

Interconnection and Significance: Exploration of Philosophy in the Life of the Poda Na Lima Batak Community in an Islamic Perspective

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Abstract:

The essence of a nation's identity, rooted in its traditional values and philosophy, existed before the country was formed as a sovereign entity. This intrinsic connection with tradition forms the basic principles that form the foundation of nation building. Indonesia, like other countries, faces a number of challenges, often facing complexity and distortion in finding solutions to each unique situation. However, it is believed that by utilizing the philosophical foundations and traditional values inherent in its culture, Indonesia can navigate and resolve these problems effectively. The essence of this approach is the recognition of the important role of philosophy in guiding societal norms and behavior. In particular, the adoption of religious values, such as those contained in Islam, has great potential to ground society in the eternal truths represented in traditional customs. Islam, characterized by its universal nature as a religion of "rahmatan lil'alamin" (mercy for all nature), offers a comprehensive framework that can address various aspects of human existence. This study emphasizes the importance of revitalizing the life orientation of the community, especially the Batak tribe, by aligning it with the principles contained in the Poda Na Lima philosophy. By explaining the relationship between their identities as Muslim and Batak, individuals can bring greater resonance and authenticity to the structures and infrastructure of their society. Using a qualitative approach rooted in critical discourse analysis, this research aims to reveal the complex relationship between traditional philosophy, religious teachings, and contemporary challenges. Through examination of the Poda Na Lima framework, which consists of five basic principles, it becomes clear that these principles contain deep wisdom and serve as a guide to community behavior.

Keywords:

Poda Na lima; Islam; Interconnections; Significance; Philosophy; Batak

I. Introduction

Indonesia, as the embodiment of the collective aspirations of its people, reflects on its origins to important points in its historical chronicle. The birth of the Indonesian nation on October 28th, 1928, which was realized through the Youth Pledge, is a symbol of the unity of the Indonesian nation. Furthermore, the formation of the modern Indonesian state on 18 August 1945, which was marked by the ratification of the 1945 Constitution, further strengthened its identity as a sovereign entity.

At the heart of Indonesian society, there is a deep respect for traditional values that have existed since the beginning of this country. These values, which are manifested within the framework of philosophical thought, become a guide for the direction of nation and state

development. Therefore, Indonesia's journey, both at the national and international levels, cannot be separated from the rich culture that has become its inheritance.

Despite Indonesia's vast geographic and cultural diversity, the country is still faced with major challenges, which are often compounded by the complexity of devising effective solutions. In this context, the relevance of traditional philosophy and values becomes very important. By referring to historical wisdom, these traditions offer insight into facing contemporary challenges.

The deep-rooted belief in the effectiveness of traditional approaches stems from their ability to be accepted by society without causing conflict or cultural dissonance. Moreover, when enriched with religious values, traditional customs gain additional legitimacy, which strengthens their significance in forming a strong national ethos.

In essence, the journey of the Indonesian nation cannot be separated from loyalty to its traditional values and philosophy. By adopting these timeless principles, Indonesia is not only trying to face existing challenges, but also reaffirming its cultural identity and social cohesion. Poda na lima, as a way of life in Batak society, implies the importance of traditional values in every aspect of life. This is reflected in the five main pieces of advice: Paias rohamu, Paias pamatangmu, Paias parabitoimu, Paias bagasmu, and Paias Pakaranganmu.

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 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 essential meaning of this study lies in its potential to encourage the revitalization of community life, especially among the Batak tribe, by aligning their cultural orientation, including infrastructure planning and development, with the philosophical principles of Poda Na Lima. The need for this arises from the need to establish a strong connection between values that are considered crucial by the Batak people, both as Muslims and as part of the Batak community. As time passed, the Poda Na Lima philosophy, as a long-standing value framework, experienced neglect and marginalization in Batak society, which in turn led to the erosion of its traditional foundations.

The impact of the decline in traditional values is becoming increasingly apparent, giving rise to instability in both personal and communal aspects among the Batak community. Recent verbal exchanges between indigenous groups and government authorities point to a broader conflict fueled by a lack of understanding of the values that are truly relevant for guiding regional development initiatives. As a result, valuable resources are wasted in managing and resolving conflicts that arise due to this ignorance.

The judicious application of the Poda Na Lima philosophy is seen as the right step to overcome these challenges. By utilizing the wisdom contained in these traditional principles, the Batak people can build a strong foundation for sustainable development that takes into account cultural, social and economic aspects. Thus, it is hoped that the application of the Poda Na Lima philosophy can become a bridge that connects the past and future of the Batak people, bringing a sustainable positive impact to development and maintaining social harmony in the region.

II. Research Methods

The research methodology applied in this study carries a qualitative approach, with an emphasis on critical discourse analysis (CDA). A qualitative approach is considered suitable for exploring complex phenomena that cannot be fully captured through statistical approaches or quantitative measurements alone. In contrast, qualitative research offers a deep understanding of various aspects, ranging from human experience, historical context, behavioral patterns, organizational dynamics, social movements, to kinship relations.

Qualitative procedures encompass a wide range of approaches, in contrast to the more standardized quantitative research methods. These differences are based on different

philosophical assumptions and require unique strategies in data collection, analysis, and interpretation. Despite their diversity, qualitative methodologies generally rely on textual and visual data, requiring specific techniques to analyze data resulting from various research strategies.

The specific approach applied in this research is critical discourse analysis (CDA), which is inspired by the Structural-Functional paradigm. Discourse analysis, in general, involves the qualitative exploration of language, literature, narrative, speech, and verbal and non-verbal communication. Using this approach, researchers investigate textual representations to uncover the underlying meaning and power dynamics contained therein. This methodology allows researchers to explain the process of message construction in a text, while highlighting the socio-political context that shapes the production and reception of that discourse.

III. Results and Discussion

3.1 Paias Rohamu (clean your heart)

The etymology of the word "heart" itself comes from the Arabic term "qalbu", which literally describes a rhythmic oscillation similar to a back and forth movement. In the human context, the heart has a very crucial role, being the center where a person differentiates his situation and regulates subsequent actions. Throughout history, in various cultural contexts, the heart has been valued as a symbol of emotional and spiritual vitality, reflecting the essence of an individual's identity and inherent moral integrity.

Within the framework of the Poda Na Lima philosophy, the interests of the heart are emphasized as a basic principle. Ancestors who valued tradition recognized the importance of maintaining purity and clarity of heart, considering it the key to societal harmony and individual well-being. Therefore, cleansing the heart is the main guideline in the Poda Na Lima principle, emphasizing the urgency to overcome inner spiritual turmoil before attempting to resolve external problems.

Human existence is intrinsically linked to social interaction, requiring harmonious relationships and communal cohesion. For individuals who are members of the Muslim Batak ethnic community, loyalty to the Poda Na Lima principles requires serious efforts to purify the heart from pollution, such as envy, arrogance, deceit, and other moral impurities. This purification process, which stems from the espoused wisdom of Poda Na Lima, serves as a guiding principle for navigating the complexities of interpersonal relationships and fosters spiritual growth within the community.

Substantially, the Poda Na Lima philosophy presents a holistic approach to human development, placing deep emphasis on purification of the heart as a prerequisite for individual fulfillment and social harmony. By internalizing these timeless principles, individuals are encouraged to cultivate inner peace and make significant contributions to the collective well-being of their communities.

In the Islamic perspective, the heart also has a significant position. As stated by the Prophet Muhammad SAW, "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 the whole body is damaged. Know that it is the heart." Ali bin Abi Talib also said, "Ask your heart about everything. Indeed, the heart

is a witness that does not accept bribes." Thus, in Islamic tradition, the heart is considered as the center that regulates good and evil in humans.

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.

Current scientific understanding confirms that the heart not only plays a vital role in circulatory function, but also has a significant impact on an individual's emotional state and cognitive processes. Research in the field of psychophysiology has revealed a complex relationship between emotional experiences and physiological responses mediated by heart-brain interactions. These findings highlight the importance of emotional well-being in influencing overall health, beyond purely physiological aspects. Therefore, the heart becomes

the center of attention in a holistic health framework, including physical, emotional, and spiritual dimensions.

The heart, in this context, is not just a physiological organ, but is a central point in human experience and existence both metaphorically and literally. By maintaining heart well-being through spiritual and ethical practices, individuals not only stimulate their own personal growth and satisfaction, but also play a role in promoting harmony in society as a whole. This shows that heart well-being is not just about physical health, but also about deep emotional and spiritual well-being.

Through this holistic approach, the heart is not only seen as a device that pumps blood, but also as an intermediary between the different dimensions of human existence. Understanding the importance of maintaining heart health is not only necessary to maintain the physical body, but also to maintain emotional and spiritual balance. By paying attention to overall heart well-being, individuals can achieve better balance in their overall lives.

In this view, spiritual and ethical practices form the basis for maintaining cardiac well-being, which in turn leads to holistic well-being. This understanding emphasizes that heart health is not just about avoiding physical disease, but also about creating conditions that support emotional and spiritual balance. Thus, maintaining heart well-being is important in achieving overall well-being for individuals and society.

3.2 Paias Pamatangmu (Clean You're Body)

The second principle of the Poda Na Lima philosophy, represented by the principle of "paias pamatangmu" (cleansing the body), emphasizes the importance of the individual's physical purity and integrity. For the Batak people, the body is not only considered a vessel for personal existence but is also seen as a medium that facilitates involvement in community life and broader communal welfare. Therefore, the act of cleansing the body is interpreted as more than simply maintaining physical cleanliness through the practice of bathing; it also includes careful management of an individual's physical health and ethical behavior.

In the ethical context of Batak society, maintaining body cleanliness does not only include external purification, but also involves sources of sustenance that are considered ethical. Batak cultural traditions emphasize the importance of obtaining fortune through honest and correct means, by avoiding practices such as theft, fraud or corruption. Integrity in everyday aspects, including food sources, is considered crucial, as every aspect of life has the potential to influence an individual's beliefs and spiritual beliefs.

From a scientific perspective, nutritional quality and food choices have a significant impact on a person's physical health and well-being. Research in nutritional science highlights the complex interactions between diet and body metabolism, emphasizing the importance of consuming healthy, ethically sourced foods to achieve optimal body function. Factors such as nutritional intake, food composition, and processing methods are key in understanding how food affects a person's physical and mental health.

In addition, the principle of "paias pamatangmu" reflects a commitment to maintaining bodily health as an integral part of individual and community well-being. Hygiene practices and healthy eating patterns are not only determining factors for physical health, but also play an important role in maintaining an individual's emotional and mental stability. Therefore,

understanding and applying this principle can help strengthen the quality of life and lead to holistic prosperity for the Batak people and society more broadly.

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 "paiaș pamațangmu" 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 body cleansing goes beyond the physical aspects of cleanliness, such as the practice of bathing; it also involves refinement in terms of food intake and food sources

that are considered ethical. It is important to understand that the cleanliness of food consumed daily has very significant implications, not only in terms of its physical appearance, but also in terms of ethics in its procurement. Ensuring that the food consumed is obtained in a manner that complies with the principles of justice and truth is an integral part of maintaining one's physical and spiritual purity. A person who has a pure heart is expected to uphold cleanliness in seeking halal and healthy sustenance, realizing the close relationship between ethical behavior and spiritual well-being.

From a scientific perspective, food quality and source play a very important role in determining overall health outcomes. Research in nutritional science emphasizes the importance of a balanced diet consisting of high-quality, nutritional foods derived from sources deemed ethical, to support physiological health and vitality. Additionally, research in food ethics highlights the social, environmental, and moral implications of food production and distribution systems, emphasizing the importance of considering ethical factors in food choices.

Psychological studies also show the significant psychological impact of eating patterns that are considered ethical, highlighting that food practices that align with ethical values can contribute to improved emotional well-being and overall life satisfaction. Additionally, research in cultural anthropology explores the cultural and symbolic meanings associated with food practices, emphasizing the role of food as a reflection of a society's values and social identity.

Overall, the concept of body cleansing not only includes physical cleanliness, but also involves ethical considerations in daily food choices. By upholding the principles of ethical food sourcing and consumption, individuals not only improve their physical health, but also strengthen their sense of moral responsibility and spiritual integrity in facing the challenges of daily life.

3.3 Paias Parabitonmu (Clean You're Clothes)

The third principle of the Poda Na Lima philosophy, "paias parabiton" (Clean Your Clothes), emphasizes the importance of maintaining the cleanliness and integrity of clothing. More than just functioning as a body covering, clothing also has an important role in maintaining modesty and dignity, by hiding an individual's private parts from the view of other people, especially those who are not mahram (relatives who cannot marry). This principle not only highlights the physical cleanliness of clothing, but also emphasizes the importance of ethical considerations in the care and acquisition of clothing.

From a cultural and social perspective, clothing has many diverse roles, including as a form of self-expression, a marker of cultural identity, and an indicator of social status. In many societies, the cleanliness and condition of clothing is often considered a reflection of individual hygiene, social status, and adherence to cultural norms. Therefore, the principle of "paias parabiton" encourages individuals to maintain their clothing carefully as a form of personal responsibility and respect for applicable social standards.

In addition to physical cleanliness, this philosophy also emphasizes the importance of the ethical origin of clothing and garment materials. This includes consideration of how the clothing is produced, the working conditions of workers, and the environmentally sustainable practices used in making the clothing. By prioritizing clothing that comes from sources that are considered ethical, individuals not only integrate their consumption habits with principles

of social justice, environmental awareness, but also with trade practices that are considered ethical.

In a scientific context, research on the ethics of fashion and the clothing industry highlights the social, environmental, and economic implications of clothing production and consumption. The study emphasizes the importance of transparency in supply chains and corporate social responsibility to ensure that clothing industry practices meet widely accepted ethical and sustainability standards. Thus, the principle of "paias parabiton" in the Poda Na Lima philosophy plays an important role in shaping consumer awareness and driving positive change in the clothing industry towards a more equitable and sustainable direction.

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 Islamic teachings, when clothing becomes unclean, there are special procedures that must be followed to clean it so that it becomes pure again. First, if the clothes are heavily unclean, such as unclean from dogs or pigs, the first step is to wash them with clean water seven times. In this process, one of the seven washing times must use water mixed with soil. This teaching is based on the words of the Prophet Muhammad SAW which revealed that

cleaning items that have been licked by dogs requires watering them seven times, with one of them using water mixed with soil.

Second, if the clothes are exposed to light impurities such as the urine of a baby boy who is under two years old and only consumes his mother's milk, then the cleaning procedure is different. In this case, the clothes that are unclean must be washed by sprinkling clean water on the part that is unclean until it is clean. This is in accordance with the teachings of the Prophet Muhammad SAW who stated that if the clothes are stained with a girl's urine, the clothes must be washed, while if they are stained with the urine of a boy, just douse them with water.

Third, when clothes are exposed to moderate impurities such as human feces or urine, there are certain procedures for cleaning them. The first step is to remove the unclean substance until the taste, smell and color disappear. After that, the clothes must be rinsed thoroughly with clean water until they are completely clean. This practice is in line with the principles of maintaining cleanliness and hygiene in Islamic teachings, which require the removal of all traces of impurity from clothing so that it becomes pure and fit for use.

3.4 Paias Bagasmu (Clean You're House)

The "paias bagasmu" principle of the Poda Na Lima philosophy directs attention to the importance of maintaining the cleanliness and order of one's home environment. The house, in this concept, is considered as more than just a shelter from bad weather; it is also considered a place for rest and recovery. A clean and well-maintained home not only provides physical protection for its residents, but also has a positive impact on their emotional and psychological well-being.

In a sociological context, house cleanliness is closely related to social interactions and perceptions of the surrounding community. A neat and friendly home environment not only increases the comfort and satisfaction of its residents, but also encourages positive social interactions. On the other hand, a dirty or unkempt house can hinder harmonious social interactions and can damage the well-being of its residents.

Furthermore, the principle of "paias bagasmu" not only emphasizes the physical cleanliness of the home, but also recognizes the spiritual and symbolic dimensions of the home. In many cultures, the home is considered a sacred space, imbued with spiritual meaning and cultural symbolism. Therefore, maintaining cleanliness and purity in the house is believed to invite blessings and prosperity in one's life.

From a scientific perspective, research in environmental psychology highlights the profound impact the physical environment has on human well-being and behavior. A clean and organized living space is associated with increased mental clarity, reduced stress levels, and improved overall quality of life. Additionally, research in the field of microbiology emphasizes the importance of cleanliness in preventing the spread of germs and infectious diseases in the home environment, emphasizing the importance of home hygiene practices.

Overall, the principle of "paias bagasmu" in the Poda Na Lima philosophy highlights the importance of holistic cleanliness in the home environment. By adhering to these principles, individuals not only create a more enjoyable living space, but also promote a sense of well-being, harmony, and spiritual satisfaction in their home.

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 Al-Misbah's interpretation, it is explained that Allah has created materials for humans so that they can use these materials to build houses, and also provides inspiration on how to build them. The concept of building a house is seen as an important first step in efforts to protect and maintain the survival of the human individual. In this context, building a house is considered a great gift from God, which provides protection and comfort for humans.

The word "temple" in this context has its original meaning as a place of refuge at night, which can be a permanent building or a temporary structure such as a tent. Over time, the meaning of this word evolved into a comfortable place to live, used both at night and during the day. This reflects the importance of residence as a safe and comfortable refuge for humans.

Furthermore, the word "sakan" comes from the word "ate" which implies a state of calm before anxiety or disturbance occurs. The main function of the house is to provide a sense of calm to its residents after a day of activities outside the home. Being at home allows one to unwind and feel calm without distractions. The hadith of the Prophet Muhammad SAW emphasizes the importance of making the house a spiritually productive place by stating, "Do not make your house like a grave, but decorate your house with reading the Quran." (H.R. Muslim).

From a scientific perspective, house construction and the living environment have become the focus of research in the fields of architecture, anthropology, and environmental psychology. This research highlights the importance of home design that facilitates the physical and mental well-being of its occupants. Additionally, there is also an emphasis on the importance of spirituality in the home environment, underlining the positive impact of spiritual practices such as reading the Qur'an in creating a calm and blessed atmosphere at home.

Overall, the concept of house building mentioned in Al-Misbah's tafsir provides a deep understanding of the importance of housing for humans. Home is not just a place of refuge, but also a place where physical, mental, and spiritual well-being can be realized.

3.5 Paias Pakarangan (Clean You're Yard/Neighborhood)

The fifth principle of the Poda Na Lima philosophy, which states "paias Pakaranganmu" (cleaning the yard/environment), emphasizes the importance of maintaining cleanliness and order not only in the environment around an individual's home, but also in the wider environmental context. The concept of "yard" in this context includes not only the area around the house, including courtyards, gardens, and outdoor spaces, but also includes the entire natural environment including land and sea. Cleanliness and order in the yard are not just a matter of aesthetics, but also health and safety for the residents.

The relationship between human activities and ecosystem health is an important highlight in understanding the concept of home gardens. Not only regarding individual home gardens, but also includes collective responsibility in maintaining the cleanliness and welfare of the natural environment at large. Environmental health, which plays a crucial role in supporting human well-being and preventing natural disasters, is a major focus of environmental science research. This research identifies complex interactions between human activities, environmental degradation, and the occurrence of natural disasters such as floods, landslides, and climate-related problems.

Environmental ethics supports the importance of morality in maintaining biodiversity, protecting ecosystems, and ensuring the sustainability of natural resources for future generations. Awareness of the interconnectedness of all life forms and ecosystems encourages individuals to implement sustainable practices and support policies that promote environmental conservation and restoration. This emphasizes that maintaining the cleanliness and order of the yard is not only a personal responsibility, but also a greater social responsibility.

In modern society, understanding the importance of maintaining environmental cleanliness and safety has resulted in a conservation movement that involves active community participation. These efforts include outreach campaigns, environmental cleanup activities, and advocacy for better environmental policies. Thus, the concept of "paying your expertise" is not only relevant in the personal sphere, but also becomes the basis for broader collaborative efforts in maintaining environmental sustainability for shared prosperity.

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.

The teachings and principles of Poda Nalima, which consist of five points, clearly demonstrate extraordinary values and function as a philosophy and rules of life in society. Each point of Poda Nalima carries messages that are relevant to social and moral life, emphasizing the importance of values such as cleanliness, ethics, and harmony in society. Overall, the contents of Poda Nalima are in line with Islamic teachings and do not conflict with the principles of the Islamic religion. On the contrary, both complement and support each other to achieve benefits and blessings in everyday life.

The principles of Poda Nalima substantially reflect Islamic values that encourage individuals to live in purity, justice, and harmony. The non-contradiction between Poda Nalima and Islamic teachings shows the compatibility in the views and moral goals held by both. In this way, the practice of Poda Nalima principles not only becomes part of inherited local culture, but also becomes a moral foundation rooted in religious teachings.

The compatibility between Poda Nalima and Islamic teachings is not only limited to the conceptual level, but also at the practical level of daily life. These two teachings are holistic and complement each other in forming patterns of behavior that reflect the desired moral and spiritual values. Therefore, harmony between Poda Nalima and Islamic teachings is not only the basis for individual behavior, but also the foundation for social harmony and the welfare of society at large.

3.6 The Relevance of Poda Na Lima to Today

Poda na five, as a teaching that originates from the thoughts of the Batak people and continues to be passed down from generation to generation, remains relevant to today's dynamics. In a modern context, the five main points of Poda na lima have significant implications for the daily lives of individuals. First, the concept of paias rohamu (cleansing the heart) is very important in the current era, which is characterized by fierce competition in various fields such as economics and politics. Cleansing the heart from negative prejudice, envy and hatred is the key to directing individuals to a better path amidst the complexity of modern life.

Furthermore, paias pamatangmu (cleansing the body) reinforces the importance of maintaining physical cleanliness as a basis for health. During environmental stress and pollution, taking good care of your body is the first step to maintaining your own health and well-being. Likewise, paias parabitonmu (cleaning clothes) reinforces this concept by emphasizing the importance of clean clothes in preventing disease and maintaining overall health.

The next point, paias bagasmu (cleaning the house), underlines the need to keep the living environment clean. Home is not only a place of refuge, but it is also a place where individuals spend most of their time. Therefore, keeping the house clean is an important step in maintaining the health and well-being of the family. Lastly, the concept of paias Pakaranganmu (cleaning up the yard/environment) reminds us of our responsibility towards the natural environment. In an era where natural disasters are becoming more frequent, maintaining cleanliness, and preserving the environment is the key to reducing negative impacts on nature and humans.

Thus, the Poda Nalima philosophy remains relevant in the modern context and must be actualized in everyday life. The principles not only teach about physical cleanliness, but also remind us of the importance of maintaining a clean heart, environment, and overall health. By applying these concepts, individuals can achieve a cleaner, healthier, and more harmonious life, both physically and spiritually.

IV. Conclusion

The philosophy of life known as "Poda Nalima" comes from the Batak language, where "Poda" means advice or guidance, while "Na Lima" means five. In this context, "Poda Nalima" refers to a series of ethical teachings and moral principles that have been a guide for the Mandailing people from generation to generation. In a terminological perspective, Poda Nalima is recognized as a basic framework for achieving physical and mental cleanliness which leads to improved overall well-being.

Poda Nalima represents a series of ethical values that cover various aspects of life, functioning as a moral guide for individuals in interacting with the surrounding environment. These teachings guide individuals in personal behavior and social interactions, directing them toward moral and ethical behavior. Thus, Poda Nalima reflects a holistic view of life, encompassing aspects such as law, morality, and spiritual enlightenment, which form the basis for individual behavior and societal dynamics.

In addition, the central theme of cleanliness and purity is very prominent in Poda Nalima, reflecting deep values of physical and spiritual cleanliness. In the Angkola Batak dialect, the term "pair" refers to cleanliness, which is the main focus in this philosophy. Observation of each of the Poda Nalima principles shows a strong emphasis on cleanliness as an important aspect in achieving individual well-being and harmony in society. In line with Islamic values, Poda Nalima's philosophy does not conflict with Islamic teachings; on the contrary, they complement and strengthen each other, creating strong harmony in a moral and ethical outlook on life.

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