

Framework for sustainable human resource development based on local wisdom Poda na Lima: A study of the Sipirok migrant community in Medan City

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ABSTRACT

The Society 5.0 era requires human resource development that goes beyond technical competence to include strong moral integrity and sustainability principles. Local wisdom, such as the Poda na Lima philosophy from the Sipirok community, offers potential as a foundation for holistic HR development. This study examines the relevance of Poda na Lima's philosophy to HR development among Sipirok migrants living in Medan City. Using a descriptive qualitative approach, the study involved 12 informants from various professional backgrounds selected through purposive and snowball sampling techniques. Data collection was carried out through in-depth interviews, participatory observation, and documentation, and then analyzed using the Miles, Huberman, and Saldana data analysis model with support from the source, method, and theoretical triangulation. Results show that the five principles of Poda na Lima—Paias Rohamu (Cleansing the Soul), Paias Pamatangmu (Cleansing the Body), Paias Parabitoanmu (Cleansing Clothing), Paias Bagasmu (Cleansing the House), and Paias Pakaranganmu (Cleansing the Environment)—have strategic relevance to modern HR development concepts. This philosophy works as an operational framework for building professional competence, character, and performance, while offering solutions to globalization challenges. This research confirms that Poda na Lima can be positioned as an Indigenous Management Framework that provides a competitive advantage by integrating noble local wisdom values with contemporary management principles.

Keywords: HR Development, Poda na Lima, Local Wisdom, Sipirok Community.

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RESEARCH & PUBLISHING



1. INTRODUCTION

Globalization has brought both opportunities and challenges to countries worldwide, especially in terms of improving human resource quality. Rapid advancements in science and technology mean that individuals must adapt to increasingly competitive environments across all life sectors. This makes HR development programs essential for any nation that aims to achieve successful development and enhance citizen welfare. The globalization era poses particular challenges for human resource development in the face of intensifying business competition. Indonesia, as a developing nation, faces significant hurdles in upgrading its human resource quality. World Bank data from 2018 placed Indonesia at the 87th position among the 157 countries surveyed (Sugiarto, 2019). This highlights the need for innovative approaches to human resource development that respond to global demands while maintaining local cultural identity.

Empirically, a strategic effort to develop quality human resources is through local wisdom. Internalized cultural values can be a source of competitive advantage for human resources (Ulrich, 2017). Organizations must create 'shared values' that combine local wisdom with modern management systems (Schein, 2024). Local wisdom also has the potential to be a dimension of collectivist culture that can increase team cohesiveness in heterogeneous work environments (Hofstede, 2023). Several of these studies can provide a strong foundation for positioning Poda na Lima as a legitimate and applicable Indigenous Management Framework in the context of contemporary human resource development, both in individual and organizational contexts.

Rhama and Setiawan, as cited in Khuzaini and Irpan (2024), described local wisdom as positive knowledge and customs handed down through generations, encompassing experiences tied to environmental conditions and community life in specific regions. Atmaja's 2018 research showed that Tri Kaya Parisudha principles from local wisdom can serve as foundations for shaping mindsets, communication patterns, and behaviors within organizational settings. The Angkola-Mandailing community, particularly in Sipirok, has long embraced the philosophical concept of Poda na Lima, passing it down across generations. Linguistically, "Poda" translates to advice or guidance, "Na" means that, and "Lima" represents the number five. Siregar and Siregar (2021) explain that Poda na Lima encompasses a life concept that covers both the individual and collective dimensions of Batak society. This philosophy emphasizes maintaining cleanliness across five key elements: 1) Paias Rohamu (Clean Your Heart), 2) Paias Pamatangmu (Clean Your Body), 3) Paias Parabitonmu (Clean Your Clothes), 4) Paias Bagasmu (Clean Your House), and 5) Paias Pakaranganmu (Clean Your Yard).

Human resource development involves activities aimed at enhancing individual abilities, knowledge, skills, and attitudes to boost organizational performance (Noe et al., 2023). On a macro level, this development requires a holistic approach that goes beyond technical knowledge mastery and must cultivate people capable of lifelong learning. Local wisdom offers a strategic pathway for building high-quality human resources. It comprises knowledge and beneficial practices inherited from earlier generations, and is used to address various life challenges. Bormasa (2023) notes that local wisdom spans multiple life dimensions, including traditional knowledge, spiritual practices, value systems, customs, arts, and relationships with nature and the environment. Local wisdom has significant implications for sustainable development, particularly for HR development. When communities understand and apply local wisdom, they can create sustainable solutions that align with the environmental changes that they encounter.

Previous research demonstrates that local wisdom values can form the basis for organizational and community life (Atmaja, 2018). The Angkola-Mandailing community, including Sipirok, has practiced Poda na Lima philosophy for generations, passing it down through families over time. Poda na Lima represents a way of life built on five aspects: Paias Rohamu (cleanliness of the soul), Paias Pamatangmu (cleanliness of the body), Paias Parabitonmu (cleanliness of clothing), Paias Bagasmu (cleanliness of the home), and Paias Pakaranganmu (cleanliness of the environment). This philosophy embodies character education values that encompass religious principles, honesty, responsibility, and social environmental awareness (Siregar & Siregar, 2021).

Sipirok migrants in Medan City face a pressing issue: modernization has weakened their connection to local wisdom values, leading to value disorientation, which ultimately diminishes human resource

quality. Initial research reveals that many Sipirok migrants in Medan encounter complex HR development challenges, partly stemming from their growing distance from the Poda na Lima local wisdom values in social relationships. Modernity has led to the degradation of the application of this philosophy, which should be the foundation for character-building and individual capacity development. Based on this phenomenon, this study aims to: 1) analyze the meaning of Poda na Lima's local wisdom from the perspective of human resource development; 2) interpret the role of Poda na Lima values in relation to human resource development among migrants from Sipirok in Medan City; and 3) analyze the relevance of Poda na Lima local wisdom in the process of human resource development in organizations.

Human Resource Development can be understood as a structured series of processes aimed at improving capacity at both individual and organizational levels. As Dessler (2017) explains, HRD activities include various initiatives specifically designed to provide learning opportunities, practical experiences, and growth opportunities that are essential for improving work performance. Meanwhile, Noe et al. (2023) suggest that human resource development is a collection of programs that are strategically designed with the aim of optimizing the competencies, insights, technical expertise, and professional behavior of workers to achieve increased productivity both personally and organizationally. Furthermore, according to Kartadinata (Nugroho et al., 2023), quality HRD development is contextual to its implementation. Therefore, efforts to develop human resources through education are not only limited to shaping individuals who have mastery of knowledge and skills relevant to the demands of the industrial world, but also to creating people who have the ability, motivation, and readiness to continue to develop themselves sustainably.

Ulrich (2017) in HR Champions emphasizes that internalized cultural values can be a source of competitive advantage for human resources in the era of globalization. Another opinion from Schein (2024) explains the importance of organizations creating 'shared values' that combine local wisdom with modern management systems. This approach enables the integration of cultural identity into modern professional requirements. Armstrong and Taylor (2020) explained that HR development programs grounded in cultural values boost employee engagement and productivity.

Local wisdom has considerable significance in developing HR competencies and forming a national identity. The latest news in 2024 describes local wisdom as a guideline for helping communities live harmoniously with their surroundings. It captures a community's lifestyle, environmental knowledge, beliefs, and traditions. Local wisdom meaningfully contributes to human resource development. The Ngayah tradition in Bali exemplifies this: it forms the foundation for selfless mutual assistance activities where communities learn togetherness, cooperation, and helping one another. This spirit of mutual assistance extends beyond traditional ceremonies to daily life.

Atmaja's (2018) research demonstrates that Tri Kaya Parisudha's local wisdom values enhance HR integrity, work ethics, and adaptability in the global era. Development models rooted in local wisdom help mitigate the negative effects of globalization, including moral degradation and individualism. Zuhri et al. (2018) recommend integrating local values into human resource management to foster a collaborative corporate culture and strengthen worker loyalty. Purwanto et al. (2023) support this view, noting that local wisdom encompasses knowledge and skills across political-economic and socio-cultural dimensions, contributing positively to community sustainability. Regarding the role of local wisdom, Sudiardhita in Pujianto and Rizky (2022) emphasized its importance in building HR competitiveness and shaping national and organizational identity.

Poda na Lima is the philosophy of life of the Batak Angkola-Mandailing people, which consists of five principles of cleanliness. Research by Siregar and Siregar (2021) explains that the values of Poda na Lima are in line with Islamic principles and can strengthen multicultural character education. The five aspects of Poda na Lima cover spiritual, physical, social, structural, and ecological dimensions that are relevant to holistic human resource development. Another opinion from Simamora and Sibarani (2022) identifies the types of local wisdom values found in the folk games of the Batak Toba ethnic group, namely the values of harmony and conflict resolution, honesty, positive thinking, hard work, mutual cooperation, gender management, and love for culture. This local wisdom has great potential to guide and instill good values and norms in the community to deal with life issues in their environment, such as values of

discipline, mutual cooperation (togetherness), hard work, honesty, health, peace, and mutual prosperity. These values are relevant to the competencies needed in Society 5.0 era.

Several other studies relevant to this research also provided important recommendations, as shown in Table 1.

Table 1. Previous Research

No	Author and Year of Publication	Focus of Research	Finding of Research
1	Khuzaini et al. (2024)	Human Resource Models Based on Local Wisdom	Local values increase the effectiveness of tourism management
2	Atmaja (2018)	Tri Kaya Parisudha in Human Resources	Cultural values increase integrity and work ethic
3	Zuhri et al. (2018)	The Tradition of Cembengan in Human Resource Management	Traditional rituals strengthen work solidarity
4	Siregar & Siregar (2021)	Poda Na Lima and Islam	Values are in harmony with universal Islamic principles

Source: Data Processed, 2024.

2. METHOD

This study uses a descriptive qualitative method to understand the relevance of Poda na Lima philosophy in human resource development. According to Moleong (2019), qualitative research produces descriptive data in the form of written or spoken words from objects being observed. This approach was chosen because the subjects of the study were humans with dynamic, active, and creative attitudes and behaviors, with a tendency toward free will. The research subjects were the IKAPSI (Induk Keluarga Alumni Pelajar Sipirok) DPD Medan community. Twelve research informants were selected through purposive sampling and snowball sampling, consisting of: (1) Four key informants, namely IKAPSI DPD Medan administrators who had held positions in the government sector at least at the First Line Management level; (2) Four primary informants, namely IKAPSI DPD Medan administrators from the academic and private sectors, at least at the First Line Management level; (3) Four additional informants, namely IKAPSI members from the state and private sectors who hold positions (at least at the First Line Management level). See Table 2

Table 2. Characteristics of Research Informants

No	Informant Initials	Education	Sector	IKAPSI Role	Age
1	SMH	S1	Government	Chairperson	65
2	ESP	S1	Banking	Treasurer	63
3	RWP	S2	Government	Advisor	63
4	NEL	S3	Government	Advisor	65
5	IMH	S3	Academics	Member	63
6	MYS	S3	Academics	Member	61
7	DMK	S1	Consultants	Administrator	53
8	ARS	S2	Academics	Member	65
9	RAS	S1	Private Sector	Member	45
10	MYP	S2	Private Sector	Member	64
11	AJH	S2	State-Owned Ent.	Member	52
12	AIS	S1	Regional-Owned Enterprises	Member	52

Source: Data Processed, 2024.

Research data were collected using three methods: (1) in-depth interviews with semi-structured guidelines, (2) participatory observation of several administrators and members of the IKAPSI Medan community, and (3) documentation of activities.

The data analysis used the model of Miles, Huberman, and Saldana (2014), which includes the stages of data collection, data reduction, data presentation, and conclusion drawing. Triangulation was carried out using sources (informants from various professions), methods (interviews, observation, documentation), and theory (Human Resource Management, Character Education and Public Health). The data analysis process can be seen in the following Figure 1:

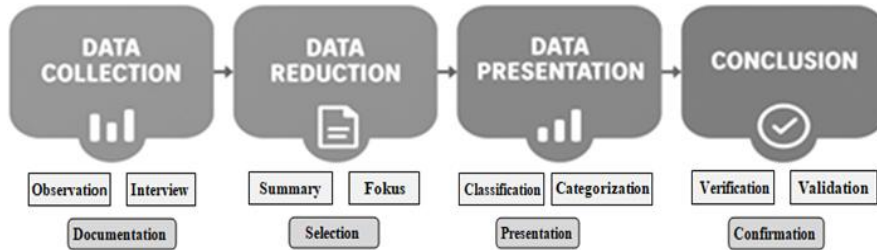


Figure 1. Data Analysis Flow

Source: Data processed, 2024.

2.1 Interview Questions:

The following are some questions in this study: (1) How do you interpret and apply the value of “Paiaś Rohamu” in building integrity, honesty, and professional character in the workplace? Share a specific experience where this value helped you make ethical decisions or lead a team with good morals; (2) How do you implement the value of “Paiaś Pamatangmu” (Principles of physical health) in your professional routine, especially when facing high work demands and career mobility?; (3) How does the value of “Paiaś Parabitoŋmu” help you build professionalism and personal branding in the workplace? Are there situations where a professional appearance with a touch on local identity gives you an advantage in organizational interactions or networking?; (4) Regarding management and leadership, how do you use the “Paiaś Bagasmu” value to build a conducive work environment, efficient organizational systems, and positive work culture? Please share specific examples of how you've implemented this in the teams or organizations you lead; (5) How has the “Paiaś Pakaranganmu” value influenced your understanding of social and workplace responsibilities in your career and organizational growth? Could you describe initiatives or programs you've created based on this value, especially those that positively impact the community and surrounding environment?

3. RESULT AND DISCUSSION

3.1 Characteristics of Informants

The interview findings revealed that the five Poda na Lima principles carry strategic importance for human resource development. The research informants brought diverse backgrounds to the study ages ranging from 45 to 65 years, educational levels spanned bachelor's through doctoral degrees, and career experiences covered multiple sectors: government (33%), academia (25%), the private sector (25%), and state-owned/regional-owned enterprises (17%). This diversity offers a well-rounded perspective on how Poda na Lima values apply across different organizational settings.

3.2 Relevance of the Five Principles of Poda na Lima to Human Resource Development

3.2.1 Paiaś Rohamu (Purity of Soul)

This value has strategic relevance to the concepts of Employee Engagement Theory (Ulrich, 2017) and Organizational Culture Theory (Schein, 2024). Informants apply this principle to build integrity, honesty, and leadership. An informant from the government sector stated: “Paiaś Rohamu is the

foundation for building integrity and honesty in leading an organization.” The application of Paias Rohamu has been proven to shape adaptive characteristics and strengthen social capital through the formation of trust-based networks. This is in line with Hofstede’s (2023) finding that collectivist culture can increase team cohesiveness in a heterogeneous work environment.

3.2.2 Paias Pamatangmu (Body Hygiene)

This principle is relevant to Holistic Human Resource Development (Swanson & Holton, 2023) and the Resource-Based View Theory (Barney, 2023). Informants implement this through wellness programs and maintain health for optimal productivity. A manager at a multinational company explained: “Paias Pamatangmu helps me maintain excellent stamina to cope with high mobility and meetings with different time zones.”

3.2.3 Paias Parabitoimu (Clothing Cleanliness)

This value relates to Impression Management Theory (Goffman, 2023) and Career Construction Theory (Savickas, 2024). Informants applied it to building professionalism and personal branding. A professional appearance that touches on local identity is advantageous in interactions with work partners.

3.2.4 Paias Bagasmu (Household Cleanliness)

This principle is in line with high-performance work systems (Huselid, 2024) and the Broken Windows Theory (Wilson & Kelling, 2024). Informants implement it to organize a conducive work environment and an efficient organizational system. An orderly environment has been shown to increase productivity and reduce productivity rates.

3.2.5 Paias Pakaranganmu (Environmental Cleanliness)

This value is relevant to Green HRM Theory (Jackson et al., 2024) and the Triple Bottom Line (Elkington, 2024). Informants apply this to environmental responsibility and sustainable development programs. A state-owned enterprise branch manager stated: “We are developing a credit scheme for green economy-based businesses that have a positive social impact.”

In general, the results of the study show that migrants who implement the values of Poda na Lima also believe in the importance of the noble values of Poda na Lima in human resource and career development. The interpretation of the role of the values of Poda na Lima in relation to human resource development in organizations can be seen in Table 3.

Table 3. Interpretation of Poda na Lima Values

Values	Interpretation in HRM	Practical Implementation
Paias Rohamu	Professional integrity	Honesty at work, business ethics
Paias Pamatangmu	Health and productivity	Wellness programs, self-discipline
Paias Parabitoimu	Professionalism	Dress code, personal branding
Paias Bagasmu	Work environment management	Well-organized systems
Paias Pakaranganmu	Social responsibility	CSR, environmental sustainability.

Data processed, 2024.

3.3 The Poda na Lima Integration Model in Human Resource Development

The triangulation results show that Poda na Lima functions as an Indigenous Management Framework that provides competitive advantages through: (1) Professional Character Building: The five principles synergistically shape integrity, discipline, professionalism, orderliness, and socio-ecological

responsibility; (2) Urban Cultural Adaptation: This philosophy helps Sipirok migrants adapt to the urban environment without losing their cultural identity; and (3) Competitive Advantage: Applying these values creates positive differentiation in global career competition, particularly when building trust and credibility.

3.4 Implications for the Society 5.0 Era

The findings indicate that the Poda na Lima philosophy addresses three major Society 5.0 Era challenges: (1) Digital Disruption: These values act as moral anchors amid rapid technological change; (2) Cultural Identity Crisis: This philosophy helps individuals preserve their identity while adapting to global demands; and (3) Demand for Excellent Human Resources: Integrating the five principles develops holistic human resources who possess technical competence alongside strong character and sustainability. See Figure 2

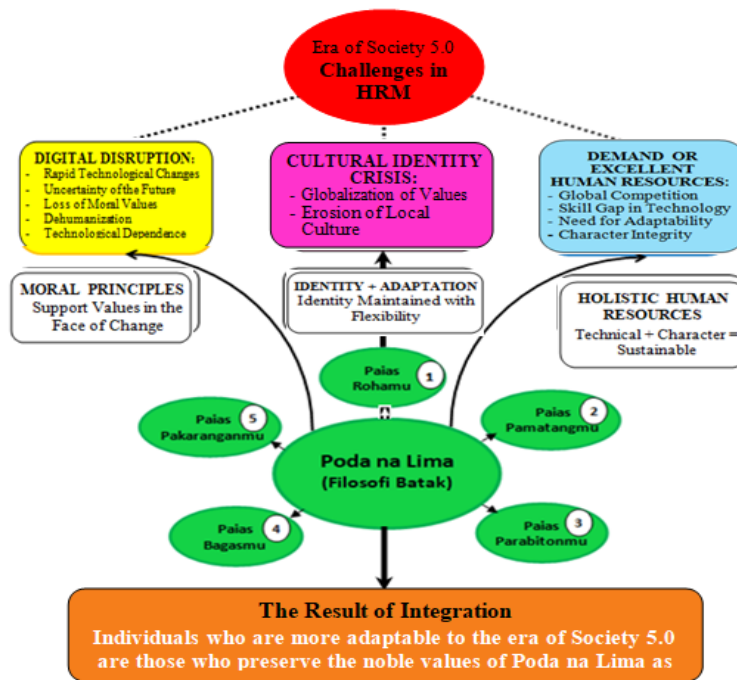


Figure 2. Strategic Framework, Poda na Lima in Human Resource Development

Source: Processed data, 2024.

4. CONCLUSION AND RECOMMENDATION

4.1 Conclusion

This study demonstrates the relevance of the Poda na Lima philosophy as an adaptive and sustainable HR development framework. The five Poda na Lima principles function beyond cultural heritage they serve as strategic tools for building competence, character, and professional performance. Theoretically, these findings align with modern human resource development theory and strengthen the Indigenous Management Theory paradigm. The Poda na Lima philosophy operates as an Indigenous Management Framework with potential to build competitive advantage by integrating local wisdom values with contemporary management principles. The study concludes that the Poda na Lima philosophy holds strategic relevance for excellent HRD concepts rooted in education and health. These values reinforce integrity, health, professionalism, organizational management, and social responsibility. This research's novelty lies in positioning Poda na Lima as an Indigenous Human Resource Management Framework that offers solutions for excellent HRD in the Society 5.0 era.

4.2 Recommendations

Based on the findings of this study, several recommendations can be implemented, including:

1. For Migrant Communities: Strengthen mentoring programs based on Social Learning Theory and Cultural Capital Framework for young people in career development.
2. For the Government: Integrate the Poda na Lima philosophy into the formal education curriculum and competency standards as an implementation of Competency-Based HRM in the “Indonesia Emas 2045” strategy.
3. For Organizations: Adopt the values of Poda na Lima into corporate culture through a Strategic HRM approach to create a Sustainable Competitive Advantage.
4. For Academics: Integrate these findings into Cross-Cultural Management Studies and develop Indigenous Wisdom-Based Leadership Development Programs that can be replicated in other ethnic communities.
5. Further Research: Develop a Poda na Lima Based Competency Framework validation instrument using Mixed-Method Research methodology to measure its effectiveness quantitatively.

Ethical Approval

Not Applicable

Informed Consent Statement

Not Applicable

Informed Consent Statement

Not Applicable

Authors' Contributions

JA served as the main initiator in designing this research. The novelty of this study lies in JA's creative thinking to position the local wisdom values of “Poda na Lima” as an Indigenous Human Resource Management Framework something that remains rare to be systematically developed within the context of modern Human Resource Management (HRM). Given this phenomenon, the Poda na Lima philosophy a core life principle of the Sipirok community was reconstructed as a foundation for sustainable human resource development. In practice, JA led problem formulation, theoretical development, research methodology design, and data analysis, bringing the study to its final conclusions. ES contributed by aligning indigenous values with modern HRM principles conceptually. ES actively synthesized theoretical insights, refined the conceptual model, and maintained coherence between empirical findings and Poda na Lima's philosophical essence. ES also helped refine the manuscript, strengthening its clarity, logical flow, and scientific rigor. IM developed the qualitative research design, including informant selection, triangulation procedures, and overall implementation. IM actively participated in field observations, interviews, data collection, and analysis with other authors. IM handled data verification, preliminary analysis, and interpretation. Later, IM helped formulate research findings to ensure their scientific validity and relevance as empirical recommendations for advancing local HR development. AF played a key role in drafting the literature review and theoretical analysis connecting local wisdom to human development concepts. AF wrote the discussion section and systematically interpreted interview results while analyzing previous studies relevant to this topic. AF's main contribution involved ensuring theory and empirical data integration and relevance, plus enhancing the discussion section for publication readiness. FA handled language editing and final manuscript formatting according to journal template standards. FA validated social and cultural terminology for consistency with the research context. Additionally, FA prepared the reference list per article format requirements and ensured scientific clarity of descriptions and arguments throughout the paper.

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