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**Siti Hawa<sup>1</sup>, Neng Nurcahyati Sinulingga<sup>1</sup>, Muhammad Miftah<sup>2</sup>, Anri Naldi<sup>1</sup>**

**<sup>1</sup>Universitas Medan Area, <sup>2</sup>STAIN Kudus, Indonesia.**

*Assalamu'alaikum wr. wb.*

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## Implementation of the Poda Na Lima Philosophy as Developing Islamic Education Materials in Mandailing Natal

Siti Hawa<sup>1</sup>, Neng Nurcahyati Sinulingga<sup>2</sup>, Muhammad Miftah<sup>3</sup>, Anri Naldi<sup>4</sup>

<sup>1</sup> Medan Area University, Indonesia; [sitihwa@staff.uma.ac.id](mailto:sitihwa@staff.uma.ac.id)

<sup>2</sup> Medan Area University, Indonesia; [nurchayati@staff.uma.ac.id](mailto:nurchayati@staff.uma.ac.id)

<sup>3</sup> STAIN Kudus, Indonesia; [muhhammadmiftah@stainkudus.ac.id](mailto:muhhammadmiftah@stainkudus.ac.id)

<sup>4</sup> Medan Area University, Indonesia; [anrinaldi@staff.uma.ac.id](mailto:anrinaldi@staff.uma.ac.id)

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### Abstract

The Poda Na Lima philosophy is the local wisdom of the Mandailing Natal community in organizing their lives. How is Poda Na Lima implemented as the development of educational materials in Islamic educational institutions. This research uses a qualitative and type approach **Field Research**. ~~Xxx~~ Data collection techniques use observation, interviews and documentation. Data analysis uses data presentation, data reduction, and drawing conclusions. The results of the research show that Poda Na Lima was implemented as a development of a local content-based educational curriculum in Mandailing Natal. The obstacle that emerged was the lack of maximum implementation of poda na five as part of the assessment instrument for educators and students, then it was also found that there were limited facilities and infrastructure to support the implementation of local religious content activities through the teaching and learning process. The researcher concluded that the development of Islamic education materials through the poda na lima philosophy is local wisdom as part of the local content education curriculum in Mandailing Natal. The implementation of Poda Na Lima requires broader development so that it can overcome the problems and problems currently being faced, namely through regional government policies, community and parent concern for educational institutions.

### Keywords

Poda na Lima Philosophy, Islamic Education, Material Development,

### Corresponding author

Siti Hawa<sup>1</sup>

Medan Area University, Indonesia; [sitihwa@staff.uma.ac.id](mailto:sitihwa@staff.uma.ac.id)

## 1. INTRODUCTION

In essence, current technological developments continue to progress very rapidly which of course touches various sectors of life, including education. Education is the most important sector in advancing the nation's children which not only improves the quality of learning but also shapes the character of the nation's children so that they are educated by developing character values.

The study of Islamic education can be carried out in the form of the Koran as the most valuable Islamic holy book, presenting the best way of education based on knowledge of the truth of humanity and its needs (Pallathadka, 2023). Digitization of hadith books provides the opportunity for everyone to access hadith books by downloading the hadith digitization application for free (Istianah, 2019). Then

**Commented [U1]:** Repair; Poda Na Lima Philosophy; The role of educators and the community in developing education studies in Mandailing Natal

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the process of finding solutions to problems is a process of educational opportunities and innovation (Berger, 2021). Starting from student characteristics, internal motivation, teacher characteristics, quality of institutions and services, quality of infrastructure and systems, quality of courses and information, the online learning environment influences learning success (Yudiawan, 2021).

Indonesia has long been famous for its various local wisdoms spread across various regions, local wisdom in the form of worship rituals, and the rest in the form of education and post-disaster recovery and reconstruction (Hutagalung, 2020). Therefore, local wisdom is identified with the culture that people like. Local wisdom in the view of experts, as stated by Parwati, is defined as ways and practices developed by a group of people, which originate from their deep understanding of the local environment, which is formed from living in that place for generations (Parwati, 2018). Meanwhile, according to Daroe, local wisdom is defined as a system of values or life behavior of local people in interacting wisely with the environment where they live (Iswatiningsih, 2019). Toba Batak women carry out healthy activities to encourage and guide the community to stay clean and healthy. Conclusion: Women have an important role in preserving the local wisdom of Poda Na Lima 'Five Cleaning Suggestions' to keep it clean and healthy (Sibarani et al., 2021).

In general, the relationship between local wisdom and education is very beneficial, the local wisdom-oriented problem solving learning model is effective for improving problem solving skills (Parwati, 2018). Pulang ka Bako has fulfilled the objectives of Islamic law and is able to be a solution to family resilience problems (Warman, 2023). The local wisdom of indigenous peoples in nature conservation plays an important role in protecting the earth's biodiversity and the health of the ecosystem as a whole (Abas, 2022). Learning with local wisdom values can be used as a literacy learning approach. This model also encourages a positive classroom climate, learning community, developing learner responsibility, and maximizing learning opportunities (Lyesmaya, 2020). The application of science learning with a local wisdom approach has an effect on students' environmental literacy. The implication of this research is that teachers should use local wisdom contexts in relevant science material to strengthen the concepts students learn (Ilhami, 2019). Character education through learning based on local wisdom plays an effective role in developing students' cognitive, affective and psychomotor abilities (Sukadari, 2020).

Substantively, local wisdom is the values that apply in the social order, the truth of which is a guideline in everyday behavior (way of life). Referring to one of the local wisdoms that is the focus of this research, namely the philosophy originating from the Batak Angkola Mandailing Natal tradition, this philosophy is called the Poda na Lima philosophy. It is interpreted that the Five Advice on Cleanliness is the local wisdom of the Toba Batak people which has been passed down from the previous generation to the current generation, which contains five advice on cleanliness for living a physically and spiritually healthy life and is used as a basis for achieving a clean and healthy life. Poda Na Lima is local wisdom for clean and healthy living which is still applied and practiced by the Toba Batak people. This local wisdom is a cultural tradition passed down from previous generations to be applied in maintaining human physical and spiritual health. The application of Poda Na Lima in everyday life is not only beneficial for one's own health but is also beneficial for creating a healthy environment for today's young generation and parents (Sibarani et al., 2021).

Podanalima's philosophy, which is in line with Islamic teachings, is to focus on learning subject matter which is not only used as learning in educational institutions but has now been applied to the general public, namely the importance of paying attention to maintaining cleanliness. Therefore, in Islamic terminology, issues related to cleanliness are called al-Thaharat. In terms of cleanliness and health, al-Thaharat is a form of preventive effort, useful for avoiding the spread of various types of

germs and bacteria. In the Islamic religion, maintaining purity and cleanliness is an obligation for every human being and not only that, cleanliness is also one of the most important parts in the form of qurbat, part of ta'abudi which makes it the key to success. worship (Novikasari & Dewi, 2021). In short, cleanliness can be defined as a state of being free from all stains and dirt, whether visible to the eye or not (Nata, 2021). Therefore, in Islam maintaining cleanliness must include two aspects, namely physical cleanliness and inner cleanliness. Physical cleanliness includes body, clothing, residence and living environment. Meanwhile, inner cleanliness includes efforts to prevent our mind from despicable qualities that can pollute it, including: envy, greed, arrogance, arrogance and so on (Sunaryo, 2009). Based on the explanation above, of course Islam teaches regarding cleanliness which is based on the word of Allah SWT which is contained in (QS Al-Baqarah: 2: 222).

Thus the verse above shows that basically thaharah (cleanliness) behavior is a prominent characteristic in Islam, because Islam not only advocates the importance of maintaining cleanliness, but Islam itself directly teaches humans how to clean and purify, both externally such as the body, clothes, places and tools used for eating and drinking and worshipping to avoid dirt and uncleanness. Islamic education is an educational process that leads to the formation of morals or personality (Ramayulis, 1998). Thus, based on the opinions of the experts above, it can be concluded that Islamic education is a process of developing a person's character so that they become a human being with noble character so that they can live happily, peacefully and in accordance with Islamic law. Development of Islamic education materials through Poda na Lima practices, namely Paias Rohamu (purifying the heart), Paias pamatangmu (cleaning the body), Paias parabitonmu (cleaning clothes), Paias bagasmu (cleaning the house), Paias humananganmu (cleaning the yard), local wisdom Poda na Lima which clearly can still be applied to practice today. This philosophy is a value of cleanliness and health that has been passed down to the next generation of descendants of the Mandailing people (Nasution et al., 2020).

Poda Na Lima, which is local wisdom, contains expressions that provide advice and orders to the community to clean themselves and the environment. Basically, the choice of the word paias in podanalima philosophy generally contains a will or mandate which contains advice on moral teachings, ethics and noble character, in accordance with the demands of life of the Toba Batak people and this is also in line with the demands of life of the Toba Batak people. several points contained in the values and goals of Islamic education. Furthermore, according to Alimni, Islamic education is defined as integrated education in preparing people to live in peace and prosperity in order to adapt to Islamic teachings, namely based on the Al-Qur'an and As-Sunnah (Alimni, 2022).

The phenomenon that is currently occurring is that many people, especially the younger generation, no longer know the meaning, norms and cultural values of the Poda Na Lima philosophy (Nasution et al., 2020), so through research the study of Islamic Education as the Development of Educational Materials through the Poda Na Lima Philosophy The Angkola Mandailing community, with the majority of the population being Muslim in Mandailing Natal, therefore we developed a study of Islamic education through the existing educational approach in Mandailing Natal. Finally, the formulation of the problem that will be discussed is how to develop educational materials which are carried out through the Poda Na Lima philosophy, what are the problems faced in developing Islamic education materials and what is the role of local government in developing Islamic education materials through the poda na lima philosophy.

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The purpose of this research is to determine the development of educational materials carried out through the Poda Na Lima philosophy, the obstacles/problems faced in developing Islamic education materials and the role of local governments in developing Islamic education materials through the Poda Na Lima philosophy.

## 2. METHOD

In essence, this research is included in qualitative descriptive research of the phenomenological type, because it allows and opens up opportunities to understand and interpret the nature of the subject's experiences in the learning process related to life experiences, what they feel and how they feel about the phenomena they experience. In this research, the researcher used a research approach based on the phenomenological approach developed directly by Creswell, where the phenomenological approach to describe the general experiences of a number of individuals regarding various life experiences related to concepts or phenomena was chosen because it was possible and revealing. an opportunity for researchers to understand and interpret the nature of the research subject's experiences related to life experiences, what they feel and how they feel about the phenomena they experience. (Creswell,jw, 2009)

Examining further in this research explains the problems in depth related to the problem of Islamic Education Studies as the Development of Educational Materials Through Poda Na Lima Philosophy in the Angkola Mandailing Community. This research was carried out in the community at Islamic educational institutions, namely schools from MTs to MA level in Angkola Mandailing, each with three schools so that they were suitable as research subjects. The subjects in this research included: community leaders, MTs and MA teachers and MTs and MA students in Angkola Mandailing. Furthermore, the data sources in this research are informants selected using purposive sampling, while the research objects selected are people who know and master the problem under study (key informants). The subjects in this research are: Several local traditional leaders who still understand the Poda Na Lima philosophy, relevant MTs and MA teachers were selected by the researcher to further develop the study of Islamic education material related to the emphasis on the Poda Na Lima philosophy. at school.

Data collection in this research was carried out using several techniques, namely; (a) observation; (b) interview; and (c) documentation study. (Gunawan, 2022) To ensure the validity of the data, several efforts were made as follows: (a) extending the data collection period, (b) carrying out continuous and careful observations, (c) carrying out triangulation, and (d) involving colleagues to discuss.

Referring further to the final stage in research related to the development of procedures and techniques for phenomenological data analysis according to (John W Creswell, 2002) as follows: a) The researcher describes in full the phenomenon of experience experienced by the research subject, b) The researcher then finds statements (interview results), then detail these statements and develop them without repetition, c) These statements are then grouped into meaningful units and write a text explaining the experience accompanied by careful examples, d) The researcher then reflects. his thinking uses imaginative variations as a whole, e) The researcher then constructs an overall explanation regarding the meaning and essence of the explanation, f) The researcher reports the results of his research based on the experiences of all informants, and writes a combined description.

### 3. FINDINGS AND DISCUSSION

#### A. Development of Islamic Education Materials by Educators Through the Poda Na Lima Philosophy

Educators are the most important integral part in developing the learning process in educational institutions. There are various explanations that explain in detail the meaning of an educator, such as according to (Licence, 2019) which explains that an educator is someone who makes a formal contribution to learning and develops all forms of the most important sequence in learning so that

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State the data and data sources,  
Data collection,  
Data collection techniques,  
And data analysis techniques,  
Present systematically

Methods should not only contain definitions, theories or concepts but rather emphasize the flow, stages and reasons for using the chosen methods and techniques because this is not a paper but a scientific article.

students become motivated. In learning, educators are those who work in government agencies, whether in formal, informal or tertiary education institutions.

Meanwhile, what is meant by educator in Islam is defined as a person who has responsibility and influences a person's body and soul, namely in terms of physical growth, knowledge, skills and spirituality in an effort to develop a person's full potential. In accordance with the principles and values of Islamic teachings so as to become a person with noble character. (Ramli, 2015) Furthermore, in the learning process it cannot be denied that Indonesia is very strong in education which combines learning based on local wisdom values originating from various regions in Indonesia, one of which is implemented through understanding-based learning. The Poda Na Lima philosophy originates from the Batak tribe and those who play a role in implementing it are educators to their students in order to create noble morals and personality.

Therefore, through the application of life values which are then developed in formal education and non-formal education, it is hoped that educators and society will be able to work together in realizing that the younger generation will not forget the five noble philosophies they already have. This has been applied by previous communities in living their lives, because each of these philosophies certainly has certain substance in creating an educated young generation because apart from educational values there are religious values which are highly emphasized in them, especially in improving clean lifestyles in everyday life. -day. because it is also in line with Muslim guidelines, namely the Koran and hadith.

Through the explanation above, there are several points that can be used as a reference as a guide in developing students' personalities through the five Poda Na Lima philosophies which contain five important pieces of advice for students, in educating spiritually, physically, mentally and spiritually. surrounding environment, so that with these references and guidelines it is hoped that educators, parents and the local community can have guidelines in educating their students so that they can grow and develop ideally into healthy individuals, physically strong and resilient. The form of educational material development described based on the Poda Na Lima philosophy is as follows:

#### 1) **Paias Rohamu (cleanse the soul/heart)**

In the view of Sufis, the soul or heart is classified as conscience. From this word the term conscience emerged. Conscience in Arabic means light. As the spirit comes from the spirit, and the body comes from jism. So the word conscience comes from nûr, meaning light. According to (Safitri, 2022) the reason why the human heart is called conscience is because it is primordial capital from God as the light of human life, so it is called eternal capital.

Furthermore, in the sense of cleansing the soul or heart in relation to the development of Islamic education materials for students, materially cleansing the soul includes cleansing the soul by preventing and staying away from substances such as alcohol, marijuana and narcotics which can damage a person's mind. , and refrain from actions such as criticizing, deceiving and insulting which can disturb the peace of mind. Meanwhile, caring for the soul in a spiritual sense is by providing religious lessons that can improve a person's morals, morals and ethics through activities such as going to the Koran, reading religious books, reading holy books, and so on.

The Qur'an explains that conscience functions as a guide to right and wrong. Allah SWT says in Qs. Ash-Shams: 7-9 which reads:

ذُفْلَحَ مَنْ رُكِبَهَا

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*Meaning: "And (for) the soul and He who formed it, And inspired in it (the path of) disobedience and piety, And He is the One who purifies it. (Qs. Ash-Shams: 7-9)*

Based on the explanation of the verse above, it is clear that Islam views the soul as something very vital for humans. So it determines a person's quality. Therefore, related to the philosophy of Poda Na Lima, which means Paias Rohamu in the tradition of the Angkola-Mandailing community, it can be used as a study of educational development not only in the community, but also in formal and non-formal institutions with the aim of providing advice to a child when they want to study. So the advice to purify the heart from pride and lust is the key to achieving success. On the other hand, paias rohamu is also aimed at people who still talk about other people's disgrace. The practice of bingka-frame is a negative stigma that is often aimed at the Angkola-Mandailing community who feel jealous of seeing their neighbors and relatives succeed in their businesses. So the goal is to cleanse the heart to create good social interactions.

## 2) Paias Pamatangmu (cleanse your body)

The second ingredient in poda na lima is paias pamatangmu, which means (cleansing the body). In this second point, the development of Islamic education studies contained in the Poda Na Lima philosophy teaches students to always implement healthy behavior patterns, namely by regularly cleaning the body, because the body is an important part in living a good life for oneself. and for society or many people. In Islamic jurisprudence books there is a discussion of the concept of cleanliness which in fiqh is termed thaharah. Thaharah according to language means clean, while according to syara' it means clean from hadas and uncleanness. Being clean from hadas and uncleanness is one of the conditions for the validity of prayer, therefore we need to clean the body or body, therefore in Islam physical cleanliness and purity is a procession and requirement in carrying out worship to Allah SWT as in Qs Al-Anfal: 11 which reads:

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُمُ Okay وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ Okay الْأَقْدَامَ

*Meaning: "(Remember), when He covers you with sleep (gives) a sense of security from Him and sends down rain from the sky on you, with which He cleanses you and removes the evil (whispering) of Satan and strengthens your heart and makes your feet firm." (Qs. Al-Anfal: 8:11).*

Based on the interpretation of the verse above, the author concludes that water is the most important cleaning medium for the body. Therefore, it is of course very important for us as humans to always maintain good hygiene in an effort to ward off all kinds of diseases. Furthermore, it is related to maintaining cleanliness which in everyday life basically educates a person to apply education, while this education is called physical education which is an important part of the educational process, meaning that it is not just a complementary subject attached to the school program as a tool for keep children busy. According to (Alif, MN, & Sudirjo, 2019) Physical education is an important part of education, apart from that, if it is directed and nurtured well, children will develop skills that are useful for filling their free time, engaging in activities that are conducive to developing a healthy life, developing socially, and covering their physical and mental health. .

## 3) Paias Prabitonmu (clean your clothes)

The content of the third poda na lima is paiasPaias Prabitonmu (clean your clothes). This third point discusses clothing which basically functions as a covering for the body, and clothing can also be said to be a symbolic statement of a person's status in society. Examining the third content of Poda Na Lima, namely that there is a study of the value of education in it, where a person, both male and female, must be able to apply mahmudah morals, namely increasing feelings of shame towards something that is displeasing to both Allah and his creatures, meaning that in Islamic teachings, clothing is not only eye on cultural and fashion issues, but clothing is also a legal requirement for performing worship as explained in the word of Allah SWT contained in Qs. Al A'raf: 26 which reads:

يٰٓبٰنِيٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلٰيْكُمْ لِبَاسًا يُوَارِي سَوْءَتِكُمْ وَرِيْشًا وَلِبَاسًا التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيَةِ اللّٰهِ  
لَعَلَّهُمْ يَذْكُرُوْنَ

*Meaning: O son of Adam, indeed We have sent down clothes to cover your nakedness and as jewellery. And pious clothing is the best. These are some of the signs of Allah's power, hopefully they will always remember them." (QS. Al-A'raf: 7: 26).*

Based on the explanation in the verse above, it can be concluded that: the function and usefulness of the clothes mentioned above will not be perfect if the clothes worn are dirty, smelly or unclean. So that cleanliness of clothes is also part of perfection in wearing them. Therefore, Islam clearly provides certain limitations for men and women. Especially for Muslim women, they have special clothes that show their identity as Muslim women. If traditional clothing is generally local, then Muslim clothing is universal and can be worn by Muslim women wherever they are (Abdul Wahab Abdus Salam Thawilah., 2014).

Referring to the explanation regarding the Poda Na Lima philosophy in terms of clothing, the most important educational values that must be applied in formal and informal institutions, especially for educators, to their students regarding dress code are teaching from an early age. get used to dressing with the condition of covering the private parts or by another name it is called the word Al-Haya which means being ashamed of revealing the private parts and being ashamed is part of the faith. Therefore, students who have a good temperament will give birth to commendable qualities, muru'ah, namely the human characteristic of maintaining religion (the characteristic that differentiates humans from animals), Tawadhu" namely not being excessive in dressing and remaining modest, istiqomah and firm stance. , Always be consistent in maintaining your faith. As a believer, you definitely believe that Allah SWT commands or forbids humans to do something because there is wisdom contained behind these commands and prohibitions (Dede Wulansari, 2018).

#### 4) Paias Bagasmu (clean your house)

The fourth content of poda na lima is paias bagasmu which means (clean your house). Environmental cleanliness is very important in everyday life. Clean living behavior is a reflection of a family lifestyle that always pays attention to and maintains the health of all family members. A clean lifestyle must be implemented as early as possible in the surrounding community, especially in institutions related to education, namely schools, with the aim of making this activity a positive activity, so it is necessary to develop cleanliness in the living environment.

Referring to the discussion above, for the owner, a residence or house is a place of calm, harmony and inspiration. In the Qur'an, the expression of the word house is explained in detail by Allah SWT through His words contained in Qs. An-Nahl: 80 which reads:

وَاللَّهُمِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهِمْ وَأَشْعَارِهَا أَثَاثٌ  
وَمَتَاعًا إِلَىٰ حِينٍ

*Meaning: And Allah made for you your houses as places to live in and He made for you houses (tents) from the skins of livestock which are light (to carry) when you walk and when you live, and (He also made) from sheep's wool, camel hair and goat hair, household utensils and jewelry (that you wear) until a certain time. (Qs. An-Nahl: 16:80)*

Based on the interpretation of the verse above, it can be concluded that everyone who wants to succeed in achieving their goals should practice calm and peace. Finding a location where one can feel safe and at peace is especially important when anxiety and restlessness are caused by something. The house then becomes the first reference, therefore it is recommended that the house must be neat and free from noise and dirt. Because the absence of chaos and the frenzy of useless conversation are signs of a calm household.

Therefore, implementing a clean lifestyle must be done as early as possible so that you get used to living a clean life at all times and there are no obstacles in practicing cleanliness. Environmental cleanliness does not only cover the home environment, it can include school, office and other public environments. What can be used as a basis for developing a study of educational values in the fourth Poda Na Lima Plasasafah is related to maintaining the cleanliness of the residence, educational values that educators can apply to students include: (Deputy for Environmental Communication and Community Empowerment, n.d.).

a) Apply teaching methods to students

By implementing a teaching process regarding the environment, this can be done directly, either through providing information with lessons taught by educators at school or assignments through reading various references.

b) Applying the exemplary method

Exemplification in education is the smoothest method that most ensures success in preparing and forming children and students morally and spiritually.

c) Habituation method

An important element in the development of morals for students is evidence of the implementation of normative moral values themselves. Moral growth can be achieved if it is done through continuous habituation so that habituation can be done gradually and starting from things that are inherent in the students themselves.

d) Reflection

Awareness of the importance of environmental cleanliness will be formed by growing through various programs and policies, and needs to be evaluated and reflected on continuously and critically.

Without efforts to look back at the extent to which the process of developing morals towards the environment and awareness of the importance of keeping the environment clean needs to be reflected and evaluated, there will never be any progress. In developing learning in educational institutions, this reflection process can be carried out by inviting students to be able to rethink what they felt, the benefits they received, and what lessons they learned regarding the behavior they have carried out and are accustomed to in connection with this. The reflection process can be carried out by inviting people to rethink what they felt, the benefits they received, and what lessons they learned regarding the behavior they have carried out and are accustomed to in relation to environmental management. For example, what benefits and lessons are felt and received when someone consistently maintains cleanliness, manages waste properly according to proportions.

##### 5) Paias Pakaranganmu (clean your environment)

The fifth point of Poda Na Lima is Paias Pakaranganmu which means (clean the environment). The fifth point discusses the yard. Talking about the yard here is the home environment, school including the yard and park around the house. Yard cleanliness is something that has an impact on health and safety. However, in this discussion, what is specifically discussed is the school environment which must be maintained and paid attention to by all students.

Furthermore, in cleaning the yard, the people of Angkola Mandailing Natal usually work together to clean the yard of their house with the aim of ensuring that guests and relatives who come will come to the house, and not only that in carrying out oral traditions such as markobar or discussions at wedding parties, etc. As for the Islamic perspective, the recommendation to protect the environment and threats against people who deliberately damage the environment have been explained in detail by Allah SWT in Qs. Ar-Rum: 41 which reads:

فَاقْمِ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا <sup>۝</sup> yes تَبْدِيلَ لِخَلْقِ اللّٰهِ ذَٰلِكَ الدِّينُ  
الْقَيِّمُ <sup>۝</sup> وَلَٰكِنَّ أَكْثَرَ النَّاسِ <sup>۝</sup> yes يَعْلَمُونَ

*Meaning: : Damage occurs on land and at sea due to human actions, so that Allah will feel for them some of the consequences of their actions, so that they return to the right path. (Qs. Ar-Rum:30:41).*

Based on the explanation of the verse above, it can be concluded that the yard or environment is part of human life, this shows that human life cannot be separated from the environmental conditions in which he lives, so that environmental cleanliness reflects happiness, welfare, comfort and security from various natural disasters. Examining further regarding the study of the development of Islamic education materials, what can be concluded in this philosophy is that it is applied by other formal institutions, namely the activeness of educators in making class picket schedules for their students in order to protect the school environment and get students used to always doing LISA (See Garbage Pickup) and throwing it away. according to the type of organic or inorganic waste every 2 weeks, (Salsabilah et al., 2023) teaching students to get used to the environment, 2023) teaching students to get used to greening plants by inviting them to plant trees to help revive a beautiful and comfortable

environment because of the environment Safe and clean is a gift from Allah SWT that we must always guard and maintain.

## **B. Problems Faced by Educators in Developing Islamic Education Materials**

It cannot be denied that Poda Na Lima is one of the Batak philosophies that lives in the Angkola Mandailing community which of course becomes a guide for the younger generation, especially students, in forming a religious character based on local wisdom values. Furthermore, character education is a moral teaching that combines the components of information, emotion and action. (Mughtar & Suryani, 2019) Character education has a positive impact on people's lives and is expected to be a solution to the moral decline of adolescents and teenagers. even children. Furthermore, children need character education because the child's current character will influence his habits in the future. Religious character is one of the principles of character education which has a significant impact on a child's personality in the future.

Of course, in order to realize this, developing children's character which firmly prioritizes Islamic character, of course requires the auspices of an educational institution that is able to facilitate learning and shape the character of students in accordance with the expected goals. This institution is an Islamic educational institution in Indonesia which is currently being developed by Islamic boarding schools, madrasas and Islamic boarding schools. Even though the names are different, according to Ihsan in Arief Efendi's article entitled The Strategic Role of Islamic-Based Education Institutions in Indonesia, the three institutions have the same function and substance. Functionally, these three educational institutions declare themselves as educational institutions tasked with fostering the physical, mental and spiritual well-being of students and preparing them to become the next generation who are useful for the nation and religion. Meanwhile, substantively, this educational institution was built on the basis of the soul's calling of a kyai or ustadz, both individually and collectively, which is not solely for material interests, but rather as a form of devotion to the Creator (Efendi, 2008).

Furthermore, in an Islamic education environment, educators cannot directly observe children's religious behavior. In schools where there are special programs to develop character. Forming religious character in children takes time. Good cooperation between parents, educators or teachers and the surrounding environment is needed to support the success of religious character education. In connection with the explanation of the themes in this research, basically the theme that raises local wisdom in the Batak Poda Na Lima philosophy actually refers to the values of character education in terms of various aspects, one of which is strengthening the character of religious-based education. values, especially in Islamic education.

Regarding the Poda Na Lima philosophy, which is closely related to character education, at this time of course it has been eroded by various kinds of problems or obstacles, so that not all children or the young generation today are still like that. firmly adhere to this philosophy because of course it is caused by various factors. This can be seen from the character of a child which is influenced by congenital factors, but the percentage is very small because moral growth will grow well if it is in a good moral environment or bad moral growth if it is in a good moral environment. in a bad environment.

Therefore, based on the results of observations and interviews from informants, researchers will explain the various obstacles experienced by educators in developing students' character which is not in line with Islamic Education, some of which can be described as follows:

1) Lack of understanding of Educator Effectiveness in Developing Learning Curriculum

An important concern in the field of education is the curriculum. Curriculum is a subject or series of teaching topics in an educational institution. The curriculum is a set of plans and arrangements regarding objectives, content, and materials and learning methods used as guidelines for implementing learning activities to achieve certain educational goals (Suratno, 2020). Furthermore, in research that discusses the theme of Islamic education studies, one of the interesting studies in curriculum development is examining the madrasa curriculum, where the madrasa curriculum is full of information and does not even try to unite religious and secular themes. Only the cognitive domain is prioritized in the madrasa curriculum, and ignores the emotional and psychomotor domains.

The current curriculum needs to be changed because without change, Islamic educational institutions will have difficulty achieving their educational goals. Curriculum is a very urgent problem in the world of education. The curriculum at madrasas is full of material and there is no connection between religious subjects and general subjects. The curriculum at madrasas emphasizes only the cognitive domain, while the affective and psychomotor domains are ignored. The curriculum must be immediately improved because without an appropriate curriculum it will be difficult for Islamic education institutions to achieve educational goals.

As is known, the increasing development of the world of education means that curriculum designs starting from primary, secondary and higher education are starting to experience increasing recognition in the implementation of learning until now the Ministry of Education has formulated the latest curriculum. The curriculum is an independent curriculum. As for the implementation of the latest curriculum which is now being implemented in formal institutions ranging from basic education to tertiary institutions, of course there are several obstacles faced by education stakeholders, especially educators, this can be seen from the lack of awareness of educators regarding the curriculum. development of the Merdeka Curriculum as a whole, including orientation and development of a student-centered learning system that strengthens the profile of Pancasila students through the use of a project-based learning approach.

Regarding what educators must understand in depth about the Independent Curriculum, including; Independent Curriculum paradigm learning design or preparation of a concise RPP or Teaching Module format, implementation of USBN replacement assessments, preparation of AKM (Minimum Competency Assessment) plans and National National Examination substitute character surveys, implementation of Zoning PPDB, preparation of curriculum operations, and preparation of project modules to strengthen Pancasila students .

2) Lack of Facilities and Infrastructure in Developing Learning

Facilities and infrastructure are one of the supporting factors in developing the learning process to achieve the desired goals, but not all educational institutions provide these facilities, including Islamic educational institutions which still lack the availability of infrastructure, at Islamic educational institutions located in Batang Angkola village Mandailing Natal , and this is of course based on observations at six Islamic educational institutions consisting of MI, MTS, MA and Islamic Boarding School in Angkola Mandailing.

Referring back to Government Regulation Number 19 concerning the most important substance in education is the development of educational media, books or other learning resources, consumables and other equipment needed to support an orderly and continuous learning process. (Department of National Education, 2005) Therefore, educational facilities are an inseparable and urgent part of the implementation of education at all types and levels of education. If it is not supported by adequate facilities, it is difficult to hope for education that is capable of producing quality and highly competitive human resources. Furthermore, especially in the development of learning facilities such as teacher and student handbooks, worksheets, and main supporting books are generally the most dominant learning resources needed by teachers and students. Therefore, it must be fulfilled individually and depends on the number of teachers and students in an educational institution (Antika et al., 2014).

### 3) Lack of Educators' Understanding of Preparing Assessment Instruments for Students

Educators still experience difficulties in developing attitude assessment instruments. This is explained from various problem points of view, the first of which is the difficulty of determining the attitude indicators to be measured. Therefore, educators must pay attention to attitude indicators with learning materials and learning process design. If the teacher is not observant, it could be that the indicators chosen are difficult to measure in the learning process. The second problem is the translation of each indicator so that it becomes an instrument item that can be observed and measured. The elaboration process begins with creating operational definitions of attitudes that will be measured from various theories. The operational definition was then developed into various items. Most teachers are still not used to compiling attitude assessment instruments, there are even some informants who state that they still doubt the validity of the instruments used in the assessment process (Retnawati, 2015).

## C. The Role of Educators and Society in Developing Islamic Education Materials Through Podanalima Philosophy

Observing each of the discussions described above, the researcher sees that the efforts of educators and the role of the community in always developing local wisdom, especially in the Batang Angkola community, already exist, only the methods and implementation are different. The various roles that educators can play in instilling the five values of the Poda Na Lima philosophy can be seen in several ways, including the following:

- a. Introducing students as the younger generation to start instilling various local potentials which can be done by integrating learning in schools. Because the scope of local wisdom is quite broad, media is needed in the form of STM (Science, Technology and Society) teaching materials based on local wisdom that are integrated not only in exact subjects but also in non-exact subjects such as Islamic religious learning, sometimes it is needed to make it easier for educators to convey the material (Bakhtiar et al., 2016).
- b. Helping students in transforming knowledge about religious values or divine values. It can be seen in the research discussion regarding the Poda Na Lima philosophy, this is also in line with the local wisdom found in the Sasak tribe, namely (the proverb) Betegel Eleq Sabuk Belo which continues to transform from generation to generation in the Sasak tribe, and this can also be related to the values of religious educators in the Poda NaLima philosophy. Religious values or divine values of local wisdom that can be transformed into formal education include: 1) the relationship between humans and God; 2) human relations with humans; 3) human relationship with nature/surrounding environment; and 4) humans' relationship with themselves (Kariadi, 2021).

Furthermore, there are several roles of society in making the poda na lima philosophy an advantage in developing Islamic education based on local wisdom for the Toba Batak tribe, including:

- a. Introducing local communities, immigrants and the younger generation to the local wisdom of the Batak tribe in the Angkola Mandailing community, namely local wisdom in the form of the Poda Na Lima philosophy, which means five important advice that can be used as a reference in living life, especially since its teachings teach us about getting used to clean behavior patterns.
- b. Inviting the community and the younger generation to develop existing local wisdom to become an orientation in religious exemplification which can then be reflected in various local wisdom covering various fields, including in the field of oral literature such as: songs, rhymes, proverbs, and also in related traditional rituals with the cycle of life and social life.

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#### 4. CONCLUSION

By looking at the results and discussion of the description that has been presented, what can be concluded in this research contains three problem formulations, including:

First, the understanding of educators and the Mandailing Natal community regarding the Podanalima philosophy as the development of Islamic education materials. Related to the discussion above, in this case the emphasis in developing the study of Islamic education materials lies on the five Poda Na Lima philosophies, each of which contains appropriate learning advice. with Islamic education, including the following expressions: 1). Paias rohamu (obligation to cleanse the soul from things that can stain it), 2). Paias pamatangmu (obligation to cleanse the body both physically and spiritually), 3). Paias Pakaranganmu (obligation to clean the surrounding environment), 4). Paias parabitonmu (obligation to clean clothes from purchasing clothes from inappropriate sources), and 5). Paias bagasmu (the obligation to clean the house, all of which can be applied as learning in the scope of education, both general and religious, especially in Islamic teachings.

Second, related to the problem of obstacles for Angkola Mandailing Educators in developing Poda Na Lima Philosophy Islamic Education Material Studies, it can be seen from the activities of educators in carrying out learning in formal institutions that sometimes they are hampered by: lack of mastery of educators on the latest curriculum, lack of facilities and infrastructure in the learning process, and finally lack of understanding by educators regarding the assessment instruments given to students.

Third, examine further the role of educators and the community in developing the study of Poda Na Lima Islamic Philosophy Education Materials as an introduction to local wisdom. Through analysis from the educator's perspective, the efforts seen in developing Islamic education materials include the efforts of educators to introduce students to STM-based local culture in learning. introduce students to the transformation of religious values, while in the community sphere it can be seen from the introduction of local wisdom in the form of religious moderation orientation for local communities, immigrants and the younger generation which is developed in the form of literature both orally such as: songs, rhymes, proverbs, and also in traditional rituals related to the cycle of life and community life.

**Commented [U7]:** Add sub-chapter "Discussion"

Findings and discussions can be confirmed to answer the research objectives.

The discussion must create a dialogue between findings, theories and compare them with the results of previous research related to the Poda Na Lima philosophy

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## Poda Na Lima Philosophy: The Role of Educators and Communities in Developing Educational Studies in Mandailing Natal

Siti Hawa <sup>1</sup>, Neng Nurcahyati Sinulingga <sup>2</sup>, Muhammad Miftah <sup>3</sup>, Anri Naldi <sup>4</sup>

<sup>1</sup> Universitas Medan Area, Indonesia; sitihawa@staff.uma.ac.id

<sup>2</sup> Universitas Medan Area, Indonesia; nurchayati@staff.uma.ac.id

<sup>3</sup> IAIN Kudus, Indonesia; muhammadmiftah@stainkudus.ac.id

<sup>4</sup> Universitas Medan Area, Indonesia; anrinaldi@staff.uma.ac.id

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### Abstract

The purpose of developing the study of Islamic education through the philosophy of poda na lima is necessary to maintain and preserve it. A qualitative method with a phenomenological approach was conducted in the research. Observation, interview, and documentation data became data collection techniques. The informants and objects of this research were 15 people from Mandailing Natal. Traditional leaders, religious leaders, community leaders, and members and documents related to history, culture, customs, and community life, such as books, articles, journals, reports, and mass media, are research data sources. Data analysis was used through presentation, reduction, and conclusion drawing. The results showed poda na lima became a local content-based education curriculum development. Obstacles were found that poda na lima has not been maximally implemented as part of the local content education curriculum development. This is due to the lack of coordination, synergy of socialization, and education of the local government, budget allocation, and human resource development to the community, especially the younger generation, in the importance of maintaining and preserving the philosophy of poda na lima. The researcher concluded that with the development of the local content education curriculum and local knowledge of the philosophy of poda na lima in the community, the local government needs to make policies to maintain and preserve the philosophy of poda na lima in Mandailing Natal.

### Keywords

Islamic education; Material Development; Poda na Lima philosophy

### Corresponding Author

Siti Hawa

Universitas Medan Area, Indonesia; sitihawa@staff.uma.ac.id



## 1. INTRODUCTION

The development of technology today continues to experience rapid progress, which certainly touches various sectors of life, including education. Education is the most important sector in advancing the nation's children, who not only improve the quality of learning but also shape the character of the nation's children to become educated with the development of character values.

The study of Islamic education can be done in the form of the Qur'an, the most valuable holy book of Islam, presenting the best way of education based on the knowledge of the truth of humankind and its needs (Pallathadka, 2023). The digitization of the hadith books allows everyone to access them by downloading the hadith digitization application (Istianah, 2019). Then, finding solutions to problems is a process of educational opportunities and innovation (Berger, 2021). Ranging from student characteristics, internal motivation, instructor characteristics, institutional and service quality, infrastructure and system quality, course and information quality, and online learning environment, all affect learning success (Yudiawan, 2021).

Indonesia has long been famous for its diverse local wisdom spread across various regions, local wisdom in prayer rituals, and the rest in education and post-disaster recovery and reconstruction (Hutagalung, 2020). Therefore, local wisdom is identified with the culture favored by the community. As for local wisdom in the view of experts, as stated by Parwati, it is defined as ways and practices developed by a group of people, which stems from their deep understanding of the local environment, formed from living in that place for generations (Parwati, 2018). Meanwhile, according to Daroe, local wisdom is defined as the value system or behavior of local people in interacting wisely with the environment where they live (Iswatiningsih, 2019). Toba Batak women conduct healthy activities to encourage the community to stay clean and healthy. Conclusion: Women have an important role in preserving the local wisdom of Poda Na Lima 'Five Hygiene Advice' to stay clean and healthy (Sibarani et al., 2021).

In general, the relationship between local wisdom and education is very beneficial. The local wisdom-oriented problem-solving learning model improves problem-solving skills (Parwati, 2018). Pulang ka Bako has fulfilled the objectives of Islamic law and can be one of the solutions to family resilience problems (Warman, 2023). Indigenous peoples' local wisdom in nature conservation is important in protecting the earth's biodiversity and overall ecosystem health (Abas, 2022). Learning with local wisdom values can be used as a literacy learning approach. This model promotes a positive classroom climate and a community of learners, develops learner responsibility, and maximizes learning opportunities (Lyesmaya, 2020). Applying science learning with a local wisdom approach affects students' environmental literacy. This research implies that teachers should use the context of local wisdom in relevant science materials to strengthen the concepts that students learn (Ilhami, 2019). Through local wisdom-based learning, character education effectively develops students' cognitive, affective, and psychomotor skills (Sukadari, 2020).

Substantively, local wisdom is the values that apply in the community order, the truth of which becomes a guide in daily behavior (way of life). One of the local wisdom that is the focus of this research, namely the philosophy originating from the Angkola Mandailing Natal Batak tradition, is the Podanalima philosophy. Poda Na Lima, interpreted as Five Hygiene Advice, is the local wisdom of the Toba Batak community inherited from previous generations to the current generation which contains five hygiene advice to live a healthy physical and spiritual life and serve as a foundation for life to achieve a clean and healthy life. Poda Na Lima is a local wisdom of clean and healthy living still applied and practiced by the Toba Batak community. This local wisdom is a cultural tradition passed down by previous generations to be implemented in maintaining human physical and spiritual health. Applying Poda Na Lima in daily life benefits personal health and creates a healthy environment for the younger generation and parents today (Sibarani et al., 2021).

Podanalima's philosophy, which aligns with Islamic teachings, is focused on learning a subject that

is not only used as learning in educational institutions but has now been implemented for the public, namely the importance of attention in maintaining cleanliness. Therefore, in Islamic terminology, issues related to cleanliness are called al-Thaharat. From the point of view of hygiene and health, al-Thaharat is a form of preventive effort that is useful to avoid the spread of germs and bacteria. In Islam, maintaining purity and cleanliness is an obligation for every human being, and not only that, but cleanliness is also one of the most important parts of qurbat, part of ta'abudi, which makes it the key to successful worship (Novikasari & Dewi, 2021). In short, cleanliness can be defined as a condition free from all stains and dirt, both visible and not (Nata, 2021). Therefore, in Islam, maintaining cleanliness must include two aspects: physical and mental cleanliness. Physical cleanliness includes the body, clothing, housing, and living environment. Meanwhile, inner cleanliness includes efforts to prevent our inner being from despicable traits that can pollute it, including envy, greed, arrogance, haughtiness, and so on (Sunaryo, 2009). Based on the explanation above, Islam certainly teaches cleanliness related to the words of Allah SWT as contained in (Q.S. Al-Baqarah :2: 222).

Thus, the above verse shows that basically, the behavior of taharah (cleanliness) is a prominent feature in Islam because Islam not only recommends the importance of maintaining cleanliness, but Islam itself directly teaches humans how to clean and purify it, both outwardly such as the body, clothes, places, and tools used for eating and drinking as well as worship to avoid dirt and unclean. Islamic education is an educational process that leads to the formation of morals or personality (Ramayulis, 1998). Thus, based on the experts' opinions above, it can be concluded that Islamic education is a process of developing a person's character to become a noble human being so that he can live happily, peacefully, and by Islamic law.

The development of Islamic education material through the practice of Poda na lima is Paias Rohamu (purifying the heart), Paias pamatangmu (cleaning the body), Paias parabitonmu (cleaning clothes), Paias bagasmu (cleaning the house), Paias Pakaranganmu (cleaning the yard), the local wisdom of Poda na lima which is clearly still applicable to be practiced today. This philosophy is the value of cleanliness and health passed down to the next generation of Mandailing community descendants (Nasution et al., 2020).

Poda Na Lima, which is local wisdom, contains expressions providing advice and order for the community to clean themselves and the environment. Basically, the selection of the word paias in the podanalima philosophy generally contains a will or mandate containing advice on moral teachings, ethics, and noble character by the demands of the life of the Toba Batak community, and this is also in line with several points contained in the values and objectives of Islamic education. Furthermore, according to Alimni, Islamic education is defined as integrated education in preparing humans to live a peaceful and prosperous life to adjust to Islam's teachings based on the Koran and As-Sunnah (Alimni, 2022).

Further examining the current phenomenon is that many people, especially the younger generation, no longer know the meaning, norms, and cultural values of the Poda na lima philosophy. (Nasution et al., 2020). So through research on the Study of Islamic Education as a Development of Educational Material through the Poda Na Lima Philosophy in the Angkola Mandailing Community, with the majority of Muslims in Mandailing Natal, researchers developed a study of Islamic education through an educational approach that exists in Mandailing Natal, which in the end, the study of Islamic education in Mandailing Natal was carried out the purpose of this research is to find out the development of educational materials carried out through the philosophy of Poda Na Lima, the obstacles/problems faced in the development of Islamic education materials and the role of local governments in the development of Islamic education materials through the philosophy of Poda Na Lima.

## 2. METHODS

Basically, this research is included in descriptive qualitative research of the phenomenological type because it allows and opens up opportunities to understand and interpret the essence of the subject's experience in the learning process related to life experiences, what is felt, and how they feel the phenomena experienced. As for this study, researchers used a research approach based on the phenomenological approach developed directly by Creswell, where the phenomenological approach to describe the common experiences of several individuals on various life experiences related to concepts or phenomena was chosen because it allows and opens opportunities for researchers to understand and interpret the essence of the experiences of research subjects related to life experiences, what is felt and how they feel the phenomena experienced (Creswell. j.w, 2009)

This study further parses the problems in depth related to the problem of Islamic Education Studies as the Development of Educational Materials through the Poda Na Lima Philosophy in the Angkola Mandailing Community. This research was conducted in the community of Islamic educational institutions, namely schools starting from the MTs to MA levels in Angkola, Mandailing as many as three schools each, so it is appropriate to be used as a research subject. The subjects in this study include community leaders, MTs, and MA teachers and students at MTs and MA in Angkola Mandailing. Furthermore, this study's data source is the informant, who was selected by purposive sampling. At the same time, the object of research chosen is a person who knows and controls the problems studied (key informants). The subjects in this study are Some local traditional leaders who still understand the philosophy of Poda Na Lima, MTs, and MA teachers who researchers have relevantly selected to develop further Islamic education material studies related to the emphasis on the philosophy of Poda Na Lima in the school. The data collection in this study was carried out using several techniques, namely (a) observation, (b) interviews, and (c) documentation studies. (Gunawan, 2022) To ensure the validity of the data, several efforts were made as follows: (a) extending the data collection period, (b) making continuous and careful observations, (c) triangulating, and (d) involving peers to discuss.

Referring further to the final stages in research related to the development of procedures and data analysis techniques in phenomenology according to (W. 2002) as follows: a) The researcher fully describes the phenomenon of experience experienced by the research subject, b) The researcher then finds statements (interview results), then details the statements and is developed without repetition, c) The statement is then grouped into meaningful units and writes a text explanation of the experience accompanied by careful examples, d) The researcher then reflects on his thoughts using imaginative variations as a whole, e) The researcher then constructs the entire explanation of the meaning and essence of the explanation, f) The researcher reports the results of his research based on the experiences of all informants, and writes a combined description.

## 3. FINDINGS AND DISCUSSIONS

### *Development of Islamic Education Materials by Educators Through the Poda Na Lima Philosophy*

Educators are integral in developing the learning process in educational institutions. Various explanations describe in detail the definition of educators (Licence, 2019), which explains that an educator is someone who contributes formally to learning and develops all the most important forms of sequences in learning so that students become motivated to learn, while educators are those who work in government agencies both under formal, informal and higher education institutions.

Meanwhile, educators in Islam are defined as people who have the responsibility to influence the soul and spirit of a person, namely in terms of physical growth, knowledge, skills, and spiritual aspects, to develop all the potential possessed by a person by the principles and values of Islamic teachings so that he becomes a person with good character (Ramli, 2015) Furthermore, in the learning process, it cannot be denied that Indonesia is very thick with education that collaborates learning based on local

wisdom values originating from various regions in Indonesia, one of which is implemented through learning based on the understanding of the Poda Na Lima philosophy originating from the Batak tribe and the role in implementing this is educators to their students to realize noble character and personality.

Therefore, through the implementation of life values, which are then developed in formal education and non-formal education, it is hoped that educators and the community will be able to work together in realizing young generations so as not to forget the five noble philosophies that have been implemented by previous people in living their lives. Through the explanation above, several points can be used as a reference and a guideline in developing the personality of students through the five philosophies of oda Na Lima, which contains five important advice for students in educating spiritual, physical, mental, and surrounding environment, so that with these references and guidelines it is hoped that educators and parents and the local community can have guidelines in educating their students so that they can grow and develop ideally into a healthy person, have a strong and tough physique. The form of development of educational materials described based on the philosophy of Poda Na Lima is as follows:

a. Paias Rohamu (cleanse your soul/heart)

In the view of the Sufis, the soul or heart is classified as conscience. From this word comes the term conscience. In Arabic, the meaning of conscience is light. As the spirit comes from the *rûh* and the body from the *jism*. So the word conscience, which comes from *nûr*, means light. According to (Safitri, 2022), the human heart is called conscience because it is a primordial capital from God as the light of human life. Hence, it is called as an azali capital.

Furthermore, in terms of cleaning the soul or heart about the development of Islamic education materials for students, educators, and the community in Mandailing Natal, including by instilling knowledge about virtues such as forgiveness, gratitude, *tawakkal*, patience, sincerity, and others. Educators and communities can also provide authentic examples from the lives of scholars, prophets, and companions with high moral standards. Islamic principles, which advise against negative traits such as pride, envy, jealousy, anger, and others, can be instilled in students by educators. Educators, with the help of community support in Mandailing Natal, can also invite students to engage in serious and heartfelt prayer, *dhikr*, and worship.

The Qur'an, which provides a philosophical relationship between Poda Na Lima Paias Rohamu, which is related to protecting the heart, has been explained by Allah SWT in Qs. Ash-Shams: 7-9.

b. Paias Pamatangmu (clean your body)

The content of the second *poda na lima* is *paias pamatangmu*, which means (clean your body). In this second point, the development of Islamic education studies that can be carried out by educators and the community in Mandailing Natal in instilling the philosophy of Poda Na Lima to their children is by applying Jurisprudence learning in everyday life, educators and the community can provide specific examples of the *sunnah* of the Prophet Muhammad SAW, including maintaining environmental hygiene and body health. Furthermore, if we examine the concept of cleanliness and link it with the concept of *fiqh*, in Islam, there is a discussion of the concept of cleanliness, which is termed *thaharah* in *fiqh*. *Thaharah*, according to the language, means clean, while according to *shara'* it means clean from *hadas* and *najis*. Clean from *hadas* and *najis* is one of the conditions for the validity of *sholah*. Therefore, we need to clean the body or body. Therefore, in Islam, cleanliness and physical purity become a procession and conditions in worshipping Allah SWT, as in Qs Al-Anfal: 11.

Based on the interpretation of this verse, the author concludes that water is the most important cleansing medium for the body, according to Alif, M. N., & Sudirjo (2019). Physical education is an important part of education. If properly directed and nurtured, children will develop skills useful for leisure time, engage in activities conducive to healthy lives, develop socially, and contribute to their

physical and mental health.

c. *Paias Prabitonmu* (clean your clothes)

The content of the third *poda na lima* is *paias Paias Prabitonmu* (clean your clothes). This third point discusses clothing, which functions as a body cover, and clothing can also be said to be a statement of a person's status symbol in society. Analyzing related to the content of the third *Poda Na Lima*, there is a study of educational value in it where a person, both men and women, must be able to apply *mahmudah* morals, namely increasing shame for something that is not pleasing to both God and his creatures, therefore in Islamic teachings, clothing is not merely a matter of culture and fashion, but clothing is also a valid requirement for worship as explained in the word of Allah swt contained in Qs. *Al A'raf*: 26.

Based on the interpretation of this verse, it can be concluded that the functions and purposes of clothing mentioned above will not be perfect if the clothes worn are dirty, smelly, or unclean, so the cleanliness of clothing is also part of the perfection in wearing it. Therefore, Islam sets certain limits for men and women. Especially for Muslim women, they have special clothes that show their identity as Muslim women. If traditional clothing is generally local, Muslim clothing is universal and can be worn by Muslim women wherever they are (Abdul Wahab Abdus Salam Thawilah., 2014). As a believer, you must believe that Allah SWT commands or prohibits humans from doing something because wisdom is contained behind these orders and prohibitions (Dede Wulansari, 2018).

d. *Paias Bagasmu* (clean your house)

The content of the fourth *poda na lima* is *paias bagasmu*, which means (clean your house). Environmental cleanliness is very important for daily life. Clean living behavior reflects a family lifestyle that always pays attention and maintains the health of all family members.

In addition, in the application of *Poda Na Lima* through the philosophy of *Paias Bagasmu*, educators and the community can provide knowledge about household ethics, such as how to be devoted to parents, educate children, and other topics, by developing Islamic education materials in *Mandailing Natal*. Educators can also provide real examples from the lives of scholars, prophets, and companions who live in a calm and Islamic household, which educators and the community can give. Referring to the discussion above, the place of residence described by educators to their students is identified as a house, which describes a place that is calm, harmonious, and full of inspiration. As for the *Qur'an*, the disclosure of the word home in detail is explained by Allah SWT through his words contained in Qs. *An-Nahl*: 80. Based on the interpretation of the above verse, it can be concluded that everyone who wants to achieve their goals should practice calmness and peace.

e. *Paias Pakaranganmu* (clean up your environment)

The content of the fifth *poda na lima* is *Paias Pakaranganmu*, which means (clean up your environment). This fifth point discusses the yard. Talking about the yard, here is the environment of the house, including the yard and gardens around the house. Cleanliness of the yard is something that results in health and safety. But, this discussion concerns the school environment that all students must maintain and consider.

Furthermore, in applying the philosophy of *Poda Na Lima Paias Pakaranganmu*, what can be done by educators together with the *Mandailing Natal* community to instill educational character through instilling the philosophy of *Poda Na Lima* by teaching material about the rights of neighbors, such as how to socialize, help each other, respect each other, teach social responsibility such as responsibility in terms of maintaining the cleanliness and beauty of the environment.

Therefore, based on the explanation above, basically loving the environment is a must for all of us so that nature is increasingly maintained. Therefore, in the view of Islam, the recommendation to maintain the environment and the threat to people who deliberately damage the environment in detail

has been explained by Allah Swt in Qs. Ar-Rum: 30. Based on the explanation of this verse, it can be concluded that the yard or environment is part of human life, and this shows that human life cannot be separated from the condition of the environment in which it lives so that environmental cleanliness reflects happiness, welfare, comfort, and safety from various natural disasters. Examining further related to the study of development in Islamic education material that can be concluded in this philosophy is as applied by other formal institutions, namely the activeness of educators to make class picket schedules for students to protect the school environment and accustom students always to do LISA (See Trash Take) and dispose of it according to the organic or inorganic waste every two weeks (Salsabilah et al., 2023).

### ***Problems Faced by Educators and the Community in Developing Islamic Education Materials***

It is undeniable that Poda Na Lima is one of the Batak philosophers who live in the Angkola Mandailing community. It is certainly a guide for the younger generation, especially for students, in forming religious characters based on local wisdom and values. Furthermore, character education is moral teaching combining information, emotion, and action (Mughtar & Suryani, 2019). Character education positively affects people's lives and is anticipated to solve adolescents' and children's moral decline. Furthermore, children need character education because their current character will affect their future habits.

Of course, in realizing this, the development of children's character explicitly emphasizes Islamic character. Of course, it requires the auspices of educational institutions to facilitate learning and shape students' character to match the expected goals. Islamic educational institutions in Indonesia currently develop Islamic boarding schools, madrassahs, and schools. Although they have different names, according to Ihsan in Arief Efendi's writing entitled *The Strategic Role of Islamic-Based Educational Institutions in Indonesia*, these three institutions have the same function and substance. Functionally, these three institutions declare themselves as educational institutions whose duty is to foster physical, mental, and spiritual students and prepare them to become the next generation useful for the nation and religion. Substantively, this educational institution is built based on the calling of the soul of a kyai or ustadz, both individually and collegially, which is not solely for material purposes but as a form of devotion to the Creator (Efendi, 2008).

Related to the philosophy of Poda Na Lima, which is very closely associated with character education today, of course, has been eroded by various problems or obstacles, so not all children or the younger generation today still firmly adhere to this philosophy. Therefore, it is certainly caused by various factors. This can be seen from a child's character influenced by innate factors, but the percentage is very small because moral growth will grow well in a good and bad environment.

Therefore, based on the results of observations and interviews from informants, the researcher will describe various obstacles educators and the community in cultivating the character of students who are not in line with Islamic Education, which can be described as follows:

#### **a. Lack of understanding of Educator Effectiveness in Developing Learning Curriculum**

The curriculum is a series of teaching topics in an educational institution. The curriculum contains the objectives, content, learning materials, and methods used as guidelines for organizing learning activities to achieve certain educational goals (Suratno, 2020). The increasing development of the world of education has made curriculum designs ranging from primary, secondary, and tertiary education experience increasing recognition in implementing their learning. Until now, the Ministry of Education has formulated the latest curriculum, namely the independent curriculum.

#### **b. Lack of Facilities and Infrastructure in Developing Learning**

Facilities and infrastructure are the supporting factors in developing the learning process to achieve the desired goals, but not all educational institutions that provide such facilities, including

Islamic educational institutions that still lack the availability of infrastructure facilities, Islamic educational institutions located in the village of Batang Angkola Mandailing Natal, and this is certainly based on observations in six Islamic educational institutions consisting of MI, MTS, MA and Islamic boarding schools in Angkola Mandailing.

Referring back to Government Regulation No.19, the most important substance in education is the development of educational media, books or other learning resources, consumables, and other equipment needed to support an orderly and continuous learning process (Departemen Pendidikan Nasional, 2005). Therefore, educational facilities are an integral and important part of implementing education at all types and levels of education. If adequate facilities do not support it, it is difficult to expect the implementation of education that can produce quality and highly competitive human resources. Furthermore, especially in developing learning facilities, teacher and student handbooks, LKS, and main supporting books are generally the most dominant learning resources teachers and students need. Therefore, it must be fulfilled individually and depends on the number of teachers and students in an educational institution (Antika et al., 2014).

c. Lack of educator understanding of the preparation of assessment instruments in students

Educators still struggle to develop attitudinal assessment instruments. This is described from various points of view, including the first problem, which is the difficulty in determining the attitude indicators to be measured. Therefore, educators must pay attention to attitude indicators with learning materials and the design of the learning process. If the teacher is not observant, the selected indicators may be difficult to measure in the learning process. The second problem is elaborating each indicator to become an instrument item that can be observed and measured. The elaboration process begins by making an operational definition of attitudes that will be measured from various theories. The operational definition is then developed into various payload items. So, most educators are still not accustomed to preparing attitude assessment instruments. Some informants doubted the validity of the instruments used in the assessment process (Retnawati, 2015).

Furthermore, after discussing the various problems faced by educators in developing Islamic Education materials, several problems are often faced by the community, including those seen from:

d. Lack Of Community Knowledge in Integrating Islamic Education Values

One of the problems often found in developing local wisdom values in the Mandailing Natal community is the community's lack of knowledge in integrating the philosophy with the connection between the Alquran and hadis. Mandailing Natal in developing Islamic education materials through the Poda Na Lima philosophy, namely the lack of public knowledge in integrating the philosophy by linking the Koran and hadith. Because most of the Poda Nalima philosophy in Mandailing Natal society, most of the people still adhere to animism and dynamism. Therefore, the role of the community through traditional leaders and religious leaders is needed to advance local wisdom through the development of Islamic education. (I. Siregar & Naelofaria, 2023) (R. A. Siregar, 2022)

e. Lack of Limited Human Resources in Integrating Character Building into Islamic Education

In shaping a more advanced Indonesian society, of course, one of the most important factors in advancing the civilization of a society with character is the development of human resources. Furthermore, by looking at today's society, no society can be imitated in pursuing societal development, either value-free or morally devoid. This can be seen in how Indonesian society has adopted socialist and materialistic lifestyle practices. This makes progress in the field of religion important (Zain Sarnoto, 2017)

***The Role of Local Governments, Educators, and Communities in Developing Islamic Education Materials through the Poda na Lima Philosophy***

Examining each discussion described above, researchers see that several efforts can be made by related parties such as local governments, educators, and the role of the community who always

develops local wisdom, especially in the Mandailing Natal community, already just that the methods and implementation are different. As for the various roles that local governments can carry out, educators in instilling five values in the philosophy of *poda na lima* are seen in several ways, which include the following:

a. The Role of Local Government

In the era of globalization, local governments, as determinants of education policies, also respond well to the presence of Islamic education. Regulating a new curriculum, the 2013 curriculum, which has a larger religious education component than the previous curriculum, is one way. Then there is Law No. 14 of 2004 on Teachers and Lecturers, which calls for the preparation of professional educators, who are distinguished not only by title but also, and especially, by their involvement in the development and implementation of the curriculum.

b. The Role of the Educator

Some of the roles of educators that can be seen in developing Islamic Education materials through the study of the *Poda Na Lima* falsafah can be seen from the enthusiasm of educators in instilling a variety of local potentials in students by integrating several learning materials in the form of teaching materials based on local wisdom and integrated with STM (Science, Technology, and Society) which is not only in exact subjects but in non-exact subjects such as Islamic religious learning studies is sometimes needed to make it easier for educators to deliver material assisting the students in transforming knowledge of religious values or divine values. As seen in the discussion of research related to the philosophy of *Poda Na Lima*, which is also in line with local wisdom found in the Sasak tribe, namely (saying) *Betegel Eleq Belt Belo*, which continues to transform from generation to generation in the Sasak tribe, and this can also be related to the values of religious educators in the philosophy of *Poda Na Lima*. The religious values or divine values of local wisdom that can be transformed in formal education include 1) man's relationship with God, 2) man-to-man relations, 3) human relations with the surrounding nature/environment, and 4) man's relationship with himself (Kariadi, 2021).

c. Community Role

Some of the roles of the community that can be seen in securing the philosophy of *poda na lima* as an advantage in developing Islamic education based on local wisdom in Mandailing Natal can be seen in terms of introducing to the local community, immigrants and the younger generation related to the local wisdom of the Batak tribe in the Angkola Mandailing community, namely local wisdom in the form of the philosophy of *Poda Na Lima* which means five important advice that can be used as a reference in living life, especially these teachings teach us about habituating clean behavior patterns, inviting the community and the younger generation to develop existing local wisdom to be used as an orientation in religious moderation which can then be reflected in various local knowledge that covers various fields, including in the field of oral literature such as singing, pantun, proverbs, and also in traditional rituals related to the cycle of life and community life.

#### 4. CONCLUSION

The understanding of educators and the Mandailing Natal community on the philosophy of *Podanalima* as the development of Islamic education materials related to the discussion above. In this case, the emphasis in the development of the study of Islamic education material lies in the fifth philosophy of *Poda Na Lima*, which includes each learning advice by Islamic education, including the expressions: 1). *Paias rohamu* (the obligation of cleansing the soul from things that can stain it), 2). *Paias pamatangmu* (the obligation to cleanse the body, both outwardly and mentally), 3). *Paias pakaranganmu* (obligation to clean the surrounding environment), 4). *Paias parabitonmu* (obligation to clean clothes from purchasing clothes from improper sources), and 5). *Paias bagasmu* (the obligation to

clean the house) can be applied as learning in the scope of education, both general and religious, especially in Islamic teachings.

Second, related to the problem of the Constraints of Angkola Mandailing Educators in Developing the Study of Islamic Education Material on the Poda Na Lima Philosophy, it can be seen in the activities of educators in organizing learning in formal institutions, which are sometimes constrained in terms of lack of educator mastery of the latest curriculum, lack of facilities and infrastructure in the learning process, and finally is the lack of understanding of related educators with assessment instruments provided to learners.

Third, examine the role of educators and the community in developing the study of Islamic education material on the philosophy of poda na lima as an introduction to local wisdom. Through the study in terms of educators, the efforts seen in developing Islamic education materials include educators' efforts to introduce students to get to know local culture based on STM in learning.

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## Rankings for Scientist

University, Subject,  
Country, Region, World

# World Scientist and University Rankings 2024

Universitas Medan Area

**Siti Hawa Lubis**

	In Universitas Medan Area (109)	In Indonesia (55,497)	In Asia (436,523)	World (1,443,855)
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	Scores	Rankings			
Total H	3	#91	#40,127	#352,789	#1,275,510
Last 6 year H	3	#90	#39,307	#341,367	#1,244,099
Last 6 year H / total H	1.000				
Total i10	1	#99	#38,950	#351,931	#1,272,859
Last 6 years i10	1	#97	#37,896	#338,119	#1,233,131
Last 6 years i10 / Total i10	1.000				
Total Citation	26	#105	#42,501	#365,751	#1,300,579
Last 6 years Citation	26	#104	#41,620	#353,883	#1,268,608
Last 6 years Citation / Total Citation	1.000				
Education *		#1 🥇 (1) *	#2,663 (3,438) *	#4,851 (6,312) *	#18,838 (21,437) *
Education (Other All) *		#1 🥇 (1) *	#1,453 (2,025) *	#2,778 (3,728) *	#11,689 (13,376) *

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Date : 26.01.2024

\* Source and Methodology: <https://www.adscientificindex.com/scientist/siti-hawa-lubis/5107363>