Integration of Religion and Culture Study of Islamic Leadership West Java, Indonesia

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Abstract

This research departs from the relationship between religion and culture. Both are different but have a close relationship and complement each other (influence). Leadership is action and behavior (leadership as act and behavior). Meanwhile, there are two sources of human action and behavior, namely religion and culture. Religion and culture have their respective values for humans. Religious values come from God while cultural values come from humans as actors of creation with members of the community. Human actions and behavior arise from the meaning of religious and cultural values. The question is whether leaders in Sundanese society are influenced by religious (Islam) and cultural values (Sundanese culture). This research chooses a study of Nyunda, Islamic (*Nyantri*) and Nyunda-Islamic Leadership in Sundanese Leaders in West Java. This research method uses descriptive-analytic with the aim of getting a comprehensive picture related to the research focus. The results of this research show that religion and culture complement and influence leadership in Sundanese society. Religion and culture underwent a process of acculturation and assimilation, resulting in a dialectic between religious values (Islam) and cultural values (local wisdom), which gave birth to the philosophy or way of life of the Sundanese. One of them is the Sundanese leadership philosophy, namely the integration of religious and cultural values, which gave birth to three leadership characters in Sundanese society, namely (1). The Sundanese Leadership that Nunda. (2). Islamic Sundanese leadership (*nyantr*i). (3). The Sundanese leadership that has both are Nyunda-Islamic.

Keywords: Religion, Culture, Sundanese Society, and Leadership.

Abstrak

Penelitian ini berangkat dari relasi antara agama dan budaya. Keduanya berbeda tetapi memiliki kaitan erat dan saling mengisi (mempengaruhi). Kepemimpinan adalah tindakan dan perilaku (leadership as act and behavior). Sedangkan sumber tindakan dan perilaku manusia ada dua yaitu agama dan budaya. Agama dan budaya memiliki nilai masing-masing bagi manusia. nilai agama berasal dari Tuhan sedangkan nilai budaya berasal dari manusia sebagai pelaku kreasi dengan anggota masyarakatnya. Tindakan dan perilaku manusia muncul dari pemaknaan nilai agama dan budaya. Pertanyaannya adalah apakah pemimpin pada masyarakat Sunda dipengaruhi oleh nilai agama (Islam) dan budaya (budaya sunda).Penelitian ini memilih studi tentang Kepemimpinan yang Nyunda, Islami (Nyantri) dan Nyunda-Islami pada Pemimpin Sunda di Jawa Barat. Metode penelitian ini menggunakan deskriptif-analitis dengan tujuan untuk mendapatkan gambaran secara komprehensif berkaitan dengan fokus penelitian. Hasil peneliltian ini menunjukan bahwa agama dan budaya saling mengisi dan mempengaruhi kepemimpinan pada masyarakat Sunda. Agama dan budaya mengalami proses akulturasi dan perbauran, sehingga terjadi dialektika antara nilai agama (Islam) dan nilai budaya (kearifan lokal), yang melahirkan falsafah atau pandangan hidup orang Sunda. Salah satunya falsafah kepemimpinan sunda, yaitu integrasi antara nilai agama dan budaya, yang melahirkan tiga karakter kepemimpinan dalam masyarakat sunda, yaitu (1). Kepemimpinan Sunda yang Nyunda. (2). Kepemimpinan Sunda yang Islami (nyantri). (3). Kepemimpinan Sunda yang memiliki keduanya yang Nyunda-Islami.

Kata kunci: Agama, Budaya, Masyarakat Sunda, dan Kepemimpinan.

INTRODUCTION

Stodgill said that leadership is action and behavior (leadership as act and behavior) (Stodgill, 1980). There are two sources of human action and behavior, namely religion and culture. Basically religion and culture are different. This means that each religion and culture stand alone, but on the other hand there is a close relationship between the two (Faisal, 1998). Even looking at the position and role of the two, between religion and culture, there are those who state that one party views that religion is not culture, while the other party states that religion is culture (Asy'arie, 1999). Apart from these differences, both (religion and culture) have values for humans as well as a source of action and behavior. The source of religious values comes from God as the creator of religion and humans. At the same time, the source of cultural values comes from humans as actors of creation with members of the community. In other words, that human actions and behavior arise from the meaning of religious and cultural values.

One of them is talking about leadership. As explained by Sunarni in Kusumaningrum et al (2016), that cultural values in a place are very influential on a leader. The meaning of values has built a person's character, since humans are born, grow and develop in the midst of their society. Cultural values sometimes become habits, needs and measures of a person's good or bad in the community. Because as a system of values or norms (good or bad), culture is a rule that must be followed, and determines a person's standard of behavior.

Koentjaraningrat (1983), explains that the system of values, norms and culture is the highest and most abstract level. This is because cultural values are concepts about what lives in the minds of most of the citizens of a society, and about what they consider valuable, valuable and important in life. So that the system functions as a guide that gives direction and orientation to the lives of its people, in other words, when a leader becomes a leader, he is influenced by the orientation of the inherent cultural values from which a leader lives in his community.

The explanation above confirms that cultural values have a synergistic relationship with character or perhaps a person's style of being a leader. In other words, the character of a leader is shaped by the cultural values he adheres to. Because every society has a different culture, the character of the leader is also different, based on the region, ethnicity and society. There are leaders who come from the Javanese, Batak, Sundanese, it will form the characteristics of the leadership character of the Javanese, Bugis, Batak, Sundanese, and others. The character is formed from the philosophy of cultural values he adheres to. For example, the Javanese highly uphold the philosophy of Javanese culture. Even Javanese cultural values are often used as the basis of politics in Indonesia. The philosophy of Javanese leadership is very thick with Javanese values, norms and culture, including: *Tri Bratha, Hastha Brata*, and others. Or other terms, such as Javanese leadership must have 5 M, namely: (1). *Melek* (watch out), (2). *Milik* (feeling ownership/handarbeni), (3). *Muluk* (alleviating poverty), (4). *Melok* (capable of realizing people's aspirations), and (5). *Meluk* (embrace all the people).

The philosophy above then influenced the character of his leadership, such as the leadership of Gajah Mada, the leadership of Sultan Agung, and Ki Hajar Dewantara. All these philosophies teach the nature of goodness, wisdom, majesty, and nobility of mind. Even the vision, mission, goals, and expectations of Javanese leadership can be used as guidelines for the younger generation to compete in the global era (Kusumaningrum, 2016). This paper focuses on the leadership of the Sundanese. The Sundanese people call their territory the Sundanese Tatar, which is more familiarly known as the Sunda plain. As explained by Nina Lubis, et al (2003), call Sunda with the term Tatar Sunda or Tatar Pasundan which means the name of an area on the island of Java, whose natural beauty will not be forgotten, especially in an area known as Priangan or Parahyangan.

Sundanese people are known as people who are religious and have a variety of cultures. Sundanese culture reflects the identity of the Sundanese. In other words, the identity of the Sundanese is their culture. Sundanese culture, said Elis Suryani (2010), can be seen in the form of traditional expressions, and manuscripts. These three things have a very high philosophical understanding. One of them talks a lot about leadership. Besides being full of cultural values, Sundanese people have religious values. As the expression addressed to the Sundanese, namely the Sundanese are Islam and Islam is Sundanese. This expression, if associated with the author's research, that "Sunda is Islam", means whether all this time the Sundanese leaders have implemented Islamic teachings in their leadership or on the contrary, the Sundanese Muslim leaders have implemented local culture in their *nyunda* leadership. Evidence of harmony between Sundanese and Islam can be seen from the various attitudes of Sundanese religiosity as expressed in the proverb, "*diri sasampiran awak sa-sampaian*". That is, everything belongs to Allah SWT (Abdurrahman, 2015). *Silih asih, silih asah*, and *silih asuh* (loving one another, sharpening one another, and caring for and protecting one another). Be humble towards others, respect for parents or those who are older, and love those who are younger (*hormat ka nu luhur, nyaah ka nu leutik*); helping others who are in need and who are in trouble (*nulung ka nu butuh nalang ka nu susah*), and so on.

Based on the explanation above, the focus of this research is to examine the religious and cultural values of Sundanese leaders. Have the Sundanese leaders displayed "*kasundaan*" values derived from the philosophy of Sundanese culture, and religious values. In other words, whether Sundanese cultural values (local wisdom), and religious values have shaped the typology and character of the Sundanese attitude in leadership.

Why is research on Sundanese leaders important? First. Ethnic Sunda as the second-largest tribal entity in Indonesia, so it is almost taken into account in the political arena in Indonesia. Many Sundanese ethnic figures have appeared in national leadership, both as humanists, religious leaders, academics, and even politicians, such as DPRD, DPR, Regents, Governors, and Ministers. For example, Sundanese people who work as businessmen and the military, for example Chairul Tanjung (CT Corp) and Eddy Kusnadi Sariaatmadja (Emtek group) are examples of successful Sundanese entrepreneurs and Eddy Kusnadi Sariaatmadja is even included in the list of the 40 richest people in Indonesia released Forbes magazine on November 29, 2012. While in the military, for example, Agum Gumelar. Other professions that many Sundanese do are civil servants, singers, artists, doctors, diplomats and businessmen (Erdalinda, 2004).

Second. Currently there is a shift in the values of the Sundanese leadership, both religious and cultural values. As explained by Dede Mariana (2006), that the leadership pattern of formal leadership figures originating from Sunda was felt to be unable to display Sundanese cultural leadership values which were characterized by "*someah, boga tata-titi duduga peryoga, hade gogog hade togog*" (meaning friendly, using rules, good manners, attitude and behavior). Indirectly, this local leadership crisis also affects the shift in the ideal figure of a formal leader that is expected by the community. The ideal figure of a formal leader should be a Sundanese who has a *nyunda* character. This means a figure who has a commitment to preserving values that are rooted in Sundanese culture.

Third. His role in the political arena in Indonesia, the leader of the Sundanese people is still being questioned. The Javanese, Makassarese, Acehnese, Batak and others seem to be more prominent than the Sundanese. The question is whether this is influenced by the style and character of the Sundanese leadership. The current style and character of the Sundanese leadership has shaped the attitude of the Sundanese people who are more submissive, resigned to the culture of "*kumaha akang*", "*mangga tipayun*", and others rather than fighting for competitive gain. As the view of Nina H. Lubis (2003), The style and character in the leadership is the result of the Sundanese people's view of life who tries to take the middle

way. which is defined as a balanced and sufficient behavior or action, neither lacking nor excessive. This view can contain both positive and negative aspects. The positive is that this view of life causes the Sundanese to keep a low profile, but the negative is that this attitude can be interpreted as a person who does not dare to take risks in defending or fighting over something. In addition, research on the integration of religion and culture is still lacking, so it is hoped that this research will add reader references for future leaders.

RESEARCH METHOD

This study used descriptive qualitative method (Creswell, 2014). Data were collected through in-depth interviews, literature and documentation studies, and observations. In-depth interviews were conducted with a number of key informants, namely Sundanese leaders, community leaders, actors and cultural histories, especially in West Java who are considered to know a lot about various issues that are studied holistically. Interviews are intended to explore data that cannot be obtained through literature review and documentation. At the same time, observations are made on objects related to the case being studied to clarify the data collected as long as it can be done. To obtain more accurate data, triangulation is used to collect and trace data. All data that has been collected is processed through the stages of editing, classification, comparison, then interpreted/interpreted to obtain new meanings which are then used as material for compiling research results, which are made in analytical descriptive manner that reveals various things being studied.

RESULT AND DISCUSSION

Religion (Islam), Culture (Local Wisdom), and Leadership

West Java (West Java) area is synonymous with the terms Sundanese, Sundanese land, Sundanese Tatar, Pasundan, and Pasundan land (Ekadjati, 2014). So it is often called "Sunda is West Java, West Java is Sunda" (Koentjaraningrat, 1983). However, in subsequent developments, the term "Sundanese" was used to refer to a group of people, namely the "*urang sunda*" (Sundanese people or Sundanese people). In other words, what is meant by "*Urang Sunda*" is a person who grew up in a Sundanese socio-cultural environment and in his life lives and uses Sundanese cultural norms and values. Rosidi (2022) explained that the so-called "*urang sunda*" (Sundanese people or humans) are people or humans who every day understand and carry out Sundanese cultural values.

This can be seen from the perspective of the life of the Sundanese. The Sundanese view of life is taken from their cultural values (Koentjaraningrat, 1983), which are transformed into everyday behavior into the characteristics of "cageur,"" bageur," "*pinter," "singer," "pangger"* and "*cangker*" (Hidayat, 2010). Many Sundanese expressions reflect this. For example, "*Urang Sunda mah lemes budina, resep ngéléhan, sok ngaheulakeun batur","urang Sunda mah tara karooh ku kalungguhan","urang Sunda mah jembar hate*", and others. Besides the cultural values above, Sundanese people also take religious values as their way of life. Even Sundanese and religion are like two sides of a coin, according to Haji Endang Saefudin Ansari. He said, "Islam of Sundanese tea and Sundanese tea Islam" means that "Islam is the same as Sundanese and Sundanese is Islam" (Rosidi, 2022).

Even the Sundanese culture is formed like Islam's taught (Bisri et al., 2005). For example *someah* (friendly), *tawadhu* (humble), *nyaah ka sererea* (love others). This religion of Islam spread and became a way of life that was continuously objectified, internalized, and externalized until finally forming a

Sundanese culture with a religious background. The Sundanese easily accepts the religion of Islam because it is not much different from the philosophy of Sundanese culture, "silih asih, silih asah, silih asuh". Sundanese people will love each other, remind each other, hone their potential abilities, and care for and protect each other. All of this was done so that the Sundanese could achieve "*gemah ripah repeh rapih*". This means that the Sundanese always prioritize prosperity and welfare for all of us. Sundanese people will always prioritize politeness, humility, respect for elders, compassion for weaker ones, and and helping people in difficulty.

Thus, religious values (Islamic teachings) and cultural values (local wisdom) become the Sundanese cultural value system, known as "predictions" or also (Lubis, 2003). Uga is a medium for transferring cultural and religious values between generations. The symbolic interpretation also reveals that social or political changes in the future will occur as predicted by the ancestors. This means that the changing times and their challenges have been expected in advance. Change is a necessity that cannot be avoided. Therefore, as a provision to face the challenges of changing times, finally, the local Sundanese cultural values and the values of Islamic teachings merged into a moral reference (moral guidance) in the attitude of daily life.

These two values (religion and culture) manifest in the form of slogans, advice, or sayings, then develop by word of mouth, either directly or indirectly, eventually being used as a kind of guideline or measure in assessing an action or act of the community or the ruling elite. For example, the influence of religious and cultural values in leadership in the form of advice or proverbs that have a political dimension, among others: Buchari (2014), like a sentence "*cageur*", "*bageur*", "*bener*", "*pinter*", "*siger tengah*", "*leuleus*", "*jeujeur liat tali*", "*laukna beunang caina herang*", "*bengkung ngariung bongkok ngaronyok*", "*tiis ceuli herang panon*", "*landung kandungan laer aisan*", "*pindah cai pindah tampian*", "*kawas kujang dua pangadekna*", "*legok tapak genteng kadek*", and et.al.

Besides the above sayings, related to leadership, it is very clear that Islamic teachings have colored and even become a guide for a Sundanese leader. Norms, and ethics in leading based on Islamic teachings are reflected in Sundanese sayings such as "*ulah pagiri-giri calik pagirang-girang tampian*" (don't fight for power and position). In Islam, there is a hadith which reads, "Do not give positions to those who ask for it". This is different from the current democratic phenomenon, where people who want positions have to show off and brag through campaigns, the Sundanese term, "*agul ku payung butut*" (proud of bad achievements).

Then the values of Islamic teachings that influence leadership in other Sundanese, such as the proverb "*ulah nyaliksik ka buuk leutik*" (don't blackmail the little people), "*ulah kumeok memeh dipacok*" (don't back down before trying), "kudu bisa ka bala ka bale" (can be flexible in doing anything) and "*mun teu ngakal moal ngeukeul, mun teu ngarah moal ngarih*" (try or try your best).

Likewise, a leader in building the social environment of his community, in Islam the term rahmatan lil 'âlamîn, Sundanese people have a philosophy, "*tiis ceuli herang panon*" (live peacefully and peacefully) and "*kudu bisa mihape-keun maneh*" (behavior adapts to the environment). These values are derivatives or interpretations of Islamic values and the cultural heritage and philosophy of the Sundanese people even before the arrival of Islam. This is not strange because Islam as a religion of nature is basically a channel and a warning against good tendencies (hanif) in humans. Based on the many meeting points between Sundanese culture and Islam, it is very natural that Sundanese is synonymous with Islam, and Islam is identical to Sundanese "Islam of Sundanese tea, Sundanese tea Islam."

Therefore, based on the explanation above, the influence of Islamic values in Sundanese leadership is visible. Because the Sundanese are Muslim, and Islam is Sundanese, as stated above. This means that a

strong religiosity will affect the attitudes and behavior in life, including being a leader. In Islamic teachings, leadership is believed to have a distinctive value, meaning that it is not just the following of subordinates and the achievement of organizational goals. However, in it, there are intangible values that are championed in the leadership, so these values become the foothold in carrying out leadership activities.

Integration Model of Religious and Cultural Values in Sundanese Leadership in West Java

The influence of religious values (Islam) and cultural values in Sundanese leadership gave rise to a model of integration in Sundanese leadership in West Java. There are at least five categories of Sundanese leadership models, including: (1). *Nyantri* Leadership (based on religious values). A student leader is a leader who must have spiritual intelligence. Spirituality is a fixed price as the last bastion. A leader is well aware that his leadership is a mandate and must be accounted for; (2) — *Nyunda* Leadership (based on superior Sundanese values). A late leader is a leader who has a set of Sundanese values, namely: a leader who can unite with the people sincerely (*ngumawula ka wayahna*), a person who does not act (*teu ningkah*), does not show a high-minded attitude to others (teu adigung kamagungan), does not like to be celebrated with grandeur (*teu adigung kamagungan*), is wise and just (agung is well-informed and just), and corruption is impossible (*cadu basilat*); (3) — passionate Leadership (considering everything with wisdom). A *nyantri* leader is a leader who is more concerned with reason than body strength. Never thought of pawning reason for the sake of momentary interests, pursuing power in a dishonorable way; (4). Genuine Leadership (treats everything professionally and proportionately). A genuine leader is a leader who can place things professionally and proportionally; and (5). True leadership (appearing firm, objective, open, honest, competitive, brave and responsible). A *nyantri* leader is a leader who looks firm, objective, open, honest, competitive, brave and responsible.

From the five models of integration of Sundanese leadership above, the author summarizes three characteristics of Sundanese leadership: (1). Sundanese leadership model that is Nyunda, (2). Islamic Sundanese leadership model (*nyantri*), (3). The Sundanese leadership model which has both a Nyunda-Islamic character. However, the three models above seem to belong for the nyakola, nyantika and nyatria models. Because all three (*nyakola, nyantika,* and *nyatria*) are more professional, meaning that every leader must have these qualities to show responsibility for his leadership. But not every leader has three characters, namely a late leader, an Islamic leader, and a late-Islamic leader).

Therefore, to provide an overview of the three Sundanese leadership models above (*nyunda, Islami, and nyunda-Islami*), the author describes several areas as samples of the author's research, including Bandung City, Purwakarta Regency, Sumedang Regency, Tasikmalaya Regency, and Ciamis Regency.

Sundanese Leadership Model that *Nyunda*

What is a *Nyunda* leader? *Nyunda* comes from the Sundanese word with the prefix Ny, which means Sundanese. If it is associated with the people's behavior, *nyunda* can be interpreted that the actions or behavior of a person or society are by Sundanese culture or by Sundanese traditions. Indeed, the term nyunda refers more to someone whose behavior is by Sundanese culture or Sundanese tradition.

Nyunda here does not mean only wearing Sundanese clothing attributes and the Sundanese language. But more than that, it is trying to implement the noble Sundanese cultures in daily life. Any use of attributes will be of absolute value if there is no attempt to understand the Sundanese culture itself. Therefore, in addition to the visible attributes, it must also be accompanied by reviving the values of Sundanese culture itself.

Nyunda, in the sense of the process, means an ongoing study of the Sundanese culture from time to time to find footing material for moving forward. In the sense of the process, today's Sundanese culture products are not considered a genuine reflection of the egalitarian Sundanese culture. Colonization of hundreds of years has removed so many cultural products from civilizations that have been created for hundreds of years. So as if we are still groping whether Sundanese culture is now a reflection of our ancestors' original Sundanese culture for hundreds of years. Or is it a cultural product of a nation colonized for hundreds of years, eliminating egalitarian attitudes?

Thus, *nyunda* is if a leader or prospective leader has a set of Sundanese values. So that the characteristics of the Nyunda leadership style reflect a leader who can unite with members sincerely (*ngumawula ka wayahna*), a person who does not behave badly (*teu ningkah*), does not show a high-minded attitude to others (*teu adigung kamagungan*), does not like to be animated with grandeur. (*agung maklum sarta adil*), wise and fair (great understanding and fair), and impossible corruption (*cadu basilat*).

In other words, this notion of *nyunda* does not always have to be biologically Sundanese. But it could also be biologically, not Sundanese. However, it has criteria and a procrastinating spirit. If the Sundanese do not delay or even abandon the Sundanese way of life and customs, why? It is better that he is not a Sundanese biologically, but he has a late soul. Why not make him a leader. Currently, many Sundanese people do not procrastinate.

On the other hand, people who are not biologically Sundanese are more procrastinating. Like the chairman of the Pasundan Association in America. Biologically they are Chinese and Manado. But they were born and hang out with the Sundanese every day. They are more *nyunda* than the Sundanese themselves.

Nyunda globally can be interpreted as a term to express Sundanese identity in life, culture, behavior, and others, which is a separate identity of a nation. People born of Sundanese descent and live in Sundanese land are also called Sundanese culture (cultural). On the other hand, people who are not born of Sundanese descent, but live a long time in Sundanese land, are also called structural (structural) Sundanese. Therefore, what is meant by a *nyunda* leader is a Sundanese culture and has a *nyunda* soul. If the Sundanese have a culture but do not have a *nyunda* soul, it will be useless, because it will not raise the Sundanese way of life and customs.

Based on the explanation above, what a leader who delays is that it is not the Sundanese who are important in delaying (Mariana, 2006). And even better, they are Sundanese but very late. In other words, what is meant by *nyunda* is the Sundanese ethos. Because there are Sundanese leaders who do not have a Sundanese ethos, people who have a Sundanese ethos or late leaders will take sides with the community. Vice versa, Sundanese people who do not take sides with Sundanese people, are considered not to be *Nyunda* or do not have a Sundanese ethos.

In other words, many Sundanese leaders who are expected to display Sundanese values in their leadership patterns are unable to maintain their legitimacy in the eyes of the community. The decline in the trust of the Sundanese people in the figure of the Sundanese leader is implied by the indication that Bandung is being damaged not only by immigrants but also by the local government's policies. Several local government policies were deemed not to pay attention to cultural and environmental sustainability, among others, the construction of the Pasteur-Surapati flyover, which caused the cutting down of hundreds of old trees, the demolition of Dutch architectural buildings containing historical values, and the spatial policy of the North Bandung area which destroying groundwater sources.

The leadership pattern of a formal leader who came from Sunda was felt to be unable to display Sundanese leadership values characterized by "someah" behavior, "*boga tata-titi duduga peryoga, hade*

gogog hade togog" (meaning friendly, using rules, both manners, attitude and behavior). Indirectly, this local leadership crisis also affects the shift in the ideal figure of a formal leader that is expected by the community. The ideal figure of a formal leader no longer has to be a native of the region but a *nyunda* figure. This figure is committed to preserving values that are rooted in Sundanese culture.

One example is when Dani Setiawan led the Governor of West Java, one of the programs was to drown Kabuyutan Jatigede. This program was thoroughly criticized by Sundanese people who did not take sides. Even though Dani Setiawan is a Sundanese person, the reality in his leadership is that he is not Nyunda or does not have a Sundanese ethos. On the other hand, when Dedi Mizwar became Deputy Governor of West Java, he was not a Sundanese, but he was seen as very Nyunda and had a Sundanese ethos in his leadership. One of them was he dared to stop (discontinue) the tree felling program in Arcamanik, the provincial government's land where a golf course will be built.

The characteristics of nyunda leadership are the character, character or personality of a person who is formed from the internalization of various virtues (virtues), both cultural and religious, which are believed and used as a basis for perspective, thinking, behavior, and act as a leader. Talking about the late leadership character means talking about the Sundanese character itself. As previously explained, the Sundanese people have values and teachings from both the Islamic religion and its local traditions that have existed since ancient times, becoming the guiding principles for the Sundanese people. Character formation has long been a goal in the life of the Sundanese people. The characteristics of the principles that become the teachings and guidelines for the life of the Sundanese are described in 5 main characters, namely *Cageur* (healthy), *Bageur* (Good), *Bener* (True), and *Singer* (Introspective), and *Pinter* (Smart).

These five characteristics are the main principles in the life of the Sundanese people (*urang*). These characteristics need to be preserved and guarded by the Sundanese (*urang*) so that they do not disappear along with the times. These five characteristics are not only important to apply in everyday life, but a leader also needs these charactersership.

Based on the author results, out of 5 regencies/cities, there is 1 district with a late leader character namely Purwakarta Regency. The character of the nyunda leader in Purwakarta Regency can be seen from the several Regional Regulations (Perda) that he made, highly upholding the values of the Sundanese culture as part of the local wisdom of Purwakarta Regency.

Based on Table 1. Regional regulations, Purwakarta Regency is one of the most prominent regencies promoting local culture, especially Sundanese culture, in government programs. So it is very appropriate that Purwakarta Regency has a late leadership model in West Java. *Nyunda* is owned by the leader of the Purwakarta Regency, not only physically in the sense of how to dress wearing Sundanese clothing attributes and Sundanese language. But more than that, it is trying to implement the noble Sundanese cultures in the program policies that it develops.

The delayed leadership of the leaders of Purwakarta Regency can be seen in the above regional regulations, namely paying attention to, exploring, and empowering the potential and culture in the communities where they live. Then pro-environment, because it always preserves and builds environmentally friendly. This is a *nyunda* leader, a leader who tries to raise, maintain and implement Sundanese cultures in the lives of their people. Apart from that, his *nyunda* style is shown by the very *nyunda* clothing attributes, so that it has its own characteristics. His *nyunda* performance not only popularized Sundanese culture in Indonesia. But it has also been introduced at the UN headquarters when delivering a cultural speech at the World Youth Leaders Forum at the United Nations headquarters, New York, United States.

Table 1. Regional Regulations (Perda) with Sundanese Value in Purwakarta Regency

No.	Name Regulation	Program Development
1	Purwakarta Regional Regulation No. 2 of 2007 concerning the Implementation of the Education System in Purwakarta Regency.	Since 2007, before the time of Dedi Mulyadi hthe Regent As Article 4 of the Regional Regulation explains, education aims to build students who believe and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic, responsible citizens and have an awareness of local cultural values.
2	Purwakarta Regional Regulation No. 69 of 2015 concerning Character Education.	One of the Perda programs is naming schools with the names of Sundanese figures. Purwakarta Regent Decree Number: 422.5/2670a/Disdik concerning the naming of each state education unit in Purwakarta Regency.
3	Purwakarta Regional Regulation Number 70. A of 2015 concerning Cultured Villages.	The basis for establishing this cultured village regulation is as a guideline in the administration of village governance to improve the quality of villages based on local culture. This regulation was realized on June 15, 2015, as legal proof from the regent of Purwakarta to maintain the local wisdom in the people of Purwakarta Regency. The cultured village regulations were implemented in several pilot villages, namely Cilandak, Cibeber, Sukamulya, Linggamukti, Mulyamekar, and Kertamukti villages.
4	Purwakarta Regional Regulation Number 70. An of 2015 concerning Cultured Villages.	This regulation regulates the official attire of civil servants/ASN. One of them is the clothes of the Purwakarta Regency Office wearing Sundanese attributes. As contained in Chapter II concerning Civil Servant Official Clothing, Article 7 describes the PDH Typical of the Purwakarta Region, namely wearing *pangsi* and *kebaya*.
5	Purwakarta Regional Regulation No. 109 of 2018 concerning Purwakarta Regency Civil Service Official Clothing.	The provision of assistance is intended to preserve and promote traditional arts in Purwakarta Regency. The government encourages the development of regional arts using performances at weddings, circumcisions, alms for the earth, and others.
6	Purwakarta Regional Regulation No. 07 of 2019 concerning the provision of assistance for art performances for the people of Purwakarta during overtime activities for the 2019 fiscal year.	Chapter III concerning the Rights and Obligations of Children, particularly Article 9 Paragraph 5. It is explained that the rights of children in education, the use of leisure time, and cultural activities as referred to in paragraph (1) letter d include: a. education rights; b. the right to the purpose of education; and c. the right to leisure activities, cultural activities, and sports.

Source: Process by an author (2022)

From several existing regulations, it seems that the regulation on dress code for civil servants / civil servants is a characteristic of Purwakarta district compared to other districts. ASN clothes in Purwakarta Regency have a very late appearance. By wearing traditional Sundanese clothes in the form of *pangsi* (Sundanese traditional clothes), leather flip-flops, and turban used in their daily lives. With clothes like that, the lifestyle automatically becomes procrastinating. There are two *pangsi* clothes used, namely black and white. Each has a function, namely, white is more suitable for use in the dry season to protect from the hot weather. While black is used during the rainy season, the air is cold. So the black color gives a warm impression. Even these clothes are mandatory clothing for government employees (especially civil servants) in West Java Province. Not only that, *pangsi* clothes are mandatory uniforms for school children in some parts of West Java, such as in Bandung, Garut, Tasikmalaya, and others.

The philosophy of this Sundanese traditional clothing is that *pangsi* is traditional Sundanese clothing passed down from generation to generation. From a search of many literature, pangsi is typical clothing worn by men from Sunda. The clothes are loose and comfortable to wear anytime and anywhere. Pangsi also has its own philosophical value, namely in every shape and stitch, *pangsi* contains meanings that can be used as reminders for the wearer to always introspect. *Pangsi* consists of three arrangements: *nangtung*, *tangtung*, and *samping (slipcover)*. Besides that, *pangsi* are loose clothes. Mirror of open nature and wide movement. While Iket (headband) is an attachment of the mind by the heart. However, it is not necessarily the case that most Sundanese people think that we are already Sundanese when we use iket (turban) and pangsi. There is something more important than all of that, which is not just wearing Sundanese clothes, but in fact, has daily behavior become Sundanese.

Another local regulation thick with Sundanese values is the cultural village regulation. This regional regulation is one clear proof of a Sundanese leader who maintains and preserves the culture (local wisdom) that exists in the village community, especially around the Purwakarta Regency area. As the spearhead of the local cultural base, the village government strengthens the functions, duties, and roles of the village government based on culture and local wisdom values. In the regulation above, what is meant by cultural village is a village that is based on the values of teamwork, kinship, cooperation, and others as characteristic of the values of rural local wisdom. Several villages that have implemented cultural villages in Purwakarta Regency and have become pilots are Cilandak, Cibeber, Sukamulya, Ligamukti, Mulyamekar, and Kertamukti villages.

The Islamic Sundanese Leadership Model

Islamic leadership (Islamic leadership) is a way or ability of a person to influence others by motivating, directing, and also efforts to cooperate by the Qur'an, Hadith, and also Ijma' ulama to achieve common goals. So to distinguish this Islamic leadership model from other leadership models, the sources used for guidance are the Qur'an, Hadith, and Ijma' ulama. From this understanding, the Islamic leadership model can be seen from the requirements of Islamic leaders and the characteristics, characteristics, and principles carried out and adopted. More details can be seen in the following table 2:

Table 2. The Concept of Islamic Leadership

Characteristics	Value	Reference
Internal Leadership Requirements	1. Have the right faith. 2. Have broad knowledge and insight. 3. Have a noble character. 4. Have managerial skills.	Fagin (1997)
Characteristics of Islamic Leadership	1. *Fathanah* 2. *Istiqamah* 3. Sincerely 4. Big Spirit 5. Be grateful 6. *Amil* (hard work) 7. Totality	Beekun & Badawi (1999)
Islamic Leadership Principles	1. Deliberation 2. Justice 3. Freedom of Thought.	Ahmad & Ogunsola (2011)
Islamic Leadership Criteria	1. A Leader Who Is Loved by His Subordinates 2. Firm.	Hafidhuddin (2003)

Source: Process by an author (2022)

Another view is that Islamic leadership is an effort to reveal the personality of the Prophet in carrying out his leadership. Islamic leadership is seen as not wanted personally but as a necessity in social order. The character of an Islamic leader is to be close and attached to the principles of Islamic teachings. Or in other words, a leader who embodies Islamic values as the basis and footing in leading his community.

In addition, the character of Islamic leadership has the characteristic that is a leader who consults with his subordinates. Applying the shuro principle shows that Islamic leadership is between an authoritarian and laissez leadership style (the organization does not have direction so that all parties make their own decisions). This means that in the application of shuro, a leader is required to consult or consult with subordinates and listen to their opinions before deciding something (Al-Buraey, 1986).

How, then, are leaders in Islamic Sundanese society?. The model of the Islamic Sundanese leader is also known as student leadership (based on religious values). A student leader is a leader who has spiritual intelligence. Spirituality is a fixed price as the last bastion so that a leader is well aware that his leadership is a mandate and must be accounted for. So the character of an Islamic Sundanese leader applies Islamic teachings or values as moral ethics to become the basis for actions in his leadership. These values are actualized by being honest, fair, patient, sincere, and doing good deeds. This is not a strange thing, but it has been internalized to manifest the religious teachings they believe in, as can be seen in the following table 3.

Table 3. Implementation of Religious Values with the Actions of Islamic Sundanese Leaders

Value	Norm	Action
1. Charity	1. Do good	1. Individual piety
2. Honest	2. Can't lie	2. Social piety Humans are beneficial to others
3. Fair	3. Do not discriminate	3. Shared responsibility
4. Be patient	4. Must be more careful	4. Working optimally
5. Family (Ukhuwah)	5. Can't be selfish	5. Social care
6. Sincere (*Ikhlas*)	6. Can't be angry	6. Sharing economy
7. Tawaqal		7. Distributive Justice
8. Take care of each other *(Silih asah-asih-asuh)*		8. Avoiding social conflicts
9. Good Attitude (*Bageur*)		**9.** Accept whatever happens.

Source: Process by an author (2022)

Thus, the Sundanese leader who is Islamic lies in his Islamic values as the basis of his leadership but does not still appreciate Sundanese moral values and ethics. This is because it is located in the West Java region, where Sundanese culture is still maintained and preserved as part of the hereditary treasures of Sundanese ancestors.

The Sundanese values in question are not like "*Sunda wiwitan*", but Sundanese Priangan, which is colored with Islamic values and Javanese cultural influences after becoming part of the Mataram kingdom. The ethics of *silih asah, silih asih* and *silih asuh* are principles that have a very strong influence on a leader's behavior. Even the principles of *silih asah, silih asih* dan *silih asuh* are influenced by Islamic teachings in Surah al-Asr, namely reminding each other in truth and reminding each other in patience.

Based on the results of the author's research, from 5 regencies/cities, there is 1 regency whose leadership is very Islamic, namely Tasikmalaya Regency. Tasikmalaya Regency is known as a religious community. Besides that, because of the many Islamic boarding schools built, this area is also known as the city of santi or the city of a thousand Islamic boarding schools. Islamic religious values become guidelines in the life of the people of Tasikmalaya.

Table 4. Regional Regulations with Islamic Value in Tasikmalaya Regency

No.	Regulation Name	Program Developed
1	1. Regional Regulation (Perda) No. 3 of 2000 concerning the Vision as a Tasikmalaya Regency. 2. After the division took place in Tasikmalaya Regency in 2001, according to Perda No. 3 of 2001, Vision of Tasikmalaya district.	1. Became a Religious/Islamic Regency as a growth center in East Priangan and was able to position itself as a developed Regency in West Java in 2010. 2. After the change occurred, the vision also changed. To become a religious/Islamic Tasikmalaya Regency, as a developed and prosperous district, as well as competitive in the agribusiness sector in West Java in 2010. This means that despite changes, the word "religious/Islamic" is still maintained as the jargon of the Tasikmalaya Regency.
2	Regional Regulation of Tasikmalaya Regency No. 01 of 2000 series C was made to regulate the problem of prostitution.	
3	Regional Regulation of Tasikmalaya Regency No. 02 of 2000 Series C regulates the Eradication of Prostitution.	
4	The appeal of the Regent of Tasikmalaya Number 556.3/SH/03/Sos/2001 regarding the swimming schedule between men and women so that it is not at the same time and the establishment of a prayer room and worship equipment in the swimming pool environment.	
5	The decision of the Regent of Tasikmalaya Number 421.2/Kep.326A/Sos/2001 that pre-school age children must have the ability to read the Qur'an. In addition, elementary and high school students who are Muslim are required to attend Diniyyah (religious) schools.	
6	Circular of the Regent of Tasikmalaya Number 451/SE/04/Sos/2001, recommends for elementary, high school, high school, and university students who are Muslim wear uniforms with provisions that cover the aurat (women in headscarves) for elementary to college students tall).	
7	Regional Regulation No. 5 of 2004 regarding liquor.	
8	Shari'a Regional Regulations in the City of Tasikmalaya, especially regarding Regional Regulation Number 7 of 2014 concerning Values of Religious Community Life in Tasikmalaya Regency.	1. Previously, there was a Regional Regulation Number 12 of 2009 concerning the Development of Values for Community Life Based on the Teachings of Islam and the Social Norms of the Tasikmalaya Regency. Stipulated by the City Government of Tasikmalaya on August 31, 2009. 2. The basis for the formation of this Regional Regulation is intended to create an order of life for the people of Tasikmalaya City which is dignified, dignified and has a noble character based on the principles of Islamic teachings and noble values and norms that grow and develop in a society by sticking to the legal order of the Unitary State of the Republic of Indonesia.
9	Regional Regulation of Tasikmalaya Regency No. 25 of 2018 concerning village head official clothing, village officials, and village working hours in the Tasikmalaya Regency.	This regional regulation regulates the official attire of village officials and civil servants/ASN in the Tasikmalaya district. In Chapter II on Official Clothing, article 7 it is explained about PDH Typical of the Tasikmalaya Region, especially for men and women, namely taqwa/Muslim clothes with embroidered motifs.

Source: Process by an author (2022)

The religious life of the community is also supported by its religious and Islamic leaders. This has been implemented by the former Regent of Tasikmalaya, Uu Ruzhalul Ulum. One of the proofs is that Tasikmalaya applies Regional Regulations with Islamic nuances as local wisdom in the city of *santri* (Islamic boarding school students). The Islamic leader of the Tasikmalaya Regency is the leader Muslim,

but his policies are very Islamic in nuance. Some Regional Regulations (Perda) with Islamic nuances can be seen in the Table 4 above.

Looking at the regional regulations above, it is very clear that Tasikmalaya Regency is one of the regions that has Islamic leadership. Islamic character is not only in the form of regional regulations but also in daily life, as shown by the former Regent of Tasikmalaya (Uu Ruzhanul Ulum). Until now. He is Deputy Governor of West Java, his Islamic character has never changed. One of them is the dress he displays, which is very different from Purwakarta Regency, which is very late. Tasikmalaya Regency applies Muslim clothing and skullcaps and wears the hijab for Muslim students in the regional regulations. Even the use of skullcaps is required for all government officials in Tasikmalaya Regency. However, the obligation to wear a skullcap is also imposed on all elementary, junior high, MTs, SMA, SMK, and MA equivalent students when participating in teaching and learning activities (KBM) at school.

Are Muslim clothing and caps (caps) a symbol of Islam? Peci is another term for a head covering often used by a Muslim man for religious and other official events. The cap is a distinctive part of how some Muslims in Indonesia dress. As a head covering, the cap is a sunnah of the Prophet, and they believe that wearing a head covering means they love their Prophet. They argue that stripping the head without a cap or turban is a habit of people outside of Islam (Kertamukti, 2013). The person who wears the cap has become a "moving visual" to symbolize that the person wearing it is a nationalist as well as a religious leader. The leaders of this nation always use the black cap as a characteristic, such as Soekarno Sutan Sjahrir, Moh. Hatta popularized the cap as a symbol of nationalism.

Based on the opinion above, people who curse the cap (cap) have shown part of the Islamic symbol. Even users of caps (caps) are already present in Giri, one of the spread of Islam in Java. Then the King of Ternate Zainal Abidin (1486-1500) studied Islam at the Giri madrasa. He returned to Ternate with a skullcap or cap. The cap from Giri is considered magical and highly respected.

The skullcap symbolizes resistance to simplicity to form a pattern of balance in a society that emphasizes material. Black in psychology of color strongly stimulates human emotional nature and has expertise even though it is interpreted as official or formal. The use of black also shows positive traits, signifying the nature of the firm, strong, formal, strong structure. The circular shape following the shape of the head indicates the shape of the cap that is flexible in shaping the head. The pattern of simplicity that is expected to be formed in the behavior pattern of the people of Tasikmalaya Regency is simple but can create toughness. This desire is expressed in a symbol of the cap worn by the people of Tasikmalaya Regency, both government officials and students, for a cap.

Sundanese and Islamic Leadership Model

What is meant by Sundanese-Islamic leadership? This is a leadership model that combines or combines a *nyunda* and Islamic character or style. Or another term is also called *nyunda-nyantri*. As with these two things, *nyunda* and Islamic or *nyunda-nyantri* have been explained previously. People who have this character have Sundanese values and religious values in their leadership.

Its Sundanese value means having a commitment (elevating and upholding) Sundanese identity in the context of life, culture, behavior and others, which is the identity of Sundanese local wisdom. While the value of religious teachings means that in living life it must still be accompanied by a religious spirit (Islam). Implementing the teachings of Islam in the life of the nation and state. Because Islam is the identity of Sundanese people because almost 100 percent of Sundanese are Muslim.

The terms *nyunda* and *nyantri* (Islamic) are a breakthrough for a leader with character. To complete it, there is another term, namely *nyakola*, that Sundanese people in living their lives must be accompanied

by a passion for learning and advancing science. So a Sundanese leader with a character if there is a *nyunda* soul (regional identity), *nyantri* (Islamic boarding school students) (religious identity), and *nyakola* (educated identity).

The three things above, later shortened to 3-N (*nyunda, nyantri, and nyakola*), are the motto or spirit that has long been echoed by the Pasundan Paguyuban organization, which was founded in the early 20th century AD. must have the 3-N character so that in his leadership he has the character of a true Sundanese because not all Sundanese leaders have this 3-N character. And leaders with character are not symbolized by clothing attributes, as currently, every regional leader is symbolized by clothing attributes. Characterized leaders who have 3-N are not attributes but the spirit and commitment that are imprinted in the soul and then reflect on the actions and behavior in the life of a leader.

So the 3-N philosophy is that *Nyunda* does not refer only to regional boundaries but focuses more on Sundanese values themselves. To be called *nyunda*, a leader must be *ngumawula ka wayahna* (one with the people), *teu ningkah* (not a lot of behavior), and *teu adigung kamagungan* (not arrogant, proud). *Nyantri* is not limited to clothing attributes (cocoons, caps, sarongs, or headscarves). But spiritually intellectual, has spiritual intelligence, so leadership is a mandate and must be accounted for. While *Nyakola* is the attitude of a leader who can balance ratio and taste, it always produces optimal leadership work. In simple terms, leaders must be intellectual. The quality of reason sometimes has nothing to do with how much a leader has an academic degree. People who are *nyakola* are free from the tendency to seek power in not commendable ways. Thus, if 3-N is applied to a Sundanese leader, it must have the 3-N character, namely:

First. Has a *nyunda* character. The *nyunda* character does not have to be interpreted reductively as a geographical, ethnic reference that refers to the Sunda/Pasundan region, but *nyunda* is a diction with the meaning of a set of Sundanese values that Sundanese leaders must possess. These values are essentially inclusive of perennial local wisdom shared by other cultures. *Nyunda* as an open culture can also be owned by those who are not geographically similar to their place of birth. Because *nyunda* is a cultural value. However, it becomes strange, if someone admits to procrastinating while his behavior is not. *Nyunda* actually reflects, among other things, the figure of a leader who is able to integrate with those he leads (the people/community/subordinates/subordinates) sincerely, namely *ngumawula ka wayahna* (a person who is married or not acting); *teu adigung ka-magungan* (not arrogant and showing a high attitude towards others); *teu paya diagreng-agreng* (does not like to be celebrated with grandeur); *nyaah kanu masakat* (loving the poor); *agung maklum sarta adil* (wise and fair); *landung kandungan, laer aisan* (has a broad perspective), and *cadu basilat* (must not deviate).

Second. Has a *Nyantri* character. The *nyantri* character means that the leader must have spiritual intelligence. Spirituality is a fixed price as the last bastion so that a leader is well aware that leadership is a mandate that must be accounted for. The terminology of the Islamic boarding school students (*santri)* relies on a leader anchoring every step in the light of religiosity. He thinks a thousand times when he wants to carry out deviant basilic actions. We do not have to understand this *santri* as a form of accentuation of the application of formal religion in a narrow sense, but rather how religious values become the direction of social ethics to be applied by every Sundanese.

Third. Having a *Nyakola* character means having adequate reasoning so that what is said and being part of policymaking is truly proportional to the people's interests. *Nyakola* is not synonymous with academic degrees. It does not have to be interpreted with strata of lecture levels. *Nyakola* symbolizes someone who is more concerned with reason and mindset than a body. A mind that never stops thinking. Never think about mortgaging reason for the sake of a moment. So from the three 3-N characters above, it

can be concluded that the Sundanese leader is polite, obedient, and educated. Based on the author's research, from 5 regencies/cities, there are four regencies whose leadership is very *Nyunda* and Islamic, namely Bandung City, Sumedang Regency, and Ciamis Regency.

Table 5. Regional Regulations with Nyunda-Islamic Value in Several Districts of West Java

No.	Regency/City	Regional Regulation
1	Bandung City	1. Regional Regulation (*Perda*) No. 2 of 2012 states that every Wednesday, the citizens of Bandung are required to communicate in Sundanese. One of the programs is the "Rebo Nyunda Program,, " a weekly program by the government initiated because of concerns about the disappearance of Sundanese culture in West Java. 2. Bandung City Regulation Number 9 of 2012 concerning Sundanese language, literature, and script use, maintenance, and development. (P3BSAS). Regional Regulation Number 09 of 2012 Paragraph 1 Point (a) reads: "Stipulates and develops teaching materials for Sundanese Language, Literature and Script in the local content curriculum, which is mandatory at every level and unit of formal and non-formal education." 3. Regional Regulation number 5 of 2012 concerning the preservation of traditional arts at the Bandung City Culture and Tourism Office in 2017.
2	Sumedang Regency	1. Regional Regulation (*Perda*) Number 1 of 2020 concerning Sumedang Puseur Sundanese Culture (SPBS). 2. Sumedang Regent's Decree (SK) Number: 430/Kep.514-Dispabudpora/2020 concerning the Inauguration of the Sumedang Cultural Council (DKS) for the 2020-2025 Service Period. 3. Regional Regulation of Sumedang Regency Number 9 of 2011 concerning tourism. The regional regulation mentions tourism based on Islamic values. 4. Sumedang Regent Regulation Number 57 of 2018 concerning Early Education and Al-Qur'an Education.
3	Ciamis Regency	1. Ciamis Regency Regional Regulation Number 19 of 2013 concerning the Preservation and Management of Cultural Heritage. One of the cultural heritages in Ciamis Regency is Astana Gede Kawali which contains inscriptions. 2. Ciamis Regency, on November 29, 2016, issued a Regional Regulation (*Perda*) of Ciamis Regency Number 15 of 2016 concerning Recognition and Protection of the Indigenous Law Community of Kuta Village. 3. Then at the village level, the Karangpaningal Village Regulation Number 06 of 2019 concerning Villages Cares for Indigenous Forests, Kuta Village, Karangpaningal Village, is issued as an implementation of the above mentioned Regional Regulation.

Source: Process by an author (2022)

Based on the regional regulations of several regencies in table 5, it shows that the four regencies/cities above have a *Hyundai*-Islamic leadership character. This can be seen from several policies contained in the Regional Regulation.

The city of Bandung as a *nyunda* and Islamic city. This is based on research conducted by the Marif Institute to conduct research on the Islamic City Index (IKI) in 29 cities in Indonesia. The variables assessed are security, freedom of religion and belief, legal protection, leadership, fulfillment of women's political rights, and children and persons with disabilities. Yogyakarta, Bandung and Denpasar occupy the first order. The city of Bandung occupies the second position with a score of 80.64 as an Islamic city in the results of research conducted by the Maarif institute.

This data proves that, apart from being a *nyunda* city, Bandung is an Islamic city. Talking about *nyunda* and Islam in Bandung is something logical. Why ?. Because in Sundanese history, Islam and Sundanese are like Looks peaceful and loving, the two are not easily separated. They are united in one quality concoction. Sundanese people are not said to be Sundanese if they are not Muslim, and vice versa. Both give each other and complement each other. The Sundanese themselves does not only recognize this. Even a missionary like Snouck Hourgronje once said that, apart from *"Urang Minang"*, Ki Sunda was also very strong in Islam.

The cultural approach (with *nyunda* culture) applied by the Bandung City government makes the people of Bandung complement and protect each other. There has never been a racial riot between these two ethnic groups. Perhaps this is because the Chinese in Bandung has been Sundanese since childhood so both natives and immigrants have become one. This harmonious factor is coupled with the nature of the Sundanese people, who are friendly to immigrants so that the presence of the Chinese-Chinese is well received.

Likewise, speaking of Islam in the city of Bandung, it has been mentioned earlier, that the city of Bandung is placed as the most Islamic city based on the results of the research. The city of Bandung did not originate from the Islamic kingdom and was developed by non-Muslims (the Netherlands), but it has elements of an Islamic city (Prihartanto & Pranggono, 2016). It seems an oddity regarding the existence of these elements in the field and becomes a question about the real existence of the Islamic City.

The city of Bandung is a city that has similar city characteristics to Islamic cities in general, including the elements (1) Great Mosque of Bandung, (2) Pasar Baru Trade Center, (3) Pendopo Building, (4) Settlements of various ethnic groups (Indigenous, Chinese, Arab, and European/Colonial), (5) The Dalem Cemetery of the Founders of the City of Bandung and the Tomb of Ageng, and (6) The fort and its accessories and others. At least during the growth and development of these elements, 9 of them are included in elements Islamic.

Likewise, Sumedang, Ciamis, and Cirebon Regencies. All three are districts that are full of Sundanese and Islamic cultural history. Sumedang, for example, is known as the Sundanese Cultural Center and the Banned Sumedang. Even the first Islamic kingdom in Tatar Sunda was the Sumedang Larang Kingdom, around Sumedang Regency, West Java. The Sumedang Prohibited Kingdom was an Islamic-style kingdom during the reign of Prince Santri (1530-1579 AD). Prince Santri is a descendant of Sunan Gunung Jati from the Cirebon Sultanate. Thus, this history has colored the current leadership style, the leader of Sumedang Regency is more of a *nyunda*-Islamic character. This means that it promotes Sundanese culture and raises Islamic culture because Sumedang is full of Islamic cultural history. As can be seen from the policies implemented by the Sumedang government through the Perda above, there is a blend of Sundanese culture and Islamic values.

Likewise, Ciamis Regency. Often people know Ciamis for its Kuta Traditional Village. This means that there are cultural values that must be preserved. As stated in the Regional Regulation Number 15 of 2016 concerning the Recognition and Protection of the Indigenous Law Community of Kuta Village. But on the other hand, Ciamis is also known for its Sundanese and Islamic history. Therefore, the author sees that this affects the leadership style in Ciamis Regency, which has a *nyunda*-Islamic character. If you look at the local regulations that have been issued, Ciamis Regency has a history of Islamic leadership. For example, in 2002, Ciamis District Regulation No. 12/2002 on the Eradication of Prostitution was issued. The form of prohibition regulated in this Regional Regulation applies to anyone who commits prostitution, establishes, provides, and manages a place directly or indirectly to commit prostitution, whether for profit

or not (Muntoha, 2008). Thus, looking at the local regulations with a Sundanese pattern and Islamic values, it can be said that the Ciamis District has a leader with a non-Islamic character.

CONCLUSION

Religious (Islamic) and cultural (Sundanese local wisdom) values are like two sides of a coin that complement and give meaning to each other. These two values are also integrated with the leadership of the Sundanese people. Based on the research results above, there are three styles of leadership or Sundanese leaders in West Java. First. The style of the Nyunda leader; Second. Islamic leadership style and, Third. Nyunda-Islamic leadership style. Leaders implemented these three styles in 5 regions of West Java, namely the late model represented by Purwakarta Regency; the Islamic style represented by Tasikmalaya Regency; and the *nyunda*-Islami style is represented by three districts, namely Bandung City, Tasikmalaya Regency, and Ciamis Regency.

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