



Indonesian PasundanPaguyuban Organizational Communication in Implementing Organizational Cultural Values

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ABSTRACT

Organizational culture has a very crucial role. Organizational culture can increase the spirit and cohesiveness of the members of the organization. Organizational culture can also be used as a branding effort, and differentiating it from other organizations. A good organization already has an established organizational culture, and has been passed down from generation to generation. Every organization has a different organizational culture, including organizational communication strategies in order to implement its organizational culture. By using the case study method, this study aims to determine how the PaguyubanPasundan organization communicates in implementing organizational cultural values. The results showed that PayugubanPasundan carried out various organizational communication efforts comprehensively, massively and intensively. There are two major steps in organizational communication, namely internal communication and external communication. For internal communication, PaguyubanPasundan by making a decision letter on organizational culture values; Incorporating the philosophy of organizational cultural values into the AD ART of the PaguyubanPasundan organization; Mandatory Sundanese for PaguyubanPasundan administrators; and incorporating organizational cultural values into the school environment (SD, SMP, SMA, Universities) owned by PaguyubanPasundan. While external organizational communication, by teaching Sundanese culture and language to outsiders of the PaguyubanPasundan organization; Publish it to the public through various activities, achievements, programs by optimizing the role of social media and mass media, both those owned by the Pasundan Community itself or media outside the Pasundan Community. The results of this study are expected to contribute to the development of organizational culture so that it can exist more and of course be more advanced.

Keywords: Communication, Organization, Culture, Pasundan

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INTRODUCTION

Every organization has an organizational culture. Both formal organizations and informal organizations. Because organizational culture is considered effective in building an organization (Carmeli & Tishler, 2004; Powell & Dent-Micallef, 1997). Therefore, organizational culture must be strong in order to achieve a more advanced organization (Smart & St. John, 1996).

Organizational culture can also be a glue that is able to unite members of the organization,

then can improve the performance of organizational members, so that the organization is more developed and advanced again (Goffee & Jones, 1996). Pacanowsky and O'Donnell Trujilo (2009) say that organizational culture is the essence of organizational life, and is the spirit of the organization (Hairi & Syahrani, 2021:85). It is unfortunate if an organization does not have an organizational culture, or even if it has an organizational culture, but the organizational



culture is not internalized and is strongly present in every member of the organization.

Organizational culture consists of the values that apply within the organization (Broms & Gahmberg, 1983), organizational beliefs (Davis, 1984), the behavior of members, the practice of activities or implementation or ways of working, and procedures or rituals in the organization (Ghosh & Srivastava, 2014; Nguyen & Aoyama, 2014). All of that can be constructed according to the needs and orientation of each organization. Can take from local wisdom, work principles or ethics in a mutually agreed organization.

If an organization already has a strong organizational culture tradition, its performance will be much more effective than an organization that has a weak organizational culture (Gochhayat, et. al., 2017; Duke II & Edet, 2012). An organizational culture can be called strong or weak, depending on the commitment of employees to the values, norms, artifacts and practices of the organization (DelCampo, 2006; Smart & St. John, 1996; Sorensen, 2002). It is important for the managers or administrators of the organization to introduce and build organizational culture to everyone involved in the organization.

Although it takes a long time to build and implement an organizational culture, if you look at its urgency and significance, the length of time will be treated with the resulting effects. Starting from building a vision and mission that reflects the values and beliefs of organizational culture formation (Adkins, Russell & Werbel, 1994). Then the values of this organization are instilled in members after these members join the organization. The planting can be started with training, mentoring, counseling, interaction with seniors, participation in organizational events (Suar & Khuntia, 2010). The more members of an organization agree, share widely and remain committed to a set of cultural values and implement them together, the stronger the

organizational cultural values will be (Gordon & DiTomaso, 1992; Kotter & Heskett, 1992).

Every organization has different techniques and methods in order to improve organizational culture so that the organization's performance is more advanced. The strategy of each organization is different in building organizational culture (Cahyadi, 2017). There are those who start building organizational culture from the vision and mission statements, attitudes and behavior of the organization's employees (Gochhayat, et. al., 2017).

Organizations also use organizational communication when disseminating organizational cultural values to members or outside members. There are several strong reasons from the results of research that show the contribution of organizational communication in an organization. Especially in introducing, implementing the values or principles of organizational culture so that it becomes an organizational culture that can influence the mindset and organizational culture, so that it can improve organizational progress (Kibe, 204).

Tine Silvana R. (2010) shows that organizational communication has a significant effect on service implementation. There is also Hendra (2017) that organizational communication strategy, in addition to focusing on message distribution, both formally and informally, also on the division of work, in shaping leadership character, overcoming organizational barriers, and increasing mutual understanding with each other.

Messages in this organization can be viewed according to several classifications related to language, the intended recipient. Based on the purpose of receiving and sending messages, Goldhaber (1986) there are three types of messages in organizations, namely messages relating to tasks in the organization, messages as an effort to maintain organizational maintenance, and humanity.



Paguyuban Pasundan has experienced four periods of changing times in Indonesia, starting from the era of struggle, the era of independence, the era of reform, and the post-reform era until now. Paguyuban Pasundan is also one of the organizations known as organizations whose activities are carrying out national movements, which take an active role together with other movement organizations in the struggle for Indonesian independence. Based on these explanations, that the focus of this research is on how the Paguyuban Pasundan organizational communication in implementing organizational cultural values?

LITERATURE REVIEW

Organizational Communication

According to Goldhaber (1993: 27) organizational communication is the process of creating and exchanging messages in a network of interdependent relationships with one another, to cope with an uncertain or ever-changing environment.

West & Turner (2008:38) reveals that organizational communication includes communication within and between large and broad environments. This shows that communication occurs not only in a narrow setting (between two people) but can also occur in a wide scope as in organizations.

Organizational communication as a power center enables coordination among people, and thus enables organizational members to be organized (Myers & Myers, 1982: xv). Meanwhile, Neher (1997) identified the main functions of organizational communication, namely: gaining compliance, leading, motivating, and influencing; create ideas; problem solving and decision making; conflict management, negotiation, and gain.

Then Rogers & Rogers (1976) emphasized the function of organizational communication as a whole more to focus on the exchange of communication within the organization. Meanwhile, Myers & Myers (1982) say that

organizational communication functions as the coordination and regulation of productive activities, socialization, and innovation. Organizational communication encourages clarity to make critical in the organizational communication process (Eisenberg, 2009).

Meanwhile, Atkinson & Butcher (2003) stated that communication is vital in building trust in organizations. Organizational communication to humanize the organization, provide education, share love, and display the atmosphere (Liu, et.al., 2022).

Communication can also reduce conflict, and build a conducive organizational climate. Open communication within the organization makes its members feel truly valued, and they will be more loyal to the organization (Mitrofan & Bulborea, 2013: 75).

Organizational Culture

Organizational culture is a cognitive framework that includes attitudes, values, norms and shared expectations shared by members of the organization (Greenberg & Baron, 2000). Robbins (2002: 279) says that organizational culture concerns how members see the organization, not whether organizational members like it or not, because members absorb organizational culture based on what they see or hear in the organization.

Briefly West & Turner (2008: 318) revealed that organizational culture is the essence of organizational life. Where members create and maintain a shared sense of organizational reality, which results in a better understanding of the organization's values. The use and interpretation of symbols is very important in organizational culture. Cultures within organizations differ, and cultural interpretations also vary.

According to Deal & Kennedy (1982) that a successful business can be enhanced by developing cultural strengths. If the organization has a strong cultural component, the company is a better place for someone to



work and will improve individual or organizational performance.

Deal & Kennedy (1982) identified four key components of a strong culture, namely: Values are the beliefs and visions held by members of the organization; Heroes are individuals who come to set an example for the organization's values; Rites and rituals are ceremonies in which an organization celebrates its values; A cultural network is a communication system in which cultural values are institutionalized and reinforced. According to Pacanowsky & Trujillo (2009) that organizational culture is taken from stories, ideologies and strategic knowledge.

Organizational culture can encourage company progress, but in building it, it is necessary to incorporate the values of company strength, team management, clarity of vision, direction and goals of the organization (Zacharias et.al., 2021: 296). The more diverse the values and innovations, the more superior and competitive the organization will be (Hao, et. al., 2019).

RESEARCH METHOD

The research method used by the researcher is the case study method. According to Creswell (2010: 136) the use of the case study method used in research on the organizational communication strategy of the Paguyuban Pasundan in implementing organizational culture, because the research has focused on the characteristics of the organizational culture in the Paguyuban Pasundan which is unique and not found in other organizations. This is based on the view of Creswell (1998: 37-38) that the focus of the case study method is the specification of cases in an event, be it cases that include individuals, cultural groups, or a portrait of life that occurs in society.

In addition, according to Yin (2013) that case studies allow researchers to maintain the holistic and meaningful characteristics of real life events such as a person's life cycle, organizational and managerial processes,

changes in the social environment. During the research, the researcher explored naturally, holistically and deeply all the events about the cultural values of the Paguyuban Pasundan organization.

Primary data sources in this study were taken from oral statements from informants consisting of Sundanese traditional leaders, religious leaders, and the government who understand the organizational culture of the Paguyuban Pasundan. This primary data is obtained through interviews with informants through stages that continue to develop dynamically, between questions on problems posed by researchers, and answers from informants who always bring up new things.

RESULTS AND DISCUSSION

Paguyuban Pasundan is already 109 years old, and is still growing and contributing to the nation and state. One of the keys to the success of Paguyuban Pasundan is having a strong organizational culture that has been attached since its establishment until now, with the motto nyantri, nyunda and nyakola. This motto is what shapes the identity of organizational managers who have a positive effect, so that they become human beings who hold on to their religion, jembar culture, luhung elmuna, penance asih, silih sharpening, silih asuh.

Paguyuban Pasundan reality cannot be separated from the context of organizational communication, because Paguyuban Pasundan is a dynamic organization and exchanges messages among its members. Paguyuban Pasundan organizational communication is primarily concerned with transactions within the organization, which consists of the organization and its culture, and between the organization and its external environment.

Paguyuban Pasundan is a Sundanese ethnic organization that grew and developed in West Java. Paguyuban Pasundan was founded in 1913, it is older than the Budi Oetomo organization. Since its establishment until



now, this organization still exists, while other organizations of its contemporaries have disbanded and no longer carry out activities.

Although Paguyuban Pasundan is based in Tatar Sunda, with a strong Sundanese culture, this Paguyuban Pasundan does not prioritize ethnocentrism and ethnicity, and demeans people from other tribes. It is proven by his struggles in the social, economic, cultural, educational, and political fields. This organization aims to provide benefits to all Indonesian people, both those from the Sundanese and non-Sundanese people.

The impact of the presence of the Paguyuban Pasundan organization on the Sundanese is to increase politeness, politeness, and gentleness when talking to other people. This can be seen from the Sundanese gestures when meeting other people. The language used is also soft, smooth, and has manners, which make other people feel respected, appreciated, and have noble manners, so that the Sundanese culture is the Sundanese people's more value than the outsiders.

Cultural values with three terms, namely nyantri, nyunda and nyakola Paguyuban Pasundan organizations are the hallmark, and differentiator from other organizations, and affect the character of its members. Nyantri means religion, nyunda means love of Sundanese customs and culture as the culture of the West Java community where this organization is located, and nyakola means love of education and learning new things.

The cultural values of the Paguyuban Pasundan Organization make the Pasundan Community Organization increasingly strengthen its Sundanese cultural values. This includes influencing the mind set of its members. The members really reflect the Sundanese character. As stated by Lee et al., (2021) that organizational culture directly affects the behavior and attitudes of employees in the workplace.

The organizational cultural values of the Paguyuban Pasundan, namely nyantri, nyunda, and nyakola are communicated within the body to the organizational management of the Paguyuban Pasundan. Not only that, it is also communicated to all levels of society around the Paguyuban Pasundan organization. Therefore, it is not surprising that the cultural values of nyantri, nyunda and nyakola are widespread in West Java and its surroundings.

There are several stages and organizational communication efforts carried out by the Paguyuban Pasundan organization in disseminating and instilling the values of the Paguyuban Pasundan's organizational culture, which becomes the spirit as well as the organizational culture of the Paguyuban Pasundan.

Regeneration

An indicator of the health of an organization is the regular change of management, so that the regeneration of the organization goes well. Regeneration can also be defined as a transfer of the organization's baton from the old management to the new organizational management, so that the organization's journey can run well from the more senior generation to the junior generation. The meaning of the terms senior and junior here is as a broad term, can be in terms of age, year of entry into a member in an organization and others.

The regeneration that occurs in the Pasundan Paguyuban organization is a process of transforming the organizational culture values. Organizational cultural values consisting of nyantri, nyunda and nyakola are introduced to the next generation of the Paguyuban Pasundan. Thus, this regeneration becomes a mission to save cultural values so that they can be preserved. When the old Paguyuban Pasundna organizational leadership is old, and can no longer continue to carry out its leadership and duties properly, the trust and cultural values can be maintained. The regeneration that occurred within the



Paguyuban Pasundan organization went smoothly, and became the key to the success of the Paguyuban Pasundan organization so that the Paguyuban Pasundan organization can survive until now.

Regeneration in the Paguyuban Pasundan is also a process of unifying transformation within the members of the Paguyuban Pasundan. The words nyantri, nyunda and nyakola were first introduced by K.H. Hasan Mustafa to the managers of Paguyuban Pasundan, is a value that can strengthen the sense of brotherhood, strengthen the unity of one region, namely both one Sundanese tribe, and one faith or belief, namely both are Muslim.

Even though there is no signatory as a fact of integrity in transmitting the organizational cultural values of the Paguyuban Pasundan, indirectly, every Paguyuban Pasundan administrator, intensively transmits the cultural values of nyantri, nyunda and nyakola to every member or extended family of the Paguyuban Pasundan in each generation. This cultural value has crystallized and became a slogan of the Paguyuban Pasundan organization.

Efforts to regenerate cultural values were strengthened by the issuance of a 2020 management decree, and the inclusion of these cultural values of nyantri, nyunda and nyakola in the new management decree number 17/KPTS.PB.PP/A/12/2020, concerning Islam and Sunda. With the formalization of this organizational cultural value, it becomes a binder, a reminder, as well as a mandate for every manager of the Paguyuban Pasundan organization to maintain organizational cultural values.

Regeneration of cultural values is also carried out by incorporating the cultural values of the Paguyuban Pasundan into the vision and mission of each work unit under the auspices of the Paguyuban Pasundan. This is the communication strategy of the Pasundan Paguyuban organization that introduces and

strengthens its organizational culture. By incorporating this value, the organizational cultural values of the Paguyuban Pasundan, namely nyantri, nyunda and nyakola, are increasingly rooted in the management and the surrounding community.

Then the Decree and the vision and mission, which include students, nyunda, and nyakola, are always informed, introduced, discussed, and become the subject of discussion until really every member, administrator, family of Paguyuban Pasundan knows and is familiar with cultural values.

The introduction of the cultural values of the Paguyuban Pasundan is carried out at every activity. Formal activities and informal activities. Before starting the activity, the reading of cultural values was carried out first, there were writings of cultural values around the event or banners.

These activities are carried out not only in the Paguyuban Pasundan Center, but also in branch administrators and schools under the Paguyuban Pasundan. With intensive socialization, these cultural values are increasingly spread to various layers, the stronger the unity and integrity, the sense of belonging to the Paguyuban Pasundan members and the spirit of togetherness is built. Not only that, the cultural values of the Paguyuban Pasundan organization can also be well maintained in each generation.

Publication and Educational Media

The cultural values of the Paguyuban Pasundan organization are also documented in various forms, one of which is a book. This book was then published in various publication media, which were owned and deliberately created by Paguyuban Pasundan. The books that are made are so diverse, ranging from light books, namely books as supplementary reading, reference books or teaching materials, as well as special books which are profile books of the Paguyuban Pasundan.



The cultural values of the Paguyuban Pasundan are included in the book, then this book is distributed and consumed by internal and external circles, of course this is a form of organizational communication regarding the organizational culture of the Paguyuban Pasundan. Thus, in addition to being well and neatly documented, the cultural values of the Paguyuban Pasundan organization that are in the book will last longer and can be conveyed to the next generations.

Especially for the book about pasundan, it is a book about the spirit and profile of the Paguyuban Pasundan, which essentially discusses the values of nyantri, nyunda and nyakola as pasundan's identity. It is also mentioned in this book about the principle of the Sundanese people who must be strong in their religion, broad and deep cultural understanding, and high knowledge.

This Sundanese book also discusses the history and progress of the Pasundan Pagubuyan organization from time to time. From the start, the administrators, the achievements of each period, and the contribution of the Paguyuban Pasundan organization to the nation and state. Thus, people who read this book can understand the ins and outs of the Paguyuban Pasundan, and its contribution to the state and nation of Indonesia.

The values of nyantri, nyunda and nyakola are also included in the education curriculum. With its inclusion in the educational curriculum, so that this organizational culture is increasingly recognized since children, youth and adults, students and students.

The cultural values of the Paguyuban Pasundan organization are also inserted into the curriculum. This curriculum is a reference and guide in teaching and learning for teachers and students under the Paguyuban Pasundan educational foundation. The inclusion of the cultural values of the Paguyuban Pasundan organization into the curriculum, makes these cultural values continue to be conveyed to

elementary, junior high, high school and university students who every year have new students or students. In addition, in this curriculum, there are Islamic nuances besides religion as the national curriculum, there is also Islam as a scientific discipline as a forum for student values. There is also Sundanese linguistics, Sundanese culture as a place for Sundanese values.

In spreading and teaching nyantri, nyunda and nyakola are also included in the courses and subjects in the Pasundan educational environment. Both for higher education levels and starting from the elementary, junior high, high school, and college levels, so that the values and philosophy of the Paguyuban Pasundan organizational culture have been known since school, and strengthened in college.

Another organizational communication strategy is to make the Sunda Cultural Institute (LBS) a place for courses. This Sundanese Cultural Institute is also a place to learn about Sundanese, Sundanese philosophy, Sundanese history, daily practices, such as how to become a Master Ceremony using Sundanese, welcome in Sundanese.

All members in Paguyuban Pasundan are allowed to participate in this activity, or open classes to the public. Because this activity is not exclusive and only for internal circles, but anyone at large who is interested in learning Sundanese culture is allowed.

Specifically to strengthen the organizational culture of the Pasundan Community in terms of religion, there are also pesantren under the guidance of the Pasundan Community, namely the Pasundan Islamic Boarding School in Garut, and the Darul Inayah Islamic Boarding School in Lembang. This boarding school is also not only intended for the extended family of the Paguyuban Pasundan, but also for the wider community who want to study religion at the pesantren assisted by the Paguyuban Pasundan.



In order to balance knowledge, understanding, and provision in this world as well as the hereafter, Paguyuban Pasundan also has a place for religious education. The presence of this religious educational institution or pesantren is a medium to share the cultural values of the Paguyuban Pasundan organization, which is also to deepen the faith or monotheism of the Sundanese people in particular, as well as the Indonesian people in general as a country with the largest number of Muslims.

As a place for preaching and education for its preachers, the Paguyuban Pasundan organization also has a Pasundan missionary corps. With material about Islam and Sundanese, in addition to the language used by the preachers using Sundanese.

In the Paguyuban Pasundan organization there are also Islamic studies that are routinely held every major Islamic holidays. This is to foster faith, piety, and the symbols of Islamic teachings to emphasize its identity as an organization that is obedient to its students.

The Paguyuban Pasundan organization owns the Naturehahunan magazine which is part of one of the oldest newspapers in Indonesia. Then have Echo Pasundan, and Pasundan TV. Among the content and programs is the da'wah of the Sundanese language. In addition to the various activities of the Paguyuban Pasundan, the policies and programs of the Pasundan Society's activities are informed and disseminated in the organization's media.

These internal media become media for spreading religion, or as part of an effort to implement nyantri with religious discussions, nyunda about Sundanese culture with the language of instruction using Sundanese, and nyakola discussions about things that educate readers.

Symbols, Traditional Clothing and Language

The communication strategy of the Paguyuban Pasundan in implementing the cultural values of the nyunda, nyantri and nyakola organizations also uses symbols, Sundanese clothing, and Sundanese language in daily activities. Both during official events or informal events by the Paguyuban Pasundan.

So many Sundanese cultures and traditions are well known and are the heritage of the Sundanese ancestors, then this culture is introduced by the Paguyuban Pasundan organization to the younger generations. The symbolic awareness that is built up in the process then creates meanings, emotions and motives to try to maintain, explore, and practice them for the people involved in the Paguyuban Pasundan organization.

In a week there are uniforms that are typical of Sundanese culture, such as batik clothes made by craftsmen in the West Java region, black pangsi, and wearing iket with various motifs. In addition to clothing, it is also obligatory to use Sundanese in the language of communication.

These symbols and language are also used to name a place or room, some places as facilities owned by the Paguyuban Pasundan organization. Either in schools, colleges, or the facilities and infrastructure owned by the Pasundan Community for the general public.

The introduction of local culture is also done by using the names of places and rooms in Sundanese language or script. This strategy has many benefits, besides preserving Sundanese culture, introducing it to the next generation, it can also instill a love for the organizational culture of the Paguyuban Pasundan.

DISCUSSION

The organizational culture of Paguyuban Pasundan nyantri, nyunda and nyakola, makes the administrators and their members emotionally stronger, their sense of kinship increases. Because they have the same cultural



background, namely the same Sundanese background, so they are more open in communicating.

The organizational culture that exists in Paguyuban Pasundan, as stated by Aziz & Juhary (2020) is not only able to change minds, guide its members, but also contribute to influencing feelings, how to interact among members, and encouraging organizational performance.

The organizational culture of Paguyuban Pasundan also makes the organizational atmosphere more comfortable for members, and has a better attitude towards the organization (Pace, 1983: 126). For example, when they meet or gather with the administrators of the Paguyuban Pasundan organization, they can directly talk to one another in Sundanese without any obstacles.

The similarity of the Sundanese cultural background also makes the communication atmosphere better, so the communication culture in the Paguyuban Pasundan can build a conducive communication atmosphere within the organization (Trombetta & Rogers, 1988). Usually there will be courage to communicate when they have the same background, and it is no longer awkward to start communication.

The organizational culture of the Paguyuban Pasundan is not used as a weapon in order to compete, it is not indirectly directed to this, but when the organization is more advanced, the organization will face competition from other organizations (Munawaroh et al., 2021: 455). So the presence of organizational culture in the Paguyuban Pasundan organization can influence the behavior and attitudes of members of the organization (Ipinazar, 2021: 26), so that they can innovate and improve organizational performance for the long term (Fayyaz, 2021).

Organizational culture in Paguyuban Pasundan is different from the results of research by Lim et. al (2020) that the role of organizational culture, there is no evidence that

organizational culture can be a mediator in maintaining quality relationships between employees, can motivate work, and maintain organizational member commitment. The organizational culture of the Paguyuban Pasundan can be a link and strengthen the unity and integrity among members in the central management, or even with the management of the Paguyuban Pasundan in branches or in the regions.

The organizational culture of Paguyuban Pasundan also reinforces identity and increases emotional bonds. So the organizational culture of the Pasundan Community can become the organizational spirit of the Paguyuban Pasundan. As said by West & Turner (2008:318) that organizational culture is the spirit of the organization. The organizational culture that exists in Paguyuban Pasundan can also accelerate the understanding of organizational members about organizational values. Thus, when the understanding of organizational values and culture of its members increases, it can increase the level of tolerance among organizational members (Kamid et.al., 2015:75).

Paguyuban Pasundan with cultural values of nyantri, nyunda and nyakola as a strong organization with religious ideology, is also thick with local wisdom, namely Sundanese culture as a strong culture in West Java. The organizational culture of the Paguyuban Pasundan is taken from the culture of West Java, which can make the people of West Java feel accommodated, and are invited to be involved in preserving Sundanese culture. As Junaidi (2022) said that in the success of the organization, it is necessary to involve community groups, organize them well, so that the organization can run well (Junaidi, 2022).

Realizing the importance and vital role of organizational culture, the Paguyuban Pasundan managers intensively and organized, disseminate and continue to distribute the



organizational culture values of the Paguyuban Pasundan to each unit and other members. Including making a 2020 management decree by incorporating the cultural values of nyantri, nyunda, and nyakola to be a concern, and prioritized in its implementation.

Paguyuban Pasundan in socializing and communicating organizational culture to all its members, also utilizes and optimizes social media, such as Instagram, Facebook, Whatssapgroup, Tiktok, YouTube. With active and open social media, messages to the public are increasingly massive, varied, and reach various levels of society.

Paguyuban Pasundan members can also freely provide input and suggestions to organizational managers at the top management level. Thus, communication within the organization is increasing, and members of the organization can have a lot of information about the organization. Communication strategies like this can be felt by members, namely members become more aware of the conditions and situations that occur with the organization (Uka, 2014).

The Pasundan Association, which utilizes social media as a medium that is currently being used by the public, means that the Pasundan Association organization already has an organizational culture with one of its characteristics being adaptation to technological developments (Kankaew & Treruttanaset, 2021). Organizations that can take advantage of communication technology, namely new media such as social media, can facilitate the dissemination of organizational information (Sabrina & Pitoyo, 2022).

The culture of openness built within the organization shows a friendly organization and always shows good relationships among its employees (Mitrofan & Bulborea, 2013:75). The use of various media by Paguyuban Pasundan managers in socializing organizational culture is better than vertical and horizontal communication (Nordin et.al.,

2014). The results of Badea's research (2014) reinforce that the use of social media can improve organizational communication and reduce obstacles and risks that occur.

The Paguyuban Pasundan organization is fast in communicating, both internally to the core management and management in several activity units under the auspices of the Paguyuban Pasundan. The Paguyuban Pasundan administrators are aware that the organization's motto must be quickly communicated to various layers of the Paguyuban Pasundan, because if they are slow to communicate organizational policies, it can lead to a decline in support from the public and the image of the organization to decline (Prayudi, 1998).

Paguyuban Pasundan which spreads the motto nyantri nyunda and nyakola as part of organizational culture by utilizing institutional networks, internal media owned, various names for buildings and infrastructure is an effective way to succeed in spreading organizational culture. This is the power of information to build internal and external networks (Wok & Hashim, 2014); (Osman, 2017).

Paguyuban Pasundan has also used a communication strategy as said by Sabrina & Pitoyo (2022), that in organizational communication strategy, starting from setting communication targets and creating messages that are appropriate to the segment, determining the right media, determining the frequency of message dissemination, influential communicators, and study community responses. All stages of this communication have been carried out by the Paguyuban Pasundan.

Paguyuban Pasundan in building organizational culture by maximizing local culture, namely using batik clothes and Sundanese traditional clothes, Sundanese language in daily activities as well as in various formal activities. All of that is the most important part in building organizational



culture by using organizational symbols. West & Turner (2008:318) say that building organizational culture can be by using organizational symbols.

CONCLUSION

Based on the discussion above, that Paguyuban Pasundan in implementing its organizational culture by carrying out a comprehensive organizational communication strategy to various layers without exception, simultaneously using various mass media and social media, and carried out continuously from generation to generation. There are two organizational communication strategies, namely: First, internal communication strategies. There have been several efforts made by the Paguyuban Pasundan, starting from formalizing the philosophy of nyantri, nyunda, and nyakola; Collaborating nyantri, nyunda and nyakola into the organization's AD ART; make regulations that it is obligatory to use the Sundanese language for all extended families of the Paguyuban Pasundan; including incorporating the values of nyantri, nyunda, and nyakola into lessons or courses in schools from elementary schools to universities under the Paguyuban Pasundan foundation. Second, the external communication strategy, by popularizing it among the people of West Java and Indonesia, starting from introducing to teaching Sundanese culture and language to outsiders of the Paguyuban Pasundan organization; informing the public of various activities, programs through mass media and social media.

The Paguyuban Pasundan which has been established for a long time, and with an organizational culture that is already attached to local cultural and religious values, makes this organization only for those who share the same culture and religion. People outside the religion and different cultures from Paguyuban Pasundan, cannot become members of the organization, thus making this

organization exclusive to outside the Sundanese community.

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