

Integrating the Padan Liu' Burung Wisdom into Organizational Culture: A Qualitative Study in an Indonesian Government Institution

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Abstract. Organizations exploring integration of local cultural wisdom can enrich their ethos and evolve behaviors. This study investigates the assimilation of indigenous "Padan Liu' Burung" philosophy within a government institution in Indonesia. Interviews with eight purposefully chosen key informants provided qualitative insights into the symbolic values and resultant practices. Findings reveal a systematic five-stage internalization process spanning transformation, acceptance and embodiment of heritage principles like truth, perfection and intellectualism. The cyclical model advances academic and leadership understanding of cultivating organizational environments reflecting traditional community ideals.

Keywords: Local Wisdom Value, Organizational Culture, Internalization, Organizational Development, Government Institutions.

1. Introduction

The United Nations adopted the 17 Sustainable Development Goals (SDGs) in order to alter the world through meticulous SDG implementation at the global to the national level. The mandate's main goal was to persuade nations to join together and develop sustainable industrial practices and home environments (Atahau et al., 2021). Harmonization of Sustainable Development Goals (SDG's) are also related to the local wisdom. Organizational culture is important to the growth and prosperity of local communities (Kim et al., 2022). Organizational culture is related to values, principles, traditions, and procedures shared by organization members which influence how they act. The organizational culture consists of dominant values supported by the organization or the philosophy guiding the organization's policies on the code of conduct, and the organization members' assumptions and beliefs (Robbins & Judge, 2015). One important issues in terms of organizational culture is the implementation of local wisdom value internalization strategy done wisely and collectively. A significant result of diversified series of studies focusing on achieving goals is to bring out broad theoretical prospects. Initially, the goal achievement theory has always involved development, culture, identity and background (Urdan & Kaplan, 2020). Local wisdom is the basic knowledge obtained from balance with the nature. In addition, it values morality more than material things (Mungmachon, 2012).

Utari et al. (2016) explained several general characteristics and functions of local wisdom, including (a) an identity marker; (b) the glue for social cohesion; (c) a cultural element that grows from zero which exists and develops in the society; (d) serves to provide a color of togetherness for certain communities; (e) a mindset changer and feedback provider for individuals and groups by sticking to common ground; and (f) serves to build togetherness. The local wisdom value provides great potential, especially in terms of socio-cultural diversity in Indonesia. Law Number 32 of 2009 Article 1 Paragraph 30 explains that the local wisdom refers to noble values that apply in the governance of community life to protect and manage the environment in a sustainable manner (<https://jdih.kemenkeu.go.id>).

On the other hand, a tradition or habit refers to patterns of beliefs, customs and symbolic practices passed down for generations (Suddaby & Jaskiewicz, 2020). However, it should be noted that this tradition is something that is consciously taught (Dacin et al. 2019). According to Hiroyuki et al. (2018), internalization stages are divided into three stages, namely (a) value transformation stage – carried out by the leader in informing good and bad values. At this stage, there is verbal communication between the leader and community members; (b) value witness stage – an educational stage carried out by implementing a two-way communication between the leader and community members to build reciprocal interactions; and (c) transinternalization stage – a much deeper stage than the transformation stage. In addition to the verbal communication, this stage involves mental attitude and personality. The personality communication plays an active role between the leader or customary leader and the community members.

A previous study by Tsui et al. (2007) analyzed 16 leading management journals from 1996 to 2005. The results showed that although there was a progress, yet there were many theoretical and methodological gaps. They suggested to conduct more researches examining the characteristics of other countries' cultures developed based on the existing models (mostly the US models) and compared them with countries (not the US) under the same phenomenon. Furthermore, there have been many studies examining the influence of culture on entrepreneurial orientation and organizational performance in developed countries. Similarly, Arbaugh (2010) and Stephan & Uhlaner (2010) found that the local culture was such a basic driving factor for increasing business activities, and the organizational performance was the key to business success. They added that internal resources were responsible for improving the organizational performance. Morris et al. (2005) had explored core values of six ethnic groups found in companies and their impacts on the organizations. Furthermore, a meta analysis by Luo et al. (2012) explained that one of the prominent local wisdom values in Chinese culture was the Guanxi culture. The Guanxi culture was the key and 'secret' of business success in China. It was used as the value applied in the organizations and proved to be able to improve the organizational performance.

Researches on the local values with an organizational culture approach had been done in several countries, especially focusing on the government institutions, industries, organizations, and even universities (Jaeger et al., 2016; Pitana, 2010; S. E. Pattipeilohy et al., 2023; Tallei & Sumarto, 2012; Yasa & Prayudi, 2019). Further, studies on the adoption of traditional wisdom in the context of public sector organizations in the Indonesian government explained that the local wisdom values of Tri Hita Karana can be adopted as an organizational culture that affects individual behavior, particularly the ethical behavior (Gunawan & Rante, 2011). Hudaya & Nugroho (2013) presented a wise local leadership style, named Hasta Brata, as an innovative perspective on leadership effectiveness in facing the ever-changing internal and external environment of the organization. Meanwhile, researches on the local values in organizations in certain groups or communities in Indonesia have not been widely carried out, especially the ones using a scientific approach to human resource management. Thus, this study attempts to elaborate the local wisdom values to fill the research gaps on the studies of local wisdom values in Indonesia.

In a phenomenon involving local wisdom values at the organizational level in Indonesia, it has been confirmed that there are local wisdoms that have begun to be widely used as an organizational culture, especially in the public/governmental sector, including the government institution in Malinau Regency, North Kalimantan, Indonesia. The government institution in Malinau Regency has begun to implement Padan Liu' Burung local wisdom values originally from Lundayeh Dayak tribe as the government's strategy to develop the society, economy, and the future of Malinau Regency. This is also supported by the wide territory and topography of Malinau Regency which is rich of a variety of natural potential, cultural potential, and qualified human resources.

Although the local wisdom value of Padan Liu' Burung has been incorporated into organizational and community activities, no comprehensive study of the integration process has yet been conducted. Therefore, this present study attempts to understand how the integration of Padan Liu' Burung values are incorporated and their roles in the organization so as to bring about changes in the development.

This study has two specific research objectives. First, this study aims to explore the values of Padan Liu' Burung of the indigenous Lundayeh Dayak tribe within the government institution. Second, this study aims to elaborate stages of Padan Liu' Burung value internalization in the government institution. The results of this study are expected to benefit the local government officials as one of the stakeholders in the local wisdom-based creative government who need to contribute to internalizing the local wisdom values in the government institution activities. Further, the results of this study are expected to benefit the government in providing a reference in the application of local values in the government and in internalizing the local values to all stakeholders in the government institution. Lastly, the results of this study are expected to contribute to the literature related to the studies on local wisdom at the organizational level.

2. Literature Review

The powerful theory of organizational culture provides stability to the organization's environment. There are many elements forming the organizational culture. However, for several organizations, a culture can be the main obstacle to change, both internally and externally, to the organization. Every organization has a culture related to strength which has a significant influence on the organization members' behavior. The organizational culture can be defined based on three approaches, including the dimensional approach, interrelated structure approach, and typological approach (Dauber et al., 2012). The dimensional approach focuses heavily on empirically measuring the organizational culture along with the scales (in several bipolar cases) that can be related to other, mostly dependent, variables of interest.

Organizational culture is manifested through the behaviors exhibited within an organization, reflecting the norms and values it upholds. According to Armstrong. (2009), organizational culture can be defined as a collection of values, norms, beliefs, attitudes, and assumptions that influence the conduct

and effectiveness of individuals within a corporation. Culture significantly influences the perceptions, emotions, and behaviors of individuals within its organizational framework (Ali Belhaj, 2024; Alrabadi et al., 2023; Hansen & Wernerfelt, 1989; Poluan et al., 2024). Organizational culture significantly impacts employee behavior in their day-to-day activities, as demonstrated by (Mardiani & Sepdiana, 2021). Organizational culture includes habits, operating standards, beliefs, core principles, best practices, and leadership (Dauber et al., 2012; Harris & Hartman, 2002). Organizational culture is the result of societal culture which influences individuals in forming attitudes and behavior (Kreitner & Kinick, 2014).

The organizational culture theory is related to subjective aspects of what happens in the organizations. This refers to abstractions such as values and norms that encompass the whole or part of the business, which may not be defined, discussed or even given attention to. Furthermore, Robbins and Judge (2015) stated that the theory of organizational culture refers to a system of meaning sharing carried out by the organization members that distinguishes the organization from other organizations. There are several main characteristics illustrating the essence of the organizational culture theory, namely: 1) Innovation and risk return – explaining the degree to which the workers are encouraged to be innovative and take risks; 2) Pay attention to details – explaining the degree to which the workers demonstrate precision, analysis, and attention to detail; 3) Result orientation - explaining the degree to which the management focuses on the benefit or results and not on the techniques and processes to achieve them; 4) People orientation – explaining the degree to which the management's decision making that considers the effects of the results obtained on the organization members; 5) Team orientation – explaining the degree to which the work activity levels are organized in teams rather than individuals; 6) Aggressiveness – explaining the degree to which the organization members are aggressive and competitive at work instead of being relaxed; and 7) Stability – explaining the degree of which the organization activities maintain the status quo rather than growth. Furthermore, a number of factors can embody the theory of organizational culture, considering that the concept of organizational culture has become popular in the sustainability literature as it provides an access point for the discussion about human resources and organizational behavior which is able to explain the organizational sustainability performance (Linnenluecke and Griffiths, 2010). Therefore the assessment and measurement of organizational culture usually focuses on organizational values. Mamatha and Geetanjali, (2020) discussed an interesting paradigm where the leaders were purposively born or trained and they adopted a culture deliberately. Likewise, the organization founders often adopt a cultural background and reflected it in the organization. Organizational values serve as guiding principles that empower every member of the organization to make informed decisions. Bertassini et al., (2021) These value factors influence the changes that occur in the organization, so that these processes and values are integrated into the organizational culture. According to Isidro and Calleja (2021) National values can be assumed to be embodied in organizational culture, especially in values that can direct actions in the behavior of members of the organization. Like opinion Silverthorne, (2004) identify the importance of organizational commitment is a work attitude that is directly related to individuals in the organization.

Furthermore, the organizational culture explains a system of organizational values shared by every member in the organization which can influence the code of conduct, including the way members work and behave. New members often learn about the organizational culture from the substance of public functions or events held by a group, such as rituals. The organization members usually communicate or express themselves through stories (myths), rituals, or symbols. These three indicators are the organization cores, as far as the symbolic-interpretative perspective is concerned (Veithzal, 2020 ;Panda and Gupta, 2001) Organizations developing the right organizational culture can face external challenges and maintain their internal needs. It is important to develop a culture that is adaptive to change and the environment, and has competent human resources in order to achieve organizational goals (Oddang et al. 2020). A previous study by Mardiani & Sepdiana (2021) found that the organizational culture could influence employee behavior, both positively and negatively, manifested through daily behavior at work.

For this reason, Harris & Hartman (2002) argued that a culture is ideal for achieving the organization's goals. Guiso et al. (2013) argues that culture as principles and values that should inform the behavior of all members of the organization. In short, culture represents rules based on values as well as beliefs that determine rules based on values and beliefs that determine interactions within an organization to achieve goals.

Büschgens, Bausch, & Balkin (2013) underlined that the culture refers to a shared system of values and beliefs related to their actual content, for example flexibility. Clans are a strategic coordination instrument that managers can intentionally use to drive a focus on innovation within the organization. Therefore, the value and value formation are crucial. A value contains an element of judgment because it contains an individual's ideas about what is right, good or desirable. In terms of intensity, an individual value system ranks the highest. Each individual has a value hierarchy according to the relative importance to the values, such as freedom, fun, self-respect, honesty, obedience, and equality (Robbins and Judge 2015). Schwartz (2012) adopted the concept of values and main characteristics, namely: (1) values as a belief which is closely related to influence; (2) values which refer to the desired goal to motivate actions; (3) values which transcend actions and situations; (4) values which serve as standards or criteria; (5) values which are ordered by the relative importance to each other; and (6) values which are ordered by the relative importance of several values guiding the actions. Further, according to Robbins and Judge (2015), there are several stages of value internalization. The first stage is the pre-socialization stage which explains that each individuals comes with a set of values, behavior, and expectations regarding both work and organization. The second stage is the meeting and contradiction stage towards these possible expectations about the job, co-workers, bosses, and the organization in general which might be different the reality. The third stage is the metamorphosis stage – an alternative designed to produce the desired metamorphosis. Wang et al. (2021) emphasized that there is a lot of evidence that the creation of culture has a positive effect on innovation at the organizational level, so that a strong cultural effect can strengthen innovation in organizations. Every culture contains unspoken beliefs and norms that influence individual behavior.

However, the internalization stages start from within the individual to the process of internalizing the values. Meanwhile, the value refers to the essence of something that causes it to be pursued by humans (Wardani, 2019). Efforts that can be made in internalizing local wisdom values in modern society can at least be done in two ways – socially and politically. Socially, the public, especially those who still apply the local values, should continue to carry them out consistently while also develop them to be more dynamic so that they continue to blend in with broader cultural developments. Meanwhile, politically, the government – in this case the Malinau Regency government – should make regulations at the regency level so that the local values can be internalized in various aspects, such as by making *Padan Liu' Burung* local wisdom as a value at work culture in the organizations.

3. Research Method

3.1. Research Design

This study employed a qualitative approach with a case study (Yin, 2016), focusing on the behavior of Malinau Regency government officials. The case study in question was investigating the local wisdom value of *Padan Liu' Burung*. The Malinau Regency government institution was chosen as the research object as it was the only government institution that had implemented the local wisdom value of *Padan Liu' Burung* into its organizational activities since 2011 as a noble value of public organizations in Malinau Regency, North Kalimantan, Indonesia. The qualitative approach allowed the researchers to explore the research object, namely understanding stages of integrating the local wisdom of *Padan Liu' Burung* into the organizational culture applied by the government institution.

3.2. Data Collection

The data was collected through in-depth interviews. The key informants consisted of the Regent of

Malinau Regency (B1), Head of the Regional Apparatus Organization - Public Works and Spatial Planning Office of Public Housing and Settlement Areas ((OPD – DPUPR PERKIM)) (B2), Head of the Legal Section of the Regional Secretariat of Malinau Regency (B3), Regional Secretary of Malinau Regency (B4), Regent of Malinau Regency (serving in April 3, 2011 - February 15, 2021) (A1), Dayak Lundayeh Cultural Practitioners in Malinau Regency (A2), Krayan Darat Traditional Leaders (A3), and Lundayeh Cultural Practitioners in Krayan (A4). These key informants must meet the following criteria: (a) having an in-depth understanding of the implementation of governance and creative governance based on the local wisdom in the Malinau Regency government institution; (b) having direct involvement and responsibility in the Malinau Regency government institution activities, and (c) having decision-making authority in accordance with the position held in the process of internalizing the local wisdom values of *Padan Liu' Burung*. In addition, all of the information obtained was validated, so that it could be used as supporting data in the research. Further, this research also used secondary data from the official website of the research object, such as the publication of the Statistics Indonesia of Malinau Regency in 2022, and other supporting information.

3.3. Data Analysis Technique

This study initially drafted and applied the interview guidelines, transcribed the in-depth interview data and then analyzed the data in three stages suggested by Miles dan Huberman (1992): data reduction, data presentation, and conclusion. The data reduction stage selected and reduced the data, only leaving the ones relevant to the research problems and objectives. Furthermore, the data presentation stage classified the data in a systematic, organized, and meaningful way to facilitate the data interpretation needed. Meanwhile, the conclusion stage completed the process.

3.4. Research Sites

Malinau Regency spans from 114°35'22" to 116°50'55" East Longitude and 1°21'36" to 4°10'55" North Latitude. It constitutes one of the five regencies within the North Kalimantan Province, as stipulated by Law number 20 of 2012 dated 16 November 2012, with Malinau City District serving as its administrative center. Encompassing an expansive land area of 38,973.56 km², Malinau Regency stands as the largest district in North Kalimantan Province. Geographically, Malinau Regency shares borders with Sarawak State in Malaysia to the west, Nunukan Regency to the north, Tana Tidung and Bulungan Regency to the east, and West Kutai Regency to the south. Established following the separation from Bulungan Regency under Law Number 47 of 1999, Malinau Regency occupies the northern region of North Kalimantan Province, as illustrated on the research location map.



Fig. 1: Map of the Malinau Regency area.

Source: Publication of the Malinau Regency Central Statistics Agency for 2022.

4. Results and Discussions

4.1. *Padan Liu' Burung* Local Wisdom Values as Values Internalized in Malinau Regency Government Institution

There was a phenomenon where local wisdom values had begun to be used as an organizational culture in Indonesia, especially in the public or government sector, including in the government institution in Malinau Regency, North Kalimantan, Indonesia. The government institution in Malinau Regency implemented *Padan Liu' Burung* local wisdom values originally from Lundayeh Dayak tribe as the government's strategy to develop the community, economy, and the future of Malinau Regency. Malinau Regency had a great potential for North Kalimantan province and Indonesia, considering that its wide area and topography had a variety of natural potential, cultural potential, and qualified human resources. This present study uniquely investigates the *Padan Liu' Burung* in Malinau Regency, North Kalimantan which had never been explored and studied scientifically in previous studies.

Substantially, Wardani (2019) explained that indigenous people who still maintained their customs and traditional values / local wisdom and still survived in the midst of modern society requiring fast and instant mobilization should not be considered ancient or uneducated, considering that what was maintained still had reasonable reasons. Agatha (2016) revealed that the traditional wisdom – a source of traditional knowledge – resulted in the establishment of a mechanism of law and order in society to regulate social behavior.

The *Padan Liu' Burung* local wisdom value illustrated a self-image of a brave hero for the Lundayeh Dayak tribe. *Padan Liu' Burung* was a figure who blended in a togetherness with the society and had a kind heart. There were three values found in the *Padan Liu' Burung* local wisdom. The first value was *Lun Do' Niat* which meant being very open to others and giving many views, advice and suggestions on life useful for others. The second value was *Lun Do' Mesangit* which meant a brave, strong, agile and unyielding person. The third value was *Lun Do' Ngimet Kuran* which meant being able to be responsible and trustworthy, and uphold harmony in carrying out obligations.

The researchers had interviewed several key informants and obtained related data and information about the reasons for the internalization of *Padan Liu' Burung* local wisdom values in Malinau government institution. Informant A1 stated that:

“As a Regent of Malinau during the period of 2011-2021, the Padan Liu' Burung local wisdom may look like something usual, but it is very important. It has been internalized in our daily life and it has a great potential for the life of individuals, groups or communities in this country. Based on my understanding, this country upholds the cultures dearly, especially for the leaders.”

The above excerpt shows that the culture was important to be understood by leaders in organizations. They also had to understand and internalize the local culture in the context of government institution. In Indonesia, there were numerous cultures which simultaneously imposed differences. However, it did not become a challenge as the diversity united all differences. Informant A1 stated that:

“...for me, this cultural value is extraordinary. In the context of national culture, Indonesia is a diverse nation. The Dayak people themselves are diverse and so are the cultures. This became a reflection for me when I decided to make the Padan Liu' Burung local wisdom value as a shared value in the Malinau Regency government institution at that time.”

The above excerpt show the efforts to internalize and further strengthen the cultural values to be embedded in the organization members. Büschgens et al. (2013) underlined that a culture referred to a shared system of values and beliefs related to their actual content, for example flexibility. Clans were such a strategic coordination instrument that the managers could intentionally use to drive a focus on innovation within the organization.

In relation to the reasons why the leaders in Malinau Regency started to raise the local wisdom values, Informant A1 stated that:

“Indonesia is a diverse country. This notion promotes that diversity is beautiful. Indonesia has various beautiful diversity which must be maintained.”

Furthermore, Informant A1 added that:

“For me, differences and diversity are strength. For example, a house does not only one pillar to support. It has many pillars which support each other. Similarly, differences and diversity are meant to support each other which make them a strength.”

The above excerpt shows that there were various ethnic groups in Malinau Regency which made it have cultural diversity. Further, Informant A1 stated that:

“If a culture is promoted, it will definitely become an economic power. Similarly, the local wisdom potential cannot be ignored. The differences in various local wisdoms in Malinau Regency are such a perfection for our life.”

The above excerpt proves that a leader must understand the scope of leadership he was leading in the organization. He must understand who he led, including their various social identities. In this case, the diversity was seen as perfection. In relation to the reasons the Malinau Regency government promoted the local wisdom value, Informant A1 stated that:

“I build the personality of Malinau Regency. Nationalism has become a basic characteristic of development. There is an importance to promote local values as a part of building the culture. One local wisdom value as part of the culture we try to promote is the Padan Liu Burung. It is from Lundayeh Dayak tribe.”

The above excerpt shows that Informant A1 understood his duties and responsibilities as a leader. This indicated that a leader must have a self-development spirit personality, especially by paying attention to the local cultural values.



Fig. 2: Cultural icons in Malinau Regency.

Source: Malinau Regency Communication and Information Service.

The researchers also interviewed a key informant (Informant A2) from the external environment of government institution. He was the Customary Leader of Malinau Regency. He was interviewed about how the *Padan Liu' Burung* local wisdom value was important, both at the community level and organizational level, in developing Malinau Regency. Informant A2 stated that:

“Padan Liu' Burung was a great figure at that time. He was a person with a high patriotism. He was known for his courage, good economy, and social life.”

Furthermore, Informant A2 added that:

“Padan Liu' Burung was able to influence others on how to fight in the battlefield. His figure was like a commander. Whether he liked it or not, the people around him had to

obey him. He had courage and a high social spirit towards the society. Considering that his economy was good and lived in prosperous, he could do anything he wanted."

Furthermore, Informant A4 stated that:

"For me, culture is something that we have in common and binds us to the same area or land, tribe or community, tradition, and background. In facing challenges and changes, I think it is important to maintain the Padan Liu' Burung local wisdom values."

Informant A3 was an important Lundayeh Dayak leader. He explained another reason why the Padan Liu' Burung local wisdom was important to be implemented as the community life's value. Informant A3 stated that:

"Padan Liu' Burung was a great figure in the society and a great figure in a kingdom. The name 'Padan' is not owned by just anyone. It means a great and good person. The name 'Burung' extends a good image and his leadership is highly respected. 'Bengeng' tells about someone's situation, appointing someone who is worthy of being a leader). 'Bengeng' only raises the name of a good person, someone who is able to take care of many people. The character of Padan Liu' Burung is a brave, strong, agile, and unyielding person."

Furthermore, Informant A3 further responded that:

"Leaders of Malinau Regency trying to internalize the Padan Liu' Burung local wisdom values is so extraordinary that it becomes the community's pride. The Padan Liu' Burung local wisdom values can also be internalized as individuals' values."

Furthermore, it was also crucial to implement the Padan Liu' Burung local wisdoms value at the organizational level in Malinau Regency. Informant A1 stated that:

"My leadership style involves nationalism because a leader must have a nationalist attitude and spirit. In the end, a leader must direct, inspire, and create nationalism values. A leader should not be a priori, instead, he must be nationalist and honest."

The above excerpt confirms that leaders of the government institution must have a nationalist spirit in bringing their organizations to be present in the community. Informant A1's statement explained about his leadership in the development in Malinau Regency. He also further explained his leadership approach in the development in the Malinau Regency as follows:

"In my leadership approach, I take the spiritual values of Padan Liu' Burung local wisdom. In general, all Indonesians are required to have spiritual beliefs which is also mentioned in Pancasila. Pancasila also emphasizes how to lead as a leader, complete with its basic philosophy and values that shape it. The first precept of Pancasila is about spirituality, the main value of a leader."

The above excerpt shows that a leader must have a strong spirituality in carrying out tasks in the government institution. It was done to make the values formed in the organization members. In addition, Informant A1 also explained that another important value was the emotional value. He explained as follows:

"Emotional value is not simply about emotions, but more of whether our mental attitude is good or bad. I use the terms 'good' and 'bad', not 'good' and 'right'. In terms of Padan Liu Burung, the values are good and right. However, a person may be good, but not always right. In my opinion, a person should be right to be good. Thus, the first value that should be owned is to be right."

The above excerpt underlines the importance of emotional capability for an organization leader based on the ability to manage emotional behavior in the organization. A leader's attitude or mentality should be right and good. Further, Informant A1 added that:

"According to the intellectuals of Padan Liu Burung, a leader must have a high intellect. The intellectuals imply meaning and understanding of concepts based on the knowledge and rules, as well as cultures. Therefore, the intellectual must be based on the concept of theory, science, and regulation of formal and informal rules."



Fig. 3: Padan Liu' Burung Cultural Stage in Malinau Regency.
Source: Malinau Regency Communication and Information Service.

The above excerpt emphasizes that a leader must have a good intellect. Therefore, they could take a good role in developing the organization they led. Informant A1 continued that:

"Socialites refer to influential people. This value is inherent in Padan Liu Burung. Leaders must set an example, support, and be able to provide moral encouragement for the members. Therefore, the leader is the image of the organization."

The above excerpt shows that one important value possessed by Padan Liu' Burung was that he was an influential figure for many people. This was in line with statements by Informant A2 and Informant A3. In addition, Informant A1 further explained that:

"Padan Liu' Burung also had an economic value. In his daily life, he showed simplicity and moderation. This was what made him different."

The above excerpt shows that the simplicity value possessed by Padan Liu' Burung could also be possessed by every organization leader in Malinau Regency. Informant A1 also stated that:

"In relation to the nationalist value, a leader must show a spirit of nationalism in the organization, especially in developing Indonesia. However, at this time, many people have shown the opposite. Many people show that they are lack of manners, and ethics. Similarly, there are less tolerance and mutual cooperation nowadays."

Further, Informant A1 stated that:

"For these reasons, when I become a regent, I set an example of behaving like the real Indonesian by developing Malinau Regency based on the nation's foundation. I initiate the idea of singing Indonesia Raya at public places such as churches and mosques as a mandatory."

Informant A1 added that:

"In my opinion, Malinau Regency should have an official nationalist theme, such as 'Strategy for Internalizing Local Wisdom Values of Padan Liu Burung'. The theme concept must be nationalist, nationalist creativity, and etc. The creativity should be included because it contains meanings in daily life."

Therefore, the *Padan Liu' Burung* local wisdom values could facilitate the human resources in the Malinau Regency government institution as well as the Malinau Regency community in general. It could also be concluded that basically, the *Padan Liu' Burung* local wisdom values were first introduced in Malinau Regency which then became the basis for developing the culture in the organization,

community and individual environment. However, not many people understood the real philosophical meaning of *Padan Liu Burung*.

As explained earlier, the cultural values existed in the community were also related to important things in life such as security, wisdom, success, or motivation. Each individual held values with various levels of importance. The following Table 1. presents the summary of *Padan Liu' Burung* core local values as follows:

Table 1. Core Values of *Padan Liu' Burung* at the Organizational Level

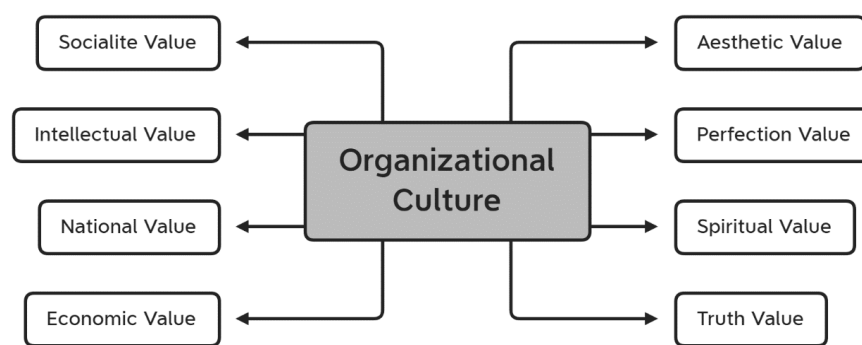
Core Principle / Value	Key Significance	Key Behavioral Indicator
<i>Lun Do' Niat'</i>	Aesthetic Value Perfection Value Spiritual Value	• Prioritizing the interests of community who need public services. • Appreciating diversity as something beautiful in life and part of shared wealth and strength. • Being open to others in carrying out tasks. • Being careful and quick in making decisions. • Having a high social empathy. • Respecting others' opinions. • Building places of worship and religious facilities in Malinau Regency. • Developing local communities.
<i>Lun Do' Mesangit</i>	Truth Value Economic Value National Value	• Building a positive mental attitude in daily life and professionally at work. • Obeying the values of Pancasila. • Developing local potential as economic development efforts. • Demonstrating a nationalist spirit. • Building a high patriotism spirit. • Holistic and humanist development.
<i>Lun Do' Ngimet Kuran</i>	Intellectual Value Socialite Value	• Supporting and involving the organization members for further studies. • Becoming an influential person. • Giving a good example as a leader. • Demonstrating the spirit of togetherness in the leadership. • Encouraging each others. • Performing a proactive attitude in serving the interests of society. • Carrying out tasks professionally.

Source: Results of Interviews, 2022

Based on the interpretation of core values of *Padan Liu' Burung* at the organizational level in the Malinau Regency government environment above, it could be seen that the efforts to internalize each of these organizational values could be realized through the attitudes and behavior of the workers which described the main behavioral indicators. The *Padan Liu' Burung* local wisdom value internalization referred to in Table 1. above explained the process of internalizing and instilling noble values of *Lun Do' Niat'*, *Lun Mesangit*, and *Lun Do' Ngimet Kuran*. Thus, there would be changes in the understanding, views, behavior and attitudes towards ideal conditions, so as to create increased commitment and productivity within the organization, which in turn could improve the organizational and group performance. This finding is in line with a previous study which aimed to examine the

adoption of local wisdom models for bureaucratic reform. In this study it was found that the reform of bureaucratic culture basically requires the support of values for more effective implementation power, local wisdom values embedded in society have the potential to be adopted in a model that has been tested for target groups. The results of this study indicate that the model of implementing local wisdom has a significant influence on the conceptual skills of civil servants (Hutagalung & Maarif, 2021). In addition, another recommends using local wisdom values to optimally support the creation of innovation by farmers (Suasih et al. 2017). In addition, this finding is also in line with the results of a previous research by Anwar and Susanti (2020) on the relationship between the local wisdom value and performance in the context of education. They found that factors related to the local cultural value in the education process were positively correlated with student attitudes and behavior patterns.

Fig. 4: Padan Liu' Burung Local Wisdom at the Organizational Level.



4.2. Process of *Padan Liu' Burung* Local Value Internalization within the Government Insitution

Indonesia, as pluralistic country, had many different cultures. Likewise, the organizations also had a culture referred to as the organizational culture. The organizational culture could be defined as the habits that occurred in the hierarchy of an organization consisting of norms of behavior followed by all organization members. Types of behavior included beliefs, basic principles, exemplary, and management practices. In a study by Bolat & Korkmaz, (2021), they found that the leaders had a high level of organizational culture, social values, and life skills. The relationship among the organizational culture, social values and life skills was meaningful and potential in enhancing the life skills.

It was further explained that the organizational culture was a system of organizational values shared by every member in the organization which could influence the way members worked and behaved (Veithzal, 2020). The organization developing the right organizational culture could face external challenges and maintain their internal needs. The organization really needed to develop and build a culture that was adaptive to changes and environment, and had competent human resources in order to achieve its organizational goals (Oddang et al. 2020). Informant A1 stated that:

"We first started the internalization of cultural values in Malinau Regency. Malinau Regency is a small and beautiful version of Indonesia. It is because Malinau Regency has almost all ethnic groups."

Further, Informant A1 added that:

"Developing the nation's cultures is about expressing the values possessed by the country itself. For example, we can develop cultures from Java, Padang, Batak, Manado, Ambon, Sulawesi, Toraja, and Dayak."

The above excerpt shows that the diversity in Malinau Regency was not only within the government environment, but also in the context of wider community. There should be a freedom for the community

to express the cultural values they possessed and all organization elements should be involved and present as role models. Furthermore, Informant B2 – an OPD officers – explained as follows:

“The Padan Lii’ Burung local wisdom values within the Malinau Regency government certainly have their own meaning and philosophy. It contains hopes that the leaders in Malinau Regency will be able to raise the existing potential and to protect and lead the community to be better and prosperous.”

Further, Informant A1 explained how the local value internalization strategy was carried out as follows:

“I think the local value internalization process is inseparable from the principles I grow up with. I like cultures, development, coaching and even transforming the cultural values as a model for national development.”

The above excerpt shows that one strategy carried out to internalize the local wisdom values was through coaching and development. Informant A1 explained that the local wisdom values internalization at the organizational level was done in various methods as follows:

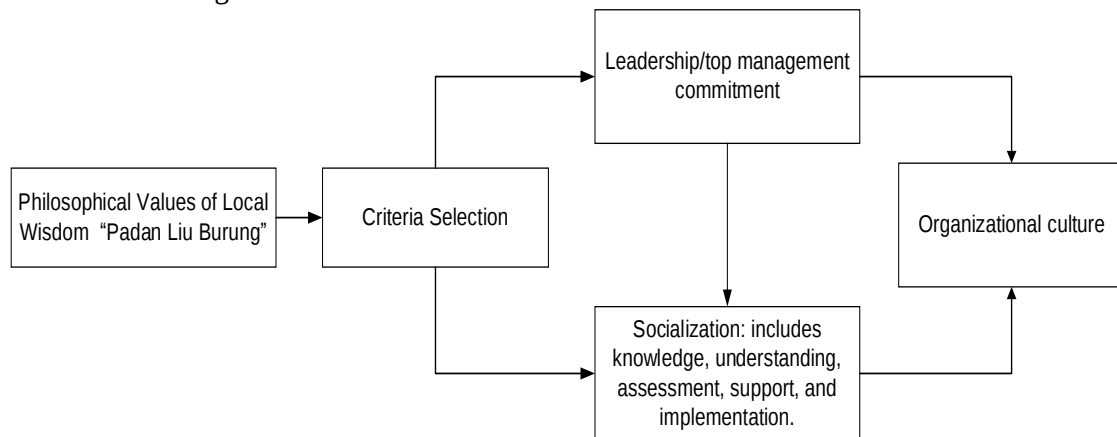


Fig. 5: Padan Lii' Burung Local Value Internalization Process.
Source: Robbins and Judge (2015)

- **The First Process: The Philosophy of *Padan Lii' Burung* from Organization Leaders**

The organization leaders had a crucial role, especially those in the Malinau Regency government during the early formation of organizational. It was because the organization's vision and mission were inseparable from the values of the organization founders. Therefore, these values must be actualized and realized into the breath of the organization. In relation to this, Informant B1 – the Head of Malinau Regency – stated that:

“Basically, Malinau Regency is dominated by cultural or indigenous people. The former government and I, as the Head of Malinau Regency, had agreed to build a center of government as a strong culture, one of which is to promote the Padan Lii’ Burung local value in the form of Padan Lii’ Burung Cultural Stage.”

The above statement by the Regent of Malinau shows that the *Padan Lii’ Burung* philosophy was considered important as part of the culture of the people in Malinau Regency, especially at the community level of the Lundayeh Dayak tribe who were the majority of the people in Malinau Regency. In addition, the *Padan Lii’ Burung* local values were promoted to the organizational level so that they could become the breath for the organization in supporting the Malinau Regency government's vision and mission. As the Regional Head in Malinau Regency, he tried to communicate this to the organization members, as well as the community through reactions or responses. Regarding information disclosure to the public, the Head of the Legal Section of the Malinau Regency Secretariat – Informant B3 – revealed that:

“The great name of Padan Lii’ Burung is something to be proud of. The honorary title/name giving must be consulted by the customary leaders, including the symbols used in the office

such as the furniture and facilities at the public space. These are examples of what was discussed to the related OPD, as well as the customary leader of Lundayeh Dayak in Malinau Regency.”

The above excerpt shows that there was good communication built by the leaders in the Malinau Regency government. This effort was carried out as a more effective communication accepted and internalized by all individuals or all organization members. The culture was transmitted through values built in the form of stories, rituals, or symbols, so that the understanding and behavior could be performed in the organization. This was explicitly institutionalized through an orientation program, especially for new members in the Malinau Regency government. Thus, at first, the organizational culture was derived from the founders' philosophy, which then influenced the characteristics used at work. How the organization members internalized their organizational culture would depend on the level of success achieved in matching the values of new members with the organizational values. Informant B2 stated that:

“The Padan Liu' Burung Cultural Stage was built in 2020. It actually started in 2019. The idea of building it started when we could always spent approximately IDR 1 billion for a temporary cultural stage in every 'irau' in Malinau Regency. Therefore, we thought that we should build a permanent one that could be used for a long time and for everyone's activities. Now, the Padan Liu' Burung Cultural Stage has become an attraction in Malinau Regency.”

The above excerpt show that the Padan Liu' Burung Cultural Stage was one form of application of the local values by the leaders in Malinau Regency to transmit the culture into material symbols in the development of Malinau Regency. Further, it also shows that there was good communication between the organization leaders and OPD in creating and initiating the *Padan Liu' Burung* culture.

- **The Second Process: The Leaders' Commitment or Top Management Role on Organizational Culture**

Muda (2021) revealed that a good governance system required leaders with good characters. The results of this study confirmed that the leaders had *Pohutu Momulaga* values in their work performance, namely being very religious, highly insightful, self-disciplined, friendly, and brave. This leaders' commitment to the organizational culture was crucial, so that the leaders' or top management's commitment could have a positive impact on the government institution in Malinau Regency. Study findings from Hartnell et al., (2011) confirms that the commitment of leaders in instilling organizational culture in order to generate competitive advantage with support, applying values, and appreciating values and behaviors that are in accordance with the desired culture. Informant B1 stated that:

“Yes, our commitment as the leaders in Malinau Regency is to continue and maintain the culture. This indicates that in Malinau Regency, there are indigenous people who are full of cultures. It is a form of appreciation that the Malinau Regency government does to provide support for the growth and development of the culture itself.”

The former leaders' commitment also implied the leadership's role in the organizational culture as stated by Informant A1 as follows:

“My commitment as a leader, in the context of development, is to respond to the existing culture. Thus, the colors of the archipelago can be seen in Malinau Regency. If we do not do it, it equals to killing the diversity itself.”

The commitment of the leaders in Malinau Regency showed that a leader must understand what to do, and be able to make the organizational culture a living principle through words, behavior, and the reflection of the actions taken. This was done to lead the organization to a good direction.

- **The Third Process: The Socialization Forming The Organizational Culture**

Figure 1. above illustrates the leaders' commitment to internalize the local cultures within the organization. In order to make the values understood by all members of the organization, socializations of the process or stages of value internalization were done. The socialization can be seen in the following Figure 6. below:

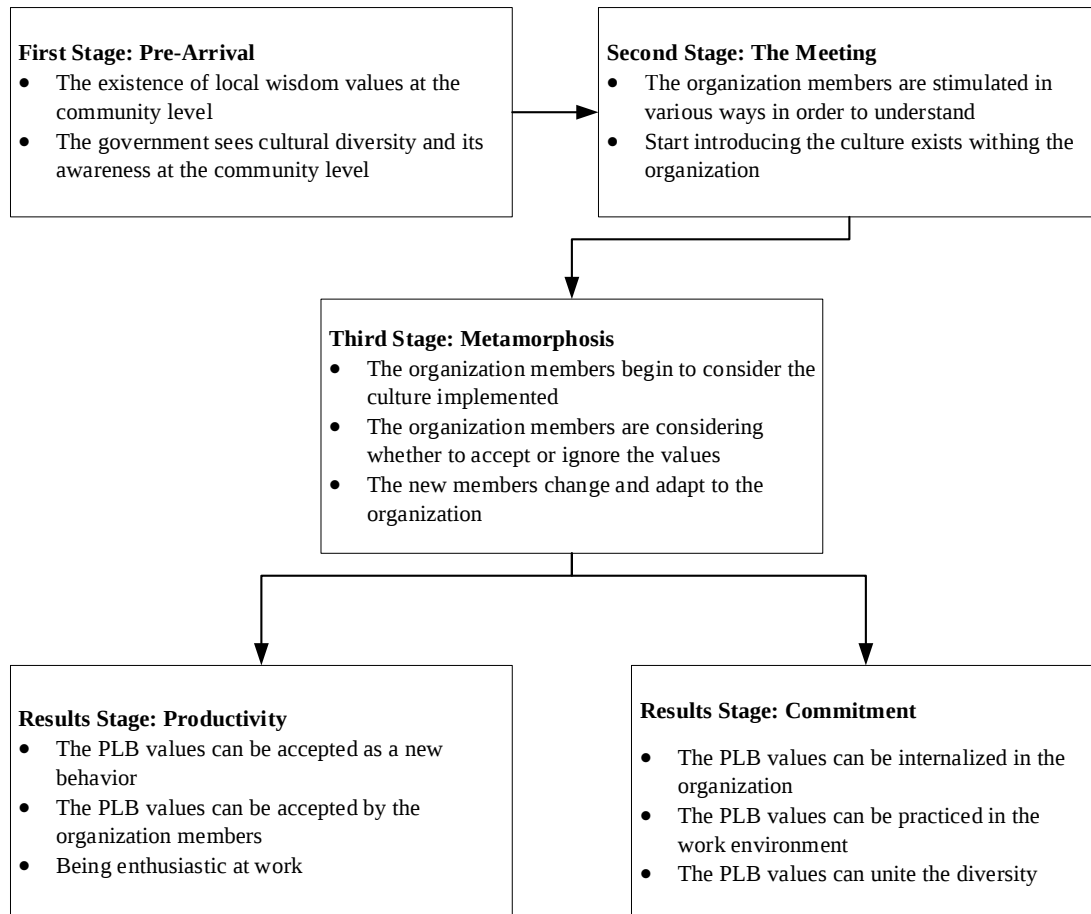


Fig. 6: Socialization of *Padan Liu' Burung* Local Value Internalization Process.
Source: Results of Interviews, 2022

Figure 6. above shows the process of internalizing and developing a value or culture to be part of the organization members. The stages can be seen in the following Table 2.

The culture could be transmitted to the organization members. According to Robbins & Judge (2015), the organizational members usually learned the culture using several approaches, such as stories, rituals, material symbols, and language. The stories circulating within the organization were then linked to the past and legitimized current practices. Then, the ritual referred to a sequence of repetitive activities that could express and uphold the ancestral values of the organization. Meanwhile, material symbols included the size of the office, the impression of the furniture (such as majestic), facilities, and dress codes. Furthermore, languages were used to help members identify with the culture, proved their acceptance of it, and helped preserve it. Informant A1 stated that:

"The development and coaching helped us exist at the national and state level. We are an ethnic nation that wants to show the differences, and we must actualize ourselves in various forms, including how we promote morals and cultural attitudes in the same mindset as those living in developed countries."

"In my opinion, the spirit of empowerment starts among the government, young people, and the community. There are cultural seminars, coaching organizations, lectures and discussions, or literacy that will facilitate the empowerment."



Fig. 7: Padan Liu' Burung Statue Ornament in the Malinau Regent's Office.
Source: Research Documentation, 2022.

The above excerpt show how the approach to internalizing the culture of local wisdom values built in the government institution in Malinau Regency. It could be done by studying the behavior patterns and attitudes of certain groups. Abinash & Gupta (2001) explained that institutional symbols – such as logos, posters, slogans and etc - were expressive. Meanwhile, dress codes, rituals, stories, ceremonies, symbols were instrumental and functional. Each provided a unique way of understanding the relationship between the culture and communication, although each of them had limitations. The following Table 2. summarizes them as follows:

Table 2. Three Approaches to the Cultural Perspective of *Padan Liu' Burung*

Social Aspect	Interpretative	Critical
The local wisdom of <i>Padan Liu' Burung</i> :	The <i>Padan Liu' Burung</i> values are learned and shared	A heterogenous and dynamic culture in strengthening the local wisdom values
Learned and passed down for generations	A contextual symbolic of local values in various forms of development	The <i>Padan Liu' Burung</i> site has a wise value
Perception pattern of each member of Lundayeh Dayak community	Involve emotions and life principles	Communication among the communities reshapes the culture
There is a high concern in strengthening the culture	The development of a communication culture	

The communication built by the local community at the organizational level.	involves the younger generation, society and organization
	Communication at the organizational level strengthens the culture

Source: Results of Interviews, 2022

Table 2. above explains that the *Padan Liu' Burung* culture learned about patterns of behavior shared and applied to the society. It could be interpreted that the culture was not only a standard of behavior implemented in the society, but also in the organization.

The following Table 3. presents how the communities and organization learned the culture:

Table 3. How Communities and Organizations Learn the Culture

The PLB Culture is Transmitted	Story	Ritual	Symbol	Language
Lundayeh Dayak Local Community Level	• <i>Aren</i>: telling stories through words of praise to someone. • <i>Mumu</i>: reading poetries whoes words are bounde by rhythm and rhyme. • <i>Bengeng</i>: singing a song describing a character's greatness; an epic/epilogue sung. • Creating and giving customary titles to influential regional / national figures.	<i>Ngukub Pulung</i> ritual and building a new house, <i>Nu-i Ulung</i> ritual, <i>Nu-i Ulung Kayuh</i> ritual, <i>Nu-i Ulung Buayeh</i> ritual, <i>Mudut Tapa</i> ritual, and <i>Nu-i Batuh</i> ritual.	<i>Ulong Bayeh</i>	Lundayeh Language: <i>Lengilo'Le ngilu, Tana Leun, and Lun Ba'</i>
Malinau Regency Government institution Level	• Giving the name <i>Padan Liu' Burung</i> as a great name for a successful regional leader in Malinau Regency. • Giving Dayak names to public facilities (e.g. <i>Padan Liu' Burung</i> Cultural Stage).	• Mars INTIMUNG of Malinau Regency – a ritual that binds workers in the government environment to the local culture. • Mars GERDEMA (Developing Village Movement (<i>Gerakan Desa</i>	• A regional symbol of Malinau Regency. • Office facilities full of Dayak pattern. • All agencies, civil servants, or workers in the government of Malinau Regency wear a local	• Accronym: INTIMUNG: In (<i>indah</i> (beautiful)), Ti (<i>tertib</i> (orderly)), M (<i>makmur</i> (prosperous)), Ung (<i>unggul</i> (excellent)))

Membangun) – The Spirit of People to Build.	batik shirt in the work environmen t.	• Jargon: Harmon ious Greetin gs to Us All
	• The <i>Padan Liu’ Burung</i> Cultural Stage is equipped with Dayak symbols in Malinau Regency.	• Jargon: Keep Being Anthusi astic and Collabo rating
	• The office furniturre has a distinct Dayak pattern.	• Jargon: Nationa list Creativi ty • Jargon: We Can Do It Togethe r

Source: Results of Interviews, 2022

There were several approaches in which the organization members could learn the culture. According to Robbins & Judge (2015), the organization members usually learned the culture through stories, rituals, material symbols, and languages. This explained how the culture was transmitted to the members of organization in the Malinau Regency government. These various approaches were then practiced in the implementation of public services. In addition, the leaders’ role was also important to lead the organization towards a positive organizational culture.

The local values of *Padan Liu’ Burung*, which formed the basis of human attitudes and social relations with other humans, ultimately formed a behavior, ethics, and values that were formed by the social behavior. The behavior in question was related to the actions taken based on beliefs. As revealed by Informant 1B, the *Padan Liu’ Burung* local values had the ability to encourage, direct, and unite the diversity that existed in Malinau Regency, especially within the government. The internalization of *Padan Liu’ Burung* core values, namely *Lun Do’ Niat*, *Lun Do’ Mesangit*, and *Lun Do’ Ngimet Kuran*, in the organizational activities as well as the attitudes and behavior and values are elaborated as follows:

Internalization of the *Lun Do’ Niat* Value

The internalization of *Lun Do’ Niat* values implied the existence of interactions among humans. They were manifested in the form of being open to others, giving a view of life as a form of respect that binded each other, and building an attitude of mutual cooperation.

Table 4. *Lun Do’ Niat* Internalization, Behavior, and Values

Internalization	Attitude and Behavior at work	Value
There is a mutual respect between individuals in the government institution.	There is a mutual respect between individuals in the government institution, greeting each other anywhere.	Aesthetic Value Intellectual Value

Having a discussion room and supporting facilities within the government environment.	Organizing public discussions between officials and the organization members within the government.	Aesthetic Value Intellectual Value
Establishing a religious organization within the Malinau Regency administration.	There are interfaith discussions as an effort to unite diversity by the government to develop spirituality.	National Value Intellectual Value
Implementing the GERDEMA Development Concept (<i>Gerakan Desa Membangun</i> (Development Village Movement)).	Leaders and OPD set an example, unite the spirit of togetherness, and encourage the community in the government environment.	Socialite Value
Having a <i>Padan Liu' Burung</i> Cultural Stage as a public facility.	Celebrating major holidays such as Indonesia independence day and local cultural festivals, and welcoming important guests in Malinau Regency.	National Value
There are cultural symbols in the office.	Placing symbols of religion, culture and values.	Perfection Value

Source: Results of Interviews, 2022

The internalization of *Lun Do' Niat* values manifested in an attitude of mutual respect between individuals in the government institution in Malinau Regency, as well as the efforts made by the Malinau Regency government institution to build discussion rooms and supporting facilities within the government environment showed the existence of aesthetic value and intellectual value in internalizing the existing values. Meanwhile, the government's efforts to form interfaith organizations and open interfaith dialogue could unite respect, showing justice for all religious adherents who lived side by side in a spiritual and beautiful way. Apart from that, in the concept of development, the government provided public facilities where the existing facilities contained symbols of cultural strength in Malinau Regency. This showed the existence of socialite value, national value, and perfection value. These values were the responsibility of all leaders, OPD, as well as the community to maintain.

Further, the leaders had a crucial role in internalizing the organizational culture through the values implemented and integrated into the organizational structure (Sole, 2009; Szczepańska & Kosiorek, 2017). Similarly, the values as shared beliefs had a significant impact on the smooth running of the organization (Kreitner & Kinick, 2014; Szczepańska & Kosiorek, 2017). It was in line with the organizational behavior theory, which explained that the organizational behavior applied the knowledge about individuals, groups, and organizational structures to improve the work effectiveness (Robbins & Judge 2015).

Internalization of the *Lun Do' Mesangit* Value

In understanding the *Padan Liu' Burung* local wisdom values, the local people were known for being brave, agile and unyielding. This sustainable principle was also attached to the values of the government of Malinau Regency who had a mental attitude for the development that was right, good and sustainable. These were manifested in the forms shown in the following Table 5:

Table 5. *Lun Do' Mesangit* Internalization, Behavior, and Values

Internalization	Attitude and Behavior at work	Value
There is education and training for human resources in the government environment.	Encouraging and striving for human researches for further studies, seminars, work visits, workshops, and other knowledge enhancement activities.	Intellectual Value Socialite Value Economic Value

Providing good public services for the community.	Providing good service space with the concept of local culture spatial layout. Serving the administrative needs of public. Socializing government programs. Coming to work on time. Serving effective, efficient and perfect service to the public.	Aesthetic Value Perfection Value
Having a shared jargon for the development.	The government always encourage the organization members, and community to work together in the development in each meeting and activity. Jargon: Harmonious greetings to all of us; Keep being enthusiastic and working together; Nationalist creativity; We can do it together.	Socialite Value Economic Value National Value
There is a government initiative to stimulate local products, starting from the government environment.	Requiring the government employees to use local products in the office, such as Malinau batik, rattan bags, and other products.	Socialite Value
There is a Dayak honorary title giving for successful leaders within the government environment.	Giving a honorary title and use it for successful leaders who have brought great impacts for Malinau Regency.	Intellectual Value Economic Value

Source: Results of Interviews, 2022

To support the quality of human resources in the organizations and community, one of the efforts to internalize the *Padan Liu' Burung* local wisdom values was through the attitudes and behavior of human resources shown in the government environment. Coaching and training the human resources in the government environment, both for new employees, state civil servants, and members of non-employee organizations, were the responsibility of the organization. The results of coaching and training were expected to provide good public services for the community. Therefore, the organization leaders created a jargon as an encouragement for the organization members to move forward together. Besides, the organization was also responsible for paying attention to local products that could increase the economic potential of the community.

Further, the results of this study highlight the integration of the local wisdom value of *Padan Liu' Burung* in the organizational culture. The organizational members recognized it as shared beliefs that determined the continuity of the organization or work environment in line with the organizational goals (Szczepańska & Kosiorek, 2017). Therefore, the success of value internalization in the organizational behavior was reflected in the organizational support, starting from the sustainable planning, organizing, directing, staffing, coordinating, and controlling functions for the organization (Onuoha & Moses, 2013; Szczepańska & Kosiorek, 2017). Similarly, in the value integration through observing the behavior in social groups, cultural norms could be learned and further cultural development was more feasible (Low & Chapman, 2003).

Internalization of *Lun Do' Ngimet Kuran* Value

The dimensions of *Lun Do' Ngimet Kuran* internalization functioned as an effort to serve the community. The Malinau Regency government institution was being responsible, harmonious, and trustworthy in carrying out obligations in providing services to the community. The following Table 6. summarizes the internalization of *Lun Do' Ngimet Kuran* core values in the Malinau Regency government institution as follows:

Table 6. *Lun Do' Ngimet Kuran* Internalization, Behavior, and Values

Internalization	Attitude and Behavior at work	Value
Having a program for building a work ethic in the government environment.	Each OPD encourages a work ethic to function as a driver of individual behavior within the organizations.	Aesthetic Value Perfection Value
Providing ritual infrastructure in carrying out cultural festivities.	There are cultural festivals throughout Malinau Regency in order to build harmony between community members who have different cultures.	Perfection Value
All members and leaders in Malinau Regency participate in social activities.	There is an involvement of human resources within the organizations in Malinau Regency in social activities.	Aesthetic Value Perfection Value
There are supervisions done orderly carried out by the organizations.	Improving the government administration that is free from corruption, collusion and nepotism.	Economic Value Nationalist Value
Efforts to accountability for performance, namely transparency of government agencies.	There are capacity building program and performance accountability program in the bureaucratic environment.	Truth Value Intellectual Value
There are superior human resource programs in the organizations.	There is bureocracy with a high integrity and performance.	Socialite Value

Source: Results of Interviews, 2022

The existence of organization as an effort to internalize the local values in the form of attitudes and behavior of individuals, groups and organizations in the existing Malinau Regency government showed the governmental bureaucracy which was supported by a program to build a work ethic in the government. Meanwhile, the organization which provided the infrastructure for rituals in traditional ceremonies represented the value of *Lun Do' Ngimet Kuran* in carrying out the provisions stipulated in the organization environment. Apart from that, the participation of all members and leaders in the Malinau Regency government in social activities implied the aesthetic value and perfection value, because it was carried out together within the government. Therefore, in order for the value internalization process to be felt within the organization and brought the expected impact, it was necessary to have good continuous internalization.

The organizational behavior addressed the individual behavior, group behavior, and organizational aspects such as structure, culture, and human resource policies. A previous research involved social psychologists and sociologists to understand these factors (Robbins & Coulter, 2016). Further, it was also found that the organizational members who were highly committed to the organizational values tended to engage and demonstrate behaviors that exceeded the expectations without having to be formally rewarded (Colquitt et al., 2015). Another research showed that the local wisdom values could influence the individual behavior in the government institution through the teachings of ethics and decency (Suwetha, 2020). Therefore, it could be noted that the organizational culture influenced the way the organizational members worked and behaved. The right culture could help the organizations to overcome external challenges and meet internal needs (Oddang et al., 2020; Veithzal, 2020), so that it could shape the attitudes, assumptions and expectations of each individual (Kreitner & Kinick 2014).

5. Conclusions

The study offers an exemplar five phase model for heritage wisdom assimilation in organizational environments that administrative leaders can leverage for culture transformation. By surfacing indigenous values of truth, harmony and knowledge-driven work ethics, traditional principles provide the anchor for evolving government institutional cultures reflective of community ideals.

The *Padan Liu' Burung* is a strategy of the local government that depends on a combined focus on environmental changes and their impact on the society (people), environment (planet) and economic value (profit). It could be done by understanding the internalization process consisting of five stages: pre-arrival stage, meeting stage, metamorphosis stage, productivity stage, and commitment stage. The pre-arrival stage occurred during a learning period in the socialization process before a new member joined the organization. The meeting stage started when the organization members begin to realize the bonds within the organization. Further, the metamorphosis stage was when the organization members begin to consider the culture applied, whether to ignore or accept the values by changing and adapting to the organization. The productivity stage was a result stage where the *Padan Liu' Burung* local wisdom values were accepted as a new behavior and used it as a spirit of the organization. The last stage – commitment stage – was also the result stage, where the *Padan Liu' Burung* local wisdom value was internalized in the organization, practiced at work, and united the diversity.

The research contribution highlights two major points. First, integrating the local wisdom values into organizational culture attempts to improve the organization's ethic and organizational behavior. Therefore, the organizational culture goals support the internalization theory, which argues that integration is an output process as the values lived must be put into practice (Robbins & Judge, 2015; Noor et al., 2011). These findings also validate previous researches exploring the impact of internalizing the local wisdom values on the organization and leadership (Pattipeilohy et al., 2023 ; Riana, 2011; Gunawan & Rante, 2011; Jaya et al., 2020). As a result, internalizing the local wisdom values reflects the organizational culture while also promoting the implications on the organizational leadership.

Second, in the context of government institution, the local wisdom value internalization is proven beneficial in improving the organization's ethic and organizational behavior. It owes to the support of the local wisdom value internalization process. The results of this study are expected to serve as a reference for the stakeholders in government institutions seeking to improve academic understanding and leadership in creating an organizational climate that represents the local wisdom values.

In examining the assimilation of *Padan Liu' Burung* traditional philosophy in Indonesian government organizations, this study has faced a major limitation. In fact, this study is merely an exploratory study with several informants, therefore the results cannot be generalized. Further researches should take into account additional elements, such as individuals, groups, or educational organizations (schools and universities) that contribute to the integration of local wisdom in the organizational culture, as well as the implications of leadership on the internalization process. In addition, future researches are suggested to develop and quantitatively evaluate models of organizational value internalization in order to make theoretical contributions to organizational culture studies.

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