

# The Implementation of Sundanese Leadership Values in Education Management: A Study on “DasaPasanta” in School Principal Leadership Based on Sundanese Cultural Values of Leadership

Kukun Rahmat<sup>1\*</sup>, Davidescu Cristiana M.<sup>1</sup>, Fahmi Lukman<sup>1</sup> & Gugun Gunardi<sup>1</sup>

<sup>1</sup>Faculty of Humanities, Padjadjaran University, Jalan Raya Bandung – Sumedang Km. 21 Jatinangor, Bandung, Indonesia

\*Corresponding author: E-mail: khoenrahmat@gmail.com

Received: August 9, 2013 Accepted: November 4, 2013 Published: December 2, 2013

doi:10.5296/ije.v5i4.4657 URL: <http://dx.doi.org/10.5296/ije.v5i4.4657>

## Abstract

“DasaPasanta” Sundanese leadership style, particularly, focuses on a certain way of giving orders in which the person commanded can follow the orders properly. DasaPasanta consists of the following aspects: 1) guna, 2) ramah, 3) ho’okeun, 4) pesok/reueus, 5) asih, 6) karunia, 7) mukpruk, 8) ngulas, 9) nyecep, and 10) ngalaangen. Those aspects are rich in leadership values that can be adopted by a school principal in performing school management. “DasaPasanta” is a method of governing employed in asserting Sundanese leadership. In my opinion, there are ethics or codes of practice that can be adopted and implemented by a school principal in performing school management. The implementation of Sundanese leadership values embodied in DasaPasanta in education leadership is a positive attitude every school principal should nurture in order to successfully perform education management, despite being faced by difficulties. A school principal should uphold Sundanese noble values in exercising his leadership with a great consistency so that the education process works productively. The impact of implementation of Sundanese leadership value ‘DasaPasanta’ on educational and management process is evident in the impact of development of 8 national education standards. The principal in the context of Sundanese leadership is demanded to be more creative in carrying out his duties and tasks. When implemented in the principal’s leadership, the DasaPasanta Sundanese leadership values can take the school in a direction to success with unique characters while still serving as the agent of change. This can be comprehended since the principal who understands DasaPasanta will manage the school into Sundanese local culture-oriented, and it will become a school with Sundanese (kasundaan) image. Although filled with local nuances, the school can still follow and adjust to the constant updates and developments especially in terms of education.

**Keyword:** education; Sundanese leadership; Dasa Pasanta; culture

## 1. Introduction

Education holds a strategic role in responding to changes and challenges that science and technology arise. According to Satmoko (199: 221), “education serves a significant role in improving the quality of life, socially, spiritually, and professionally. In regard to the role of education, schools as formal education units are demanded to produce graduates with academic competence, skills, and mental attitude relevant to the development of science and technology.

School is a complex and unique organization, in the sense that it consists of various interconnected dimensions that determine one another. In addition, as an organization, school has some features that do not exist in other organizations. Because of its complex and unique nature, school requires a high level of coordination. School coordination is nothing but the responsibility of its leader, in this case, the principal. So it can be said that the success of a school is the success of the principal.

A principal is one of education components that have a role in improving education quality. As mentioned by Supriadi (1998: 346), “the quality of a principal is closely related to various aspects of school life such as school discipline, school culture and climate, and student delinquency.”

A principal is an educational leader at education unit level required to have a strong leadership quality so that he or she is able to serve his/her duties and functions as an educational leader in school. The functions of principals in Indonesian education system is asserted by the Government Regulation No. 28/1990 Chapter 12 paragraph 2 which states that: “*Kepala sekolah bertanggung jawab atas penyelenggaraan kegiatan pendidikan, administrasi sekolah, pembinaan tenaga kependidikan lainnya, pendayagunaan serta pemeliharaan sarana dan prasarana.*” (A school principal is responsible for the education management, school administration, other educational personnel development, utilization and maintenance of facilities and infrastructure)

A professional school principal should be creative and productive in innovating education to improve the quality of education (Danumihardja, 2001: 29). In order to increase professionalism, a principal of an institution must initiate various efforts such as increasing work creativity, work motivation, productivity, and facilitating various trainings, professional education programs, and other professional activities. A principal is essentially a formal official since he or she is formally designated through a process and a procedure subjected to official regulation, as mentioned by Wahjosumidjo (1999: 84): “A principal is a leader position that cannot be assigned to any people without considerations. Anyone who is assigned for the position must undergo standard procedure and comply with requirements such as: education background, experience, age, rank, and integrity.”

As an educational leader, a principal performs duties and functions to govern all personnel involved in teaching and learning activities in order to accomplish the purpose of education at school. Therefore, a principal does not only serve as an executive officer implementing policies from superiors, but also as a professional leader fully responsible for school

management in order to maintain and improve the quality of education at school. School principal leadership is one of the important aspects in school management system faced with many intricate issues in education.

Principal leadership style is highly influence the expectation of improving the quality of education because it directly impacts student learning outcomes (Mulyasa, 2011: 183), particularly in relation to School-Based Management, which grants school principals full authority to implement changes and develop innovations in order to achieve educational goals and objectives, in this case, particularly in Garut Regency.

In accordance with that, an educational leader must demonstrate considerable skills of leadership and management. It is not an easy task to demonstrate an ideal school principal leadership. There are many things to understand, problems to solve, and strategies to explore. This is the reason why a school principal as an educational leader, aside from having leadership and management skills, should also understand and appreciate national cultural values, like the ones lie in Sundanese culture as principles of conduct that sometimes have been left out of the picture. Sundanese people should live up to their cultural values, which are embodied in proverbs and sayings that are rich in meaning, embraced as the philosophy underlying the life of Sundanese people. One of the most popular Sundanese proverbs is “*cageur, bageur, bener, pinter, tur singer,*” a philosophy which should be reflected and implemented in everyday life.

These Sundanese principles of conduct are rich in values of leadership and, therefore, should be embraced and upheld by our educational leaders, in this case, schools principals. Sundanese leadership style comprise comprises: 1) *Parigeuing*, which is a method of giving orders using polite and gracious language so that the person commanded does not feel unhappy. 2) *DasaPasanta* or *SepuluhPenenang*, which is a proper way of giving orders to make the person commanded follow the orders. 3) *PangimbuhningTwah*, that is complementary to hadegood luck/charisma/prestige as a leader of caracter model /paternalistic (HidayatSuryalaga, 2009: 134-143). Those three forms of Sundanese leadership style can be adopted by educational leaders like school principals.

“*DasaPasanta*” Sundanese leadership style, particularly, focuses on a certain way of giving orders in which the person commanded can follow the orders properly. *DasaPasanta* consists of the following aspects: 1) *guna*, 2) *ramah*, 3) *ho’okeun*, 4) *pesok/reueus*, 5) *asih*, 6) *karunia*, 7) *mukpruk*, 8) *ngulas*, 9) *nyecep*, and 10) *ngalaangen*. Those aspects are rich in leadership values that can be adopted by a school principal in performing school management. “*DasaPasanta*” is a method of governing employed in asserting Sundanese leadership. In my opinion, there are ethics or codes of practice that can be adopted and implemented by a school principal in performing school management.

School issues have been a major concern of many parties, especially issues regarding the quality of education and school learning outcomes. The role of school principal determines how the expected goals are achieved. Therefore, a school principal is required to develop innovations in styles of leadership in order to improve the quality of education.

## 2. Discussion

As mentioned above, Sundanese leadership values embodied in *DasaPasanta*, meaning *panenang* or ten methods of giving orders the right way, which consists of the following aspects: 1) *guna*, 2) *ramah*, 3) *ho'okeun*, 4) *pesok/reueus*, 5) *asih*, 6) *karunia*, 7) *mukpruk*, 8) *ngulas*, 9) *nyecep*, and 10) *ngalaangen* can be implemented in school principal leadership in the context of education management.

The implementation of Sundanese leadership values embodied in *DasaPasanta* in education leadership is a positive attitude every school principal should nurture in order to successfully perform education management, despite being faced by difficulties. A school principal should uphold Sundanese noble values in exercising his leadership with a great consistency so that the education process works productively. According to Sa'ud S. (2010: 81), firm leadership with great consistency is needed nowadays because school principals are being confronted by various challenges raised by government policies, suggestions and criticisms from teacher organization, demands on improving school learning outcomes from the parents' association, or from any other education organizations. However, despite all the difficulties and challenges, many school principals maintain positive attitudes in exercising leadership with productive manner.

### 2.1 The Value of *Guna*

Besides being implemented in national education standards management, based on the result of this research, it was also found that the value is attached to school principal leadership and it needs to be nurtured and preserved as an identity of school culture.

The implementation of *guna* value in school principal leadership is a strategy inseparable from the principal's personality and background, especially viewed from Foucault's theory of power which mentioned that power is more a strategy than a possession. Power is related to an exercise performed within particular space in which there are many strategically interrelated positions that may shift over time. According to Foucault, as quoted by Putranto and Sutrisno (2005: 154), power relations are not external forces, but internal mechanism that determines its structure, rules, and relations. Power is always related to knowledge. In the case of school principal leadership, the knowledge underlies the leadership is the knowledge of Sundanese cultural values along with great competence in Sundanese traditional art. Borrowing Francis Bacon's terminology, "*ipsascientiapotestasest*" (knowledge itself is power), then, the knowledge of Sundanese arts and traditions possessed by the school principal will become the source of his power and authority and define the leadership identity.

### 2.2 The Value of *Ramah*

A principal would successfully assert his or her authority by understanding and using Sundanese language effectively. This is in accord with Bourdieu's view on performativity that the efficacy of performative utterances is inseparable from the existence of the institutions which define the conditions (e.g. the place, the agent) that must be fulfilled in order the utterance to be effective. An institution, according to Bourdieu, is a set of social relations

which endows individuals with power or authority to bring about what it utters (Thompson, J. B., 1984: 84).

The value of *ramah* can be implemented by school principal by means of establishing and putting a good manner of communication into practice in order for a positive atmosphere to prevail at school. This should also be reflected in the principal's attitudes and actions which show courtesy in communication, to the point that they are fully adhered to it, so they, in turn, will earn respect from their subordinates.

Such attitudes should be displayed, cultivated, and maintained by a principal as a form of implementation and preservation of Sundanese cultural heritage at school emphasizing the values of respect for each other, as stated in the Sundanese expression, "*harga diri gumantung kana ucap jeung pari polahna, lamun urang hayang diajenan ku batur, urang kudu ngajenan ka batur*" (a man's honor lies in his words and his deeds, if we want to earn the respect of others, let us start by respecting them). We should speak and act in a respectful manner to others in such a way that we become a positive role model for others. Through a cooperative mode of leadership underlain by such traditional values and principles, a principal together with his/her staffs achieve school aims and objectives, leading to improvement. All school members cherish and uphold the traditional values, which make their schools unique.

A school principal holding into Sundanese leadership values on the aspect of *ramah* will be able to create an atmosphere conducive to work. As disclosed by mulyasa (2011; 103) that "school climate and culture conducive certainly will not happen automatically. Required at least two basic requirements, namely a positive attitude against renewal for all components and the resources needed to conduct the update". In a school with positive culture/climate like this, the principal, staffs, and students behave accordingly. All of the school members have *esprit de corps* or sense of pride in their school, unity, and belonging, working together under a clear leadership, with commitment, and without being distressed.

### 2.3 The Value of *ho'okeun*

The value of *ho'okeun* can be implemented by means of applying a method in determining tasks for both teaching and administrative staffs that demonstrate high level of performance and dedication to their jobs. A school principal can determine tasks for vice principal and principal's assistants, as well as committee tasks in both formal and non-formal events. These tasks shall be accompanied with letter of assignment and decree, which serve as legal bases to conduct said tasks as accordingly. Prior to being decided, these measures and procedures shall be formulated by means of considerations of mutual agreement and commitment, thus resulting in several criteria serving as the bases of decision-making, namely: a) work achievements, b) discipline, c) loyalty, d) compliance with and commitment to conducting tasks to the fullest extent and with responsibility.

Such criteria are made as the bases or fundamentals in determining tasks for both teaching and administrative tasks, thus showing that a school principal holds adequate skills in running and managing educational process, as stated by Wahyudi (2009: 34) pertaining skills in group process, which means that a school principal acknowledge his or her subordinates' potentials

and weaknesses in working. Group process can develop trust and assistance between leaders and his members. Furthermore, a school principal shall already possess skills in personnel administration, as stated by Wahyudi (ibid) that such skills in personnel administration are skills possessed by a school principal in positioning his staff on particular tasks according to their proficiency.

Such actions by a school principal are thus categorized as the implementation of standard operational process since a school principal is capable of managing and planning every activity and task by means of putting into consideration his or her subordinates' proficiency. Thus, the concept of fairness and courage can encourage their working spirit. Efforts made by a school principal are the key to success in leadership, as stated by Danim, S. (2010: 129) that a school principal shall put emphasis on and convey strong confidence on the role of visions and missions of a school organization, as well as be capable of creating conducive working culture that elevates motivations of teaching staff to a much higher level. A high level of motivation and working culture based on the following three collective commitments is pivotal, namely what the values of a school organization are (confidence), what expectations of a school organization are (visions), and how the organization can achieve its aspirations (missions).

A school principal implementing the value of *ho'okeun* in his leadership can create conducive working culture with the vision of making a school with unique Sundanese (*kasundaan*) values yet with global knowledge as well. Therefore, all members of a school organization are well prepared to achieve the visions and missions of the school organization despite of their different tasks. According to Danim, S (2010: 129), such condition shows that stimulating and motivating the need to grow are what encourages the growth itself, in the form of contents and tasks. This is in accordance to previous explanations by Wahyudi (2009: 34) pertaining skills in group process.

#### 2.4 The Value of *Reueus*

The value of *reueus* can be implemented on the educational process within the standard operational process as proven in a school principal's leadership by means of giving a leadership model with willingness to cooperate in any matters, particularly in policy-making. This in turn will eliminate compulsion among teaching and administrative staff in doing their tasks as well as among students in their learning process. In other words, every member of a school organization is high spirited due to the zealous bearing of the school principle.

Effectiveness in leading and managing all his or her school organization members is implemented by means of continual encouragement to all members to maintain confidence in achieving visions and missions – excellent local Sundanese values with global insight. Quoting Wahyudi (2009: 88), effectiveness can be regarded as the barometer to measure whether a particular educational program is successful. It is considered as successful if all personnel of the school succeed in conducting their primary tasks: improving community's involvement, utilizing human resources, financial resources, as well as learning sources to achieve targets of the school organization.

This *reueus* value can also be implemented on development of school environment culture by embodying the value within daily cooperation by means of creating comfortable and conducive working culture. The presence of the principle of “respect others to earn respect from others” certainly becomes the basis of every action taken by a school principle. No complaints towards the principle’s attitude are found since his every action is based on such principle on mutual respect.

### 2.5 The Value of *Asih*

The value of *asih* can be put into realization by means of fairness, wisdom, generosity, and compassion within the leadership of a school principle in managing education. The principle of fairness, wisdom, generosity, and compassion in dividing tasks and giving punishments also shows that a school principle has human skill in the sense of one’s capability in cooperating, understanding aspirations, and motivating organization members in order to gain optimum participation in achieving goals. According to Koh and Boo as quoted by Danim, S (2010: 162), “an ethical leader will treat his subordinates in a fair and unbiased manner without taking sides, in the sense of implementing both distributive and procedural fairness to guide their leadership attitude. Subordinates shall be treated fairly to affect their working morale, such as satisfaction and commitment, as well as the goals of the organization.”

### 2.6 The Value of *Karunia*

The value of *karunia* can be implemented through responsibility for tasks, transparency, and generosity by a school principle in the education process. In this case, a school principal definitely supports the visions and missions of the school organization. With *karunia* value, the school principal will continually uphold Sundanese traditional values while still maintaining global insight. It is not surprising that the school will have excellent Sundanese and religious values. A leadership with the value of *karunia* in achieving visions and missions has become an uncommon leadership skill. Furthermore, according to Danim, S (2010: 168), the best leader is the one working towards the direction of his goals. One’s capability in achieving the targets and missions of an organization will make him charismatic.

### 2.7 The Value of *Mukpruk*

The value of *mukpruk* can be implemented within good ethics and good leadership of a leader, thus it will create conducive, safe, and comfortable working culture. This is based on the notion that when people are working in such working culture, working tends to run well. In order to improve morale and creativity, guidance and direction from the leader, in this case a school principal is highly needed.

School environment culture with characteristics of Sundanese local cultural values is still considered uncommon. Therefore, a school principal holds an important and determining role in bringing his or her school into a certain direction. With the implementation of the *mukpruk* value, a school principal is able to take his leadership into the direction of visions and missions of the school organization, thus all expectations and targets can be achieved.

## 2.8 The Value of *Ngulas*

The value of *ngulas* can be implemented in educational process by means of implementing correction, evaluation, and assessment of performance on standards of graduation, process, workforce, management, assessment, and development of cultural environment. A school principal can perform assessment or evaluation on all activities or programs, particularly on performance of teaching and administrative staff, discipline as workers, such as punctuality, personality assessment, as well as social and professional assessment.

Correction and evaluation, continually done by a school principal, on teaching and administrative staff as well as students is no other than to improve the productivity of the school. As quoted from Satori in Wahyudi (2009: 84), “the results achieved by an educational institution generally are the graduates, and this also includes various aspects of values, such as intelligence and acknowledgement, skillfulness, attitude or behavioral tendency.” Therefore, education productivity is in regard to quality of graduates with intelligence, acknowledgement, values, attitude as well as personality in accordance with expected targets of education.

A school principal who implements the value of *ngulas* in his leadership tends to be skillful technically, particularly in school management standards. Sutisna, as quoted by Wahyudi (2009: 75), stated that the technical forms of principal’s activities are as follows: (a) a school principal conducts supervision on teachers in classes, (v) a school principal evaluates and revises teaching programs, (c) a school principal devises programs of teaching implementation by means of correlating curriculum with available time, facility, and personnel, (d) a school principal manages student evaluation programs, (e) a principal coordinates the use of teaching equipment, (f) a principal aids teaching staff in improving teaching programs, (g) a principal aids teaching staff in diagnosing students’ difficulties in learning process, (h) a principal arranges and supervises students’ manners, (i) a principle arranges school budgets, and (j) conducts school administration for which he or she holds responsibility.

On the other hand, Allan Thomas, as quoted by Wahyudi (2009: 85) stated, “the function whose outputs are behavioral changes in students, including additions to knowledge, the acquisition of value, or the increased ability to relate to others.” Continual reviews and evaluations by a principal on results of any educational programs can take the school towards the direction of success. This can be made possible by means of daily attendance lists of teachers, which are to be checked by the principal, specific supervisory programs for teacher assessments on learning process in classes, as well as notes for administrative staff.

The implementation of the *ngulas* value can also be done by a school principal by means of giving rewards to teaching and administrative staff as well as students who have outstanding achievements as a reward in the form of grants and certificates or gratitude. Such effort may not entirely reflect the transactional leadership style. If referring to Danim, S (2010: 154), a transactional leadership style is one where subordinates seek for motivations from their leader by means of the combination of punishments and rewards in their workplace. As an example, a subordinate may accept his punishment when they make mistakes when working. On the

contrary, rewards may be given to those who have successfully fulfilled their duties well and on time. The primary motivation behind this leadership style is the importance of subordinates. In this leadership style, there are exchanges or transactions meant for affecting subordinates' behaviors in a much more positive manner, for example, salary rise for employees fulfilling all the requirements of their duties.

### 2.9 *The Value of Nyecep*

A principal can implement the value of *nyecep* in their management standards since this value can be regarded as a strategy or a leadership pattern to encourage and motivate the improvement of the quality of education. One of the motivations is in the form of giving rewards and appreciation on achievements. Giving rewards is sought to improve motivation, since one feels that his or her hard work is appreciated by the leader.

A principal who continually gives rewards and appreciation to those with good achievements especially in the ceremonial events such as ceremonies and meetings is regarded to implement positive cultures. Although appreciation comes in the form of gratitude, people agree that this can still serve as motivation for others to make good achievements as well, as long as it is done continually.

### 2.10 *The Value of Ngala Angen*

The value of *ngalaangen* can be implemented by means of wisdom, charisma, and influence of an educational leader in the educational process. A principal implementing this *ngalaangen* value tends to be wiser, more charismatic and influential to people, particularly all school organization members. It is not too surprising that a principal with such quality, as evident in his manner of speaking, behaving, and governing as well as leading, is very likely to gain satisfying outcome in many events. A charismatic leader with rigor becomes a popular and admired person although many people can't seem to quite well explain the reason why they admire him. (Sondang, 2003: 37)

Based on the research, a principal implementing the value of *ngalaangen* is capable to take the school into the direction where the school has unique characteristics, create the atmosphere of comfortable, calm, clean and conducive environment, and bring the school to earn both academic and non-academic achievements. Achievements are more likely to be difficult to achieve if the principal does not have charisma, wisdom, and strong influence. Therefore, all organization members of a school, be it teaching or administrative staff as well as students and school committee, can cooperate well in hope for improved quality of education and school.

## **3. The Impact of Implementation of Sundanese Leadership Value 'DasaPasanta' on Educational and Management Process**

According to research, the impact of implementation of Sundanese leadership value 'DasaPasanta' on educational and management process is evident in the impact of development of 8 national education standards. Moreover, after the research on the impact of

implementation of Sundanese leadership value by a school principal, it was found that there is one culture that must be maintained, that is, the Sundanese school environment culture aside from the development of 8 national education standards. As a result, there are nine impacts in the education management process, that is, “development of environmental culture.”

Firstly, in graduate competence standard, the most prominent value is that of *ngulas*. Through the implementation of the value of *ngulas*, the graduation rate of national final exam reached 100%, with the highest average grade of 8.60 and the lowest of 6.78. This success is no other than the hard work and commitment of all parties, particularly teachers who play an important role in the implementation of learning process in classes.

Secondly, in content standard, the most prominent value is that of *guna*. Through the implementation of *guna* value in leadership, the school has become one that is capable of reviewing curriculum in an orderly and comprehensive manner. Furthermore, teachers are capable in compiling learning devices with various innovations. It can also be said that all teachers are capable of understanding curriculum wholly and of developing the curriculum.

Thirdly, in process standard, the most prominent values are those of *guna*, *reueus*, and *ngulas*. The implementation of these values by a principal can encourage teachers to conduct learning process really well with dedication, discipline, and responsibility, while students can follow the learning process much better as accordingly to achieve the competence quality of learning completion. Moreover, according to examination on the learning process, teachers can guide their students to encourage their strong character, that is, excellent personality in Sundanese and Islamic values. Aside from that, teachers have high awareness to teach with discipline, thus no classes are found empty as teachers have all learning administrative devices (Annual Program, Semester Program, teaching materials, syllabus, learning implementation planning, attendance list, grade list, teaching agenda, face-to-face attendance list, schedule, workbook of daily events, remedial note, and follow up workbook). Furthermore, a principal is able to develop resource potentials in a comprehensive manner in digging for more character potentials. This is proven by a number of extracurricular activities for students as well as student orientation which are taken into more Sundanese and Islamic values. It is not surprising that teachers have been able to encourage and educate students into more civilized, social, universal, and personal.

Fourthly, in workforce standard, the most prominent value is that of *guna*. The implementation of this value, along with other values such as *ho'okeun*, *asih*, *mukpruk*, *ngulas* and *nyecep*, in his leadership has encouraged teachers themselves who encourage high level of working ethics. Thus, teachers and other school organization members can be more professional, conducive, and harmonious.

Fifthly, in management standard, the most prominent values are *ho'okeun*, *reueus*, *mukpruk*, *ngulas*, *nyecep*, and *ngalaangen*. The implementation of these values in his leadership has helped him conduct all well-planned and well-formulated programs in a precise, accurate, and transparent manner. Also, the principal is capable of coordinating all organization members, thus creating good partnership between the principal with teaching and administrative staff as

well as students and committee to motivate and improve achievements and performance of all members.

Sixthly, in facility and infrastructure standard, the principal implements Sundanese leadership values, particularly the values of *guna*, *ho'okeun*, and *karunia*. The implementation of these values can lead to the school having adequate facilities and infrastructure. Creating good facility and infrastructure especially succeeding in creating a healthy, neat, and beautiful condition is important for both students and teachers. Therefore, quantitatively and qualitatively adequate learning facilities that are relevant to the needs can be utilized in an optimum way for the sake of teaching and learning process for both teachers and students.

Seventhly, in financial standard, the implementation of the values of *karunia* and *asih* has subsequently made the principal become more honest and transparent thus encouraging all school organization members, especially students' parents to put more trust in the principal, which gives positive influences to those under his leadership.

Eighthly, in evaluation standard, the most prominent values are those of *karunia*, *ngulas*, *reueus*, and *asih*. The implementation of these values have created a school environment that puts more priorities on evaluation as a pivotal point, beginning from the principal, teaching and administrative staff, to all students and thus they will all be motivated and earn excellent performance evaluation.

Lastly, in development of school cultural environment, the most prominent point lies in the development itself because of all *dasapasanta* values, including the values of *guna*, *ramah*, *ho'okeun*, *reueus*, *asih*, *karunia*, *mukpruk*, *ngulas*, *nyecep*, and *ngalaangeun*. Through the implementation of these values, the school earns unique Sundanese characteristics, where the languages, art, and tradition all position this school in a social scope which signifies that Sundanese culture is a need. Therefore, the cultural system implemented in this school is shown through the ways of communication, actions and skillfulness of all school organization members with unique Sundanese characteristics, thus Sundanese culture has been successfully implemented in the identity and environment of the school. As a matter of fact, development of Sundanese local culture in the school environments is the success of the principal's leadership. The principal has successfully provided good examples through his course of actions that put forth Sundanese personality values. However, it can't be denied that this success is also contributed from all school organization members who have shown their consistency and commitment to create a school environment with local culture-oriented and global insight.

#### 4. Conclusion

The principal in the context of Sundanese leadership is demanded to be more creative in carrying out his duties and tasks. One of the most important matters to take into account in the implementation of Sundanese leadership values is the importance of understanding and building the ten aspects of *DasaPasanta*, including the values of *guna*, *ramah*, *ho'okeun*, *reueus*, *asih*, *karunia*, *mukpruk*, *ngulas*, *nyecep*, and *ngalaangeun*. Each value has profound

meanings.

When implemented in the principal's leadership, the *DasaPasanta* Sundanese leadership values can take the school in a direction to success with unique characters while still serving as the agent of change. This can be comprehended since the principal who understands *DasaPasanta* will manage the school into Sundanese local culture-oriented, and it will become a school with Sundanese (*kasundaan*) image. Although filled with local nuances, the school can still follow and adjust to the constant updates and developments especially in terms of education.

## References

- Danim S. (2010). *Pengantar Kependidikan. Landasan, teori, dan 234 Metafora Pendidikan*. Bandung: Alfabeta.
- Danumihardja. (2001). *Paradigma Baru Pendidikan*. Jakarta: Paramadina.
- Mulyasa, E.H. (2011). *Manajemen & kepemimpinan Kepala Sekolah*. Jakarta: Bumi Aksara.
- Putranto dan Sutrisno. (2005). *Teori-Teori Kebudayaan*. Yogyakarta: Penerbit Kanisius.
- Satmoko. (1999). *Manajemen Keuangan Sekolah. Studi Manajemen keuangan Pada Sekolah Lanjutan Tingkat Pertama Dalam Implementasi Otonomi Daerah*. Yogyakarta: UHAMKA Press.
- Sa'ud.S. (2010). *Inovasi Pendidikan*. Bandung: Alfabeta
- Siagian, S.P. (2003). *Teori dan Praktek Kepemimpinan*. Jakarta: Gung Mulia.
- Supriadi, Dedi. (1998). *Mengangkat Citra dan Martabat Guru*. Yogyakarta: AdiCitaKarya Nusa.
- Suryalaga, H. (2009). *Kasundaan Rawayan Jati*. Bandung: Yayasan Nur Hidayah.
- Thompson, J.B. (1984). *Studies In The Theory of ideology*. Combridge: Polity Perss.
- Wahjosumijo. (1999). *Kepemimpinandan Motivasi*. Jakarta: Ghalia Indonesia
- Wahyudi. (2009). *Kepemimpinan Kepala Sekolah Dalam Organisasi Pembelajaran (Learning Organization)*. Bandung: Alfabeta.
- ..... (1990). *Peraturan Pemerintah No. 28 tahun 1990 Tentang Persekolahan di Indonesia*. Jakarta: Depdiknas.

## Copyright Disclaimer

Copyright reserved by the author(s).

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).