

## THE INFLUENCE OF LOCAL CULTURE ON NATIONAL CULTURE AND ITS IMPACT ON ORGANIZATIONAL CULTURE

GATOT KUSTYADJI \*

\* Management Science Doctoral Program, Graduate School,  
Faculty of Economics and Business, Universitas Brawijaya  
Universitas Brawijaya Malang, Indonesia

### Abstract

The purpose of this study is to examine and analyze the influence of the local culture on national culture and its impact on organizational culture. The study was conducted on consolidated Indonesian State-Owned Enterprise cement companies, namely PT. X (Persero) Tbk, which includes PT. A, PT. B, and PT. C. Consolidation was done so that the vision and mission as the leading cement companies in Indonesia and Southeast Asia can be achieved. The study used 121 managers as respondents with a stratified random sampling technique. Analysis was done using Partial Least Square. The results suggest that the local culture has a significant positive effect on national culture and national culture has a significant positive effect on organizational culture.

**Keywords: Local culture, National culture and organizational culture**

### 1. Background

A wave of mergers and acquisitions not only happened in developed countries but also in developing countries. In the reign of Konrad Adeneur in 1961, privatization activity was first started with an idea of launching de-nationalization program (Firmanzah, 2003). The privatization program was continued by the British in early 1980s under the government of Margaret Thatcher. Furthermore, the program continued in Denmark, Italy, Chile, Malaysia, and Singapore to carry out State-Owned Enterprises in 1985 - 1993 (Firmanzah, 2003). Meanwhile, the Indonesian government also launched a merger program of a number of State-Owned Enterprises, including merger companies in X Group, PT. A, PT. B and PT. C here in after now called PT. X (Persero) Tbk.

PT. X (Persero) Tbk is a State-Owned Enterprise engaged in the cement industry and has approximately 46% share of the domestic cement market. Subsidiaries of PT. X (Persero) Tbk that produce cement, namely PT. A, PT. B and PT. C, are the result of a merger done by the Indonesian government in 1995. Company merger process between PT. A, PT. B and PT. C have experienced various obstacles and challenges.

The merger of the above event indicates cultural differences that exist in the local communities of each region. Employees come from different places and different locations and are placed in three strategic areas in the Indonesian Cement management. PT. A located in West Sumatra has a different organizational culture compared to PT. B in East Java and PT. C in South Sulawesi. Difference in organizational culture is related to the role of local culture that characterizes the management of organization. In fact, the local culture in those three companies still affects and influences local employee behaviors. As it is known that local culture will play an important role to influence the national culture and company culture, leadership, and behavior patterns respectively, even company performance (Basu and Miroshnik, 2003; Kreitner and Kinicki, 2007). Based on the statement suggested by Rousseau (1990); Trice and Beyer (1993), culture can influence the behaviors where employees are located. Local culture can enrich organizations in making rules and strategies in the management of organization (Rudito, 2009). Kreitner and Kinicki's study (2007) reinforces the statement, stating that culture will shape values, attitudes, assumptions, and expectations of employees which in turn will affect the organizational behaviors of employees.

As it is known that when the process of merger and post-merger takes place, some problems arise, such as; lack of trust towards other group members, excessive spirit of regionalism, group fanaticism, and uncertainty towards changes (Soetjipto, 2008). Post-merger cultural clash and some of the problems that arise once are feared to recur, so a leader who is able to have a proactive nature, willing to take risks, innovative, long-term oriented, and strategic-oriented is needed.

Company culture is a platform that makes the character of a company. Company culture plays an important role in the company's growth (Xu, 2009). Organizational culture can be influenced by national culture (Hofstede, 1980; Basu and Miroshnik, 2003). National culture is a manifestation that can create a culture that values unique differences related to human resources management practices that can influence company culture.

Empirical phenomenon illustrates that in the three subsidiaries of PT. X (Persero) Tbk, employee still have the attitudes and behaviors characterized by low risk avoidance, receiving disapproval, and has very loose principles, prefer common sense than rules, relying on logic and common sense compared to the *expert's* opinion, and other behaviors. The fact that happened on the field is that the culture that wants to be implemented in PT. X (Persero) Tbk, which is the

CHAMPS (*Compete, Have a High Spirit, Act, Meet a Customer Expectation, Perform, Strengthen Teamwork*) culture, is felt to not able to internalize and influence employee behaviors. On the other hand, the company is required to have a competitive advantage compared to other companies regarding the dimensions of capability and superior resources. Competitive advantage today is deemed very important by PT. X (Persero) Tbk in achieving the vision and mission of the company to be the leading cement company in Indonesia and Southeast Asia.

## **2. Theoretical Background**

### **2.1. Local Culture On National Culture**

Theories about local culture will be closely linked to the cultural values of the past, especially on intangible heritage originating from local cultures that exist in the Indonesian archipelago. Traditions, folklore, legends, native language, oral history, creativity, adaptability, and also the uniqueness of the local communities are examples of the local cultural heritage that can affect a country's national culture (Galla, 2001; Karmadi, 2007). Every person who has embraced local cultures and values should be able to extend themselves to understand themselves as Indonesians, rather than narrowing their original values. Sartini (2004) said that the elements contained in local culture has the potential to be a *local genius* and can contribute to the discipline of anthropology. Gobyah (2013) and Sartini (2004) added that local knowledge is formed as a superiority of local culture. Local culture can enrich organizations in making rules and strategies in the management of organization (Rudito, 2009).

As it is known, local cultures are exposed to compete with foreign cultures as a united culture that embraces the community in order to maintain its existence. The durability of the local culture is being tested in the face of global penetration of foreign culture. The problem is that the durability of the local culture is relatively weak in the face of foreign cultural invasion. Slowly but surely, local culture enthusiasts decrease because people tend to use foreign culture that is considered to be more modern. Furthermore, Mubah (2011) stated that when those problems arise, there must be a strategy for countering them. The most appropriate strategy to strengthen the resilience of local culture is by absorbing both sides and be ahead of foreign culture to then be combined with the local culture so that there is still a mix of local culture in it.

The study results of Basu and Miroshnik (2003) in the case of companies in Japan explained that macro, micro, and meso values can create a specific value of organizational culture.

These values correspond to the values that flourish in a society covered in the national culture. Micro values developing in Japan include; demonstration of attitudes assessment (*taido*), way of thinking (*kangaekata*), and spirit (*ishiki*) are all basic forms of Japan's system value. Meso values can be identified as the core of cultural life in Japan if they want to become the people of Japan. Those values include; (a) *Senpai Kohai System*, senior-junior relationship, (b) *conformity*, society or labor rules, (c) *HouRenSou*, a combination of the three values in Japan namely *Houkoku* (report); *Renraku* (information); *Soudandan* (consultation), and (d) *Kaizen* or continuous improvement. National culture is influenced by macro and meso cultural values. Furthermore, national culture affects organizational culture and HR practices along with micro cultural values in a company.

*H1. Local culture has a significant positive effect on national culture.*

## **2.2. National Culture and Organizational Culture**

The theory of Indonesian national culture includes an Eastern culture that should be concerned with spirituality, feelings, and mutual cooperation. A national culture approach is expression as a form of an idea and as a form of material. National culture has two functions, namely; (1) as a system of ideas and a pre emblem that gives an identity to Indonesian citizens and (2) as a system of ideas and a pre emblem that can be used by every diverse Indonesian citizens to communicate with each other with the hopes of strengthening solidarity (Koentjaraningrat, 1990; Sumantri, 2007). Organizational culture can be influenced by national culture (Hofstede, 1980; Basu and Miroshnik, 2003).

According to Moeis (2009) in attempting expressing ideas about the concept of Indonesian culture, there are two approaches, namely as a form of culture and idea manifestation as materials. As it is known, a study evaluating national culture has not been done in Indonesia. This study refers to the national culture, proposed by Hofstede (1983) and Wiratmadja *et al.* (2012), which has four dimensions, namely: *power distance*, *individualism-collectivism*, *masculinity-femininity*, and *uncertainty avoidance*. Results of preliminary study conducted Hofstede (1983), seen from its dimensions, found a score of 78 for *power distance* dimension, 14 for *individualism-collectivism* dimension, 46 for *masculinity-femininity* dimension, and 48 for *uncertainty avoidance* dimension.

On the other hand, the outline could be that organizational culture serves as a creator of sense and control mechanism that guides and shapes the attitudes and behaviors of employees

(Gordon, 1983). A cohesive or effective organizational culture is reflected on trust, open communication, *consideration* and *supportive*, problem solving groups, job autonomy, and exchange of information (Anderson and Krypionou, 1994). Denison (1990) suggested that there are four principles of integrative reciprocal relationship between organizational culture and effectiveness of the company's work. The four principles are named four key characters that include: *involvement, consistency, adaptability, and mission*. Organizational culture can be influenced by national culture (Hofstede, 1980; Basu and Miroshnik, 2003). Basu and Miroshnik's study (2003) in the case of companies in Japan explained that macro, micro, and mesovalues can create a specific value of organizational culture. These values correspond to the values that flourish in a society covered in the national culture.

*H2. National culture has a significant positive effect on organizational culture.*

### **3. Research Method**

This study used a causality approach. Causality approach is an approach that is used to test and analyze the pattern of the relationship between the observed variables; local, national, and organizational cultures. Questionnaires were used to collect data by giving respondents a number of questions related to the variables of local culture, national culture, and organizational culture. Questionnaires given to the respondents in this study were sealed. Everything is based on the managers' perceptions of the three companies that have agreed to join, including the managers of PT. A (Persero), PT. B and PT. C. Scale compilation technique used is the Likert scale, with response options from strongly disagree (score 1) to strongly agree (score of 5). Samples and respondents in this study are managers who joined the three companies totaling in 156 managers. Questionnaires returned reached a total of 121 (77.5% response rate). The results of the overall validity and reliability of the questionnaire items and variables were valid and reliable. PLS (Partial Least Square) data analysis technique was used to process the data (Hair *et al.*, 1998).

### **4. Research Results**

The characteristics of respondents can be seen in Table 1. Based on Table 1, it is known that most of the respondents in this study are from PT. A, with a total of 70 people (57.9%); has a work span of over 1 to 7 years, up to 41 people (39.9%); a lot more male than female respondents that reached 99 people (81.8%); 28 people are 48 years and older (23.1%); and 72 people have a Bachelors degree (59.5%).

Table 1: Characteristics of Respondents

| Origin of Company  | Frequency | Percentage |
|--------------------|-----------|------------|
| PT. A              | 26        | 21,5       |
| PT. B              | 70        | 57,9       |
| PT. C              | 25        | 20,7       |
| Age                |           |            |
| 1 – 7 y/o          | 41        | 39,9       |
| 8 – 14 y/o         | 23        | 19,0       |
| 15 – 21 y/o        | 21        | 17,4       |
| 22 – 28 y/o        | 22        | 18,2       |
| 29 – 36 y/o        | 14        | 11,6       |
| Gender             |           |            |
| Male               | 99        | 81,8       |
| Female             | 22        | 18,2       |
| Age                |           |            |
| ≤ 23 y/o           | 7         | 5,8        |
| 24 – 29 y/o        | 25        | 20,7       |
| 30 – 35 y/o        | 18        | 14,9       |
| 36 – 41 y/o        | 24        | 19,8       |
| 42 – 47 y/o        | 19        | 15,7       |
| ≥ 48 y/o           | 28        | 23,1       |
| Level of Education |           |            |
| D1 – D3            | 35        | 28,9       |
| S1                 | 72        | 59,5       |
| S2                 | 14        | 11,6       |
| Total              | 121       | 100,0      |

The result of Partial Least Square (PLS) statistical tests can be seen in Table 2.

Table 2: Path coefficients of Research Variables

| Path                     | Path coefficients | T-Statistic | Significance |
|--------------------------|-------------------|-------------|--------------|
| H <sub>1</sub> : BM → BN | 0.682             | 9.992       | 0.000        |
| H <sub>2</sub> : BN → BO | 0.648             | 11.027      | 0.000        |

Based on Table 2, it can be concluded that:

1. The influence of local culture variables on national culture obtained a path coefficient of 0.682 and T-Statistic of 9.992 with a significance level of 0.000, which is smaller than 0.05. This suggests that local culture variables significantly influence national culture. Thus, the first hypothesis which stated the presence of cultural influence on national culture is **proven**.
2. The influence of national culture variables on organizational culture obtained a path coefficient of 0.648 and T-Statistic of 11.027 with a significance level of 0.000, which is smaller than 0.05. This shows that national culture variables significantly influence organizational culture.

Thus, the second hypothesis which stated the presence of national culture influence on organizational culture is **proven**.

## 5. Discussion

### 5.1. Local culture has a significant positive effect on national culture.

The study concluded that local culture has a positive influence on national culture. These results supported the study of Basu and Miroshnik (2003) and also Kreitner and Kinicki (2007). As already known, Basu and Miroshnik (2003); Kreitner and Kinicki (2007) explained that local culture plays an important role to influence national culture along with company culture, leadership, and behavior patterns respectively, and even company performance. Manuaba (1999) added that local culture has an important role. That is, as: (a) *a projective system* which is a collective reflection of wishful thinking; (b) a ratification of regulations and cultural institutions; (c) *pedagogical device*, and (d) means of control so that the norms of society will always be obeyed by its collective members. Therefore, local culture has a major contribution in influencing the formation of national culture. Substantively, each region has their own local culture advantage that is deeply rooted and is believed to guide and direct their behaviors, especially in carrying out the duties and responsibilities in working on daily life in each company. Local culture will be reflected in mutual cooperation, grounded in religion and local knowledge, democracy, friendliness, religious and regional fanaticism, as well as positive individualism. All of these indicators are directed to form a national culture. It seems that the findings of this study also need to pay attention to Mubah (2011)'s opinion which refers to Lee (1991) who said that there are four ways to respond to local culture foreign culture; (a) *parrot pattern*; a pattern where the community as a whole absorbs the foreign culture in every form and content, (b) *amoeba pattern*; a pattern of absorbing foreign culture by maintaining its contents but changing its shape, as well as the *amoeba* that appears in a different form but the substance remains the same, (c) *coral pattern*; a pattern of absorbing foreign culture by maintaining its shape but change its contents, just like the character of a rock/coral. and (d) *butterfly pattern*; absorbing foreign culture entirely until its cultural differences become invisible with the local culture.

Every person who has embraced local cultures and values should be extending themselves to understand themselves as Indonesians, rather than narrowing their original values. PT X Tbk (Persero) has three local cultures from each region that are believed to have a strong influence in



shaping the attitudes and behaviors of employees. It also serves to provide guidance for qualified employees to work according to the local cultural roots that promote local wisdom. Therefore, PT X Tbk (Persero) needs to refer to Sartini's advice (2004) who said that potential areas of cultural elements must be able to function as a *local genius* that owns the ability to (a) defend against foreign cultures, (b) accommodate foreign cultural elements, (c) integrate elements of foreign culture into native culture; (d) control; and (e) provide direction on culture development. Likewise, they should consider local wisdom formed as a local culture of excellence and geographical conditions in a broad sense. Local knowledge should constantly be held onto life. Although it is local-valued but the values contained in it are considered very universal, good, and true so that it can survive for a long time and even institutionalized. Essentially, customs are naturally and necessarily proven well worth because the habit makes up repeated social actions and experiences reinforcement.

### ***5.2. Significant positive effect of national culture on organizational culture.***

This study concluded that there was a significant positive effect of national culture on organizational culture. This is consistent with Hofstede's (1980) and Basu and Miroshnik's study results (2003) which stated that national culture is a manifestation that can create a culture that values unique differences and is able to affect organizational culture. Relating to national culture, Basu and Miroshnik (2003) examined the case of companies in Japan. Their study concluded that macro, micro, and meso values can create a specific value of organizational culture. These values correspond to the values that flourish in a society covered in the national culture.

Indonesia, according Supartono (1995) which refers to Koentjoroningrat, has two functions of its national culture. *First*, as a system of ideas and a pre emblem that gives an identity to Indonesian citizens. The three conditions that must be met are: (a) the work of Indonesian citizens, or the work of the ancient people who come from the areas that now belongs to Indonesia, (b) the work of Indonesian citizens whose thoughts or forms contain features of typical Indonesians, and (c) the work of other Indonesian citizens that can be something to be proud of, so that they want identify themselves with the culture. *Second*, as a system of ideas and a pre emblem that can be used by every diverse Indonesian citizens to communicate with each other with the hopes of strengthening solidarity. Three conditions must be met: two of which are the same as the first condition and the first two functions. Number three's condition is that it has



to be in the form of works and behaviors of Indonesian citizens that can be understood by Indonesians who come from different tribes, cultures, religions, and race traits of different colors, so it becomes a collective idea and that its elements can serve as a vehicle of communication and as a mean to foster mutual understanding among people of different colors in Indonesia, as well as enhancing the national solidarity.

Indonesian national culture needs to have principles based on Pancasila which can be divided into two parts; (1) contains basic principles as mentioned directly in the Pancasila, as the principle of divinity, the principle of a just and civilized humanity, the principle of national unity, the principle of democracy, and the principle of social justice, and (2) contains lasting principles such as the principle of diversity, the principle of creativity, the principle of resilience and survival of the nation, as well as the principle of kinship. By using those principles, the Indonesian national culture is hoped to not deviate from a predetermined base in order to provide an identity for the present and to maintain the continuity of the national culture for the future. Hofstede's study results, in terms of *power distance* indicators, stated that Indonesia has a score between 70 to 80 above the average score of 51. The scoring distance starts from 0 up to 100. This indicates that Indonesian society tends to follow a national culture orientation of a paternalistic management style (*fatherlike*), considered to be wrong if disagrees with the words and decisions of their leader, a leader should know the answer to all the problems and along with the solutions, and that a leader should have privileges.

In regard to the *uncertainty avoidance* indicators, Indonesia has a score of 40 to 50 below the average score of 64. This indicates that Indonesian society is more directed to the national culture, oriented on *low risk avoidance*, accept disagreement, has very loose principles, prefer *common sense* compared to rules, and rely on logic and *common sense* compared to the experts' opinions. Associated with the *collectivism* indicators, Indonesia has a score of 40 to 50 from an average score of 51. This indicates that Indonesian society is more directed to individuals' own responsibilities and families, autonomy and diversity, as well as the pleasure to be selfish, and that decision-making process leads more towards individuals, not groups. Associated with the *long-term orientation* indicators, Indonesia has a score of 40 to 50 from an average score of 51. This indicates that Indonesian people place more emphasis on social pressure, are results-oriented, honest, and have low savings. While in relation to the *masculinity* indicators, Indonesia has a score of 40 to 50 from an average score of 51. This indicates that

Indonesian people have more emphasis on the aspects of lifequality, havea harmonious relationship, work for a living, and disagree with high achievements. This finding is in line with Hoffstede'sfindingsby examining on how the process of organizational cultureformation takesnational cultureinto account.

In an interview, it was stated that:

*"According to a designated small team, organizational culture that has developed in three companies was then examined for later discussion and to get inputs from employees."*

The process of forming *goal congruence* is done so that all members of the organization moves together into a single destination. Determination of organizational culture is the first step in the implementation of goal congruence. Schein's study defined three levels of organizational culture phenomenon, namely: (1) On the surface; the behaviors of open (visible) and other physical manifestations (artifacts and creation), (2) a sense of what is supposed to happen (value), and (3) basic assumption. Kotter and Heskett (1992) stated that organizational culture is the value of practices that are shared across groups within an enterprise, at least in the senior management. Organizational culture consists of the values and norms of sharedbehaviors. There are four functions of organizational culture, namely: (1) to provide an organizational identity to members of the organization, (2) to facilitate collective commitment, (3) to increase the stability of the social system, and (4) to shape behaviors by helping members of the organization to select the sensitivity (*sense*) to their surroundings.

When viewed from the theory of change, PT. X (Persero) Tbk is a result of the changesin merging three cement companies. Organizational culture within the concept of organizational change is said to work as a regulatory mechanism, uniting individuals into the social structure, and is used by the leader to support strategic changes. This is in accordance with the change of ownership concept in the discussion chapter. It presents how a job should be completed, reflects confidence for the organization's members about behaviors, and the procedures in accordance with the organizational culture. With the implementation of this explanation, CHAMPS cultural values were created, which consists of definition, benefits, key words, key behaviors, and examples of application.

Company culture as a component of management control consists of beliefs and behaviors of employees and consumers as illustrated through the organization's policies or practices of top management, values, and dominant norms such as product quality, behavioral patterns such as

rituals and language, as well as climatic factors such as the interaction between managers and subordinates, and so forth. In the given framework, the relationship between core package management and company culture is a two-way relationship because they are related to each other. They have an impact in how values are developed appropriately. This suggests that company culture is seen as something that can be arranged, although sometimes company culture can be created through the stages in the organization.

A culture change in new entity is in accordance with the theory which states that changes in the company's internal organization with increased effectiveness, efficiency, and shareholder values as the objects will ultimately have an impact on organizational culture change. In a privatized company or change of ownership, structural experience not only affects cultural changes but it also affects the company's operations (Sidhartha, 2011).

The steps taken by the PT. X (Persero) Tbk are a form of analysis results anticipation in Lau's (2003) and Schein's study (2004) which stated that climate and organizational culture are the main causes of organizational change failure. Culture change is the essence of organizational change and organizational culture is a factor that determines the behavior of the organization. Failing to develop a culture change in organizations is equivalent to failures in change. Company culture that emerges in the process of consolidation should appear and be managed very well in this case (the establishment of PT. PT X Tbk (Persero)). Those findings also support Kotter's opinion (1996) which stated that the main cause of failure in organizational change is a mistake in the changing process.

## **6. Conclusion and Implication**

### **6.1. Conclusion**

In particular, this study resulted in two findings. Among others; (1) local culture has a significant positive effect on the national culture of the merged State-Owned Enterprises in PT. X (Persero) Tbk; (2) national culture has a significant positive effect on the organizational culture of the merged State-Owned Enterprises in PT. X (Persero) Tbk.

### **6.2. Theoretical Implications**

Generally, this study can enrich and contribute to the theory, especially in the science of human resource management theory that plays an important role in organizational change. Organizational change requires a supporting theory of organizational behavior, especially on the

individual level in organizations such as the perception of organizational leaders on the local culture and that can influence the society and shape the employee behaviors, national culture, organizational culture, organizational commitment, and transformational leadership.

This study can also contribute to the relationship between a strategic human resource management theory that links the theories of organizational behavior and strategic management, which is the company's competitive advantage aspects. Theoretically, this study is able to generate a theoretical model which relates the pattern of the relationship between local, national, and organizational cultures.

### ***6.2. Managerial Implications***

These findings have implications in efforts to increase competitive advantage through the role of local culture, national culture, and organizational culture. Local culture can be used by the company for enriching and encouraging employees to upgrade both national and organizational cultures. Local culture should be used to broaden themselves in order to understand themselves as Indonesians, rather than narrowing their original values. The elements contained in the local culture should be directed as a local genius and could be used as an advantage that also adds to the organization in making rules and strategies in the managing the organization.

National culture can also provide a positive benefit to contribute to the company's organizational culture. The benefits of a national culture can be used by companies as (1) a system of ideas and a pre emblem that gives an identity to Indonesian citizens and (2) as a system of ideas and a pre emblem that can be used by every diverse Indonesian citizens to communicate with each other with the hopes of strengthening solidarity. Organizational culture can be used by managers to improve organizational commitment and transformational leadership. CHAMPS culture can serve as a system of shared meaning and could also become a differentiator with other organizations.

PT X (Persero) Tbk should pay attention to the preservation of local culture that should be able to function as a local genius. It is necessary to have a process of socialization and internalization of local cultural values into the company's culture gradually and thoroughly to every single employees on every level in order to serve as a guideline to shape the attitudes and behaviors at work.

PT. X (Persero) Tbk must also be able to provide directions on the development of local culture while considering the local wisdom formed as a local culture of excellence and geographical conditions in a broader sense though local-value notwithstanding the values contained in it are considered very universal, good, and true so that it can survive for a long time and even institutionalized.

Local culture transformation in an entropy company culture formation to achieve company goal congruence can be done by providing mentoring, empowerment, remuneration, and other systems that can be pushed to achieve organizational outcome. PT. X (Persero) Tbk should provide reinforcement either by giving training or socialization gradually and thoroughly to every single employees on every level about the importance of the benefits of national culture as a system of ideas and a pre emblem that gives an identity to Indonesian citizens and as a pre emblem that can be used to communicate with each other with the hopes of strengthening solidarity.

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