

The Relations and Relevances of the Poda Na Lima Batak People's Philosophy with Islamic Views

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Abstract

The essence of a nation's identity, rooted in its traditional values and philosophy, predates its establishment as a sovereign entity. This intrinsic connection to tradition shapes the foundational principles upon which the nation is built. Indonesia, like many other countries, grapples with a multitude of challenges, often encountering complexities and distortions in crafting solutions for each unique circumstance it faces. However, there exists a belief that by drawing upon the philosophical underpinnings and traditional values inherent to its culture, Indonesia can navigate and resolve these issues effectively. Central to this approach is the recognition of the pivotal role that philosophy plays in guiding societal norms and behaviours. In particular, the adoption of religious values, such as those found in Islam, holds significant promise for grounding the populace in the timeless truths encapsulated within traditional customs. Islam, characterized by its universal nature as a religion of "rahmatan lil'alamin" (mercy to all creations), offers a comprehensive framework capable of addressing various facets of human existence. This study underscores the urgency of revitalizing community life orientations, particularly among the Batak tribe, by aligning them with the principles embodied in the Poda Na Lima philosophy. By elucidating the connections between their identity as Muslims and Bataks, individuals can imbue their societal structures and infrastructure with greater resonance and authenticity. Employing a qualitative approach rooted in critical discourse analysis, this research seeks to unravel the intricate interplay between traditional philosophy, religious teachings, and contemporary challenges. Through the examination of the Poda Na Lima framework, comprising five foundational tenets, it becomes evident that these principles hold profound wisdom and serve as guiding principles for societal conduct. Moreover, the congruence between the teachings encapsulated in Poda Na Lima and Islamic doctrine reaffirms their relevance and applicability in contemporary Indonesian society. In conclusion, this study underscores the importance of integrating traditional philosophies and religious values into the fabric of national identity and governance. By leveraging these timeless principles, nations like Indonesia can navigate the complexities of modernity while remaining grounded in their cultural heritage and fostering societal cohesion and progress.

Keywords: *Poda na lima, Islam, Batak Connections*

1. Introduction

Indonesia, as a nation born from the aspirations of its people, traces its genesis to significant milestones in its history. The emergence of the Indonesian nation on October 28, 1928, symbolized by the "Sumpah Pemuda" (Youth Pledge), affirmed the unity of the Indonesian people. Subsequently, the establishment of the modern Indonesian state on August 18, 1945, marked by the adoption of the 1945 Constitution, further solidified its identity.

Embedded within the fabric of Indonesian society is a profound reverence for traditional values, which predate the nation's inception. These values, crystallized in philosophical thought, serve as the guiding principles for both the nation and the state. Consequently, the trajectory of Indonesian life, both at the national and state levels, is intrinsically intertwined with its rich cultural heritage.

Despite its vastness and diversity, Indonesia grapples with significant challenges, often compounded by complexities in devising effective solutions. It is within this context that the relevance of traditional philosophies and values becomes paramount. Drawing upon historical wisdom, these traditions offer insights into navigating contemporary dilemmas. The enduring belief in the efficacy of traditional approaches stems from their ability to resonate with the populace without causing discord or cultural dissonance. Moreover, when imbued with religious values, traditional customs gain added legitimacy, reinforcing their significance in shaping the national ethos.

In essence, Indonesia's journey as a nation is inseparable from its adherence to traditional values and philosophies. By embracing these timeless principles, Indonesia seeks not only to overcome its challenges but also to reaffirm its cultural identity and societal cohesion.

Poda na lima is a way of life in various segments of life for everyone in the Batak community. Everyone always pays attention to the fundamental values of tradition in the process and interaction of personal, environmental, household, and community development. Etymologically Poda means advice, Na means Yang, and Lima means (number) five. As a philosophy for the Batak people, Poda Na Lima is interpreted as five essential pieces of advice in living life, namely: 1). Paias rohamu, 2). Paias, pamatangmu. 3). Paias parabitoimu, 4) Paias bagasmu, 5). Paias Pakaranganmu.

As a religion of rahmatan lil'alamin, Islam has a universal nature, meaning that Islamic teachings can cover all aspects of living beings and their interactions with each other. This universal nature also applies and penetrates all spheres of life.

Arab traders entered Barus around 627-643 AD or the year 1 Hijriyah and spread Islam in the area. Among them, Wahab bin Qabishah landed on Mursala Island in 627 AD. There was also an envoy of Khulafaur Rashidin, named Sheikh Ismail, who went to Samudera Pasai and stopped at Barus, around 634 AD. Since then, Arabs (Islam) have established colonies in Barus. For example, the Arabs named Barus as Fansur or Fansuri by Solomon in 851 AD in his book "Silsilatus Chronicles."

Based on the book Nuchbatuddar by Addimasqi, Barus is also known as the initial area of the entry of Islam in the archipelago around the 7th century A.D. Islam entered Barus in 1 Hijrah – based on the discovery of the tombstone of Sheikh Rukunuddin, in the Mahligai burial complex. The tombstone informs that Sheikh Rukunuddin died at the age of 100 years, two months and 22 days in the year "ha"- "mim" Hijratun prophet. "ha"- "mim" is translated as 8 - 40, which is then added up to 48 H. The calculation is based on Astronomy – Astronomy from the Book of Tajul Muluk.

The calculation of the entry of Islam in Barus is also supported by the findings of 44 tombstones of Islam spreaders around Barus inscribed with Arabic and Persian scripts. For example, the tombstone of Sheikh Mahmud on Papan Tinggi. The tomb with a height of 200 meters above sea level, until now some of the writings cannot be translated – because the writing is an ancient Persian script mixed with Arabic script. Sheikh Mahmud from Hadramaut, Yemen, is a great scholar. While the tombstone is a sign of the tomb found in India. Dutch historian Dr. Ph. S. Van Roekel stated that Sheikh Mahmud was the first propagator of Islam about 1,000 years ago to convert Raja Guru Marsakkot to Islam. However, because the relatives of the Batak King did not like it, the cleric was later killed, resulting in a great riot in the area. Sheikh Mahmud comes from Hadramaut, Yemen. It is estimated that he arrived earlier than Sheikh Rukunuddin, namely in the era of the first ten years of the Prophet Muhammad's da'wah in Mecca. The arrival of the ulama – who were suspected to be relatives and friends of the Prophet, brought the teachings of Islam Tawhid without Shari'ah. That is why there is no calendar in the tomb, but the words of the Prophet mean monotheism. In addition, the height of the tomb compared to 43 other historical tombs is the

reason for the arrival of Sheikh Mahmud earlier than other propagators of Islam. Because Barus, the sea, and its beaches in the hills of Bukit Papan Tinggi are about 200 meters above sea level. Alternatively, at least this land used to be deep swamps. Along with ecological changes, the sea or swamp becomes land. Evidence supporting the theory states that many rocks are found on the mainland of Barus now if excavations are carried out only a meter from the ground. Thus, Sheikh Mahmud was the first propagator of Islam, while the other 43 scholars were his followers and students. The 43 graves of the clerics who spread Islam include: the tomb of Sheikh Rukunuddin, Tuanku Batu Badan, Bukit Hasang complex, Tuanku Ambar, Tuan Head Ujung, Tuan Sirampak, Tuan Tembang, Tuanku Kayu Manang, Tuanku Makhdum, Sheikh Zainal Abidin Ilyas, Sheikh Ahmad Khatib Siddiq, and the tomb of Imam Mua'azhamsyah. Furthermore, the tombs of Imam Chatib Miktibai, Tuanku Pinago, Tuanku Sultan Ibrahim bin Tuanku Sultan Muhammadsyah Chaniago, and the tomb of Tuan Digaung as several other tombs. All the tombs of the 43 scholars are located in Barus and its surroundings.

All the historical data presented above makes no denying that the Batak are very connected to Islam. Likewise, Batak values are closely connected with Islamic values. Thus, it is also valid to conclude that the most effective and efficient revitalization of Batak values and civilization is carried out using Islamic technology.

The significance of this study lies in its potential to facilitate the revitalization of community life, particularly among the Batak tribe, by aligning their cultural orientation, including the planning and construction of infrastructure, with the principles of the Poda Na Lima philosophy. This imperative arises from the need to establish connections between the values that hold importance for them as both Muslims and members of the Batak community. Over time, the Poda Na Lima philosophy, a longstanding framework of values, has suffered neglect and marginalization within Batak society, leading to a loss of traditional moorings. This erosion of traditional values has contributed to personal and communal disarray among the Batak people. Recent instances of verbal confrontations between indigenous groups and governmental authorities are indicative of a broader discord stemming from a lack of comprehension regarding the appropriate values to guide regional development initiatives. Consequently, valuable resources are squandered in managing and mitigating conflicts arising from these misunderstandings. The

judicious application of the Poda Na Lima philosophy is seen as a viable remedy to this predicament.

2. Research Method

The research methodology employed in this study adopts a qualitative approach, specifically utilizing critical discourse analysis (CDA). Qualitative research methodologies are well-suited for exploring complex phenomena that cannot be adequately captured through statistical procedures or quantitative measures alone. Instead, qualitative research offers a nuanced understanding of human experiences, historical contexts, behavioral patterns, organizational dynamics, social movements, and kinship relationships (Ghony & Almanshur, 2012, p.25).

Qualitative procedures encompass a broad spectrum of approaches, distinct from the more standardized methods of quantitative research. They are grounded in different philosophical assumptions and entail unique strategies for data collection, analysis, and interpretation (Creswell, 2010, p.258). Despite their diversity, qualitative methodologies commonly rely on textual and visual data, necessitating specialized techniques for data analysis derived from various research strategies.

The specific approach employed in this research is critical discourse analysis (CDA), underpinned by the Structural-Functional paradigm. Discourse analysis, in general, involves the qualitative examination of language, literature, narratives, speeches, and both verbal and non-verbal communication. By employing a discourse analysis approach, researchers delve beneath the surface of textual representations to uncover underlying meanings and power dynamics. This methodology enables researchers to elucidate how and why messages are constructed within a given text, shedding light on the socio-political contexts that shape discourse production and reception.

3. Results and Discussion

3.1 Paias Rohamu (clean your heart)

The etymology of the word "heart" traces back to the Arabic term "qalbu," denoting a rhythmic oscillation akin to a back-and-forth motion. In the realm of human existence, the heart assumes paramount importance, serving as a locus for discerning one's state of being and guiding

subsequent actions. Throughout history, across various cultural contexts, the heart has been revered as a symbol of emotional and spiritual vitality, embodying the essence of individual identity and moral integrity.

Within the framework of the Poda Na Lima philosophy, the primacy of the heart is underscored as the foundational principle. Ancients revered bygone eras recognized the imperative of maintaining the purity and clarity of the heart, understanding it as the linchpin of societal harmony and individual well-being. Consequently, cleansing the heart emerges as the primary directive within the tenets of Poda Na Lima, emphasizing the imperative of addressing inner spiritual turmoil before engaging in external endeavors.

Human existence is inherently interwoven with social interactions, necessitating harmonious relationships and communal cohesion. For individuals belonging to the Muslim Batak ethnic group, adherence to the precepts of Poda Na Lima entails a conscientious effort to purify the heart from contaminating influences such as envy, arrogance, deceit, and other moral impurities. This purification process, rooted in the trusted wisdom of Poda Na Lima, serves as a guiding ethos for navigating the complexities of interpersonal relationships and fostering spiritual growth within the community.

In essence, the philosophy of Poda Na Lima elucidates a holistic approach to human flourishing, placing a profound emphasis on the purification of the heart as a prerequisite for individual fulfillment and societal harmony. By internalizing these timeless principles, individuals are empowered to cultivate inner tranquility and contribute meaningfully to the collective well-being of their community.

In the Islamic perspective, the heart is also an essential part. As has been conveyed by the Prophet Muhammad SAW in his words: "Know, indeed in this body, there is a lump of flesh, if it is good then the whole body is good, and if it is damaged then it is completely corrupted, know that it is the heart." Ali bin Abi Talib also once said, "Ask the heart about all things. Indeed, the heart is a witness that never accepts bribes".

Therefore, the heart in Islam also has a responsibility in the hereafter, as the word of Allah SWT in the Qur'an which reads, meaning: "And do not follow what you have no knowledge of. Verily, hearing, sight and heart, all of which will be held accountable." (Surat al-Isra: 36).

According to Al-Mishbah's interpretation, this verse emphasizes that humans will be required to account for the work of al-fu'ad/heart. The scholars underlined that whatever is implied in the heart varies and is graded. There is something called "Hajis" which is something that comes to mind spontaneously and ends instantly. Next up is "khathir," which flashes for a moment and then stops: the third level is called "hadith nafs," namely the whispers of the heart that appear and stir from time to time. The higher rank is "Hamm," which is the will to do something while thinking about the ways to achieve it, and the last one before taking action to realize the activity is "azm," which is the determination after the completion of the entire Hamm process and the start of the initial steps for implementation.

In other verses, many talks about the heart, including, Meaning: "And the soul and its perfection (its creation), then Allah inspire the soul (the path) of wickedness and piety, verily successful is the one who purifies the soul, and indeed loses the one who pollutes it." (Surat Asy-Shams: 7-10).

In verse, it is explained that those who purify their hearts are among those who are lucky. As for those who are on the contrary or who do not guard their hearts, they are among the losers. In the intricate orchestra of bodily functions, the heart assumes a commanding role akin to a general leading its troops. Its directives, conveyed through intuitive signals, judgments, and directions, orchestrate the synchronized efforts of all bodily systems. Central to this orchestration is the concept of *istiqomah*, or steadfastness, and the possibility of deviation, which underscores the critical importance of the heart's guidance in steering the course of individual actions and behaviors. Just as a commander is held accountable for the conduct of their soldiers, the heart bears responsibility for the outcomes of its decisions, as it serves as the nexus of bodily operations and responses.

A heart that is fortified against external impurities and maintained in a state of health and safety is essential for optimal bodily function. In Islamic teachings, emphasis is placed on the purification of the heart, recognizing it as the foundation and vanguard of moral conduct in life's interactions and decisions. Through diligent spiritual practices and ethical observance, individuals are encouraged to safeguard their hearts from the pollutants of negativity, malice, and vice. In doing so, they fortify the very core from which virtuous actions and behaviors emanate, ensuring alignment with the guiding principles of Islamic ethics and morality.

Furthermore, scientific understanding underscores the pivotal role of the heart not only in circulatory functions but also in influencing emotional states and cognitive processes. Research in psychophysiology has elucidated the intricate interplay between emotional experiences and physiological responses mediated by the heart-brain axis, highlighting the profound impact of emotional well-being on overall health outcomes. Thus, beyond its physiological significance, the heart emerges as a focal point for holistic health, encompassing physical, emotional, and spiritual dimensions.

In summary, the heart's role transcends mere physiological function, serving as a metaphorical and literal epicenter of human experience and existence. By nurturing its well-being through spiritual and ethical practices, individuals not only foster personal growth and fulfillment but also contribute to the harmonious functioning of society at large.

3.2 Paias Pamatangmu (Clean Your Body)

The second tenet of the Poda Na Lima philosophy is encapsulated in the principle of "paias pamatangmu" (clean your body). This facet of the philosophy emphasizes the importance of bodily purity and integrity. For the Batak people, the body is not merely a vessel for individual existence but also a conduit for societal engagement and communal welfare. Thus, the act of cleansing the body extends beyond mere physical hygiene through bathing; it encompasses the conscientious stewardship of one's physical well-being and ethical conduct.

In the broader context of societal ethics, maintaining bodily cleanliness entails not only external purification but also ethical sourcing of sustenance. The Batak tradition underscores the significance of acquiring sustenance through honest and righteous means, eschewing practices such as theft, deceit, or corruption. The integrity of one's food sources is deemed essential, as every morsel consumed has the potential to impact one's spiritual beliefs and convictions.

From a scientific perspective, the quality of nutrition and dietary choices profoundly influences physiological health and well-being. Research in nutritional science highlights the intricate interplay between dietary patterns and metabolic health, underscoring the importance of consuming wholesome and ethically sourced foods for optimal bodily function.

Moreover, psychological studies elucidate the psychosomatic connections between dietary habits and mental well-being, suggesting that ethical food choices may contribute to enhanced

emotional resilience and cognitive functioning. Thus, the principles espoused in the Poda Na Lima philosophy align with contemporary understandings of holistic health, advocating for the harmonization of physical, ethical, and spiritual dimensions in the pursuit of well-being.

In essence, the principle of "paias pamatangmu" embodies a holistic approach to bodily purity and ethical conduct, emphasizing the interconnectedness of individual actions with communal welfare and spiritual beliefs. By upholding these principles, individuals not only nurture their physical health but also foster a sense of moral responsibility and societal harmony.

As mentioned in the Qur'an, Allah says, Meaning: "It is forbidden for you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name of other than Allah, the strangled, the beaten, the fallen, the horned, and the wild animal torn apart, except for those that you had time to slaughter. Moreover, (forbidden to you) that which is slaughtered for idols. Moreover, (it is also forbidden) to draw fate with arrows (to draw fate with arrows) is wickedness. Today the disbelievers have given up hope of (overcoming) your religion, so do not fear them and fear Me. This day I have perfected your religion for you, completed My favors upon you, and approved Islam as a religion for you. So, whoever is compelled by hunger to sin, verily Allah is Oft-Forgiving, Most Merciful." (Surat al-Maidah: 3).

In Islamic fiqh books, there is a discussion about the concept of cleanliness termed in fiqh with the term *taharah*. *Taharah*, according to language, means clean, while *syara'* means clean from *hadas* and unclean. Clean from *hadas* and *najis* is one of the conditions for the validity of prayer. Therefore, we need to clean the body or the body. In the Qur'an, Allah says, Meaning: "O you who believe, when you want to pray, then wash your face and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles, and if you are *junub* then take a bath, and if you are sick or on the way or returning from the toilet (*latrine*) or touching a woman, and then you do not find water, then do *tayammum* with good (clean) soil; wipe your face and your hands with it. Allah does not want to make things difficult for you, but He wants to cleanse you and complete His favors for you so that you may be grateful." (Surat al-Maidah: 6), Meaning: Then let them remove the dirt on their bodies and let them complete their vows and let them do *tawaf* around the old house (*Baitullah*). (Surah Al-Hajj: 29)

In a hadith narrated by Bukhari, it is stated that the Prophet Muhammad SAW said, which means: "The prayer of a person who is adept is not accepted until he performs ablution."

This lawful source of fortune will lead to good deeds and make life healthier, and the Batak ancestors have taught it all to their children from an early age so that later when their children are adults, they will be accustomed to exemplary work and lawful.

The concept of cleansing the body extends beyond mere physical hygiene such as bathing; it encompasses the purification of dietary intake and ethical sourcing of sustenance. It emphasizes that the cleanliness of the food we consume daily is crucial, not only in terms of its physical appearance but also in terms of its source and ethical procurement. Ensuring that the food we consume is obtained through lawful and righteous means is integral to maintaining bodily and spiritual purity. A person with a pure heart is expected to uphold cleanliness in seeking halal and wholesome sustenance, recognizing the interconnectedness between ethical conduct and spiritual well-being.

From a scientific perspective, the quality and sourcing of food play pivotal roles in determining overall health outcomes. Research in nutritional science emphasizes the importance of consuming a balanced diet comprising ethically sourced, nutrient-rich foods to support physiological health and vitality. Moreover, investigations into food ethics highlight the social, environmental, and moral implications of food production and distribution systems, underscoring the significance of ethical considerations in dietary choices.

Psychological studies also shed light on the psychological effects of food consumption, suggesting that ethical eating practices may contribute to enhanced emotional well-being and overall life satisfaction. Additionally, research in cultural anthropology elucidates the cultural and symbolic meanings embedded within food practices, emphasizing the role of food as a reflection of social values and identity.

In summary, the concept of cleansing the body encompasses not only physical cleanliness but also ethical considerations in dietary choices. By adhering to principles of ethical sourcing and consumption, individuals not only promote bodily health but also cultivate a sense of moral responsibility and spiritual integrity.

3.3 Paias Parabitonmu (Clean Your Clothes)

The third principle of the Poda Na Lima philosophy, "paias parabiton" (Clean Your Clothes), underscores the importance of maintaining cleanliness in one's attire. Clothing serves not

only to cover the body but also to preserve modesty and dignity by concealing one's nakedness from others, particularly individuals who are not mahram (non-marriageable kin). Beyond mere physical cleanliness, the principle emphasizes ethical considerations in both the maintenance of clothing and the acquisition of garments.

From a cultural and societal perspective, clothing plays a multifaceted role, serving as a form of self-expression, cultural identity, and social status indicator. In many societies, the cleanliness and condition of one's attire are reflective of personal hygiene, social standing, and adherence to cultural norms. As such, the principle of "paias parabiton" advocates for the conscientious upkeep of clothing as a reflection of individual responsibility and respect for societal standards.

In addition to physical cleanliness, ethical sourcing of clothing materials and garments is emphasized within the philosophy. This entails considering the origins of clothing, including the methods of production, labor conditions, and environmental sustainability practices employed in their creation. By prioritizing ethically sourced clothing, individuals align their consumption habits with principles of social justice, environmental stewardship, and ethical trade practices.

From a scientific standpoint, the significance of clothing extends beyond its functional utility to encompass its psychological and sociological impact on human behavior and well-being. Research in psychology suggests that clothing choices can influence self-perception, confidence levels, and interpersonal interactions, thereby shaping individual identity and social dynamics. Furthermore, studies in anthropology elucidate the cultural meanings embedded within clothing practices, highlighting the role of attire in signaling group affiliations, societal roles, and symbolic expressions.

In summary, the principle of "paias parabiton" within the Poda Na Lima philosophy emphasizes the importance of both physical cleanliness and ethical considerations in clothing maintenance and acquisition. By upholding these principles, individuals not only demonstrate respect for personal hygiene and societal norms but also contribute to broader ethical and cultural values.

In addition, to carry out prayer, one must be clean and pure from hadas and unclean, so someone who wants to pray must wear clean clothes from unclean so that the prayer is valid. Allah says, Meaning: "And clean your clothes." (Surah Al-Mudattsir: 4).

In another verse, Allah says, meaning: "O son of Adam, indeed We have sent down to you clothes to cover your nakedness and beautiful clothes for adornment. Furthermore, the clothing of piety is the best. That is part of the signs of Allah's power; hopefully, they will always remember." (Surat al-A'raf: 26).

According to the interpretation of Al-Mishbah, the word *libas* is anything worn, whether it is a body covering, held or worn on the fingers or arms, such as rings and bracelets. The function of clothing is: First, as a cover for body parts judged by religion and or judged by a person or society. The second is as a decoration that adds to the beauty of the wearer.

In another verse, another function of clothing is called a sign of identity or differentiation, namely the difference between a person's identity or one ethnicity and nation with another. Q.S hints at this. Al-Ahzab: 59, Muslim women are ordered to extend their headscarves all over their bodies so that they are easier to identify as honorable women and are not disturbed by anyone with bad intentions.

In the teachings of Islam, if our clothes are exposed to unclean, then they can be cleaned or purified by:

1. If it is exposed to heavy najis such as dogs and pigs, it can be cleaned by tanning it by washing it with clean water seven times, and one of them is mixed with soil. By the words of the Prophet Muhammad, which means "the sanctity of your utensil place when a dog is licked is to wash it seven times, the beginning or end of the purification is washed with water mixed with soil" (H.R. At-Tirmizi).
2. If he is exposed to light najis such as the urine of a baby boy who is under two years old and has not eaten anything except his mother's milk, then the way to clean it is by sprinkling water on the object affected by the najis until it is clean. By the words of the Prophet Muhammad SAW, which means "Whoever is exposed to the urine of a girl must be washed, while if it is exposed to the urine of a boy, it is enough to sprinkle water on him." (H.R. Abu Dawud and Nasa'i).
3. If you are exposed to moderate najis such as human excreta, urine, and others, the way to purify it is to remove the substance first until the taste, smell, and color are gone, then rinse it with water until it is clean.

3.4 Paias Bagasmu (Clean Your House)

The fourth principle of the Poda Na Lima philosophy, "paias bagasmu" (Clean Your House), underscores the importance of maintaining cleanliness and orderliness within one's living environment. A house serves not only as a shelter from the elements but also as a sanctuary for rest and rejuvenation. A clean and well-maintained home not only provides physical protection but also fosters emotional and psychological well-being for its occupants.

From a sociological perspective, the cleanliness of a home is closely linked to social interactions and perceptions. A tidy and welcoming home environment not only enhances the comfort and satisfaction of its inhabitants but also encourages positive social interactions, including visits from friends, family, and guests. Conversely, a dirty or unkempt house may deter visitors and undermine the sense of well-being of its occupants, potentially leading to feelings of discomfort and dissatisfaction.

Furthermore, the concept of "paias bagasmu" extends beyond physical cleanliness to encompass the spiritual and symbolic dimensions of the home. In many cultures, the home is regarded as a sacred space, imbued with spiritual significance and cultural symbolism. Accordingly, maintaining cleanliness and purity within the home is believed to invite blessings and prosperity into one's life. This belief is encapsulated in the proverbial expression, "My house is my heaven," which underscores the idea that a well-kept home can provide solace, security, and spiritual fulfilment.

From a scientific standpoint, research in environmental psychology highlights the profound impact of the physical environment on human well-being and behaviour. Studies suggest that clean and organized living spaces can promote mental clarity, reduce stress levels, and enhance overall quality of life. Moreover, research in microbiology underscores the importance of cleanliness in preventing the spread of germs and infectious diseases within the home environment, further emphasizing the importance of maintaining cleanliness and hygiene practices.

In summary, the principle of "paias bagasmu" within the Poda Na Lima philosophy emphasizes the holistic importance of cleanliness in the home environment. By upholding this principle, individuals not only create a more pleasant and inviting living space but also cultivate a sense of well-being, harmony, and spiritual fulfilment within their homes.

Qur'an states that the function of the house is not limited to a safe place to live for humans but also as a place of worship. Therefore, we must clean it. Because when the house is dirty and unclean, the place is not suitable as a place of worship. According to the word of Allah in the Qur'an: "And (remember), when We made the house (Baitullah) a gathering place for humans and a safe place. Moreover, make part of Ibrahim's station a place of prayer. Moreover, We ordered Ibrahim and Ishmael: "Clean my house for those who are tawaf, who are i'tikaf, who bow and prostrate." (Surat al-Baqarah: 125).

In another verse, Allah says, Meaning: "And Allah has made for you your houses as a place to live, and He has made for you houses (tents) from the skins of cattle which you feel light (carrying) when you walk and when you live and (made) Also) from sheep's hair, camel's hair and goat's hair, household utensils and jewelry (which you wear) until a (particular) time "(Surah An-Nahl: 80).

Cleaning the house is highly recommended in the teachings of Islam. Clean in the view of Islam means clean physically and clean in essence. Clean physically is clean from all dirt or garbage that interferes with the comfort and disturbs the eye. Clean is essentially clean from actions that Allah forbids. According to His word, meaning: "And We revealed to Moses and his brother: "Take both of you several houses in Egypt for your people to live in and make your houses a place of prayer and establish prayer for yourselves and make those who believe happy." (QS. Yunus: 87).

In the interpretation of Al-Misbah, it is explained that Allah created for humans' materials to be used as houses and inspired them how to make them. The inspiration of making a house is the earliest effort in fortifying human beings to maintain the continuation of personal life. Even it is kind. Thus, this is a huge favor.

Then the word "temple" originally meant a place at night, whether it was a permanent building or a temporary building such as tents. This meaning then developed into a place to live, both used at night and during the day.

Furthermore, the word "sakan" is taken from a word that eats calmly before being turbulent. The function of the house is to provide peace to its residents after a day of struggling with various problems outside the home. Being at home makes a person able to release fatigue and feel calm

and undisturbed. In the hadith of the Prophet Muhammad, said, "Do not make your house a grave, then decorate your house with the recitation of the Qur'an." (H.R. Muslim).

3.5 Paias Pakarangan (Clean Your Yard/Neighborhood)

The fifth principle of the Poda Na Lima philosophy, "paias pakaranganmu" (clean your yard/environment), underscores the importance of maintaining cleanliness and orderliness not only within one's immediate surroundings but also in the broader context of the environment. The term "yard" encompasses the home environment, including the area surrounding the house, as well as gardens and outdoor spaces. The cleanliness of the yard is not merely a matter of aesthetics but also of fundamental importance for promoting health and safety for inhabitants.

However, the concept of the yard extends beyond the confines of individual residences. In a broader sense, the yard represents the entire natural environment, encompassing lands and seas. It emphasizes the interconnectedness between human activity and the health of the ecosystem. Therefore, the responsibility to maintain cleanliness and preserve the environment extends beyond personal property to encompass collective stewardship of the land and seas.

From a scientific standpoint, the health of the environment plays a crucial role in supporting human well-being and preventing natural disasters. Research in environmental science highlights the complex interplay between human activities, environmental degradation, and the occurrence of natural hazards such as floods, landslides, and climate-related events. Thus, by prioritizing environmental cleanliness and preservation, individuals contribute to the resilience of ecosystems and mitigate the risk of catastrophic events.

Furthermore, environmental ethics emphasize the moral imperative of preserving biodiversity, protecting ecosystems, and ensuring the sustainability of natural resources for future generations. Recognizing the interconnectedness of all life forms and ecosystems, individuals are encouraged to adopt sustainable practices and advocate for policies that promote environmental conservation and restoration.

In summary, the principle of "paias pakaranganmu" within the Poda Na Lima philosophy emphasizes the holistic importance of environmental cleanliness and stewardship. By upholding this principle, individuals not only contribute to the health and safety of their immediate

surroundings but also play a vital role in safeguarding the planet's natural resources and biodiversity for the benefit of present and future generations.

As Allah says in the Qur'an, meaning: "Damage has appeared on land and in the sea due to the actions of human hands, so that Allah may feel for them some of the (results of) their actions so that they return (to the right path)." (Surat Ar-Rum: 41).

Allah SWT created humans and sent them down to this earth is to be a caliph, and Allah gives advantages to humans compared to other creations in the form of reason. Therefore, we as humans who have advantages must be able to maintain the environment's cleanliness and preserve it to avoid natural disasters.

It is very clear from the five points of Poda nalima that contain teachings and education that have extraordinary value and become a philosophy and rule of life in society. The entire contents of the Poda Nalima are in line with and relevant to the teachings of Islam. None of which were found to be contrary to the concept of Islamic teachings. Both support each other, support each other for the sake of benefit.

3.6 The Relevance of Poda Na Lima to Today

Poda na lima, as discussed above, is teaching, advice, or education born from the thoughts of the Batak people, then passed on to their children and grandchildren who until now are still awake and actualized in their daily life. In summary, a relation can be drawn between Poda na lima and the dynamics of today, namely:

1. *Paia rohamu* (clean your heart): currently, cleaning the heart needs attention. Today's era is full of competition, whether it is competition in the fields of economics, politics, and others who do not care about how to achieve it either in the right or wrong way. Here the first point of Poda na lima is *paia rohamu* (cleaning your heart is an essential role, which in modern times we need a cleansing of the heart to lead us to a better path).
2. *Paia pamatangmu* (clean your body): We also need to pay attention to body hygiene currently. Body hygiene is the basis of health because if we do not take care of the body and let it get dirty, it will invite disease. So, in this modern era, we need to clean the body as the first step to a healthy life.

3. *Paia*s parabitonmu (clean your clothes): currently, we also need to pay attention to the cleanliness of clothes. Like cleaning the body, cleaning clothes is also the basis of health, cleanliness of clothes will prevent various diseases from coming.
4. *Paia*s bagasmu (clean your house): currently, we also need to pay attention to the house's cleanliness because the house is a place where we take refuge and rest, a place we always occupy when we want. To obtain a healthy life, we must keep the house clean.
5. *Paia*s Pakaranganmu (clean your yard/environment): We need to take care of, care for, and preserve the environment currently. We both see that there have been many natural disasters that have befallen this earth. They are caused by human actions that do not care about the environment. Therefore, we should maintain cleanliness and preserve our environment to avoid various kinds of natural disasters.

So, from the five points above, the *Poda Nalima* philosophy is still relevant to modern times and needs to be actualized in everyday life. To achieve a clean and healthy life, both physically and spiritually.

4. Conclusion

In etymology, the term "Poda" originates from the Batak language, specifically from the word "poda," which translates to "sipaingot" or advice in Indonesian. Similarly, "na lima" is derived from the Batak language, with "na" meaning "Yang" and "lima" signifying "five." "Na" serves as a modifier for the word "five," amalgamating into "Na lima," which signifies "five." From a terminological standpoint, "Poda Nalima" is recognized as a life philosophy deeply ingrained within the Mandailing community, passed down through generations and serving as the foundational framework for attaining physical and mental cleanliness, thus promoting overall well-being.

Poda embodies a set of ethical teachings and moral principles that encompass various facets of life. It serves as a guiding ethos for individuals, providing direction, advice, and moral guidance. Therefore, *Poda Nalima* serves as the quintessential embodiment of teachings, education, advice, guidance, admonition, societal norms, ethics, morals, laws, and spiritual enlightenment, shaping the way individuals navigate interpersonal relationships and societal dynamics.

Moreover, within the Batak Angkola dialect, the term "pairs" denotes cleanliness, accentuating the central theme of purity and hygiene within the philosophy of Poda Nalima. The emphasis on cleanliness permeates each of the five principles elucidated within Poda Nalima, highlighting its significance as a guiding principle for personal conduct and societal harmony.

Through the analysis of the study findings, it becomes evident that the teachings encapsulated within the five points of Poda Nalima hold profound significance and serve as a comprehensive philosophy for life. Furthermore, a remarkable alignment is observed between the principles of Poda Nalima and the teachings of Islam. None of the tenets of Poda Nalima were found to contradict Islamic principles; rather, they complement and reinforce each other, fostering mutual support and synergy for the betterment of individuals and society. This convergence underscores the universal relevance and enduring value of Poda Nalima as a guiding ethos for ethical living and spiritual growth.

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