

Poda Na Lima: Value of Education and Social Society Order Based on Local Wisdom

Eka Susanti¹

¹ Universitas Negeri Sumatera Utara, Medan, Indonesia; ekasusanti@uinsu.ac.id

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ABSTRACT

Poda na lima are five pieces of advice that are firmly held as the foundation of the Angkola-Mandailing community. This advice includes local wisdom that underlies the social order and contains educational value regarding efforts to cleanse the heart, soul, mind, body, and environment. This study aims to analyze the value of education and the community's social structure based on local wisdom. The focus of the local wisdom studied is *Poda na Lima* in the Angkola-Mandailing community. This research approach uses a qualitative type of literature study method. Sources of data and analysis materials for research studies use scientific literature obtained from credible websites (Sinta, DOAJ, Scient Direct, Routledge/Tandfonline, Scimago JR). The scientific literature in question includes; articles, proceedings, books, and final student assignments (thesis, theses, dissertations) relevant to the research theme. The results of this study indicate that *poda na lima* has an extension as a philosophy in the life of the Angkola-Mandailing community. This local wisdom contains an educational value (education for children) in social arrangements based on the purity of intention, physical cleanliness, and public order. The five pieces of advice in local wisdom include *paias rohamu* (heart/soul), *Pematangmu* (physical), *parabitoammu* (clothing), *bagasmu* (house), and *pakaranganmu* (environment).

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Corresponding Author:

Eka Susanti

Universitas Negeri Sumatera Utara, Medan, Indonesia; ekasusanti@uinsu.ac.id

1. INTRODUCTION

The community's kinship system and social interaction are influenced by culture, which has been carried out for generations in an area (Sitompul et al., 2020: 835-842; Fernando, 2021: 16-36). Culture is not only limited to aspects of historical insight and rituals that are routinely carried out by the community but also based on local wisdom that contains educational values for each generation (Dougherty, 2016: 577-578; Siregar & Amran, 2018: 133-146; Dalton, 2020: 265-266).

The value of education is an important point that is always taught by parents (community leaders and traditional leaders) to children as a continuation of the relay of life (Darmawijaya, 2017: 132-151; Spiegel, 2005: 83-92). Then, the community's social order also plays a role in reminding children about the importance of local wisdom being cultured, preserved, and developed as a noble heritage of society (Sukmawati, 2019: 12-26; Spickard, 2013: 607-609). Thus, the value of education in the local wisdom of an area has a major position in the continuity of community social interaction.

Globalization is the "entrance" to accelerate the exchange of culture, lifestyle, and clothing to the kinship system in society (Meiyenti, 2014: 57-64; Auh & Sim, 2018: 221-237). The acceleration of this change necessitates the occurrence of life "without barriers" between tribes, between nations, even between individuals. Of course, this change brings ease of access to communication and information, but on the other hand, it also distorts the values that have been held and considered noble by the community (Jamaludin, 2015: 259-274).

Based on research by Irawan (2019: 151-158), information was obtained that many traditional leaders and community leaders felt they had lost their identity in their area. This is because children are not interested in recognizing regional culture and consider foreigners to be people who preserve regional culture. In line with this, Hartati & Yuniarti (2020: 199-210) also explained how people began to lose their noble identity and community culture, which was caused by cultural acculturation factors, inter-tribal/ethnic marriages, and the association of young people who were increasingly unstoppable with the presence of smartphones.

The role of the community and traditional leaders is very much needed in an effort to preserve and develop regional culture (Isabella et al., 2013; Malota & Mucsi, 2021). The lack of cultural studies, cultural activities, and many reduced cultural rituals make the nation's generation dislike adding cultural insight. In fact, culture is a solution step in minimizing conflicts and disputes between groups (Meiyani, 2018: 181-190; Johnson, 2015: 1408-1425). In addition, the role of schools/madrasahs is needed as a "learning place" for children in educating cultural insights and the practice of social interaction with peers. The differences in ethnicity, culture, ethnicity, religion, and even skin colour found in schools/madrasahs become a "container" for teachers to educate children about the practice of living in a multicultural manner (Nasution & Nasution, 2019: 61-75). Thus, children feel "rich" with the diversity that exists and does not see discrimination against others.

An egalitarian and equal view that is internalized in children from an early age in the region can be done through the introduction of local wisdom (Ni'am, 2010; Burke, 2019: 269-280). This is based on the values of education and social order contained in local wisdom (Saihu, 2020: 127-148). Therefore, a collaboration between the family, the community, and the school/madrasah is a joint effort to internalize the character's personality for children. Communities in each region have diverse cultural uniqueness (local wisdom) (Harahap, 2016: 121-134). Among them, the Angkola-Mandailing people who inhabit the North Sumatra region have a local wisdom called *Poda Na Lima* (Siregar, 2010). Simply put, *poda na lima* means five pieces of advice: noble advice and the philosophy of life for the *Angkola-Mandailing* tribal people.

The urgency of *Poda Na Lima* affects various aspects of the life of the *Angkola-Mandailing* people. This advice (*poda na lima*) becomes the basis for the community in regulating social life (society). Starting from cleaning the soul, body (physical) and psychic, clothing, and shelter to the environment in which to live (Asfiati, 2017: 13-19; Priyono et al., 2022: 528-534). Theoretically, this is in line with the view of Nasution et al. (2022), which states that physical purity and cleanliness, such as the moral message of *Poda na lima* become a "self-shield" and at the same time a "bridge" for the success of students as human beings with character. Ini selaras dengan tujuan pokok pembentukan kepribadian anak (Ma'rifatin & Kibtiyah, 2021).

Indeed, academic studies on *poda na lima* (local wisdom of the *Angkola-Mandailing* community) have been studied from various perspectives. Among them are the aspect of the philosophical meaning of the five Islamic perspectives (Siregar & Siregar, 2021), anti-corruption education (Siregar & Harahap, 2019; Siregar et al., 2018; Siregar, 2017), media literacy and hoax prevention (Harahap, 2018: 363-380), Islamic

character (Sibarani et al., 2021; Rohman & Lubis, 2020: 73-88; Siregar, 2022), national education (Asnah, et al., 2019), and philosophy of life (Nasution et al., 2020).

Observing the literature review above, it is understood that the research is relevant to the five themes discussed around the philosophy of this advice for the community, its concepts and the context for contemporary life. However, this study has not been discussed from the point of view of *Poda na Lima* as local wisdom of the Angkola-Mandailing community, which contains an educational value for children (generations) and social order in society. On this basis, the researcher seeks to examine in depth the "emptiness of the study", about *Poda Na Lima*. Its focus is on the values of education and social order based on local wisdom. The formulation of the problems that will be answered in this study, namely how to implement the value of social order education based on local wisdom, and how the role of local wisdom in shaping the personality of the Angkola-Mandailing community.

2. METHODS

This research uses a qualitative approach with a literature study method in the form of Preferred Reporting Items for Systematic Review (PRISMA). A systematic literature review is a systematic review by collecting relevant evidence and following predetermined eligibility criteria to answer several research questions. Systematic literature reviews use explicit and systematic methods that reduce bias in the process of identification, selection, synthesis, and conclusion of studies (Assingkily, 2021). Sources of data and analysis materials for research studies use scientific literature obtained from credible websites (Sinta, DOAJ, Scient Direct, Routledge/Tandfonline, Scimago JR). The scientific literature in question includes; articles, proceedings, books, and final student assignments (thesis, theses, dissertations) that are relevant to the research theme.

3. FINDINGS AND DISCUSSION

3.1 *Paias Rohamu (The Obligation to Purify the Heart)*

Purity of heart is the main aspect taught by Islam as the provision of human life. Rasulullah saw. sent by Allah swt. with the main aim of improving human morals (*makarimal akhlaq*) (Abduloh & Ahyani, 2020: 1209-1227). Noble personality (*akhlaqul karimah*), inherent in humans, is influenced by feelings that lead to the human heart (Khalid et al., 2010). The initial advice in *poda na lima* is *paias rohamu* which means the obligation to purify the heart. This shows that the main focus of the *Angkola-Mandailing* people has always been that the peace of life and human happiness lies in the purity of the heart. Because diseases that are inherent in the heart (envy, jealousy, pride, etc.), will be a barrier for someone to do good (Rochman, 2009: 195-221).

Paias rohamu (the obligation to purify the heart) is part of the effort to control human desires which are often seduced by worldly ambitions. For that, it needs to be internalized from an early age to children (generation), that the purity of intentions in the heart is the main driver of happiness and success for them in the future. In addition, the cleanliness of the heart will encourage an increase in work ethic and the spirit of innovation for children (Ardiyani, 2018: 168-177). Children as individuals who need education and life values, it is important to be given noble advice that is cultured (Assingkily & Miswar, 2020), such as *paias rohamu*. This is intended so that children understand that the noble values taught to them are something that has been practised for generations in society.

Furthermore, Nurika (2017) explains that conflicts that occur in society are also caused by liver disease that occurs in individuals. This further strengthens the basic belief that the *Angkola-Mandailing* people have always purified their hearts to create an orderly and peaceful social order. Thus, it is understood that *paias rohamu* is a noble and noble advice about the importance of forming character in children from an early age as the main capital in forming an orderly kinship system in society.

3.2 *Paias Pematangmu (Body Cleaning Obligation)*

Cleanliness of body parts is a prerequisite for physical fitness and comfort of mind for humans (Kadiyono & Harding, 2019: 244-248), as Islam teaches that in a healthy and fit body, there is an intelligent mind. Furthermore, cleanliness is part of faith (a form of human belief in Allah swt.) (Hadi, 2020: 53-70). Cleanliness is important for all human activity planning (Karlina et al., 2021). Cleanliness brings a sense of peace to daily activities. Ratna (2019) states that care and cleanliness of body parts is a form of appreciation for oneself.

In the local wisdom of the *Angkola-Mandailing* community, the culture of planting advice to clean the body is called *paias pematangmu*. *Paias Pematangmu* (the obligation to clean the limbs) is divided into two aspects, namely physical and psychological. That is, physical and spiritual cleanliness must be balanced so that physical (members of the human body) and psychological (mentality and characteristics inherent in humans) can continuously produce a complete personality (Upa & Sahdan, 2020: 64-74).

In Islam, it is known that a clean and healthy lifestyle was practised at the time of the Prophet, which was later adopted by the health world in the form of daily activities, such as washing hands with soap, regularly eating (eating before hunger, stopping before being full), and so on (Hestieyonini et al., 2015: 17-20). This shows the importance of implementing a clean and healthy lifestyle as an effort to maintain the body's limbs. In the medical world, children are usually reluctant to clean their limbs, even too lazy to bathe. So, body parts, such as ears, teeth, mouth and fingers (nails), become the main concern of parents in their children's daily lives (Bachtiar, 2018: 148-159). This shows that the maintenance of limbs from physical or psychological disorders needs to be taught from an early age.

Paias Pematangmu is the noble advice of the *Angkola-Mandailing* people who focus on maintaining the cleanliness of the heart, self (body), and the environment. This is because children's expertise from an early age in maintaining the cleanliness of their body parts (physical and psychological) is a factor that strengthens the harmony of the social order of society. Thus, *paias pematangmu* (the obligation to clean oneself) educates children from an early age to maintain personal hygiene as well as become prepared for organizing a harmonious social life.

3.3 *Paias Parabitonmu (Clear Cleaning Obligation)*

Clothing is a symbol of humanity (Purbantara, 2013). Usually, the previous society viewed a person's caste based on the clothes worn. Although, the current modern era abolishes caste and reinforces the view of equality between humans (Hoerunisa, 2015). The social order of the royal era that puts forward clothing has its own meaning, that clothing gives a symbol of degree (Afriani, 2017: 1-10). The *Angkola-Mandailing* community adopted the importance of this clothing as noble advice to maintain cleanliness. The advice reads, *paias parabitonmu* (obligation to clean clothes).

Broader than the previous meaning, the *Angkola-Mandailing* people believe that clothing is not a separator between groups but a form of symbol covering the shame of oneself and others. This means that you will feel ashamed of yourself if you do not wear clothes at all, and then the same thing will be felt by other people in the same condition (Parman et al., 2017: 243-252).

The message from the expression above is that humans are forbidden to reveal their own disgrace, especially other people (Masrifah, 2013). For this reason, external cleanliness of clothes must be maintained to bring comfort to the wearer, and personal hygiene from disgrace (which is closed with the term "clothing") must be maintained in such a way by each individual.

3.3 *Paias Bagasmu (House Cleaning Obligation)*

A house or a place to live is a primary need for humans (Hapsari & Syahbana, 2013: 168-182). This is based on the basic nature of humans who seek protection and safety, especially from heat and rain (Abidah, 2010: 21-25). With this, the presence of a home becomes a basic need for everyone. The need for a house is not only judged from the aspect of protection from the scorching heat and cold rain (Umah & Huda, 2018). More than that, the house also functions as a "container" for the family in managing the

harmony of the members in it (Fauzy & Salura, 2011: 79-88). For this reason, the size of the house (big or small) is not a measure of family harmony but how to maintain the cleanliness of the structure and culture in the family (Ningrum, 2018).

The people of *Angkola-Mandailing* make house cleanliness one of the noble values listed in the five pillars, namely *paias bagasmu*. The main purpose of this moral message is to show how the community is able to organize a harmonious and dignified social life system, starting from a harmonious family environment. That is, the cleanliness of the house is interpreted as the maintenance of each family member to the harmony of the household (family) (Kholilah et al., 2017).

In line with the opinion above, Assingkily (2020) explains that efforts to organize social activities start from *dzurriyah thayyibah* (good descendants/generations) and *qoryatun thayyibah* (good villages or regions), so that *baldatun thayyibah* (good countries) are realized. For this reason, the role of the family environment is very closely related to the realization of a good country (nation). This is the basis for your *paias bagasmu* advice, that the house as a family residence must be clean and able to bring comfort to its residents.

Thus, the moral message of *paias bagasmu* (the obligation to clean the house) is a recommendation for the community to internalize the value of education about family harmony from an early age to children. Of course, in this context, children will imitate the figures or figures displayed by their parents, so parents must display the best attitude as behaviour and speech that children should imitate. Finally, it became the main driver of the community's social order in maintaining the order of the *Angkola-Mandailing* community.

3.4 *Paias Pakanganmu (Environmental Cleaning Obligation)*

Environmental cleanliness is a shared responsibility (Hermawan, 2015). Humans will be happy if the surrounding environment is healthy, beautiful, and comfortable. Environmental cleanliness is also known as *qaryah thayyibah* (good village) (Assingkily, 2020). A clean environment not only impacts health aspects, but also supports other sectors of life, such as the economic, social, cultural, educational and human resource development fields (Hidayati et al., 2020). This is because a clean environment is a symbol of social order and comfort for the community.

Conceptually, keeping the living environment clean is very easy, especially if it is done with a mutual cooperation system. However, the facts on the ground are different, where equalizing perceptions in mobilizing community members to keep the environment clean is not that easy. For this reason, joint efforts are needed to realize the importance of collaboration in maintaining environmental cleanliness (Yuliani, 2013).

In essence, environmental cleanliness reflects society's quality (Yasril & Nur, 2018: 1-9). Since ancient times, the people of *Angkola-Mandailing* have realized the importance of togetherness in maintaining cleanliness and managing the environment. In fact, the kinship system and social order of the people who inhabit an area can be identified by the level of harmony from the willingness and awareness of the residents of the importance of maintaining cleanliness. In the context of *paias pakaranganmu* (the obligation to keep the environment clean), the *Angkola-Mandailing* community also educates children about the importance of cooperation, mutual cooperation, and unity in social interactions.

3.5 *The Value of Education and Social Order Based on Poda Na Lima*

The *Angkola-Mandailing* people as one of the ethnic groups that inhabit the North Sumatra region, have noble values inherited from their predecessors as a philosophy of life (Nuddin, 2021). The local wisdom in question, namely *poda na lima* (five advices), which regulates the order of social life. The five pieces of advice include; *paias rohamu*, *paias pematanganmu*, *paias parabitonmu*, *paias bagasmu*, and *paias pakaranganmu* (Siregar & Siregar, 2021).

Poda na lima, as local wisdom, is a source of value in building social order, preserving the environment, and bringing order to society (Siregar & Siregar, 2021). It contains educational values for

each generation about a clean, healthy, and noble life from the heart, soul, mind, and body, to the environment. Because, the five pieces of advice are believed by the community as instructive guidelines in the Angkola-Mandailing kinship system.

As local wisdom, *poda na lima* is different from the local wisdom of other local communities, which is "thick" in ritual, syncretic, and even contains myths (Fitri, 2012: 1-17). As there is animism in Lombok's local wisdom about the myth of the Lindur Lake (Fauzan & Aziz, 2020: 184-190) and the myth of *shachihoko* in Japanese society (Simatupang, 2019), as well as other forms of local wisdom. Of course, this is controversial and is seen as contradictory to Islamic values.

The philosophy of advice in Poda Na Lima begins with the word *paias*, which means to decorate or clean (Siregar & Siregar, 2021). The objects that are decorated or cleaned include the heart, body, clothes, house and environment. This is in line with Islamic advice for humans to start life and a job must be based on the cleanliness of the heart, the glory of intentions, as well as the cleanliness of the physical and environmental aspects of society. As stated in the *turats* book, which studies Islamic Jurisprudence, the discussion begins with the Taharah chapter (holiness/purity) (Kariminah, 2019).

Poda na lima also has significant differences with the types of expressions of advice from Javanese people, such as prohibitions and advice in the form of *ojo dumeh* (don't be arrogant), *tepa selira* (tolerance), *ngatiati* (always be careful), and introspective (alert/self-awareness) (Dewi, et al., 2018: 89-107). The expression is certainly different and is not interpreted as direct instruction like *poda na lima*. This is because local wisdom contains educational values based on nature, which keeps people away from dirty (despicable) actions (Gunawan, 2012). Therefore, Islam teaches purity of intentions and purity of heart as the foundation in life, both individually (personality), socially, and globally.

According to Siregar & Siregar (2021), *Poda na lima* has elements that can be used as instruments in achieving human nature, and spiritual and physical purity perfectly (*kaffah*). Likewise, as a "noble cultural heritage", *poda na lima* is now experiencing a crystallization system of valuable content increasingly being eroded by the acceleration of modern society's cultural, social, and lifestyle exchanges. Supporting that opinion, Harahap (2021) informed that the educational values in the five pods commonly given to children in the 80s, 90s, and early 2000s showed a lack of attention to the preservation of these values in society. This is indicated by the fact that students are no longer required to memorize the content of advice in *Poda Na Lima*, then most schools do not display artefacts with Poda Na Lima inscribed in their schools.

In fact, this phenomenon describes that people have started to forget various local pearls of wisdom and the history of their struggles. This is due to the presence of new cultures through smartphones and their various applications, so the world without borders in the era of globalization affects people's lifestyles (city or village) (Hapsari, 2021: 169-180). Then, strengthening education based on local wisdom is also increasingly being abandoned by education providers. For example, the "obligation" previously given to students to memorize and practice *Poda na Lima* is no longer valid among students who study in Central Tapanuli, South Tapanuli, and other *Angkola-Mandailing* majority areas.

This condition reflects the lack of attention from the community and the organizers of educational institutions towards strengthening local wisdom-based education (Iswatiningsih, 2019: 155-164). Even though history records that Poda Na Lima is a guideline on the purity of heart, physical and spiritual cleanliness, and public order, it is preserved and developed by the Angkola-Mandailing community as an effort to educate the values of nobility and social order for each generation.

4. CONCLUSION

Based on the researcher's observation of the findings and discussion of the research above, it can be concluded that *Poda na Lima* has an extension as a philosophy in the life of the *Angkola-Mandailing* community. This local wisdom contains an educational value (education for children) in a social arrangement based on the purity of intention, physical cleanliness, and public order. The five pieces of advice in local wisdom include *paias rohamu* (heart/soul), *Pematangmu* (physical), *parabitoonmu* (clothing),

bagasmu (house), and *pakaranganmu* (environment). This research is far from “perfect”, because it is still limited to a descriptive discussion of five principles and education for children through the literature study method. It is hoped that further research can analyze directly based on field research to find the community's latest views about the moral message of local wisdom and its implementation for the millennial generation.

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