

The Implementation of SILAS Values in School Quality Culture: A Phenomenological Study

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ABSTRACT

Abstract: The aim of this study is to know the forms of the implementation of the values of *silih asah* (stimulating potential), *silih asih* (providing affection) and *silih asuh* (fulfilling the needs) well known as SILAS, namely the local genius values which are internalized in stakeholder activities to build school quality culture. This research used the qualitative approach from the phenomenology method. The participants were principals, teachers, staff and students of Junior High School at Purwakarta, Indonesia. The results of the study are; The value of *silih asah* is formed by self-capacity building through the training program and continuing studies to all teachers and staff, the students are involved actively in some academic and non-academic competitions, peer group learning, strong motivation from principal to all school citizenship to be competent and professional. The implementation of *silih asih* is formed by the sincerity of teachers and staff in serving the students learning needs, a harmonious relationship between the principal with teachers and staff, brotherhood and mutually protect between students, as well as the existence of a weekly program to repair the relationship between all of the school stakeholders in creating a friendly environment and social care. The value of *silih asuh* is formed by the student attitude, effective communication between principal with teachers and staff, teachers with staff, as well as by the principle 'right man on the right place' in carrying out the duties and responsibilities of all stakeholders professionally and proportionally. SILAS values become a school culture that is transformed in personal and organizational behaviours.

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The presence of global values in the midst of the diversity of the Indonesian nation has given a real influence on the existence of nationalistic values, even local values spread throughout the archipelago. Even the influence of globalization marked by the rapid progress of information technology has also become a dilemma for educational practitioners to create an effective environment for students. A study by Mungmachon (2012) stated that people are going astray due to influences that enter and then spread within the communities. These influences caused many harsh environmental and social problems, including a loss of traditional knowledge and wisdom.

Globalization brings local culture into a global culture. Local culture rooted in community groups with global culture as a consequence of the progress of a civilization. Local and global cultures become values for all human beings which manifest as social values (Robertson, 2002; Davies & Egbuchu, 2019). Social values are a set of community attitudes that are valued as a truth and are used as a standard for behaving so that people can live democratically and harmoniously (Lee, 2007; Turkkahraman, 2014). The construction of socio-cultural values is inseparable from the environment in which a person lives, besides being determined by the circumstances of each individual's attitude. Attitudes and values are the result of interaction and socialization between individuals and their environment (Plaut, et.al., 2012; Franks, 2014).

In Indonesia constitution No. 20/2003, concerning the National Education System, Article 4 paragraph 1 explains that education is maintained democratic, fair and impartial by upholding human rights, religious values, cultural values and pluralism of the nation. In the constitution, it is clearly stated that cultural values are an important point in the implementation of education as a form of embodiment of human rights by respecting the diversity and plurality of all school citizens. Educational services in a school are part of the community and other schools. Quality of service must be in accordance with established quality standards and customer satisfaction. There are some model in quality service measurement, some of them are Gronroos model, GAP model, SERVPERF model, hierarchical model, and SERVQUAL model (Ghotbadi, et. al., 2015).

To be more precise, today's indispensable needs involve bringing reforms in access, equality, relevancy and quality in order to promote lifelong education (Davis et.al., 2012). The value of culture, economy, religion and politics becomes a value which affects the educational process formed into the school culture. Furthermore, school culture could be understood as a complex pattern of norms, attitudes, beliefs, behaviours, and values that are deeply ingrained in the very core of the organization (Rauf, et. al., 2012). It is the historically transmitted pattern of meaning that wields astonishing power in shaping what people think and how they act.

Value Dimensions

Social and cultural values can be understood as the basic meaning of life by each individual, including differences in patterns of social activity or as guidelines in everyday life (Andreeva, 2017). There are six dimensions of value that are built on each individual as a result of cultural construction. The six value systems are theoretic, aesthetic, economic, political, social, and religious. A contextualized value (meaning) can be divided into six worlds of meaning, namely symbolic, empirical, aesthetic, ethical, synnoetic and synoptic (Gallarza & Saura, 2008).

Value is a form of affective aspect as a whole system, where various values (religious, socio-cultural, economic, legal, aesthetic, ethical, etc.) combine and mutually radiate (influence strongly) as a whole unit. This value system is very dominant in determining one's behaviour and personality (Yalaki, 2010). The actualized dimension of values in cultural activities has changed into a system called the cultural value system. There are three types of cultural value systems namely intrinsic, instrumental and institutional (Holden, 2006). Intrinsic value is a set of values that connect to subjective cultural experiences, namely intellectually, emotionally and spiritually. Instrumental value is the impact of a culture that is used for social and economic interests. Meanwhile, institutional value is related to the process or technique adopted by an organization to create value for the community. In other words, institutional values are the result of interaction between the community and the people in an organization.

The cultural value system is a series of assimilation processes in the form of local genius and their functions. The function of local wisdom are (a) for the conservation and preservation of natural resources; (b) human resources development; (c) culture and science development; (d) religious advice, beliefs, literature and prohibition; (e) social meaning; (f) ethical and moral meaning; (g) political meaning (Pesurnay, 2018). From a cultural aspect, Sundanese people are groups of people who are raised in the Sundanese social cultural environment and as such use Sundanese cultural norms and values. The character of the Sundanese is known through the concept of *silih asah* (stimulating potential), *silih asih* (providing affection), and *silih asuh* (fulfilling the needs). These characteristics can grow up through education-based *silih asah*, *silih asih*, and *silih asuh* (SILAS) in creating a harmonious life (Suryalaga, 2010). In other words, SILAS is a concept of the life of the Sundanese community that is full of local genius and universal values.

The basic concept of *silih asah* is to educate each other, to share knowledge with each other, to broaden their inner thoughts and the depth of knowledge and experiences. The end result is to increase the quality of humanity in all aspects both at the level of cognition, affection, spiritual and psychomotor (Suryalaga, 2010). Thus, the essence of *silih asah* is the awareness to sharpen each other's mind and deepen various scientific aspects. The formula of *silih asah*, as follows (1) *Asah* means having a vision and mission; (2) *Asah* means excited; (3) *Asah* is the ability to control oneself; (4) *Asah* is a measuring instrument in achieving goals; (5) *Asah* is a method; (6) *Asah* requires patience; (7) *Asah* requires openness; (8) *Asah* is a system of order; (9) *Asah* requires honesty; (10) *Asah* is continuous work; (11) *Asah* is the ability to manage; (12) *Asah* is creativity; (13) *Asah* is innovative; (14) *Asah* is a member of judgment; (15) *Asah* is courage to be tested; (16) *Asah* is proactive; (17) *Asah* is the quality of self; (18) *Asah* is the ability to communicate; (19) *Asah* the ability to synergize; (20) *Asah* requires costs.

In *Basa Sunda* (Sunda Language) Dictionary (2005), it is written that the word "*Silih*" includes the meaning of "care about other people", while the word "*Asih*" means "love". Based on the root of the word, *silih asih* can be interpreted as behavior that shows genuine compassion, with the aim of bringing happiness together. In other words, the essence of *silih asih* is the spirit to love others sincerely, so that it has an impact on creating harmonious social situations and conditions. Therefore, without having and maintaining each of these aspects, it would be very difficult to create harmony in social life. A formula for the value of *silih asih* in the lives of individuals and society are, namely (1) *Asih* is work; (2) *Asih* is because of dedication; (3) *Asih* is a disciplined ability; (4) *Asih* is sharing responsibility; (5) *Asih* asks patience; (6) *Asih* is value and purpose; (7) *Asih* is a sacrifice; (8) *Asih* is self-expression; (9) *Asih* is the reality of life; (10) *Asih* needs to be honest; (11) *Asih* is the emergence of happiness as a result of cooperation; (12) *Asih* is an expression of a sense of beauty; (13) *Asih* sometimes causes pain but can be rationalized and sublimated; (14) *Asih* needs cost.

Silih asuh can be interpreted as giving a thorough understanding while remaining aware of their individual positions. In other words, *silih asuh* has to be oriented to the profession and proportions according to their abilities and position. The formula of *silih asuh* are, namely (1) *Asuh* is the equality; (2) *Asuh* is respecting; (3) *Asuh* is the willingness to sacrifice; (4) *Asuh* is recognizing personal abilities; (5) *Asuh* is fair; (6) *Asuh* is noble; (7) *Asuh* is readiness for regeneration; (8) *Asuh* is regeneration; (9) *Asuh* is honor; (10) *Asuh* is recognition; (11) *Asuh* is the silence of the heart; (12) *Asuh* is responsibility; (13) *Asuh* is togetherness. Thus, *silih asuh* can be concluded as one form of life-oriented culture that maintains and nurtures each other so that there is a growing awareness of mutual friendship and maintaining the rights and obligations of others (Julia, 2016).

The concepts of *silih asah*, *silih asih* and *silih asuh* are the values of Sundanese local genius which become a shared consensus in managing a harmonious and civilized life. These values are placed as universal values that bind humanitarian relations in all aspects of life in society and the state. In addition, in the context of education these values constitute guidelines in the implementation of character building in schools as a consensus of basic values.

Quality in Education

Education plays an important and strategic role in life. Education not only educates but also provides opportunities for every human being to recognize his humanitarian duties. Humans are not just living to meet their needs, but are living to give life to other humans and the future of civilization. Education is an institution of civilized society, but the purposes of education are not the same in all societies, an educational system finds its guiding principles and ultimate goals in the aims and philosophy of the social order in which its functions (Elban, 2017).

In Indonesia constitutions No. 20/2003, education is defined as conscious and planned efforts to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. The constitutional mandate is the basis for education practitioners in Indonesia to create an educational process that does not only meet academic target. Thus, the learning process that takes place in schools is done by incorporating cultural values as an integral part.

Strengthening cultural values in schools is important because it is an inseparable part of each individual in carrying out his activities at school. Oatey (2008) stated that culture is a fuzzy set of basic assumption and values, orientation to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretation of the 'meaning' of other people's behaviour. Besides that, culture as the set of attitudes, values, beliefs, and behavioural shared by a group of people, but different for each individual, communicated from one generation to the next (Lebron, 2013).

The actualized cultural conception through the attitudes, perspectives, policies and systems which are applied will certainly affect the service in schools. Excellent service is the substance of the implementation of quality at an institution or organization, including schools. There are nine quality dimensions contained in a product or service, as in the table 1 below:

Table 1. Quality Dimensions

Dimensions	Definitions
Performance	Characteristics of the main operations of a product or service.
Features	Additional characteristics that can be a member of attraction to a product or service.
Conformance	The level of acceptance of a product or service compared to existing specifications and standards.
Reliability	Output consistency of a product or service that can operate without failure all the time.
Durability	The age of a product or service, usually when it is of no economic value to operate.
Service	Response time when a product or service is defective (not according to standard).
Responce	Communication behaviour and level of competency of sales staff.
Aesthetic	The impression of users of products or services through the five senses that is always 'personal bias'.
Perceived Quality	Indirect measurements based on past performance of a product or service, or brand.

School culture is an important factor in shaping students to be optimistic, to be courageous to appear, to have cooperative behaviour, and to have personal and academic skills. In other words, a quality culture can be used to explain efforts to increase interest and with regard to the way schools produce a product that meets certain criteria or references (Sergiovani & Starratt, 2007; Cronemyr, et.al., 2017). The implementation of the school quality culture is a form of synergy of all stakeholders. Creating an environment for the effectiveness of learning to produce various forms of achievement and community satisfaction is an indicator of the creation of a quality culture. Community participation as a control of school policy is very beneficial for the realization of a quality culture. Therefore, consistency and commitment to continue making improvements through comprehensive evaluation of the processes being carried out are the keys to internalizing quality values.

The purpose of this study was to know the form of the implementation of the values of *silih asah* (stimulating potential), *silih asih* (providing affection) and *silih asuh* (fulfilling the needs) as the local genius values which are internalized in stakeholder activities to build school quality culture.

METHOD

This research used the qualitative method from the phenomenology approach. Phenomenology is a research approach which observes the individual experiences on a particular phenomenon (Cresswell, 2007). The use of phenomenology studies in this research was located in Purwakarta, Indonesia, because there is an education policy by the local government that is different from the education system in other regions in Indonesia. The practice of education in schools is very strong with the implementation of cultural values, especially the value of Sundanese local wisdom through the SILAS values formed in the 7 Poe Atikan concept (Seven days of education). The policy aims to strengthen educational practices based on local cultural values to create a quality, cultured and characterized educational climate. This phenomenon is an attraction for researchers to

explore educational practices, especially at the junior high school level. Participants in this study were 35 consisting of principals, teachers, staffs, students and parents at four junior high schools in Purwakarta Regency. Data collection techniques using in-depth interviews, observation, documentation, and field notes. Data were analysed through several stages, namely data collection, data display, condensation, and conclusion drawing. In addition, the data obtained was analysed and interpreted according to the actual phenomenon. Diaz (2015) stated that the ability of researchers in interpreting and analyzing data is an important aspect in the study of phenomenology.

RESULT

Strengthening the value of SILAS in educational practices is generally implemented in educational institutions located in the area of West Java Province where the majority of the population is of Sundanese ethnic group. Especially in Purwakarta Regency which is part of the administrative region of West Java province, the transformation and internalization of the value of SILAS is strengthened through government policy through the *7 Poe Atikan* concept (Seven days of education). The implementation of SILAS grades in educational practice in schools can be known based on several interview results, as follows:

“If according to my understanding, what is called *Silih Asah* is an activity to care for children which aims to hone and stimulate all abilities possessed by children and bring forth their stored talents that are carried out consistently on a mutually sustainable basis. So this note is like this so that what is seen from the meaning of *asah-asih-asuh* is that what is applied here is how to provide educational patterns here with fun learning for students, so that it will appear later. For example, learning does not have to be in the classroom, but the child is taken out, we happen to be here to support the environment. So, we applied every Wednesday the child who specialized in learning outside, it prevents to explore or to apply the concept of discretion, so how is the child's opinion really opened so that by means of a pleasant learning process for students and students so the program starts, that's the first. Then, the concept of *silih asih* here based on what has been implemented is an effort to teach children by strengthening the inner connection between educators, students to teachers, teachers to students, students to other students, students to community, etc. The formation here, how the school seeks to provide educational patterns by strengthening the inner connection by being able to give appreciation to children, then love, praise. We would apply them. For example, if there were students who got achievers, we gave prizes, there were our children getting achiever in academics until the Olympic champions. It's done to motivate them". (Interview, 18/02/2019)

Based on the information from the interview results it is known that the strengthening of SILAS values in schools is carried out to create a pleasant learning climate. Positive interaction developed among all school members. Motivation, appreciation, and affection are forms of the establishment of SILAS values in educational activities in schools. This was also reinforced by the results of the interview as follows:

“*Silih Asah* values applied in my leadership as a school principal, that I mean as a principal must always add insight so that he is not left behind by all school members, both teachers and students, so every day, the principal must sharpen his brain with updated information. Secondly, in this process, there is an understanding that the principal must be the leader of learning, so the principal here must be able to hasten, develop, and create conditions conducive to children's learning. As for the value of *silih asah*, it also implements the values of hard work, independence and responsibility". (Interview, 20/02/2019)

The value of SILAS in school leadership as a principal is done through the creation of a positive school environment. The school is managed as a second home for all. All parties are the parts that need each other to support the creation of an effective and efficient learning process. In addition, it is also known that the strengthening of SILAS values in schools is done to share, motivate, and care for one another. As in the quote from the interview, as follows:

“Applying SILAS values in schools as a form of family. We assume that this school is a second family for all, so in my leadership, I consider all students to be my children, and all teachers and employees are brothers and sisters. Thus, in this SILAS, there is a sense of caring for others, mutual respect, motivaton and sharing, it's for SILAS." (Interview, 20/02/2019)

The implementation of the values of *Silih Asah*, *Silih Asih* and *Silih Asuh* in school has been embodied in all activities in the school, both in the aspects of administration, classroom and outside classroom learning activities, student organization activities, extracurricular programs, and competency development programs for students, teachers and staff. The process of implementing these values are as follows:

The Implementation of *Silih Asah*

Building up the potential of all the school citizenships is one of the strategies in practicing good service for the school costumer. Research has shown that when the principal in all Junior high schools stimulated all teachers, staffs and students to reach best achievements, the teachers were motivated to continue their study up to postgraduate program, the staffs were given the chance to join in some professional development program, and the students were especially motivated to develop themselves through activities, such as academic or non-academic programs.

The implementation of the silih asah value can be realized by the formation of a professional learning community. This had been done by all school citizenship where all activities carried out were all oriented towards learning activities and professionally according to their respective duties and responsibilities. The principal serves as an instructional leader and at the same time serves as a model for all school member. The value of discipline and orderly administration are typical characteristics indicated by the principal. The results of interviews with several teachers stated that they felt embarrassed and did not dare to take actions that broke the rules, especially discipline and orderly administration in learning activities because those had been shown by the principal as their leader. In addition to teachers, staff and students also felt that they were also responsible for maintaining their good reputation by making discipline and order in maintaining school discipline as their culture.

The Implementation of *Silih Asih*

The role of the principal was displayed not only as a leader but also as a partner for all students and a coworker for all teachers and staffs. The principal put himself in the right position to emulate. He became a person who prioritizes the interests of all school citizenships and the community. The value of Silih Asih was not only seen in communication, but also by an attitude that respects and nurtures the needs of each individual to feel comfortable at work and creates a child-friendly environment. Affection was shown by the principal through giving a decent award to all teachers and staff, the teacher shows affection as a parent and friend for all students. Understanding the needs and abilities of children in learning is a value that has been internalized in learning activities, both inside and outside the classroom.

The results of the interviews and observations indicated that the value of Silih Asih was not only seen in the principal, the teachers and staffs, but also among fellow students. School rules prohibited the practice of bullying and discrimination against minorities, both in terms of religion, ethnicity, race and skin color. At the school all community backgrounds received the same rights and treatment regardless of their social status and family background. To maintain a sense of brotherhood and affection for the entire school citizenship, a weekly program called “beas kaheman” (Beas=Rice; Kaheman=Affection) was held every week. Beas Kaheman was a program that created a form of social care, where all students voluntarily bring rice from their homes and collect it. After the rice was collected, the teacher collected the data of students who deserve the compensation, and the rests was for the community around the school environment that was in need (poor family). From this program, most of the students stated that caring for others teaches us to always be grateful and have high social spirit.

The Implementation of *Silih Asuh*

The implementation of Silih Asuh in schools was seen by job distribution in accordance with the competencies, especially the teachers and staff. Professional values and motivation for achievement animated all activities at school. All students were given the same opportunity to improve competencies in accordance with their respective fields and needs. Extracurricular activities were the choice of students to hone their talents and interests. In addition, parents also participated in providing motivation and supporting programs whose impact can be felt directly by the students themselves. To accommodate the needs of all stakeholders, a monthly meeting was held with representatives of the student’s parents in attendance. The results showed that the number of outstanding students and teacher competency development through continuous professional development coaching has increased each year. According to the results of interviews with school principals, the understanding of the school community on the importance of strengthening the value of Sundanese local genius in schools had a significant impact in creating an effective and efficient school climate.

DISCUSSION

The principal has an important role in creating an effective school environment through understanding the importance of cultural values. The position of cultural values is actualized in the activities of all school stakeholders, including school administration activities. Aslanargun (2012) concluded that school administration is influenced by values based on emotions, culture and human values in various ways and structures that applied. Thus, the Principal does not only make changes based on legal aspects and professional duties, but also provides a response to social expectations morally.

Sundanese cultural values has two of great purpose, namely prosperity and peace (Fajrussalam & Hasanah, 2018). The implementation of Sundanese culture in aspects of leadership can be seen in the Sanghyang Siksakanda Ng Karesian manuscript, that there are 10 traits that must be fulfilled when giving orders to subordinates, they are:

1. *Guna* (wise, it feels useful),
2. *Ramah* (friendly, in the tone of a father),
3. *Hookeun* (affection, delivering orders precisely because we like the people),
4. *Pesok* (charming, not compelling but arising interest),
5. *Asih* (love, so that the heart that is governed feels close),
6. *Karunya* (pity, so that subordinates avoid the sense of emptiness of duty),
7. *Mukpruk* (persuade, so that officers do not feel forced to work),
8. *Ngulas* (praise, so that those who are governed feel have the ability and rise in their pride),

9. *Nyecep* (cool down, so that the officers feel anxious about their ability to lose and feel confident that they will be able to carry out the order), and
10. *Ngala angen* (taking heart, so that the officer does not feel hurt or work then get up his passion).

For Sundanese people seeking knowledge is very important in their lives. The essence of studying is usually found in *babasan* (proverb). In this case, Sundanese people attach great importance to science in their daily lives. As seen in this proverb, "Saguru saelmu ulah ganggu, leumpang silih tuyun, silih jungjungkeun ulah silih gubragkeun " (Knowledge obtained from the same teacher then do not interfere with each other; walk mutual guiding, lifting each other and not dropping each other) (Kasupardi and Sudradjat, 2016).

The Implementation of *Silih Asah*

As an instructional leader, a principal has a unique position to influence collaboration to all school citizenship among teacher, staff and student. To create a collaborative environment, a principal should have knowledge and skill to realize it into the all activities at school (Balyer et al., 2015). Additionally, trust has a significant impact toward social resources for all the school citizenship. Teachers, staffs and students need to trust the principal as their leader and inspiration to make excellent achievement. Therefore, the principal must be aware of himself as a leader whose attitudes and behaviour have an impact on the formation of trust for all school stakeholders as an effort of quality culture (Heyns & Rothmann, 2015). Understanding the quality culture development is based on trust, loyalty and reputation (Dziminska et al., 2018). The existence of public trust in the educational process built in schools indicates that service quality has become a culture.

The Implementation of *Silih Asih*

A school's social system is the integral aspect toward quality and community trust (Goddard, et.al., 2009; Reddy & Sailakshmi, 2018). Based on the perception, that school is the social institution which has a significant role to build up the value of social care in all the educational process. Ren (2016) stated that education rooted in love and respect, having deep love for the students is the premise to do a professional job as a teacher, and also the teacher's accomplishment. Thus, as a social institution the school is a strategic environment in creating harmonious relationships throughout the community in creating a life that is peaceful, caring and dignified. The creation of this environment is a tangible manifestation of the quality culture in the school environment as part of service to the needs of the community.

The Implementation of *Silih Asuh*

Fulfilling needs (*Silih Asuh*) is basic human nature. Through the hierarchy of needs theory, Maslow states that the most important human needs are the need for self-actualization, namely the need to create and sharpen potential (Danesh, 2011). The various potentials and motivations of teachers and staff at work and the conditions of students in learning requires specific strategies and approaches. One approach to fulfilling the needs of all school stakeholders was to understand the importance of *Silih Asuh* as a value of local genius.

School factors contributing to strong community partnerships were strong school leadership, inviting school culture, the commitment of teacher to student success, and collaboration and communication among partners (Gross et al., 2015). According to Balyer et al. (2015) in order to help the teacher work professionally and motivate them to be responsible with their duties, the principals could implement the following approaches. Firstly, the principals should emphasize to teachers that they can succeed together. Secondly, the principals should expect teachers to keep their knowledge fresh. Thirdly, the principals should let the teachers to keep their skills up-to-date through collaborative study. Thus, involvement and ability to share roles and achievement motivation are social capital for schools. Belfi et al. (2015) stated that social capital expresses the extent to which parents and students, as well as teachers, are seen to contribute to educational purposes that maintain a climate of trust, support, norms and values.

Habits carried out by all school citizenship (principal, teachers, staff, and students) are the actualization of cultural values as an ideology. Understanding and the emergence of awareness of the implementation of cultural values have an impact on daily attitudes and behavior in school. A good attitude shown professionally and proportionally makes the school as a place in the process of learning and socializing, getting to know and to motivate each other, and creating a positive school climate. The concept is in accordance with the cognitive dissonance theory developed by Leon Festinger in the 1950s. This theory sought to explain the linkage between attitudes and behavior. Dissonance means an inconsistency. Festinger argued that any form of inconsistency is uncomfortable and that individuals will attempt to reduce the dissonance and, hence, the discomfort. Thus, individuals will seek a stable state where dissonance is minimal (Yahya & Sukmayadi, 2020). Specifically, the transformation of national education system in Indonesia should synergize the national culture and modern culture (Rochmat, 2018). The implementation of values extended by local genius values in school quality culture can be seen in the scheme of figure 1.

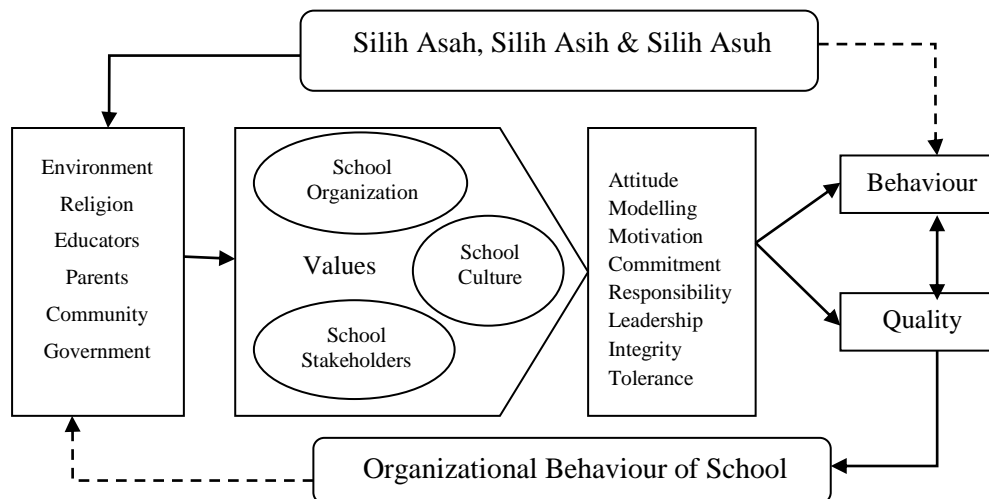


Figure 1. The Implementation of SILAS Values in School Quality Culture

Teachers as educators as well as parents in school have at least some values that deserve to be transformed to students, which are ready to accept reality, appreciation, empathic, to be a useful person, humble, compassion, against fear in themselves, tolerance, assertiveness, and being patient and being a cheerful person (Mahmood et al., 2017). Establishing a good relationship all school members as partners for others is a catalyst in creating positive changes as needed in the educational process (Curran, 2017). Skovdal & Campbell (2015) emphasizes that school principals and teachers as the main actors of education, including parental and government participation, are fully responsible for providing protection to every child, especially those vulnerable to violence, and actively contributing to creating a safe and conducive environment.

Specifically, the value system implemented in schools is more dominantly influenced by the principal's leadership factor. As stated by Stravakou, et.al. (2018) that values that bind the behavior and attitudes of teachers, school administrators and students as a way of treating others, communicating, motivating and problem-solving skills are more dominated by the principal's leadership style. The ability to understand the cultural character of each individual can accommodate adaptive cultural strengths in the educational process, especially counseling activities (Lestari, et.al., 2020). Thus, leadership style has a strong relationship with factors of cultural background, both culture in the local context (Jogulu, 2010), national culture (Nazarian & Atkinson, 2013), and global culture (Pam, 2014). Through effective school principal leadership through the application of local wisdom values such as the SILAS value, it is able to mobilize all school resources to create organizational behavior oriented towards conducive and quality school culture.

CONCLUSION

SILAS Values are the local genius of the Sundanese community and real phenomena, which is full of educational values and philosophical meanings in managing the life of a civilized and cultured society. The implementation of SILAS values as a value system oriented to the quality of education in school is carried out through the synergy of all components that are part of the education process both the principal, teachers, staff, students, parents, and the community around the school environment, including the government as the policy maker. The implementation of silih asah value has been actualized in various forms of values, among others, stimulating students' interests and talents, enjoyable learning, comfortable environment, motivation, increasing knowledge and broadening insight, the principal as a role model, hard work, independent, and responsibility. Silih asih value is implemented through the form of love, praise, appreciation, the spirit of kinship, caring, respect, the spirit of sharing, example, and humility. Meanwhile, for the implementation of silih asuh value implemented through the role of school principals and teachers as parents, treating students as children, equality, all school members are partners to learn, protecting, and peers learning approach.

Actualization of SILAS value as a Sundanese local wisdom that is oriented towards quality school culture includes the development of schools based on environmental culture, attitudes and principles of professional work, habituation and awareness programs, the concept of friendship (collaboration), and creating a quality cultural climate. The results of the study show that the actualization of a value system oriented to quality culture is more dominantly influenced by leadership factors, especially school principals. An interesting leadership style as a result of the findings in this study that is applied in strengthening the implementation of Sundanese local wisdom value system is the style of transformative leadership and collaborative leadership.

Strengthening the value of local wisdom through the value of SILAS in organizing the education process is a necessity in answering social dynamics in educational practices, both that take place in schools, families and communities. Sundanese Local Wisdom is not only limited to people's life habits, beliefs, knowledge, and / or worldview, but rather its existence in managing a peaceful, prosperous, and cultured community life. Education as a forum for social and cultural transformation is an effective and efficient media in building the value of civility based on local wisdom in the implementation of the learning process. Therefore, the implementation of SILAS values as a value system in educational practices is able to present educational values in the management process. The impact of management activities through the value system is the creation of a good school performance so as to create a school quality culture as an effort to provide satisfaction to the community and other school stakeholders. The creation of a school quality culture as a result of strengthening the value of SILAS in the management process in schools is able to provide the value of peace and prosperity as a goal and function of local wisdom. Thus, this research is important to be developed and adapted in strengthening the value of local wisdom in schools based on the context and value systems that develop in the community.

Strengthening the value of local wisdom in the implementation of the educational process requires collaboration of all education stakeholders, between school principals, teachers, students, parents, government, and the community, especially observers of culture and education. The values of *Silih Asah*, *Silih Asih*, and *Silih Asuh* (SILAS) can be a reference value for the implementation of universal education because the values contained in them present a basic human value in presenting a peaceful and harmonious life order. Therefore, this study can be a reference for academics and education practitioners to carry out development as an effort to strengthen the transformation of cultural values in the implementation of education both in formal, informal, and non-formal education environments.

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