

DEVELOPMENT OF INTERNAL RECRUITMENT METHODS BASED ON LOCAL WISDOM: SOCIOCULTURAL APPROACH AT SMK MA'ARIF NU PANGANDARAN

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Abstract. Internal recruitment based on local wisdom with a sociocultural approach is a strategic approach to improve the quality of educators and education at SMK Ma'arif NU Pangandaran. This article aims to identify and develop internal recruitment methods that integrate the values of Ahlus Sunnah wal Jama'ah (Aswaja) and local wisdom in the process of selection, promotion, and development of the workforce. This research uses a qualitative approach with a case study at SMK Ma'arif NU Pangandaran with in-depth interviews with policy makers, observation of the recruitment process, and analysis of institutional documents. The results of the study show that the internal recruitment method based on local wisdom not only strengthens the identity of the institution as part of Nahdlatul Ulama (NU) but also increases the loyalty, dedication, and quality of educators. This recruitment involves values such as tawasuth (moderate), tasamuh (tolerant), tawazun (balanced), as well as the active participation of the NU community in the selection and coaching process. Positive impacts include increasing the harmonization of relationships between schools and the community, preserving NU traditions, and improving the quality of education based on local character.

Keywords: Internal Recruitment; Local Wisdom; SMK Ma'arif NU; Aswaja; Sociocultural

I. INTRODUCTION

The recruitment of educators in the religious education environment has a strategic role in creating a quality educational process based on local values. SMK Ma'arif NU Pangandaran, as an educational institution under the auspices of Nahdlatul Ulama (NU), faces great challenges in maintaining the values of Ahlus Sunnah wal Jama'ah (Aswaja) in the midst of rapid social changes due to globalization. In this case, the recruitment of educators is not only focused on meeting the needs of professionals with technical competence, but also ensuring alignment with NU traditions based on local wisdom, such as the values of tawasuth (moderate), tasamuh (tolerance), and tawazun (balance). Thus, recruitment based on local wisdom is one way to maintain Islamic identity while ensuring the sustainability of local traditions in the midst of modernization.

Previous studies have highlighted the importance of local wisdom in the education system. Zulkifli and Rahman (2021) show that traditional values-based approaches are able to strengthen the cultural identity of educational institutions, especially in the context of Islamic boarding schools [1]. Similarly, Ma'arif and Sirajuddin (2021) underlined the

effectiveness of education management based on local wisdom in producing graduates who are moderate, tolerant, and relevant to the needs of the local community [2]. However, research that focuses on the recruitment aspect of NU's tradition-based educators is still minimal, so it is an important exploration space to answer the needs of NU educational institutions in the era of globalization.

This research offers novelty by explicitly integrating Aswaja values into the internal recruitment model at SMK Ma'arif NU Pangandaran. This approach not only focuses on selection based on technical competence, but also involves the local NU community, the tradition of deliberation, and the development of Islamic values. This makes this study different from previous studies that tend to discuss local wisdom in general without in-depth association with the recruitment process at NU educational institutions.

This research aims to develop an internal recruitment model that integrates NU values and local traditions. This model is expected to create educators who have professional competence as well as commitment to the vision and mission of the institution, so that it can support the preservation of Aswaja values in the educational environment. Through the development of this model, NU educational institutions,

especially SMK Ma'arif NU Pangandaran, are expected to be able to answer the need for qualified educators with integrity, while maintaining Islamic identity and local traditions. In addition, this model is expected to be a reference for other educational institutions that want to adopt an approach based on local wisdom.

Scientifically, this study makes a significant contribution to the literature of Islamic education based on local wisdom, by offering a recruitment model that is specific to the context of NU. This study also enriches the study of sociocultural theory by showing how local traditions can be integrated in the educational management process. In terms of practice, this model offers operational guidance to create a contextual and effective recruitment process, especially in an Islamic-based educational environment. As a result, this model not only improves the quality of educators, but also strengthens the relationship between educational institutions and local communities.

In the midst of globalization that often erodes traditional values, an approach based on local wisdom is a strategic alternative to maintain cultural and Islamic identity. SMK Ma'arif NU Pangandaran can be an example of how educational institutions are able to maintain global relevance without losing their local cultural roots. This research is an important step to answer the challenges of globalization through an approach based on local wisdom. With the development of an internal recruitment model based on Aswaja values and local traditions, SMK Ma'arif NU Pangandaran is expected to be able to create educators who are competent, loyal, and play a role as a preservation of Islamic traditions and local values.

II. RESEARCH METHODS

This study uses a qualitative approach with a case study method to explore recruitment practices based on local wisdom at SMK Ma'arif NU Pangandaran. Data was collected through in-depth interviews with school principals, educators, and NU community leaders, observation of the recruitment process, and analysis of institutional documents. The data were analyzed descriptively-qualitatively through reduction, presentation, and conclusion drawn. Validity is guaranteed by source triangulation and member checking. This approach provides a thorough understanding of the integration of Aswaja values and local traditions in recruitment, as well as their impact on the quality of educators and the school's relationship with the community.

III. RESULT AND DISCUSSION

Profile of SMK Ma'arif NU Pangandaran

SMK Ma'arif NU Pangandaran is a Vocational High School located on Jl. H. Mawali No. 202 RT 03 RW 03, Sidomulyo Village, Pangandaran District, Pangandaran Regency, West Java Province with a vision: "Forming a young generation that is creative, innovative, and independent, and able to compete in the global era based on faith and piety

to God Almighty". There are 3 Expertise Programs at SMK Ma'arif NU Pangandaran, namely, social workers (social workers), office administration and property construction engineering. The advantages of SMK Ma'arif NU Pangandaran Islamic boarding school-based schools are also distributors of interest and talent such as the Flag Hoisting Force (PASKIBRA), Youth Red Cross (PMR), Football, Volleyball, Martial Arts, Hadroh Arts, IPNU-IPPNU, Angklung Arts and others. Here are also free school fees, including: Free Building, Free Tuition, Free UTS/UAS and Free School Uniform.

Internal recruitment model based on local wisdom of SMK Ma'arif NU Pangandaran

Internal recruitment based on local wisdom at SMK Ma'arif NU Pangandaran refers to the process of selection, development, and management of educators and education personnel rooted in local values and organizational traditions of Nahdlatul Ulama (NU). This approach not only considers formal competence, but also the suitability of the candidate's personal values with an organizational culture that upholds the values of Aswaja (Ahlu Sunnah wal Jama'ah). The characteristics of the recruitment model based on local wisdom as stated by Mulyadi and Anwar (2021) are: 1. Community participation. Recruitment involves input from the local NU community, such as branch administrators, religious leaders and alumni. This ensures that candidates have integrity and understanding of NU values and local wisdom. 2. Deliberation and consensus. The selection process is often carried out through deliberation to reach a mutual agreement. This model reflects the value of mutual cooperation and collectivity in the NU organizational culture. 3. Understanding Islamic values and local culture. In addition to technical competencies, candidates are evaluated based on their understanding and involvement in relevant local traditions, such as involvement in NU-based religious and social activities. 4. Continuous coaching. The selected candidates receive continuous coaching, especially through Aswaja and NU training. This aims to strengthen their commitment to the vision and mission of SMK Ma'arif NU Pangandaran.

The benefits of the Local Wisdom-Based Recruitment Model at SMK Ma'arif NU Pangandaran are: 1. Harmony with school culture. By retaining educators who understand local values so that harmony is created between the vision of education and daily practice. 2. Increase loyalty and commitment. Community-based recruitment creates a sense of belonging among educators, increasing their loyalty to the institution. 3. Empowerment of Local Communities. This process empowers local communities and strengthens their involvement in the management of education. With this recruitment model, SMK Ma'arif NU Pangandaran is able to maintain its local identity while preparing a competitive young generation in the era of globalization.

Specific recruitment criteria

The recruitment of educators and education personnel at SMK Ma'arif NU Pangandaran has special criteria that

distinguish it from other educational institutions. This criterion is rooted in the values of Ahlus Sunnah wal Jama'ah (Aswaja) and local wisdom that are characteristic of Nahdlatul Ulama (NU) educational institutions. The focus is on finding individuals who are not only professionally competent, but also have a deep understanding of NU's vision, mission, and culture. The special criteria for the recruitment of educators and education personnel at SMK Ma'arif NU are:

1. Conformity with Aswaja values. Candidates are expected to have an understanding and commitment to the values of Ahlus Sunnah wal Jama'ah an-Nahdliyah such as tawasuth (moderate), tawazun (balanced), tasamuh (tolerant), and i'tidal (fair) as well as involved in NU religious activities, such as amaliyah tahlil, maulid, yasinan, and shalawatan, becoming an added value.
2. Professional and pedagogical competence. Candidates must meet minimum academic qualifications according to their field of expertise, especially in vocational education that focuses on vocational schools also have effective teaching skills, good communication skills and mastery of educational technology.
3. Involvement in the NU organization. Active experience in NU organizations or institutions under the auspices of NU, such as IPNU (Nahdlatul Ulama Student Association), IPPNU, PMII, KOPRI, GP Ansor, Fatayat, or NU Muslimat, is also one of the important criteria that is also expected to have a spirit of solemnity (service) towards NU and educational institutions under its auspices.
4. Islamic character and ethics. Candidates must have good morals, uphold ethics, and be able to be role models for students as well as understand the importance of character education in the perspective of Islam and local culture.
5. Commitment to local wisdom. Candidates must support the integration of local wisdom in learning activities and school management also play an active role in local community-based activities, such as village economic development, religious activities, and cultural preservation.
6. Commitment to loyalty and devotion. Candidates are expected to have a long-term commitment to serve at SMK Ma'arif NU Pangandaran as well as loyalty to the institution and the spirit of building quality education under the auspices of NU is highly emphasized.

Internal recruitment selection approach based on local wisdom at SMK Ma'arif NU Pangandaran

The selection at SMK Ma'arif NU Pangandaran not only focuses on academic competence but also assesses the spiritual, social, and cultural aspects of the candidate. The process involves:

1. Aswaja value-based interviews by assessing understanding of Aswaja principles and NU traditions.
2. Assessment of morality and social involvement by assessing behavior and participation in the community and religious environment.
3. Professional competency test with evaluation of mastery of relevant fields of science.

Implementation of internal recruitment based on local wisdom at SMK Ma'arif NU Pangandaran

Internal recruitment based on local wisdom at SMK Ma'arif NU Pangandaran is a strategy that integrates traditional values, NU organizational culture, and modern educational needs. This process aims to create harmony between educators, the

vision of the institution, and the surrounding community. Implementation of internal recruitment based on local wisdom by:

1. Identification of internal needs. The process begins with an analysis of the needs of educators based on the areas of expertise, competencies, and values needed to support the vision of Aswaja (Ahlus Sunnah wal Jama'ah).
2. Deliberation with the local community. Involve local NU administrators, community leaders and alumni to provide appropriate candidate recommendations to ensure that candidates have a deep understanding of NU traditions and local wisdom.
3. Selection based on religious and social values. In addition to formal competency tests, candidates are assessed based on integrity, understanding of NU traditions, and involvement in local activities, such as tahlilan, yasinan, or other social activities.
4. Continuous coaching. Accepted candidates take part in a coaching program that includes Aswaja training, typical Islamic boarding school teaching methods, and an introduction to NU's organizational culture.
5. Evaluation based on community participation. The performance of educators is evaluated periodically by involving local communities and school leaders to ensure alignment with the vision and mission of the institution.

The impact of internal recruitment based on local wisdom at SMK Ma'arif NU Pangandaran

1. Strengthening the identity of the institution. Educators who understand and apply Aswaja values strengthen the Islamic identity and tradition of NU in the school environment. So as to create an educational atmosphere that is consistent with the vision of SMK Ma'arif NU Pangandaran and Harmony with the local community. Recruitment involving the local community increases the sense of belonging to the school which makes the relationship between the school and the community more harmonious because educators often come from the community. Increased loyalty and dedication. The approach based on local wisdom produces educators who are more loyal to the institution because they have an emotional attachment to NU and its traditions.
2. Improving the quality of education. This approach ensures that educators are not only professionally competent but also serve as moral and social role models for students as well as the values of local wisdom taught in education, forming students with character and tolerance, and the preservation of local wisdom and NU traditions. This recruitment process is one of the effective ways to preserve local traditions and Aswaja values in the midst of modernization and globalization (Safitri & Maulana, 2022). Internal recruitment based on local wisdom at SMK Ma'arif NU Pangandaran has a significant positive impact, both for strengthening the identity of the institution, improving the quality of education, and harmonizing with the community. This model reflects NU's success in managing tradition-based educational institutions, while answering the challenges of modernization without losing its cultural roots.

Socioculture

1. Lev Vygotsky's Sociocultural Theory

Vygotsky emphasized the importance of social and cultural interaction in the process of learning and human development [3]. According to him, learning is the result of an individual's interaction with the social and cultural environment, where cultural tools such as language, values, and norms play an important role. The main concept in this theory is the zone of proximal development (ZPD), which describes a person's potential development through the help of others [4].

2. Pierre Bourdieu's Theory of Habitus and Capital

Bourdieu introduced the concepts of habitus and capital (economic, social, cultural, and symbolic) to explain how social structures shape individual actions. In the context of education, the habits of students and teachers are influenced by cultural backgrounds which then determine how they interact and learn [5].

3. Anthony Giddens' Theory of Structuring

Giddens argues that individuals and social structures shape each other through the process of duality. In education, sociocultural structures such as local norms, traditions, and values can influence educational practices, while the individuals within them also contribute to the formation of those structures [6].

4. James Banks' Multiculturalism Approach

Banks argued that education should respect cultural diversity and promote social justice. In a sociocultural context, the integration of local values into the school curriculum can help strengthen students' cultural identities while increasing intercultural tolerance [7], [8].

5. George Herbert Mead's Theory of Symbolic Interactionism

Mead emphasizes the importance of social interaction in shaping identity and meaning. In a sociocultural context, education can be understood as an arena in which individuals understand the world through the cultural symbols given by their environment [9]. The above theories emphasize that sociocultural factors such as traditions, local values, and social interaction play an important role in education. The implementation of programs based on local wisdom, for example, reflects cultural and social values that support holistic learning and are relevant to the local context.

Aswaja Values in Education

1. Tawasuth (Moderate)

Tawasuth, which means moderation, is one of the main values in the teachings of Ahlus Sunnah wal Jama'ah (Aswaja) [10], [11], [12]. In education, the principle of tawasuth teaches a balanced and not extreme attitude in religious understanding and practice, as well as an inclusive approach to diversity. This value is relevant in forming a generation that is tolerant, open to differences, and able to face global challenges without losing the roots of Islamic identity. In educational practice, tawasuth encourages a learning process that respects differences in views, both in religious and cultural contexts. The tawasuth-based curriculum emphasizes the importance of collaboration, dialogue, and respect for various perspectives, both traditional and modern. This is in accordance with Mahmood's view that the value of tawasuth in Islamic education not only encourages the teaching of

religious science, but also equips students with critical thinking skills and deep analysis, so that they can become responsible global citizens [13], [14], [15]. Furthermore, the principle of tawasuth is also reflected in teaching methodologies that emphasize the balance between science and spiritual values. Educators are encouraged to use approaches that accommodate different levels of student understanding, without imposing specific opinions. Thus, tawasuth-based education supports the development of individuals who respect differences, have an open mind, and are able to practice Islam peacefully and harmoniously in social life. The application of tawasuth in education is essential for promoting peace, tolerance, and harmony, especially in the midst of the challenges of the modern world that is full of ideological conflicts and polarization.

2. Tawazun (Balanced)

Tawazun which means "balanced" is one of the important values in the teachings of Ahlus Sunnah wal Jama'ah (Aswaja) [16]. This principle emphasizes balance in various aspects of life, including in education. In the context of education, Tawazun refers to the importance of harmony between the intellectual, emotional, spiritual, and social aspects of students. Tawazun value-based education seeks to provide a proportional portion between religious and secular sciences, between theoretical and practical learning, as well as between the needs of individuals and society. The application of Tawazun in education is reflected in efforts to create a curriculum that integrates Islamic sciences with modern science. This aims to make students able to become intellectually superior individuals, have good morals, and contribute positively to society. In addition, Tawazun also emphasizes a balance in the educational approach, namely between freedom of thought and respect for traditional values. According to Alim and Khairuddin, the principle of Tawazun in Islamic education not only aims to form academically intelligent human beings, but also emphasizes the importance of forming a fair and balanced character [17]. This approach is expected to be able to face the challenges of modernity without losing Islamic identity. By making Tawazun the foundation of education, students are expected to be able to face global challenges wisely and in a balanced manner, become individuals who are able to bridge differences, and create harmony in the life of the nation and religion.

3. Tasamuh (Tolerant)

Tasamuh or tolerance is one of the main values in the teachings of Ahlus Sunnah wal Jama'ah (Aswaja) which is relevant in education [14], [18], [19]. This principle teaches respect for differences, both in terms of beliefs, culture, and outlook on life. In the context of education, Tasamuh is the foundation for building an inclusive, respectful, and discrimination-free learning atmosphere. Tasamuh-based education provides space for students to appreciate diversity, learn to coexist with different groups, and avoid fanaticism or exclusivism. The application of these values involves integrating teaching materials that teach respect for universal values, such as justice, brotherhood, and compassion, while maintaining an Islamic identity.

According to Suharto and Aminah, the value of Tasamuh in Islamic education plays a significant role in preventing conflicts and strengthening social cohesion [20]. Tolerant education encourages students to become agents of change that bring peace and harmony in a multicultural society. By applying the Tasamuh principle, educational institutions are able to produce a young generation who are open-minded, have empathy for differences, and are able to contribute to creating a more peaceful world. This value is the answer to the challenges of globalization which often cause friction between cultures and religions.

4. I'tidal (Upright)

I'tidal, which literally means "perpendicular" or "just" is one of the main principles in the values of Aswaja (Ahlus Sunnah wal Jama'ah) [21], [22], [23]. In the context of education, I'tidal refers to the balance between spiritual, intellectual, and moral aspects, which is realized through an approach of moderation, justice, and an objective attitude in the learning process. This value directs educators and students to avoid extreme attitudes in religion, whether it is too rigid (radical) or too loose (liberal).

For example, the I'tidal principle encourages the development of a curriculum that emphasizes not only scientific aspects but also moral values and tolerance. In practice, I'tidal values are applied through teaching a balance between worldly and ukhrawi sciences, integrating modern science with Islamic ethics, and instilling an inclusive attitude towards cultural diversity and thought. In the study of Aswaja-based education, this principle also underlines the importance of fairness in the evaluation process, respect for students' rights, and the avoidance of bias in decision-making. As stated by Mahfud, education based on Aswaja values, including I'tidal, plays an important role in forming a moderate, tolerant, and civilized generation [24]. By implementing the I'tidal principle in education, students are expected to be able to become fair individuals, have good morals, and be able to face global challenges without losing their Islamic identity.

Local Wisdom

1. Pesantren Value System

Local wisdom in the pesantren value system includes traditions, norms, and practices that have developed in accordance with the cultural context of Indonesian society. Pesantren as a traditional Islamic educational institution plays an important role in building the character of students based on Islamic values that combine with local culture, such as mutual cooperation, respect for teachers, and independence. Educational management based on the pesantren value system prioritizes character education through a holistic approach that involves moral development, spiritual development, and mastery of science. For example, the traditions of sorogan (individual learning) and bandongan (collective learning) reflect local wisdom that is flexible and student-centered. In addition, the relationship between kiai (pesantren leaders), santri (students), and local communities shows a participatory management model typical of pesantren.

According to Ma'arif and Sirajuddin, the pesantren value system based on local wisdom is an effective educational model in shaping a moderate, tolerant, and independent character [25]. They emphasized that the management of pesantren that is adaptive to the needs of the times but still adheres to traditional values makes pesantren relevant in the midst of modernization. By integrating local wisdom in education management, pesantren not only functions as a center for religious learning but also as a guardian of tradition and a character builder of the younger generation who are able to face global challenges without losing their cultural roots and Islamic values.

2. NU Organizational Culture

Local wisdom in the management of culture-based education of the Nahdlatul Ulama (NU) organization lies in the application of moderate, inclusive, and tolerant Aswaja (Ahlus Sunnah wal Jama'ah) values. As one of the largest Islamic organizations in Indonesia, NU integrates local traditions with Islamic principles in education management. Values such as tasamuh (tolerance), tawasuth (moderate), tawazun (balanced), and i'tidal (fair) are the main cornerstones in NU's organizational culture. NU culture-based education management prioritizes the development of students' character that is inclusive and respects diversity. NU educational institutions, such as madrasahs and pesantren, apply a participatory approach that involves local communities, students, and community leaders in decision-making. This reflects the principles of deliberation and mutual cooperation that are characteristic of NU's organizational culture.

According to Huda and Supriyanto (2020), NU's approach in education management based on local wisdom has succeeded in creating a contextual, adaptive, and sustainable education system [26], [27]. They show how NU integrates traditional values into modern management practices, such as community-based strategic planning and moderate character strengthening through the curriculum [28], [29]. By prioritizing local wisdom in NU's organizational culture, educational institutions are able to produce a generation that is not only academically superior but also has a tolerant, moderate, and ready to contribute to a multicultural society. This approach makes NU an organizational model that is able to maintain relevance in the midst of the challenges of globalization without losing cultural and Islamic identity.

3. Nusantara Islamic Education Tradition

Local wisdom has an important role in the management of education based on the Islamic tradition of the archipelago. Islamic education in the archipelago has long integrated local cultural values with Islamic teachings, creating a unique and relevant approach to the social context of the community [30], [31], [32]. In education management, local wisdom is applied to maintain harmony between traditional values and the demands of modernity, ensuring the sustainability of inclusive and contextual education. Management based on local wisdom utilizes local traditions, such as pesantren-based teaching, deliberation approaches, and the values of mutual cooperation in the management of educational institutions.

For example, Islamic boarding schools teach Islamic values that are adapted to local culture through methods such as sorogan and bandongan, which not only instill knowledge but also build the character of students [33], [34].

According to Zulkifli and Rahman, local wisdom in Nusantara Islamic education is able to answer global challenges without losing cultural identity [35]. They emphasized that this approach reinforces the values of moderation, tolerance, and cooperation in education management. By integrating local wisdom in education management, educational institutions based on the Islamic tradition of the archipelago not only preserve cultural heritage but also create an educational model that is relevant, flexible, and adaptive to the changing times. This is an advantage that allows the archipelago's Islamic education system to survive and develop in the midst of globalization.

IV. CONCLUSIONS

Internal recruitment based on local wisdom at SMK Ma'arif NU Pangandaran is a strategic approach that integrates traditional values, religion, and local culture into the selection process for educators and education personnel. This method has been proven: 1. Increase loyalty and commitment. Aswaja's value-based recruitment and local community involvement create loyal and highly dedicated educators. 2. Strengthening the identity of the institution. This process ensures the continuity of NU's tradition in the educational environment while strengthening the institution's character as a center for Islamic education based on local wisdom. 3. Ensuring harmony with the local community. Recruitment involving local communities builds a harmonious relationship between educational institutions and the community. 4. Preserving local traditions and wisdom. This recruitment process helps preserve NU's traditions and local cultural values in the midst of modernization. Although this method has many advantages, some challenges, such as building the capacity of educators from local communities and adapting to the demands of globalization still need to be considered.

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