



# Cultural Organizational Communication at the Pasanggiri Mojang Jajaka Kabupaten Bandung through Tagline Sahate Ngarante Rancage

Niki Anartia<sup>1</sup>, Ridma Meltareza<sup>2</sup>

<sup>1,2</sup>Department of Communication Science, Universitas Indonesia Membangun, Bandung, Indonesia

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## ABSTRACT

*Pasanggiri Mojang Jajaka Kabupaten Bandung* is a recurring competition organized by the *Paguyuban Mojang Jajaka Kabupaten Bandung*. Its primary purpose is to select young individuals who can best represent the youth of Bandung Regency. This event also serves as a medium to preserve and embody the organization's core values, represented by the tagline; *Sahate Ngarante Rancage* which means One heart, Solidarity, Reliable. These values serve as a guidance for members and candidate roles and responsibilities of *Mojang* and *Jajaka* within both organizational and societal context. This study employs a qualitative approach, through observation, interviews, and literature review. Data were analyzed using data triangulation method to enhance the credibility and reliability findings. Interview participants included key stakeholders involved in the *Pasanggiri Mojang Jajaka Kabupaten Bandung 2023*, such as judges from the Culture Office and Bandung Regency, the Chairperson of the *Paguyuban Mojang Jajaka Kabupaten Bandung*, committee members of *Pasanggiri Mojang Jajaka Kabupaten Bandung*, and participants of the *Pasanggiri Mojang Jajaka Kabupaten Bandung 2023*. Observation data were gathered from social media published information and official event report. Literature review data comes from past research about similar topics. This study highlights the need to ensure the cultural values are truly practiced in youth organization. The findings indicate that the tagline *Sahate, Ngarante, Rancage* is effective support improvements in training and assessment to strengthen *Mojang* and *Jajaka* role as regional tourism ambassador. However, observation indicates a room for improvement in terms of practical execution of the values. A deeper understanding and practical implementation among all members needed to ensure the alignment between values and practice within the organization.

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## Corresponding Author:

Niki Anartia,  
Department Communication Science,  
Universitas Indonesia Membangun,  
Jl. Soekarno-Hatta No.448, Batununggal, Kec. Bandung Kidul, Kota Bandung, Jawa Barat 40266.  
Email: [info@inaba.ac.id](mailto:info@inaba.ac.id)

## 1. INTRODUCTION



**Figure 1.** *Paguyuban Mojang Jajaka Kabupaten Bandung* logo which contains tagline *Sahate, Ngarante, Rancage*

Paguyuban Mojang Jajaka Kabupaten Bandung is an organization established in 1991 to be an ambassador that helps the government tourism sector, namely Dinas Budaya dan Pariwisata Kabupaten Bandung or the Bandung Regency Culture and Tourism Office. The Mojang Jajaka Association in each city and district, like every organization, has its own vision and mission to advance the quality of human resources and advance its region. Therefore, the vision of the Mojang Jajaka Association of Bandung Regency is "The Realization of the Mojang Jajaka Association Organization that is Sahate, Ngarante, Rancage through Human Resource Development. Introduction of Tourist Destinations, Social Activities, and Regional Promotion as the Tourism Ambassador of Bandung Regency" with the mission; (1) Improving Human Resources, (2) Fostering, Preserving and Developing Sundanese Culture, (3) Participating in the Development of the Tourism Sector, (4) Becoming the forefront of the Bandung Regency tourism beacon, (5) Becoming a Professional and Independent Organization in empowering Youth and Tourism. Paguyuban Mojang Jajaka Kabupaten Bandung.

Paguyuban Mojang Jajaka Kabupaten Bandung (Mojang Jajaka Bandung Regency Association) organized a biennial competition; Pasanggiri Mojang Jajaka Kabupaten Bandung. This activity is a medium to preserve the tagline values that have been built since the founding of the Mojang Jajaka Kabupaten Bandung represented by the tagline; Sahate, Ngarante, Rancage translated as One Heart, Solidarity, and Reliable. This tagline is a guideline for the selection process of the participants. Starting from the audition stage which is attended by various young men and women from each sub-district, after a rigorous screening process the judge selects 15 pairs of young men and women who are then called Mojang and Jajaka to undergo the audition process, and quarantine of the Pasanggiri Mojang Jajaka Kabupaten Bandung, throughout this stage the values were internalized. This event ends with the Grand Final of the Pasanggiri Mojang Jajaka Kabupaten Bandung. After that big event, these 15 pairs of young men and young women became part of Paguyuban Mojang Jajaka Kabupaten Bandung.

Findings of Prasetya & Kartikawangi (2021) that "communication rooted in shared values enhance engagement, cohesion, and meaningful interaction within community interaction in showing their roles in society." The tagline internalize through the competition is more than a motivational phrase but functions as a cultural framework to shape communication, cooperation, and identity within the organization. Skavronskaya et al. (2023) believe that "Symbolic messaging like local taglines can empower youth to reclaim hospitality spaces" the tagline Sahate, Ngarante, Rancage shape internal communication in which contribute to the climate communication within the organization which important for the organization resilience, as Dühning, I., Röttger, U., & Voß, J. (2024) stated "Internal communication plays an important strategic role in corporate management and success, especially during turbulent and uncertain times when human resources are scarce and our world is volatile, uncertain, complex, and ambiguous"

Although the reputation of the core values of Paguyuban Mojang Jajaka Kabupaten Bandung have distributed among the youth of Bandung Regency, but the youth from Bandung Regency outside the community would not see the urgency to embody it. Therefore, in the beginning of the competition of

Pasanggiri Mojang Jajaka Kabupaten Bandung the tagline was introduced as the first way to internalize values within the tagline to the participants. The literal meaning of the word Sahate means one heart with the hope of every member understand heart to heart to another and bringing that into action, this means all of the members of this organization are thinking with harmony and empathy, with the same goals and values among members of the organization so that each member has the same vision and mission and understands each other in carrying out their roles. The word Sahate is also interpreted as having empathy and deep understanding, unity and community feeling between members, so that they can teach each other especially in social communication skills like “speaking in public or working in teams. These skills are critical in an increasingly open and collaborative work environment.” (ATM Ramdan, 2023)

The word Ngarante literally means chained to each other, in its meaning chained means interconnected links which are interpreted as a feeling of solidarity that is connected to each member so that they form empathy for each other in which interpreted as “what happens to one member is also felt by other members” as it builds the resilience in the community. As Svensson, S. J., & Elntib, S. (2021) implied on of their study “Social support gained through community ties has been pivotal in dealing with stressful events.”. Each member who is interpreted as a link in the chain is considered to have an equally important position and supports each other. The topic of how the tagline as local wisdom and the tools to bond the member together was mentioned by Chalik, A. A., Arrianie, L., & Sarofah, R. (2023). “Local wisdom and intercultural competence build tolerance and effective social interaction.” Mojang and Jajaka also embody this principle as their role in society.

Rancage means smart, creative, and reliable. In terms of Rancage, it is interpreted that members of the Paguyuban Mojang Jajaka Kabupaten Bandung are smart and reliable. It is hoped that with the word Rancage, members of the organization can always think intelligently, skillfully and creatively so that they can find solutions to solving existing problems so that they can make a great contribution to the Paguyuban Mojang Jajaka Kabupaten Bandung organization and also to its regent Bandung Regency. These three values serve as a guide for how the members communicate and work with one another and it shows how the organization forms an image in the public eye. That every Mojang and Jajaka must be a figure with high empathy, high solidarity, and can be relied on to be an example for the younger generation.

Since the focus is for the community to thrive and continue being the example from generation to generation building community help lead multiple people here as the member of Paguyuban Mojang Jajaka Kabupaten Bandung to maintain its reputation and also the community behavior “The human factor is the most decisive; humans here assist the process of achieving the goal.” Amalia, N. (2023). Therefore, enforcing the humans in the community means they also need to come to the same page despite coming from different points of view. Rules and guidance are one of the factors to bring the member to the same understanding. Sidiq (2021) explained in one of his studies “social and cultural interactions can form a collective consciousness of the community to understand, respect, and appreciate religious diversity. “The community was built and set principals to be followed not only by the members when the community was first built but also for the next generation. Simanullang, Roem, and Arif (2024) believe that in order to apply the tagline to shape the participant through the Pasanggiri Mojang Jajaka Kabupaten Bandung we need to make it an organizational culture. In one of its studies Simanullang states “organizational culture is a crucial element in shaping a shared meaning system”. Shaping this in organizational culture is important to ensure that as the young generation in Sundanese tribe the participant of Pasanggiri Mojang Jajaka Kabupaten Bandung know that this way of interact or communicate within the organization not only they need to understand verbally but they also need to embody the principle. This organization functions as a method that works in building the participant and member characters as Jaelani, A. (2024) mentioned “Sundanese cultural philosophies emphasizing respect, harmony, and social order.”

The uses of tagline in this organization are to serve as softer guide as it is rooted in Sundanese culture approved by the key finding in A Cross-Cultural Pragmatics Study of Request Strategies and Politeness in Javanese and Sundanese study sample, in which says most of Sundanese people sample are accustomed to using indirect form of communication. This supports why it is more convenient for Paguyuban Mojang Jajaka Kabupaten Bandung to use tagline as the first guideline rather than explicit

rules. Organization with a shared understanding of this culture will create a bond that is rooted in empathy which is important to build resilience within the community. El Haj, M., et al. (2025). Highlighted that "Components of the vision, mission, tagline, and regulations in the operation of the organization and implementation of the Pasanggiri Mojang Jajaka Kabupaten Bandung are made so that this organization can work to preserve the identity of Sundanese tribe.

Cultural identity itself is considered really important. It shapes how people see themselves, how they communicate or interact with others, and how they perceive the world. As Hidayat, D (2024) highlighted "Preserving local traditions with sacred values is crucial for maintaining cultural identity". As it has become the national program to preserve language and culture as it says in the Republic of Indonesia Law Number 24 of 2009 concerning the Flag, Language, State Emblem, and National Anthem. Article 42, Paragraph (1) "Regional governments are obligated to develop, nurture, and protect regional languages as part of Indonesia's cultural heritage." And Pasanggiri Mojang Jajaka Kabupaten Bandung is one of the tools to ignite the spirit of the younger generation to continue preserving its cultural identity. Provisions that apply to the Paguyuban Mojang Jajaka Kabupaten Bandung are based on the West Java development program with the Theme and Stages of West Java Development 2025-2045 in line with the development of Indonesia Emas 2045 carried out by the West Java BAPPEDA Establishing five visions that also serve as a reference for the development of tourism in West Java, which include: (1) Increased Per Capita Income, (2) Reduced Poverty and Inequality, (3) Enhanced Regional Leadership in the International Arena, (4) Improved Human Resource Competitiveness, (5) Reduced Greenhouse Gas Emissions Toward Net Zero Emission. The target set for 2025 is the Strengthening of the Foundations for Social, Economic, and Governance Transformation in West Java. With this goal, the West Java government established Regional Regulation of West Java Province No. 15 of 2015 concerning the Master Plan for Tourism Development in West Java Province for 2015-2025, which states that the vision of tourism development is: "To Make West Java a World-Class Tourism Destination that is Integrated, Sustainable, and Upholds Cultural Values. In this phase, the development of human resources is also necessary to help realize tourism goals that are highly competitive, sustainable, and capable of fostering community self-reliance. At this stage, human resource development is also needed to help realize the goal of highly competitive, sustainable tourism and forming community independence.

Despite having a clear vision, mission, tagline, regulations, and established norm, the organization face challenges in upholding and internalizing its values. Especially in an organization that recruiting new member biennially, and the new member come from various background, each candidate have to adapt their new habit in this organization into their daily life. There are studies that raise the topic about Mojang Jajaka and findings about its Sundanese language skill, their role in improving the tourism activities, the branding of Mojang Jajaka itself, their strategy in campaign. However, internal communication within the community and cultural communication within the Paguyuban Mojang Jajaka which been the key factor of their successful movement is rarely discussed. This research aims to answer following problems: (1) How are the values in the tagline Sahate, Ngarante, Rancage internalized within Paguyuban Mojang Jajaka Kabupaten Bandung? (2) How these values shape the communication and behavior in the organization? (3) What challenges arise in the implementation of these values?

The researcher wants to see how internal organization cultural communication process shaped the Mojang Jajaka identity through the tagline Sahate, Ngarante, Rancage. Rooted in Roland Barthes (1973) Cultural Identity Theory, this study seeks to fill that gap in the previous research by focus on the meaning of each tagline value that exists in the Paguyuban Mojang Jajaka Kabupaten Bandung and how the involvement of the Pasanggiri Mojang Jajaka Kabupaten Bandung in its communication climate in realizing the tagline Sahate, Ngarante, and Rancage.

## **2. RESEARCH METHOD**

### **2.1. Study Approach**

This study employs a qualitative approach which is appropriate for examining organizational culture and symbolic function of organizational tagline "Qualitative research is intended to understand the

object, and is not intended for generalization. Qualitative research is used to extrapolate meaning to the object being studied". Fiantika, F. R. (2022). Creswell (2021) also mentioned that qualitative research "provides a detailed, in-depth understanding of participants' experiences and the context in which those experiences occur." Which affirm Tawaqal, R. S. (2022) that viewed qualitative "not a generalization, but an in-depth understanding of a particular issue." As Theory of Structure and Cultural Code Theory serves as base theories in this study to examine tagline *Sahate*, *Ngarante*, *Rancage*, as boundaries in accordance with the qualifications of the new batch of Mojang and Jajaka in the Pasanggiri Mojang Jajaka Kabupaten Bandung.

## 2.2. Data Collection Techniques

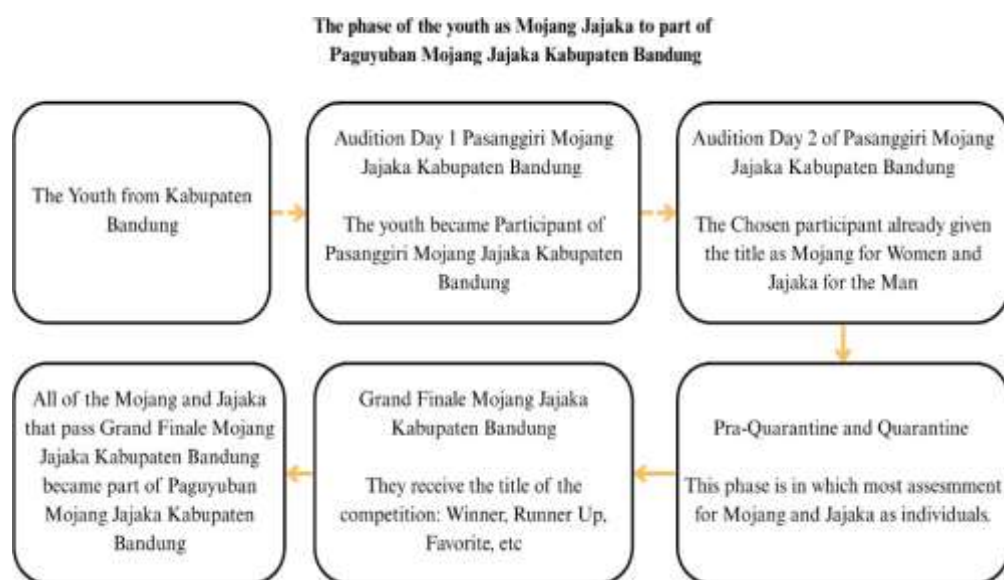
Data collected from two sources. First, primary data obtained from semi-structured interviews key informants. It is important to choose informant a source with extensive experience (Detya, W. 2022) that also engages with internal communication and direct interaction in Paguyuban Mojang Jajaka Kabupaten Bandung. Therefore, the researcher selected informants using a purposive sampling method to ensure informants not only involved in the activity but also, they have rich information within the context that were discussed, to balance the perspective of this study observer involve multiple perspective involved in the competition and its main stakeholder. Informants of this research consists; (1) Two judges from the Bandung Regency Culture and Tourism Office as stakeholders that involved with Paguyuban Mojang Jajaka Kabupaten Bandung through generations since it established, (2) Chairperson of the Paguyuban Mojang Jajaka Kabupaten Bandung as the main role that watch every activity within the community and competition, (3) One of committee from Paguyuban Mojang Jajaka Kabupaten Bandung who manage the competition and interact with the participant at the Pasanggiri Mojang Jajaka Kabupaten Bandung 2023, and (4) two participants from Pasanggiri Mojang Jajaka Kabupaten Bandung 2023. While there are no alumni within the community, because all individual that passes the competition are members that only differentiate from their year of generation they join in, these six informants provided diverse and in-depth perspectives that were sufficient to reach data saturation, as no significant new information emerged in later interviews. This indicates that the data collected adequately captured the key themes and dynamics relevant to the research focus.

Secondary data obtained through observation was conducted in 3 months during audition, pre-quarantine, quarantine, and post phase of the competition. Researchers took part in all phases of the event as observer and participant to note every communicational behavior, rituals, and cultural behavior. To maintain the objectivity, the researcher tries to record every situation on the field as detailed possible. In addition, verification was carried in the interview process to clarify the information that observer collected. To minimize observer bias, all observation notes were cross-validated through discussions with key informants, ensuring the accuracy and contextual relevance of the data collected throughout the event. Observation notes were supported by secondary data collected from various sources including through observations of social media and all activities of Pasanggiri Mojang Jajaka Kabupaten Bandung 2023. Since all of the activity of Pasanggiri Mojang Jajaka Kabupaten Bandung is published in social media this source is appropriate to confirm the date and form of event from all the phase of the competition. To ensure reliability, social media data were cross-checked with official event reports and verified posts from the organization's accounts. Only public-facing, event-specific content from verified sources. Literature reviewed data was also collected from various articles, journals, theses, dissertations from various previous researchers with related topics. Observers affirm old researcher point of view that see "there are various ways of viewing the phenomenon being studied, depending on each individual's experiences and thoughts" (Anartia, N. 2024). To reach clarity in observing this research, the key indicator of the success in internalizing the core values of *Sahate*, *Ngarante*, *Rancage* reflected in participant behavior in moments of empathy, teamwork during pair work, taking initiative in leadership roles, and verbal reflections that echoed the values of *Sahate*, *Ngarante*, and *Rancage* all pointed to how well these values had been embraced.

### 2.3. Data Analysis Techniques

To enhance the data validity and reliability, the triangulation analysis method is used in this research. Triangulation approach ensures that the findings in this research are reflected from multiple perspectives. Schlunegger (2024) mentions that “Triangulation involves a combination of researchers from various disciplines, of theories, of methods, and/or of data sources.” Which provides a comprehensive perspective for the observer. Triangulation essentials in this research to balance the strength and limitations of each data collection technique by comparing insights from different sources—interviews, participant observation, and documentation such as social media posts and event reports. Recurring themes like leadership adaptability and cultural empathy consistently appeared across these sources, strengthening the reliability of the data. This study focusses to discuss how a tagline, namely *Sahate, Ngarante, Rancage*, can be a reference for how the interaction culture of a organization is preserved.

## 3. RESULTS AND DISCUSSIONS



**Table 1.** Participant phases from joining to become part of *Paguyuban Mojang Jajaka Kabupaten Bandung*

### 3.1. Result

The journey of prospective participants to become members of the *Paguyuban Mojang Jajaka Kabupaten Bandung* rigorous and highly selective. *Paguyuban Mojang Jajaka Kabupaten Bandung* itself have strict published requirement: Participant need to at certain advanced personal branding in social media, must be native from Bandung Regency, educated to certain level, unmarried, advanced in 3 languages (Sundanese, Indonesian, and English), meet certain height and weight standard, and demonstrate a strong commitment to community development. The selection process includes technical meetings, audition followed by multiple stages such as written tests, interviews, health tests, and must also showcase their talents to show their activeness. From this process, 15 pairs will be selected; 15 *Mojang* (female) and also 15 *Jajaka* (male) participants selected. After that these individuals advanced to the pre-quarantine stage, involving participant in cultural events, photoshoots, village visitation, talent shows, and ultimately the Grand Finale of *Pasanggiri Mojang Jajaka Kabupaten Bandung* which involves assessment at each stage. Past that grand event every participant automatically became members of organization called the *Paguyuban Mojang Jajaka Kabupaten Bandung*.

As members they are expected to uphold the embody of the ore values in the tagline *Sahate, Ngarante, Rancage*. *Sahate*, meaning “one heart” held the future view that every generation of this organization can see themselves in the same boat with have the same vision and mission. *Mojang* and *Jajaka* must embody high empathy, especially in empathizing with the problems that exist in Bandung Regency. So that their role is not only to advance existing programs but also to overcome problems that may hinder the progress of tourism itself. *Ngarante*, means chained to each other on purpose. Held the prospect that the member is strong alone, but will be more valuable and impactful together in society. This implies that if there’s an issue beyond their controls, they can be a bridge from community aspiration to the government and vice versa. *Rancage*, that means reliable. This value sees that not only the member can rely on one another but also they embody directly involved, active, intelligent, and reliable for various levels of society in the community of Bandung Regency.

To prepare their role in *Paguyuban Mojang Jajaka Kabupaten Bandung* were prepared with many classes including Sundanese Class, English Class, Public Speaking, Hospitality, Cultured, Tourism, Emergency Class for Natural Disaster, Governance Materials, Organizational Materials, Grooming Class. These classes are considered important directly and intuitively this shapes the participant focus on what is important to know and embodies as *Mojang* and *Jajaka*. The committee of *Pasanggiri Mojang Jajaka Kabupaten Bandung* internalizing the values with mentioning the tagline the meaning of word accordance to the needs in each activity, in every achievement, and every decision making throughout the competition so the participant remembers the tagline not only as affirmation but as the way to live within the *Paguyuban Mojang Jajaka Kabupaten Bandung*. This way of internalizing affirms the concept of (Barthes,1973) Cultural Code Theory findings where symbolic form such as proverb like *Sahate, Ngarante Rancage* in which understood by the whole community will be embodied by heart of each member. The value of *Sahate, Ngarante, Rancage* is not only cultural identity of *Paguyuban Mojang Jajaka Kabupaten Bandung* it becomes cultural mirror from *Paguyuban Mojang Jajaka Kabupaten Bandung* to the society outside of the organization how *Mojang* and *Jajaka* is act, think, and behave. Additionally, it serves as bridge between internal organization to society of Bandung Regency, particularly in the eyes of younger generation as a form of inspiration of how the youth can bring impact.

### 3.2. Discussion

Observation from the pre-quarantine to the post event of *Pasanggiri Mojang Jajaka Kabupaten Bandung* find that participants of the competition increasingly demonstrate the value of the tagline *Sahate, Ngarante, Rancage*. As they mentioned it in every beginning and ending of an event, and casually every time they face a problem within the competition. Since these values are easy to be remembered, it comes in handy everytime they need a guidance of how to redirect the situation in the competition. Gradually they are used to these values and implement them in the community held.

To understand how these values guide participant behavior, it's essential to explore the deeper meanings embedded in the tagline. According to Mohem, S., one of the staff Bandung Regency Culture and Tourism Office who was also a judge in the deep interview audition of *Pasanggiri Mojang Jajaka Kabupaten Bandung*, this tagline can be observed more deeply from the language used, namely Sundanese "The tagline *Sahate, Ngarante and Rancage*, of course the first language used is the language used, Sundanese, which really shows that *Mojang Jajaka* is in the current era of 2025, and the era to come, the world may be global, communication may be open, but their identity as Sundanese people is still upheld, we use the tagline *Sahate, Ngarante, Rancage*" it is supported by Brown.D (2023) that “Language, as a crucial medium of communication, not only facilitates the expression of thoughts and emotions but also serves as a for cultural heritage and traditions.”

According to the observation through the competition tagline *Sahate, Ngarante, Rancage* is introduced as a principle that broadly known by its member as *Sahate* means one heart, *Ngarante* means chained or solidarity, and *Rancage* which means reliable. So, in this tagline there is hope that its members can step forward with the same sense of empathy, with a wider reach from time to time and can always be relied on both now and in the future. Mohem. S., emphasize the metaphors of *Ngarante*, he said "its like one link of chain itself is strong made from iron but when it becomes a chain, it's like the strength that is all



joined together is certainly stronger. Also, like chain the more the links are the longer the chain, the bigger the bond, the bigger the size or circle, the bigger the scope that they can improve. Evi, N., a judge from the initial audition stage of Pasanggiri Mojang Jajaka Kabupaten Bandung, reinforced the information of this principle "from the start of the audition, there must be a standard for what Mojang Jajaka is like so that later, of course, the chairman must be Rancage and the members must be Sahate and Ngarante in running the organization and must also dare to express opinions in the event that there are mistakes from some of the other members of the association". From her opinion, the meaning of Sahate does not mean that all members must always agree and follow all directions given, it highlighted that as Mojang and Jajaka each of us is the agent of change not just followers. These meanings are not just philosophical but are actively embedded and reinforced through various structured activities during the competition. Participants come from various background have their own pace in adapting these established values. The organization addresses inequality in internalization of the values by embedding the tagline Sahate, Ngarante, Rancage as part of the assessment during the competition. In addition to that, the committee consistently reminds participant of these values throughout every phase of the competition, to ensue that the participants who have not fully internalize these values are guided and supported in their development.

The internalization process of the Sahate, Ngarante, Rancage values is realized in various audition activities. Wildan, A. as one of the auditions participants said "the main event that explain the word is at the time of choosing a partner, the reason for this is that at that time we are paired with random partners to train the values of togetherness and the attitudes of Mojang and Jajaka in a team" while Riksan, P. as the Chairperson of the Paguyuban Mojang Jajaka Kabupaten Bandung answered "The main the event that manifest of the Sahate value is at the class learning phase where all participants learn the same thing with the same goal" the intended goal is to realize the vision and mission of the Mojang Jajaka Kabupaten Bandung as well as an extension of the tourism sector of the state institution, namely the Bandung Regency Culture and Tourism Office. However, both of these answers are complimented each other, in a role of being Mojang Jajaka the word Sahate means that the members are adaptive to whoever they need to interact with to build the connection based on empathy to one another especially public occasions they need to look after each other to always look present, and the bigger goals form seeing eye to eye with empathy is so each member can collaborate to achieve the organizational goals, and with that they also need the same base of knowledge therefore it is easier to collaborate for the purpose of contributing to the tourism sector in Bandung Regency.

Internalizing Ngarante value or feeling of solidarity, Riksan, P. answered that "The value of solidarity emerged the reason for this is that of frequent communication and interaction. During the audition process it is clear that, participants are in the program to interact with each other frequently." The meaning of the values of this tagline is not only instilled through introductions from the committee but also in the program in the experiences experienced directly by the participants. This process went well in the Pasanggiri process, good solidarity was formed even though the participant groups at each event changed, but participants were able to adapt faster each time they entered a new group, meaning that the participants ability to form a sense of solidarity in new groups was getting better and more trained in Pasanggiri Mojang Jajaka Kabupaten Bandung.

While Sahate and Ngarante emphasize shared vision and solidarity, Rancage focuses on individual and collective reliability—another critical quality instilled from early in the process. The Rancage value on the participants has begun to be imposed since they were selected as participants who passed to become Mojang and Jajaka, namely 15 pairs of young men and women who passed the selection of Pasanggiri Mojang Jajaka Kabupaten Bandung 2023. In accordance with Riksan, P. answers "The application of this Rancage value is applied in any activity, they must be diligent and agile from the moment they receive the title as Mojang and Jajaka" evidence of the application of this value is not only felt by internal members of Paguyuban Mojang Jajaka Kabupaten Bandung but can also be seen from the activities of Mojang Jajaka in the main the event that publicated of its advocacy in the community. The activities of Mojang Jajaka Kabupaten Bandung prove that the Rancage attitude of the members of Mojang Jajaka Kabupaten Bandung is not only beneficial within the organization but also for the entire community of Bandung Regency. These



values are not only practiced in daily activities but also align closely with existing theories in organizational communication and cultural studies.

To examine the organizational communication, it is necessary to study several theories and relevant previous research. R. Meltareza (2022) researched Organizational Communication "Organizational communication is not just a complementary tool, but a key factor that supports the success of an activity or program." The meaning of communication in an association is not only a form of socialization between members but also the main tool for a group to achieve its goals" Paguyuban Mojang Jajaka Kabupaten Bandung preserving the values through the internalized tagline values with its meanings and practice that serve as guidance for their behavior and communication.

Roland Barthes (1973) Cultural Code Theory shared knowledge as a system of meaning "The cultural code comprises all the knowledge, scientific or moral, that we assume to be shared by a society." This community used this code not only as the local language and code to be understood as the symbols it is by the community but it also evokes cultural values. With the tagline Sahate, Ngarante, Rancage its not only phrase in Sundanese, a language that is understood by the member of Paguyuban Mojang Jajaka Kabupaten Bandung, it is the way of life and a principal they looked up to. It also gives the members feeling that they share a part of common identity for them and help define their roles in society. Although this tagline as principal was establish from the moment of Paguyuban Mojang Jajaka Kabupaten Bandung was built in 1991 it is relevant up to this era and confirmed by Roy. C (2024) studies that says "we found that perceived informal cultural tightness consistently exerts a more significant impact." The principal in tagline enhances the flexibility without abandoning the cultural nature.

With the existing structure, the members of the Paguyuban Mojang Jajaka Kabupaten Bandung who have embedded the tagline values of Sahate, Ngarante, and Rancage in themselves form a routine event for the regeneration of members who can continue to realize the tagline values of Sahate, Ngarante, Rancage by holding the Pasanggiri Mojang Jajaka Kabupaten Bandung. Which affirm Anthony Giddens (1984) Theory of Structure states "Structure shapes individuals, and individuals shape structures" The internalization of these values also reflects Giddens' (1984) Structuration Theory, which highlights the mutual influence between individual agency and organizational structure. That when an individual enters an organization, he will follow the structure or standards of the organization. According to Anthony Giddens theory, the social structure of the organization and individuals cannot be separated, are interrelated and shape each other. The structure will play a role in directing and limiting while members in it can decide what to do with these limitations.

Imam (2022) "Organizational Structure determines how tasks and jobs are divided, grouped and coordinated formally. This statement refers to six key elements consisting of elements of job specialization, departmentalization, chain of command, span of control, centralization and decentralization and formalization)". This practice aligns with the structure of the organization Moheem. S., share that "In the event that I see Mojang Jajaka is quite simple, there is a chairman and others hold positions but flexible. Every event has a PIC, so far it has been going well so far there are no important needs from Bandung Regency Culture and Tourism Office that cannot be met by PAMOJA (Paguyuban Mojang Jajaka)" so in this case the researcher also asked other sources. Evi. N., affirm with her answer "the reason for this is that the criteria are the same, given the same material, so everyone has the same good skills when they have to be responsible for one event like that" Evi. N., emphasize how the values in the tagline embodied within the role in the community "the chairman must be Rancage, the members must be Sahate and Ngarante". According to the researcher observation, the same basic understanding and skills are very important in an organization, This show a system of rotating responsibility, sustained by the tagline reinforces routine practices in organization shaping future behavior.

This style of leadership is not the first one to find in Sundanese Culture, based on Fazarullah, D., & Heikal, J. (2024). Studies which say "Sundanese leadership communication is deeply influenced by values such as empathy and harmony in decision- making." Therefore, the decision was not only firm and valued by wisdom, but also humanize the members and its role in society. And according to the organizational structure of the Paguyuban Mojang Jajaka Kabupaten Bandung, each member has their respective roles like

an organization in general, there is a chairman position called pupuhu, vice chairman, secretary, treasurer and so on. This position functions well at the organizational level, and at every small event a small event structure is formed that involves all members in turns to hold the position as the person in charge of the event. This style of leadership is supported by research Leino, T. (2022) which says "Informal leadership introduces greater fluidity to leadership dynamics."

Despite the structured implementation and cultural integration of these values, challenges remain in consistent application—particularly concerning the Rancage value. Evi, N. reflected "Sahate, Ngarante, Rancage means one vision, solidarity, and reliability or One Heart, Strong, and Reliable in the tagline, it is already good, it depends on how the members see the tagline itself. So far, it is been good, the Sahate are one heart, the Ngarante are solid, now the Rancage is good but only some can be relied on, but the same ones, why cannot all of them be like that?" Different backgrounds and some members are hindered by their personal activities which also cannot be represented despite their desire to be active and their potential in advancing the region. To address this the researcher would recommend to require written agreement for the next Pasanggiri Mojang Jajaka Kabupaten Bandung. The method is confirmed by Itoh, H. (2023) suggested that while the "managerial provisions in written contracts are unlikely to be enforced by legal sanctions, they may still be valuable for building trust and maintaining cooperation." therefore both parties which here is Paguyuban Mojang Jajaka Kabupaten Bandung and the next participant will be sure about the obligations, right, and expectation." And for Paguyuban Mojang Jajaka Kabupaten Bandung right now is to embody Sahate, Ngarante, and Rancage as its full meaning, and precisely for all of the next participant of Pasanggiri Mojang Jajaka Kabupaten Bandung.

#### 4. CONCLUSION

This study found that Sahate (One Heart), Ngarante (Solidarity), Rancage (Reliable) tagline present in Sundanese language is a core message that has been established since the founding of Mojang Jajaka Kabupaten Bandung. This tagline also as practical framework to shape organizational communication and work flow in Paguyuban Mojang Jajaka Kabupaten Bandung. These values were internalized by the committee to participants of the Pasanggiri Mojang Jajaka Kabupaten Bandung influencing their behavior, collaboration, and leadership outlook to prepare them for their role as member of Paguyuban Mojang Jajaka Kabupaten Bandung in society. These findings confirm Giddens' (1984) Structuration Theory that "Structure shape individuals, and individuals shape structure" within the community. And Barthes' (1973) that shared symbols encode social structure that act as a rules and guidance in shaping community behaviour. This study contributes to understand how cultural expression like slogan and tagline can work as internal communication codes and strengthen the relationship of the members in the communities. In cultural communication point of view, this study reveal that *Paguyuban Mojang Jajaka Kabupaten Bandung* are not only preserving the values within the organization but also sundanese communication and norms that values emphaty, harmony, and cohesion. These values are preserved and promoted the organizational activities. *Paguyuban Mojang Jajaka Kabupaten Bandung* serve more than just local figure, they are representative of nation values in cultural diversity and national potential. And a way to ensure the organization sustain is to preserve the values that has been originally made within the organization, in which *Paguyuban Mojang Jajaka Kabupaten Bandung* do through *Pasanggiri Mojang Jajaka Kabupaten Bandung* and embodied the values of *Sahate, Ngarante, Rancage*. The findings contribute to the boarder discourse on how local cultural organization can sustain their relevance by aligning internal practices with cultural identity, offering a foundation for more adaptive, value driven of youth community engagement.

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