

## Value-Based Human Resource Management in Islamic Education: Reconstructing the CLBM Philosophy in Gayo Society

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### ABSTRACT

Contemporary human resource management in education frequently emphasizes technocratic efficiency and administrative metrics, often marginalizing indigenous ethical frameworks. Within the Gayo community of Aceh, the traditional philosophical values of *Cerdik*, *Lisik*, *Bidik*, and *Mersik* (CLBM) have historically served as vital moral compasses guiding social conduct, character development, and professional integrity. Despite their cultural significance, the systematic integration of CLBM into modern Islamic educational management remains critically underexplored. This study, therefore, aims to reconstruct the CLBM philosophy as a culturally responsive framework for value-based human resource management in Islamic education. Utilizing a qualitative research design, data were collected through in-depth interviews, direct observations, and document analysis involving customary leaders, educators, and cultural experts in Central Aceh. The findings demonstrate that CLBM functions as a comprehensive ethical system that shapes leadership and professional behavior. Nevertheless, its practical implementation in educational HRM is hindered by rapid modernization, heavy administrative workloads, and a lack of formal institutional integration. Consequently, this study advocates for the strategic reconstruction of CLBM values to align with contemporary educational standards. Embedding these principles into recruitment, continuous professional development, and performance assessment can significantly strengthen teacher professionalism, institutional credibility, and community trust. Ultimately, this research provides a sustainable, culturally grounded paradigm for ethical human resource management in Islamic educational settings.

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## INTRODUCTION

Human resources constitute the strategic core of educational quality, yet contemporary Islamic education increasingly faces a tension between technocratic management paradigms and the need for ethically grounded professional conduct (Haqqi et al., 2025). Modern HR systems in educational institutions often prioritize administrative efficiency, standardized metrics, and procedural compliance, while marginalizing moral integrity, character development, and value-based leadership (Adeoye et al., 2025; Daulay et al., 2024; Hermawan et al., 2025). This shift has contributed to a growing crisis of educator professionalism and weakened institutional credibility, particularly when teachers are evaluated solely on quantitative outputs rather than ethical commitment (Humaida et al., 2026; Sintasari et al., 2026). Addressing this phenomenon is critical, as sustainable educational development requires HR practices that integrate technical competence with moral responsibility and culturally responsive leadership (Cahyani et al., 2026; Febrianti et al., 2025; Ikhwan et al., 2025).

Extensive research has already explored value-based education, Islamic ethical frameworks, and the pedagogical application of local wisdom in schooling (Ariyanti et al., 2023; Banks, 2022; Mansir, 2023). Studies on Gayo cultural traditions have also highlighted concepts such as Genap-Mupakat and Sarakopat as foundations for social harmony and religious moderation (Basri & Efendi, 2021; Zulkarnain et al., 2025). However, existing literature largely remains confined to conceptual discussions or classroom-level character education, with minimal attention to how indigenous philosophical frameworks can be systematically institutionalized within human resource management practices (Indasari et al., 2025; Rozanita et al., 2026; Sodikin et al., 2026). Specifically, the CLBM philosophy (*Cerdik, Lisik, Bidik, Mersik*)—despite its explicit relevance to professional ethics, disciplined conduct, and leadership accountability—has not been reconstructed as an operational framework for educational HRM. This gap underscores the need for research that bridges local cultural ethics with contemporary organizational management.

To address this limitation, this study aims to reconstruct the CLBM philosophy as a value-based human resource management framework tailored for Islamic education within the Gayo community. Unlike prior works that treat local wisdom merely as supplementary cultural content or symbolic school identity, this paper focuses on embedding CLBM values into core HRM functions, including teacher recruitment, continuous professional development, and performance evaluation. By doing so, the research seeks to provide a culturally grounded model that complements technocratic approaches without compromising administrative efficiency or institutional standards.

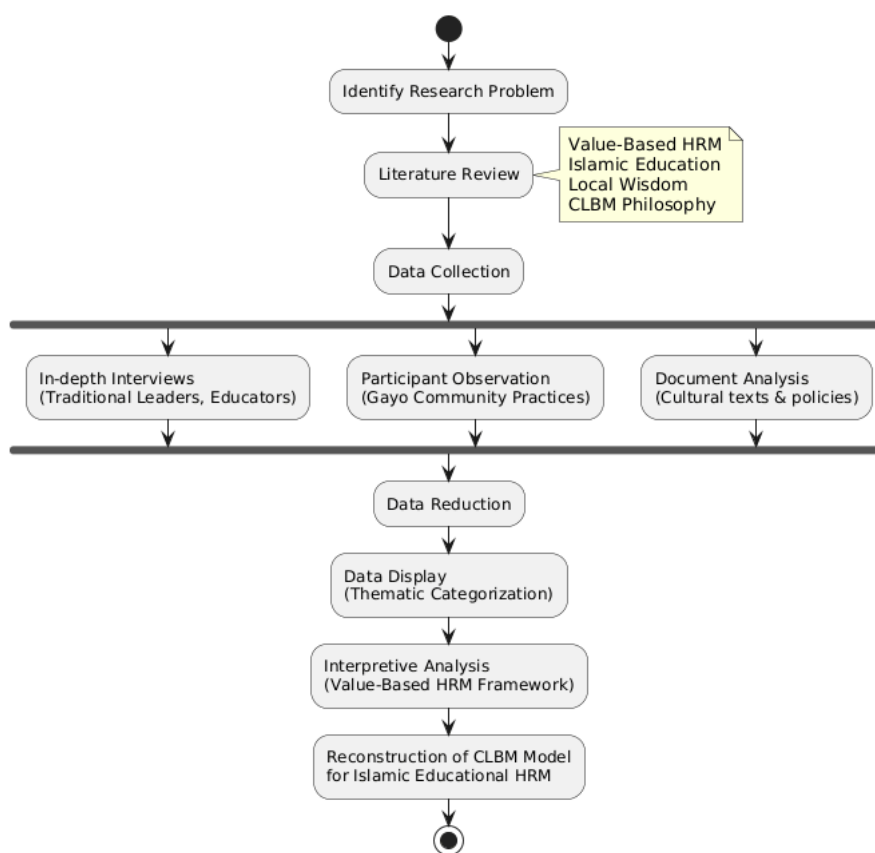
The central argument tested in this study is that integrating CLBM values into educational HRM will strengthen teacher professionalism, enhance institutional credibility, and foster community trust, provided that these indigenous principles are systematically adapted to modern organizational structures rather than preserved as static traditions. Through qualitative inquiry, this paper seeks to demonstrate that local philosophical frameworks, when strategically reconstructed, can serve as viable ethical foundations for sustainable, culturally responsive, and value-driven human resource management in Islamic educational institutions.

## METHODS

This study employed a qualitative research design with a cultural and local wisdom approach to explore the philosophical foundations and practical implications of the *Cerdik, Lisik, Bidik, and Mersik* (CLBM) value system in the Gayo community. The qualitative approach was selected because the study aims to understand social meanings, cultural values, and community perspectives related to human resource management in education. The research was conducted in Central Aceh, where the Gayo community preserves traditional cultural values that influence educational practices and social institutions. Data were collected through in-depth interviews, participant observation, and document analysis involving traditional leaders, education practitioners, community figures, and cultural experts who possess deep knowledge of Gayo customs and social structures. This approach enabled the

researcher to capture contextual interpretations of CLBM values within the socio-cultural and educational landscape of the Gayo community.

The collected data were analyzed using an interactive qualitative data analysis model, which consists of three interconnected stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting and organizing relevant information related to the philosophical meanings, social functions, and educational applications of CLBM values. Data display was conducted through thematic categorization to identify patterns linking local wisdom with human resource management practices in education. Finally, conclusions were drawn through interpretative analysis that integrates cultural insights with contemporary theories of value-based human resource management and Islamic education. Through this analytical process, the study reconstructs the CLBM philosophy as a conceptual framework for culturally grounded human resource management in Islamic educational institutions.



**Figure 1.** Research Design: Reconstruction of CLBM Values in Educational HRM

The diagram illustrates the flow of the local wisdom-based qualitative research methodology used to reconstruct the values of CLBM as a framework for human resource management in Islamic education. The research began with problem identification and a literature review on value-based human resource management, Islamic education, and local wisdom. Next, data were collected through in-depth interviews, participant observation, and analysis of cultural documents of the Gayo community. The obtained data were then analyzed using an interactive analysis model through the processes of data reduction, data presentation, and interpretive conclusion drawing. The results of this analysis resulted in a conceptual reconstruction of CLBM values as a model for human resource management in education based on local culture that is relevant to the context of Islamic education.

## FINDINGS AND DISCUSSION

### Findings

#### Philosophical Meaning of *Cerdik*, *Lisik*, *Bidik*, and *Mersik* (CLBM) in Gayo Society

##### *CLBM as a Foundational Cultural Philosophy*

The findings of this study reveal that the values of *Cerdik*, *Lisik*, *Bidik*, and *Mersik* (CLBM) are deeply embedded in the cultural worldview of the Gayo community. Based on interviews with traditional leaders, educators, and community members, these values are not perceived merely as traditional sayings or symbolic expressions of local identity. Instead, they represent a comprehensive philosophical framework that guides patterns of thinking, moral judgment, and social behavior within the community. Informants consistently emphasized that CLBM values function as ethical references in everyday life, influencing how individuals make decisions, interact with others, and fulfill social responsibilities.

Observational data collected during community gatherings, traditional meetings, and educational activities confirmed that references to CLBM values remain common in public discourse. Community leaders frequently invoke these values when discussing social harmony, leadership responsibilities, and moral conduct. The persistence of these references suggests that CLBM values continue to function as living cultural principles rather than relics of the past. In this sense, CLBM values operate simultaneously as cultural identity markers and normative guidelines shaping the social structure of the Gayo community.

Abdullah, Chairman of the Gayo Customary Council of Central Aceh, emphasized that CLBM values serve as a practical guide for everyday decision-making. According to him, these values are not merely inherited teachings but represent the moral compass of Gayo society. In his words, “*For the Gayo community, values are not simply teachings passed down from ancestors, but the foundation of how we think, make decisions, and act in our daily lives.*” This statement illustrates how CLBM values function as moral anchors that regulate both individual conduct and collective social interaction.

Documentation analysis of cultural manuscripts and traditional narratives further supports this interpretation. Several local cultural texts describe CLBM values as ethical standards expected of community leaders, educators, and ordinary citizens alike. These sources emphasize that individuals who embody these values are respected and trusted within the community. Consequently, CLBM values are not only philosophical ideals but also practical criteria for evaluating character and leadership within the Gayo cultural system.

##### *CLBM as a Moral and Social Normative System*

The philosophical interpretation of CLBM values suggests that they function as a normative system regulating social behavior. Interviews conducted with community leaders revealed that these values operate as moral standards defining appropriate conduct in interpersonal relationships and community affairs. In this context, adherence to CLBM values is closely associated with personal integrity, social responsibility, and community trust.

Ansari, a respected traditional leader and former local legislator, explained that cultural values must be manifested through concrete actions. According to him, simply understanding values at a conceptual level is insufficient unless they are practiced in daily life. He stated that “*when Gayo people refer to someone as *cerdik*, they do not mean merely intelligent, but wise in thinking and responsible in action.*” This interpretation indicates that the concept of *cerdik* encompasses both intellectual capability and ethical judgment.

The same perspective emerged during observations of community deliberation meetings. In several discussions concerning social issues, community leaders emphasized the importance of wisdom and careful consideration before making decisions. Participants often referred to cultural expressions related to CLBM values when resolving disputes or evaluating leadership behavior. These observations

confirm that CLBM values are actively used as ethical frameworks guiding collective decision-making processes.

Furthermore, the value of *lisik*, often associated with sincerity and integrity, was frequently mentioned during interviews with educators and community members. Informants explained that *lisik* reflects a person's moral purity and honesty in fulfilling responsibilities. In the educational context, teachers who demonstrate *lisik* are considered trustworthy role models for students. This value therefore functions not only as a personal moral principle but also as a professional ethical standard in educational institutions.

Similarly, *bidik* and *mersik* represent complementary dimensions of disciplined behavior and careful judgment. *Bidik* is often associated with decisiveness and the ability to act promptly yet accurately. *Mersik* refers to carefulness, persistence, and dedication in fulfilling responsibilities. Together, these values create a holistic ethical framework combining intellectual ability, moral integrity, discipline, and perseverance. Consequently, CLBM values represent a comprehensive cultural philosophy that integrates cognitive, ethical, and behavioral dimensions within the Gayo cultural system.

**Table 1.** Supporting Evidence from Interviews and Observations

Informant	Role	Key Statement	Interpretation
Abdullah	Chairman of Gayo Customary Council	CLBM guides thinking and decision-making	Cultural values as moral foundation
Ansari	Traditional leader	Cerdik means wisdom beyond intelligence	Ethical dimension of intelligence
Muhammad Ridwan	Former education official	Values shape interaction and leadership	Cultural ethics in social life
Indra	Education practitioner	Cultural values respected but not structured	Gap between awareness and institutional application

## Challenges in Implementing CLBM Values in Educational Human Resource Management

### *Social Transformation and Cultural Value Dilution*

Despite the strong philosophical foundation of CLBM values, the research findings indicate that their practical implementation faces several challenges. One of the most prominent challenges is the impact of social transformation and globalization on cultural value transmission. Interviews with community leaders revealed that while the Gayo community has historically been open and adaptive to external influences, rapid modernization has created tensions between traditional values and contemporary social realities.

Ansari explained that openness once served as a cultural strength allowing the Gayo community to interact harmoniously with other cultures. However, he observed that this openness now presents new challenges because external cultural influences often enter the community without careful filtering. As a result, younger generations may adopt modern lifestyles and perspectives that are not always aligned with traditional values. This situation has gradually weakened the role of CLBM values as guiding principles in daily life.

Observational findings support this claim. During school visits and community meetings, researchers observed that discussions of cultural values were often limited to ceremonial contexts. In many cases, references to CLBM values appeared in speeches or symbolic expressions rather than in operational educational practices. This indicates that while the values remain culturally respected, their practical relevance is diminishing within institutional contexts.

Another factor contributing to value dilution is increased social mobility. Migration patterns among Gayo communities have created more diverse social environments where multiple cultural

influences coexist. Informants noted that this diversity can enrich cultural experiences but also complicates the preservation of local philosophical traditions. Consequently, the depth of understanding regarding CLBM values varies significantly among different generations and social groups.

***Institutional and Structural Barriers***

The second major challenge identified in this study relates to structural constraints within the educational system. Interviews with educators and administrators revealed that administrative demands significantly limit opportunities for value-based educational practices. Teachers are often required to devote substantial time to administrative tasks such as preparing reports, completing evaluation documents, and fulfilling bureaucratic requirements.

Indra, an education practitioner and academic, explained that these administrative pressures reduce the time available for character education and cultural value integration. According to him, teachers frequently prioritize fulfilling formal institutional requirements rather than focusing on value-based educational practices. This situation creates a mismatch between the cultural expectations of the community and the operational priorities of educational institutions.

Another challenge concerns the difficulty of measuring cultural values within modern educational evaluation systems. Values such as integrity, sincerity, and wisdom cannot easily be quantified using conventional performance indicators. Consequently, these values are often excluded from formal teacher evaluation frameworks. As a result, institutional policies may unintentionally marginalize cultural values in favor of measurable administrative outcomes.

Documentation analysis further revealed that although many schools include cultural values in their mission statements, these values rarely influence management decisions or human resource policies. This suggests that cultural values function primarily as symbolic elements rather than operational principles within educational institutions.

**Table 2.** Supporting Data on Implementation Challenges

<b>Challenge</b>	<b>Evidence</b>	<b>Implication</b>
Globalization	Youth less familiar with CLBM philosophy	Weak cultural transmission
Administrative workload	Teachers focus on reporting tasks	Reduced cultural education
Institutional structure	Cultural values absent in HR policy	Limited operational integration
Cultural diversity	Non-Gayo teachers unfamiliar with local values	Weak internalization

**Reconstruction of CLBM Values in Educational Human Resource Management**

***Reinterpretation of Cultural Values***

The findings of this study suggest that reconstructing CLBM values within educational human resource management does not involve replacing traditional values but rather adapting them to contemporary institutional contexts. Informants emphasized that the philosophical essence of CLBM values remains relevant to modern educational challenges. However, their practical application requires reinterpretation to align with modern organizational structures and professional standards.

Muhammad Ridwan explained that reconstruction involves translating cultural principles into operational educational policies. According to him, values should function as internal motivations guiding educators’ professional conduct rather than remaining abstract cultural ideals. This perspective highlights the need to bridge cultural traditions with modern educational management frameworks.

Observations of educational forums and cultural discussions also revealed strong community support for integrating cultural values into educational systems. Participants frequently emphasized the importance of preserving cultural identity while simultaneously adapting to modern educational

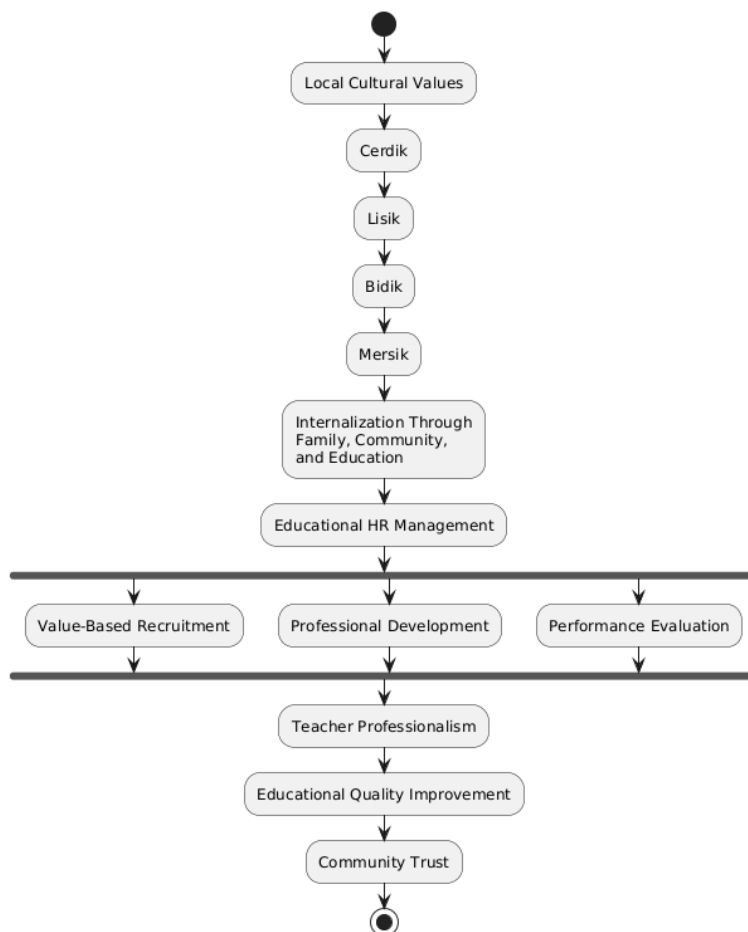
standards. These discussions demonstrate a collective awareness that cultural values must evolve alongside societal changes in order to remain relevant.

**Value-Based Educational HR Development**

Another important finding concerns the role of cultural values in shaping educators’ professional behavior. Informants consistently emphasized that educators who internalize CLBM values demonstrate stronger commitment, responsibility, and professional integrity. Ihsan Harun noted that teachers motivated by values tend to work more consistently and responsibly compared to those driven solely by administrative obligations.

Observations within several schools revealed that educators respected by the community often exhibit strong adherence to CLBM values. These teachers demonstrate sincerity in teaching, discipline in fulfilling responsibilities, and wisdom in interacting with students and colleagues. Their behavior reflects the integration of cultural values into professional practice.

Documentation from community forums further indicates that educational institutions adopting cultural values tend to receive stronger community support. Parents and community members are more likely to trust schools that demonstrate alignment with local cultural norms. This suggests that value-based human resource management can enhance both institutional legitimacy and educational effectiveness.



**Figure 2.** CLBM-Based Educational HR Management Framework

The diagram illustrates the conceptual framework of CLBM-based human resource management in education within the Gayo community. The process begins with the cultural values of *Cerdik*, *Lisik*, *Bidik*, and *Mersik*, which serve as the foundational ethical principles of the community. These values are transmitted through social institutions such as families, communities, and educational systems. Through an internalization process, these cultural principles become embedded in educational human resource management practices. The values are integrated into key HR functions including recruitment, professional development, and performance evaluation of educators. This integration ultimately enhances teacher professionalism, strengthens educational quality, and increases community trust in educational institutions while preserving the cultural identity of the Gayo community.

## Discussion

The findings of this study reveal that the values of *Cerdik*, *Lisik*, *Bidik*, and *Mersik* (CLBM) function as a cultural and ethical framework that guides social behavior and professional conduct within the Gayo community. This finding aligns with recent research emphasizing the importance of cultural values in shaping organizational and educational practices. A study by Basri & Efendi (2021), Mahani et al (2024), Riza & Mulasi (2024), and Syukri (2023) highlights that the philosophical principles of the Gayo community, particularly the concept of *Genap-Mupakat*, play a crucial role in maintaining social harmony and collective decision-making. Similarly, research by Zulkarnain et al (2025) demonstrates that local wisdom such as *Sarakopat* can serve as a foundation for developing educational values and promoting religious moderation in Gayo society. These studies reinforce the present finding that local philosophical traditions remain influential in shaping ethical norms and social interaction within the community.

The results of this research also indicate that CLBM values contribute significantly to character formation in educational settings. This finding is consistent with contemporary studies on culturally responsive education and character development. Amin (2024), Ansori et al (2024), Bahiyah (2025), Isser et al (2024), Moorthy et al (2021), and Sulisworo et al (2024) argue that value-based education rooted in ethical and religious principles is essential for cultivating students' moral character and social responsibility. Likewise, Banks (2022), Chae & Kim (2024), Kurian (2023), Mariyono (2024), and Shamo-Nir & Milford (2025) emphasizes that multicultural and culturally grounded educational approaches help students develop a strong sense of identity and ethical awareness. In the context of Gayo society, CLBM values appear to function as moral foundations that guide both educators and students in building character, integrity, and social responsibility.

However, this study also reveals that the implementation of CLBM values within educational human resource management faces challenges due to modernization and institutional pressures. These findings correspond with recent research on the impact of globalization on local cultural values in education. Alteneiji (2023), Amershi (2019), Bender (2020), and Jayasinghe et al (2025) argue that cultural cognition is influenced by rapid social change and global interaction, which can reshape traditional value systems. More recent research by Balak et al (2020), Khan et al (2025), Singun (2025), and Sudrajat et al (2024) indicates that modern educational management systems often prioritize technical efficiency and administrative accountability over cultural and ethical considerations. Consequently, cultural values may become symbolic rather than operational within institutional practices (Abidin et al., 2025; Adiyono et al., 2025; Aryasutha et al., 2025; Aziz et al., 2025; Badrudin et al., 2025; Hadisi et al., 2025). The findings of this study confirm that similar dynamics occur in the Gayo community, where administrative demands and standardized educational systems sometimes limit the practical application of CLBM values.

Another important finding of this research is the need to reconstruct cultural values so that they remain relevant within contemporary educational systems. This perspective aligns with recent studies on value-based management and educational reform. Aguinis (2022), Awan et al (2020), Khaltar & Moon (2020), Neher & Maley (2020), and Tziner & Persoff (2024) emphasizes that modern performance management systems must incorporate organizational values to strengthen employee commitment and

ethical performance. Similarly, Iqbal et al (2025), Jiang et al (2024), Khalid Alrashedi (2024), and Malik et al (2021) argue that human resource management strategies should integrate cultural and ethical principles to ensure sustainable organizational performance. In the context of this study, reconstructing CLBM values represents an effort to reinterpret traditional cultural wisdom so that it can function as an operational framework within educational institutions.

Finally, this research suggests that integrating CLBM values into educational human resource management can strengthen teacher professionalism, institutional legitimacy, and community trust. Recent studies highlight that value-based leadership and culturally responsive management practices significantly improve organizational effectiveness. Bai et al (2024), Lee et al (2024), Tomlinson & Jackson (2021), and Weldon et al (2023) emphasize that organizational culture plays a critical role in shaping professional behavior and institutional identity. Likewise, Iqbal et al (2022), Lutz & Nummer (2023), and Mondal & Samaddar (2023) argue that value-driven organizational environments encourage stronger professional commitment and long-term performance. Therefore, integrating CLBM values into educational HR management may serve as a culturally grounded strategy that enhances professional ethics, strengthens institutional credibility, and preserves the cultural identity of the Gayo community within modern educational systems.

## CONCLUSION

This study reveals that the CLBM philosophy (Cerdik, Lisik, Bidik, Mersik) functions not merely as historical cultural heritage but as a dynamic ethical framework capable of guiding professional conduct and human resource management in Islamic education. An unexpected finding emerged during data analysis: despite strong community reverence for these values, their practical application in educational institutions remains largely symbolic. Rather than being marginalized solely by cultural erosion, CLBM values are actively constrained by structural factors—particularly heavy administrative workloads and rigid, metric-driven evaluation systems that prioritize bureaucratic compliance over moral integrity and value-based leadership.

Academically, this research confirms prior scholarship on the significance of local wisdom and Islamic ethics in character education, yet it extends existing literature by shifting the analytical focus from classroom-based moral instruction to institutional human resource management. Unlike previous studies that treat indigenous values as supplementary cultural content or symbolic identity markers, this paper offers a novel conceptual reconstruction: operationalizing CLBM principles into concrete HRM functions, including recruitment, continuous professional development, and performance assessment. By bridging indigenous philosophical frameworks with contemporary value-based management theory, the study provides a culturally responsive paradigm that challenges the technocratic dominance in educational administration and demonstrates how traditional ethics can be systematically institutionalized.

The study is primarily limited by its qualitative design and contextual focus on the Gayo community in Central Aceh, which restricts the generalizability of the findings. The sample, although rich in cultural insight, consists mainly of customary leaders and selected educators, and lacks longitudinal tracking or quantitative validation of the proposed HRM framework. Future research should employ mixed-method approaches to empirically test the operational viability of CLBM-based HRM across diverse ethnic and Islamic educational contexts. Additionally, larger-scale studies involving institutional policymakers, comparative regional analyses, and longitudinal implementation assessments are needed to develop standardized guidelines that integrate local wisdom into national educational management policies. Such research will provide robust empirical evidence to support systemic reforms and inform sustainable, culturally grounded human resource strategies in Islamic education.

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