culture called Tri Tangtu Di Buana, which is a system consisting of three elements, namely: Rama, which is a position or office held by a person who has extensive experience in state affairs, whose duty is to Ngasuh Ratu Ngayak Menak. Resi, a position or office held by a person or group of people who have

competence or expertise in the fields of science or technology. Ratu, a position or office held by a person whose duty is to manage the state (executive).

Meanwhile, in the context of modern management, Sundanese refers to the culture or way of life of a people in the form of traditions, customs, and values. Although there is no specific term for Sundanese values that is recognized in global management content, there are many Sundanese principles or values that can be adopted into management content. One example is the value of Gotong Royong or the value that is often used by the Sundanese people, such as Silih asih, asuh, asah, which is a very important value in the context of management. At the very least, this value is important for creating a harmonious work environment. In addition to this, there are of course many other Sundanese cultural values in the context of management, as presented by the author in the discussion.

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