

## Islam, Poda Na Lima, and Its Actuality in Etymology and Philosophy Perspectives

**Iskandarsyah Siregar**

Universitas Nasional, Indonesia

Email: regarangi@presidency.com

### **Abstract:**

*The foundational ethos of a nation-state is inextricably linked with long-standing cultural tenets, often encapsulated in a codified philosophy that predates the state's formal establishment. These traditional values serve as an authoritative framework for addressing complex societal issues. Specifically, in the Indonesian context, there is a discernible challenge characterized by a multifaceted set of issues and inherent complexities in devising effective solutions. It is posited that these dilemmas can be ameliorated by adhering to the country's ingrained philosophical and traditional mores. If such a philosophy is rooted in religious principles, it is only through the application of these religious teachings that the veracity of traditional customs can be affirmed. In this regard, Islam is particularly salient as a religion of 'rahmatan lil'alam,' possessing a universal applicability that encompasses all facets of human existence. The impetus for this research lies in its potential to catalyze a reorientation of societal perspectives, specifically among the Batak tribe. The objective is to align communal practices, including architectural and infrastructural developments, with the precepts of the Poda Na Lima philosophy. This alignment will be achieved by first establishing the points of congruence between the Poda Na Lima philosophy and the tribe's religious and ethnic identity as Muslims and Bataks, respectively. To achieve this, the study employs qualitative methodologies guided by critical discourse analysis. The results unequivocally indicate that the quintessential principles enshrined in the Poda Na Lima philosophy are not merely instructive but also possess significant intrinsic value. Moreover, the entirety of the Poda Na Lima's content is congruent with and complementary to, Islamic doctrine.*

**Keywords:** Poda na lima, Islam, relevances

### **I. Introduction**

Indonesia's emergence as a sovereign nation-state is a nuanced tale of political will, cultural coalescence, and legal codification. This narrative is composed of two seminal events that have left indelible marks on the country's collective identity. The first of these was the "Sumpah Pemuda" or Youth Pledge, proclaimed on October 28, 1928. During this landmark event, young Indonesians from diverse ethnic and regional backgrounds congregated to vocalize a shared aspiration: a unified Indonesian nation. Their articulation of national unity—"Satu Nusa, Satu Bangsa, Satu Bahasa" or "One Motherland, One Nation, One Language"—served as the ideological cornerstone for the nation that Indonesia aspired to become.

The second pivotal event unfolded on August 18, 1945, when the country transitioned from conceptual unity to formal statehood through the ratification of the 1945 Constitution (Undang-Undang Dasar 1945, or UUD 1945). This constitutional document established the juridical and governance structures essential for statecraft, and it served as a testament to the collective ambitions of the Indonesian people. Together, these two events framed the socio-political landscape that would shape the newly formed Unitary State of the Republic of Indonesia.

Indonesia is a nation-state with complex socio-cultural dynamics, accentuated by its vast geographical territory, ancient history, and remarkable ethnic diversity. With over 17,000 islands and hundreds of ethnic groups, the country presents an intricate mosaic of traditions, languages, and belief systems. These facets contribute to a labyrinthine series of societal challenges that defy straightforward resolutions. Governance and policymaking often become exercises in balancing diverse interests and preserving the delicate fabric of communal harmony.

To navigate these intricacies, Indonesia leans heavily on its reservoir of traditional philosophies and cultural norms. The preference for traditional wisdom over imported or purely legalistic solutions emanates from a recognition that the former is inherently better equipped to cater to the unique characteristics of the Indonesian populace. For instance, time-tested adages and societal rules often prove to be more efficient in resolving disputes or conflicts, as they resonate deeply with the local sensibilities. When these traditional frameworks are harmonized with religious principles, especially in a nation where religion plays a significant role, their credibility and effectiveness are amplified.

One example of such a philosophy is the "Poda Na Lima," integral to the Batak community in Sumatra. In essence, Poda Na Lima encapsulates five quintessential pieces of wisdom that offer a guiding light in personal development, familial structures, and communal interactions. Each of these five components—*Paia rohamu*, *Paia pamatangmu*, *Paia parabitonmu*, *Paia bagasmu*, and *Paia Pakaranganmu*—addresses a different sphere of human life, ranging from emotional well-being to community service. These tenets serve as a cultural compass, not just for the Batak community but as a case study for the broader tapestry of Indonesian traditional philosophy.

Similarly, the universality of Islamic teachings—described as 'rahmatan lil'alamin' or a "mercy to all worlds"—has found fertile ground in Indonesia, the world's most populous Muslim-majority nation. The historical annals document the arrival of Islam in the Barus region through Arab traders between 627-643 AD. These early Islamic evangelists, such as Wahab bin Qabishah and Sheikh Mahmud, planted the seeds for a rich Islamic heritage, now validated by archeological and epigraphic evidence, including numerous tombstones inscribed in Arabic and Persian scripts. Dutch historian Dr. Ph. S. Van Roekel adds a layer of scholarly credibility to this history by identifying Sheikh Mahmud as a transformative figure in the region's religious landscape.

Importantly, the Islam that took root in Indonesia was one primarily focused on the concept of Tawhid or monotheism. The absence of early Shari'ah principles in the inscriptions suggests that the focus was more on the adaptability and universality of Islamic teachings, allowing them to coalesce with existing traditions and philosophies. This adaptive nature of Islam, aligned with the rich tapestry of traditional Indonesian culture, has contributed to the harmonious integration of religion and culture in Indonesia.

In summary, Indonesia represents a striking example of how a nation-state's identity can be sculpted by the collective will of its people, underpinned by traditional philosophies and supplemented by universal religious teachings. This complex interplay between tradition, religion, and statehood serves as a lesson for how a diverse society can unite under a shared vision, respecting its historical roots while navigating the complexities of modern governance.

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 urgency of this research is that the community, especially the Batak tribe, can revitalize their life orientation, including the orientation of building structures and infrastructure in line with the Poda Na Lima philosophy, by first finding the relevance between the things that are important to them in their status as Muslims and Bataks. This is deemed necessary because as a value construction tested since ancient times, Poda Na Lima is considered to have been degraded and excluded from the life order of the Batak community. This raises the notion that the loss of traditional values results in personal and communal disorientation in the Batak community. Verbal conflicts that occur in indigenous peoples with policymakers and the government that often occur recently are assumed to arise due to a lack of understanding of the values that must be applied in the regional development process, which results in a waste of energy and time to manage and respond to conflict sentiments that arise. Applying Poda Na Lima properly is the solution to this problem.

## II. Research Method

The method used in this study is a qualitative method using a critical discourse analysis approach. Qualitative research tends to produce findings that cannot be achieved using statistical procedures or utilizing quantification. Qualitative research can show people's lives, history, behavior, organizational functionalization, social movements, and kinship relationships (Ghony & Almanshur, 2012, p.25).

The discourse analysis approach used in this research is a critical discourse study with the Structural-Functional paradigm. In general, Discourse Analysis is a qualitative research method that analyzes language, literature, speech stories, speeches, conversations, both verbal and non-verbal. With a discourse analysis approach, researchers see and analyze what is behind the object of the discourse. Researchers can also find out how and why messages in a text are presented using discourse analysis methods.

## III. Results and Discussion

### 3.1 Paias Rohamu (Clean Your Heart)

The heart, known as "qalbu" in Arabic, meaning 'something based on the deepest acculturation of feelings and thoughts,' plays a pivotal role not only in our physical lives but also in our emotional and spiritual well-being. It's not just an anatomical organ; it's a metaphorical center of our existence, capturing our emotional, ethical, and spiritual essence. Whether from an Islamic perspective or the traditions of the Batak community encapsulated in the Poda na lima philosophy, the heart holds an inestimable place in guiding human actions, attitudes, and ultimately, their destiny.

In Poda na lima, an essential life-guiding philosophy in the Batak community, the very first tenet revolves around the sanctity and purity of the heart. The sages of yesteryears within this community understood the critical role of the heart in human existence. They believed that before any societal problem can be solved or any individual can lead a fulfilling life, the heart must be cleansed. For it is a pure heart that can sense our true state of being and steer us on a path of virtue and righteousness. To function harmoniously within the intricate web of human relations, it is vital, especially for a Batak Muslim, to cleanse the heart of all negative emotions—be it jealousy, arrogance, or deceit—as prescribed by the Poda na lima philosophy.

The Islamic teachings also mirror this focus on the heart. Prophet Muhammad (Peace Be Upon Him) once profoundly stated that there's a piece of flesh in the body, the heart, that dictates the morality and integrity of an individual. "If it is good, then the whole body is good. If it is corrupt, the entire body is corrupt." These words, seconded by Ali bin Abi Talib's remark that the heart is an incorruptible witness, underline the importance of maintaining a virtuous heart. In the Quran, it is reiterated that not just our actions but our emotional and mental states—our hearing, sight, and heart—will be scrutinized in the afterlife (Surat al-Isra: 36).

In this context, the interpretation by Al-Mishbah of the Quranic verse provides a fascinating insight into the varying layers of human emotions and intentions stored within the heart. At the most basic level is "Hajis," the fleeting thoughts that come and go. It ascends to "khathir," a transient yet impactful sentiment, followed by "hadith nafs," the occasional internal whisper guiding us toward or away from an action. Further, "Hamm" denotes our will and planning, and finally, "azm" symbolizes determination and the beginning steps toward realization. These nuanced levels signify the complexity of the heart's role in shaping human actions and destiny.

Moreover, the Quran teaches that those who purify their hearts are the fortunate ones, while those who pollute their hearts are in a state of loss (Surat Asy-Shams: 7-10). In essence, the heart is akin to a commander in a military battalion. It's the heart's inclinations and judgments that instruct the body, and every action taken by the body is a result of these directives. Just as a commander will be accountable for the conduct of his soldiers, everyone will be held responsible for the deeds dictated by their hearts.

The philosophy, be it from Poda na lima or the Islamic teachings, advocates for a heart free from impurities. Such a heart is the cornerstone and vanguard of all behavior. Islam and traditional Batak wisdom converge in teaching that a life well-lived begins with a heart well-kept. Therefore, focusing on the cleanliness and purity of the heart isn't merely a religious or cultural counsel; it's a universal principle for a fulfilling and meaningful life.

### **3.2 Paias Pamatangmu (Clean Your Body)**

The second tenet of Poda na lima, known as "paias pamatangmu," instructs individuals to cleanse their bodies. While this principle might appear simple at first glance, it encapsulates a deeply holistic philosophy about life and well-being. In Batak culture, the body is not merely a biological entity; it's a vessel through which we interact with society and the world. Thus, its care and cleanliness have repercussions beyond the individual, affecting the collective good.

The concept of cleansing the body in the Poda na lima philosophy goes beyond mere physical hygiene, like bathing. It delves into the ethical and moral aspects of how we sustain our bodies, especially in terms of our food intake. The Batak people place a strong emphasis on the origins of the sustenance consumed. The notion here is that food should not just be nutritionally beneficial but also ethically sourced. Consuming food that has been obtained through dishonest means—such as theft, deception, or corruption—taints not just the body, but also the soul and belief system (aqidah).

To this end, "paias pamatangmu" serves as a multidimensional guide that merges physical, ethical, and spiritual dimensions into a singular philosophy of life. By insisting on a clean body sustained by clean sustenance, it creates a loop of positive impact, affecting personal health, communal well-being, and spiritual elevation. It teaches that every choice we make regarding our bodies has ripple effects that extend into broader spheres of life.

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).

The notion of cleanliness from hadas and najis is particularly critical for religious observances like prayer. According to Islamic fiqh, the prayer mat, the clothes worn, and the area where one prays all must be free from any form of impurity for the prayer to be considered valid. This is a concrete example of how the state of taharah integrates into daily life, serving as a continual reminder of the need for both physical and spiritual cleanliness. Even the act of maintaining cleanliness is considered a form of worship, signifying obedience to divine commands and an eagerness to approach God in a state of purity.

Moreover, the requirement for taharah extends to other aspects of Islamic life, including dietary laws, personal relationships, and even financial transactions. For instance, the food consumed must not only be halal (permissible), but also tahir (pure and clean), meaning it should be free from any form of contamination or impurity. Similarly, engaging in ethical financial transactions and maintaining clean, respectful interpersonal relationships are seen as forms of maintaining spiritual taharah.

Therefore, in Islamic teachings, the concept of taharah is multifaceted and deeply embedded in both ritualistic and daily activities. It serves as a consistent and poignant reminder that spiritual purity is intricately linked to physical cleanliness, forming a comprehensive ethical and spiritual framework for living a life in accordance with divine principles.

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)

The notion of acquiring wealth through lawful means is deeply ingrained in the ethos of the Batak community, and it extends far beyond material affluence to impact one's spiritual health and quality of life. This principle has been carefully handed down through generations, instilled in children from their earliest years. The aim is to cultivate habits of integrity and ethical conduct so that as these children mature into adults, they naturally gravitate toward honorable, lawful endeavors.

The teachings about the lawful acquisition of wealth serve as yet another testament to the wisdom of the Batak ancestors. They recognized early on that the key to a good life lies not just in material wealth, but also in the manner it is acquired. By teaching these values to their children

from a young age, they sought to create not just affluent but also ethically and spiritually upright individuals, contributing positively to both the community and the broader human society.

### **3.3 Paias Parabitoṃmu (Clean Your Clothes)**

The third tenet of the Poda Na Lima philosophy is known as "Paias Parabitoṃ," which translates to "Clean Your Clothes." This principle expands on the idea of cleanliness and purity, extending it from the body and sustenance to the very garments that adorn us. The philosophy asserts that clothing serves not merely a utilitarian function—covering the body and ensuring modesty—but also has a symbolic role to play in the community's understanding of ethical and spiritual cleanliness.

In other words, just like the food we consume should be obtained through honest, ethical means, so too should our clothing. Were the garments acquired through lawful channels? Were they produced under fair labor conditions? Are they made from sustainable or ethically sourced materials? These are the questions that individuals are encouraged to ponder under the tenets of "Paias Parabitoṃ."

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).

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.

### **3.4 Paias Bagasṃmu (Clean Your House)**

The fourth principle of the Poda Na Lima philosophy, "Paias Bagasṃmu," emphasizes the imperative to "Clean Your House." This tenet expands the overarching theme of cleanliness beyond personal hygiene and ethical sourcing to the home environment. According to this principle, a house is not merely a structure that provides shelter and protection from the elements; it also serves as a sanctuary, both physical and spiritual.

In its most basic interpretation, "Paias Bagasṃmu" advocates for a clean and well-kept home environment. A well-maintained house is not just aesthetically pleasing but also functionally efficient, offering comfort and safety to its inhabitants and welcoming guests with a sense of warmth and hospitality. A dirty or disorganized house, conversely, not only discourages social visits but can also become a breeding ground for disease-causing germs, negating the very idea of a home as a sanctuary.

From the Islamic perspective, the home takes on additional significance as a place of worship. The Qur'an emphasizes that a house is not just a shelter but also serves as a space for spiritual reflection and devotion. Therefore, it is critical to maintain cleanliness in the home. A home cluttered with dirt and grime is not just physically uncomfortable; it is also spiritually unfit

as a place where prayers can be offered and God can be worshiped. In this light, keeping a clean home becomes not just a matter of hygiene or social grace but a religious obligation.

According to the word of Allah in the Qur'an: Meaning: "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. Jonah: 87).

In the interpretation found in Al-Misbah, it is articulated that Allah has not only provided the raw materials required for constructing homes for human beings but has also divinely inspired the methods and techniques needed for such construction. This heavenly guidance for creating a shelter can be seen as one of the earliest forms of human empowerment, specifically designed to ensure the ongoing sustenance and protection of individual lives. Such divinely bestowed knowledge is nothing short of a monumental favor, contributing directly to human well-being and longevity.

The term "temple" has its roots in describing a place utilized during nighttime, which can be either a permanent structure like a house or a temporary one like a tent. Over time, the meaning has evolved to denote a dwelling place used not just at night but also during the day. This broadened interpretation underscores the multi-faceted role that a home plays in human life—serving as both a nocturnal sanctuary and a daytime residence.

Taken together, these interpretations crystallize the profound significance that a home holds in human life—far beyond its utilitarian function as a shelter. It is a divinely-inspired sanctuary, a restorative space that serves the dual function of daytime dwelling and nighttime retreat, and above all, a haven of peace where the turbulence of the outside world gives way to inner calm and stability. In the hadith of the Prophet Muhammad, said, "Do not make your house a grave, then decorate your house with the recitation of the Qur'an." (H.R. Muslim).

### **3.5 Paias Pakarangan (Clean Your Yard/Neighborhood)**

The fifth principle of Poda na lima, "paias pakaranganmu," calls for cleanliness in one's yard or immediate environment. At a cursory glance, this refers to the outdoor spaces that surround a home, including the lawn, garden, and even the driveway. Maintaining these areas not only enhances aesthetic appeal but also contributes to overall health and safety. A well-kept yard can deter pests, facilitate better drainage, and even improve air quality.

However, to fully grasp the essence of "paiaș pakaranganmu," one must look beyond the confines of personal property. In a broader context, the "yard" encompasses more than just the area around one's home; it extends to include all terrestrial and aquatic ecosystems. This more expansive view challenges us to consider our responsibilities toward not just our immediate surroundings but the entire Earth.

In an interconnected ecosystem where the consequences of environmental recklessness are becoming increasingly evident, the importance of this principle can't be overstated. Whether it's devastating wildfires, floods, or other forms of natural disasters, the damaging ripple effects of human greed and disrespect for nature are becoming impossible to ignore.

Allah SWT has endowed human beings with the unique privilege and responsibility of acting as stewards or caliphs on Earth. This guardianship is not to be taken lightly; it comes with the expectation that humans, empowered by their distinct advantage of reason and intellect, will conscientiously care for the world around them. In granting us these cognitive faculties, Allah SWT has clearly set us apart from other creations, bestowing upon us both the capability and the duty to preserve and maintain the environment in a state of balance and purity.

Remarkably, there is a striking congruence between the core values espoused by Poda na lima and the Islamic worldview. Both perspectives prioritize the cultivation of virtues such as cleanliness, integrity, and compassion, as well as the avoidance of vices like deceit, corruption, and harm to others or the environment. There is not a single point within Poda na lima that conflicts with Islamic teachings; rather, they appear to complement each other beautifully, each reinforcing and amplifying the other's message.

### 3.6 The Relevance of Poda Na Lima to Today

The teachings of Poda na lima, an ancestral wisdom hailing from the Batak community, have been transmitted across generations and remain as relevant and vital today as they were when they were first conceived. This set of guiding principles offers a holistic approach to living a balanced life, emphasizing both physical and spiritual cleanliness. Below is a detailed examination of how these timeless lessons resonate with the challenges and dynamics of contemporary society:

1. **Paiaș Rohamu (Clean Your Heart):** In today's fast-paced, competitive landscape—rife with struggles in economics, politics, and various other domains—it is easy to get lost in the chase for success, often disregarding the ethics of the means employed to achieve it. Here, the principle of "cleaning your heart" gains renewed importance. The tenet reminds us that inner purity should guide our actions and decisions. Amidst the rampant materialism and competition, this principle beckons us to introspect and align our pursuits with moral and ethical integrity.
2. **Paiaș Pamatangmu (Clean Your Body):** The importance of personal hygiene can hardly be overstated in this age of heightened awareness about health and wellness. The principle of "clean your body" serves as a foundational lesson that advocates the critical need for regular bodily care as a preventive measure against diseases. It emphasizes that cleanliness is not just about aesthetics or comfort but a primary defense against illness.
3. **Paiaș Parabitonmu (Clean Your Clothes):** Given that we live in an era of unprecedented social interaction and exposure to environmental pollutants, the cleanliness of our attire is not something to be overlooked. Clean clothes, like a clean body, are essential for good health and act as a barrier against various forms of diseases. Thus, this tenet highlights that paying meticulous attention to the cleanliness of what we wear is as fundamental as caring for our bodies.



4. *Paia*s Bagasmu (Clean Your House): Home is more than just a place to sleep; it's a sanctuary where we recharge both physically and emotionally. Especially in the modern world, where stress levels are high, the value of a clean, harmonious living space cannot be underestimated. A tidy home not only offers comfort but also significantly influences our mental well-being, and thereby our overall health.
5. *Paia*s Pakaranganmu (Clean Your Yard/Environment): As the global environmental crisis escalates, characterized by an increasing number of natural disasters and ecological imbalances, this principle resonates profoundly. The injunction to maintain a clean yard is an entry point to a broader ethical stance on environmental stewardship. It serves as a stark reminder that our survival is intrinsically linked to the health of the planet and that ignoring this relationship has dire consequences for all forms of life.

To sum up, the tenets contained within the framework of *Poda na lima* are far from being outdated or irrelevant; rather, they serve as enduring guideposts that are incredibly pertinent in today's multifaceted and complex society. These principles provide more than just a set of guidelines for physical health; they lay out a comprehensive roadmap for attaining a balanced state of well-being that incorporates both spiritual depth and ethical integrity.

In essence, the application of these age-old teachings to our contemporary routines shouldn't be viewed merely as a tribute to tradition. Instead, it should be recognized as a sensible and effective methodology for achieving a wholesome life, one that is enriched not just in a material sense, but spiritually and ethically as well. Adopting this rounded approach can offer us not only a buffer against the stresses and strains of modern life but also a pathway toward more meaningful, ethical, and fulfilling experiences.

#### **IV. Conclusion**

In etymological terms, the phrase "*Poda na lima*" has its roots in the Batak language. Specifically, "*Poda*" is derived from the Batak word '*sipaingot*,' which translates to 'advice' in Indonesian. Similarly, "*na lima*" is another Batak term, with "*na*" signifying 'Yang' and "*lima*" meaning 'five.' In this context, "*na*" serves as a binding term for the word "five," forming the compound "*Na lima*," which collectively means 'five.' When we delve into the terminology of the phrase, it becomes evident that "*Poda Nalima*" functions as a vital philosophy of life within the Mandailing community. This philosophy, passed down through generations, serves as a foundational guideline for achieving a state of well-being that is both physically and mentally pure.

"*Poda Nalima*" is not merely a set of teachings or advisories. Rather, it encapsulates a broad spectrum of human experience, covering aspects such as education, advice, guidance, admonitions, instructions, societal norms, ethics, morality, law, and spiritual teachings or '*tausiah*.' It serves as a comprehensive framework guiding the interactions and relationships between individuals within the social fabric, acknowledging the interdependent nature of human life and the various interests and complexities that fill it. In the Batak Angkola dialect specifically, the term '*pairs*' signifies cleanliness, which serves as the thematic cornerstone for all five points of the "*Poda Nalima*" philosophy.

The significance of this study's findings lies in the incredible depth and value of the teachings encapsulated within "*Poda Nalima*." Not only do these principles function as a societal code of conduct and personal philosophy, but they also align seamlessly with the teachings of Islam. The coherence between these two sets of guidelines is noteworthy, given that no elements

within "Poda Nalima" contradict Islamic tenets. Instead, they work in mutual support, reinforcing each other to contribute towards the common good and the betterment of the community. This convergence amplifies the practical and spiritual benefits of adhering to this age-old wisdom.

## References

- Abd al-Hayy al-Farmawi, (1977). *Al-Bidayah fi al-Tafsir al-Mawdhu'i*, Dirasat Manhajiyah Mawdhu'iyah.
- Al-Bukhari, M. (1978). *Sahih al-Bukhari*. Dar Ul-Hadith.
- Anjani, S. D., & Siregar, I. (2023). Health Vitality of the Betawi Language in the Future in Jakarta: A Sociolinguistic Study. *Formosa Journal of Sustainable Research*, 2(3), 623–640. <https://doi.org/10.55927/fjsr.v2i3.3521>
- Anjani, S. T., & Iskandarsyah Siregar. (2023). The Existence of Palang Pintu Culture in the Opening Procession of Betawi Traditional Weddings (Case Study: George Herbert Mead's Symbolic Interactionism). *Formosa Journal of Sustainable Research*, 2(3), 641–666. <https://doi.org/10.55927/fjsr.v2i3.3517>
- Erawadi, Butar-butur. A. (2020). Islamic Historical Blue Print In Barus. 1st UCYP International Student Colloquium; Adaptive Strategies for Sustainable Education. Tapsel. Padang Sidempuan.
- Ghifari, H., & Siregar, I. (2023). The Effect of Service Quality and Promotion on Visiting Decisions at Betawi Cultural Villages. *Formosa Journal of Sustainable Research*, 2(3), 607–622. <https://doi.org/10.55927/fjsr.v2i3.3516>
- Halliday, M.A.K. (1978). *Language as a Social Semiotic*. London: Edward Arnold.
- Harahap, Barkah Hadamean (2019). Poda Na Lima As A Media Literation Concept In Filtering Hoax News. *Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*. Tapsel. IAIN Padang Sidempuan.
- Permana, G. I., Saiful, A., Siregar, I., & Zulkarnain. (2022). The Contravention and Community Alteration Relationship. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4418>
- Sabrina, A., Siregar, I., & Sosrohadi, S. (2021). Lingual Dominance and Symbolic Power in the Discourse of Using the PeduliLindungi Application as a Digital Payment Tool. *International Journal of Linguistics Studies*, 1(2), 52–59. <https://doi.org/10.32996/ijls.2021.1.2.8>
- Salsabila, Siregar, I., & Sosrohadi, S. (2021). Analysis of Code Mixing in Jerome Polin Youtube Content "Nihongo Mantappu". *International Journal of Linguistics, Literature and Translation*, 4(12), 01–08. <https://doi.org/10.32996/ijllt.2021.4.12.1>
- Saputra, A. S., & Iskandarsyah Siregar. (2023). Implementation of DKI Jakarta Provincial Regulation Number 4 of 2015 Concerning the Preservation of Betawi Culture (Case Study: Education Curriculum). *Formosa Journal of Sustainable Research*, 2(3), 591–606. <https://doi.org/10.55927/fjsr.v2i3.3518>
- Siregar, Iskandarsyah. (2016). *Eksposisi General Psikolinguistik*. Jakarta: LPU Unas
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Therapeutic Communication Strategies in Nursing Process of Angry, Anxious, and Fearful Schizophrenic Patients. *British Journal of Nursing Studies*, 1(1), 13–19. <https://doi.org/10.32996/bjns.2021.1.1.3>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Auditorium Model Assessment with Corrected Acoustic Function. *British Journal of Physics Studies*, 1(1), 01–06. Retrieved from <https://al-kindipublisher.com/index.php/bjps/article/view/2610>

- Siregar, I. & Siregar, R. (2021). The Relevances between Poda Na Lima Philosophy with Islamic Perspective. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences. <https://doi.org/10.33258/birci.v4i4.3240>
- Siregar, I. & Salsabila. (2021). Acts of Illocutionary Speech by Ganjar Pranowo in the "One Hour Closer" Talkshow. *International Journal of Arts and Humanities Studies*, 1(1), 95–100. <https://doi.org/10.32996/ijahs.2021.1.1.14>
- Siregar, I. & Sabrina, A. (2021). Representation of Religious Values in Gurindam Twelve and Their Relevances with Modern Era. *International Journal of Cultural and Religious Studies*, 1(1), 50–57. <https://doi.org/10.32996/ijcrs.2021.1.1.7>
- Siregar, I. (2021). Verbal Communication of Schizophrenic Patients Due to Neurotransmitter Distortion. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 543-556.
- Siregar, I. (2020). Exploration and Implementation of the Cultural System as a Solution to National and State Problems. <http://repository.unas.ac.id/id/eprint/811>
- Siregar, I. (2021). Analysis of Betawi Language Interference on the Morphology of Adolescent Speech in Jakarta. *Journal of Humanities and Social Sciences Studies*, 3(8), 54-60. <http://doi.org/10.32996/jhsss.2021.3.8.7>
- Siregar, I. (2020). Geografi Leksikon Betawi. Jakarta: LPU Unas
- Siregar, I. (2021). Epistemological Challenges Against Sociolinguistics. *International Journal of Linguistics Studies*, 1(2), 37–42. <https://doi.org/10.32996/ijls.2021.1.2.6>
- Siregar, I. (2021). The Existence of Culture in its Relevance to the Dynamics of Globalization: Bahasa Indonesia Case Study. *International Journal of Cultural and Religious Studies*, 1(1), 33–38. Retrieved from <https://www.al-kindipublisher.com/index.php/ijcrs/article/view/2285>
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). Linguistic Intervention in Making Fiscal and Monetary Policy. *International Journal of Arts and Humanities Studies*, 1(1), 50–56. <https://doi.org/10.32996/ijahs.2021.1.1.8>
- Siregar, I., (2021). Research Methodology. Jakarta: Uwais Inspirasi Indonesia
- Siregar, I., Rahmadiyah, F., & Siregar, A. F. Q. (2021). The Impact of Multisensory Stimulation of Biological Organs in Dysarthria Patients as Articulation Skills Rehabilitation. *British Journal of Nursing Studies*, 1(1), 20–29. <https://doi.org/10.32996/bjns.2021.1.1.3z>
- Siregar, I., & Zulkarnain. (2021). CSR-Based Corporate Environmental Policy Implementation. *British Journal of Environmental Studies*, 1(1), 51–57. Retrieved
- Siregar, I. (2022). Cyber Library Auditorium Acoustic Evaluation in Acoustic Phonetic Perspective. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences. <https://doi.org/10.33258/birci.v5i1.4234>
- Siregar, I. (2022). Islamic Values in Palang Pintu Procession in Semiotic Perspective. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences. <https://doi.org/10.33258/birci.v5i1.4239>
- Siregar, I. (2022). Criticism of Philosophical Approaches to Sociolinguistics. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences. <https://doi.org/10.33258/birci.v5i1.4233>
- Siregar, I. (2022). The Effectiveness of Linguistics in Studying Fiscal and Monetary Policy Issues. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences. <https://doi.org/10.33258/birci.v5i1.4235>
- Siregar, I. (2022). The Effectiveness of Multisensory Stimulation Therapy in People with Specific Language Disorder. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences. <https://doi.org/10.33258/birci.v5i1.4238>
- Siregar, I. (2022). Semiotics Analysis in The Betawi Traditional Wedding "Palang Pintu": The Study of Semiotics Roland Barthes. *International Journal of Linguistics Studies*, 2(1), 01–07. <https://doi.org/10.32996/ijls.2022.2.1.1>

- Siregar, I., & Zulkarnain. (2022). The Relationship between Conflict and Social Change in the Perspective of Expert Theory: A Literature Review. *International Journal of Arts and Humanities Studies*, 2(1), 09–16. <https://doi.org/10.32996/bjahs.2022.2.1.2>
- Siregar, I. (2022). Implications of Learning Methods Based on Multisensory Stimulation Therapy in Patients with Transcortical Aphasia. *I T A L I E N I S C H*, 12(1), 809–818. <https://doi.org/10.1115/italienisch.v12i1.252>
- Siregar, I. (2022). Papuan Tabla Language Preservation Strategy. *LingLit Journal Scientific Journal for Linguistics and Literature*, 3(1), 1-12. <https://doi.org/10.33258/linglit.v3i1.620>
- Siregar, I. (2022). Language Response as a Cultural Element to Globalization. *Lakhomi Journal Scientific Journal of Culture*, 3(1), 8-18. <https://doi.org/10.33258/lakhomi.v3i1.619>
- Siregar, I. (2022). Semiotic Touch in Interpreting Poetry. *Britain International of Linguistics, Arts, and Education (BIO LAE-Journal)*, 4(1), 19-27. <https://doi.org/10.33258/biolae.v4i1.618>
- Siregar, I., & Yahaya, S. R. (2022). Semiotic Exploration of Roti Buaya as a Cultural Ornament. *British Journal of Applied Linguistics*, 2(1), 06–13. <https://doi.org/10.32996/bjal.2022.2.1.2>
- Siregar, I. (2022). Effective and Efficient Treatment of Regional Language Preservation Strategies in the Nusantara. *Journal of Humanities and Social Sciences Studies*, 4(2), 16–22. <https://doi.org/10.32996/jhsss.2022.4.2.3>
- Siregar, I., & Yahaya, S. R. (2022). Betawi Speech Shift in Internal Family Communication. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i4.7511>
- Siregar, I. (2022). Correlation and Logical Consequences between Pancasila and the Perspective of Tradition. *Lakhomi Journal Scientific Journal of Culture*, 3(4), 170-181. <https://doi.org/10.33258/lakhomi.v3i4.864>
- Siregar, I. (2022). Viewpoints and Perspectives of Batak Migrants on Dalihan Na Tolu: The Exposition Revition. *Lakhomi Journal Scientific Journal of Culture*, 3(4), 182-193. <https://doi.org/10.33258/lakhomi.v3i4.865>
- Siregar, R., Zulkarnain., & Siregar, I. (2022). Analysis of Naturally Hospitable Alternative Energy Cultivation Regulations. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v5i1.4422>
- Siregar, I., Anjani, S. D., & Yahaya, S. R. (2023). Projection of the Vitality of the Betawi Language in the Future Time in Jakarta. *International Journal of Linguistics, Literature and Translation*, 6(3), 39–46. <https://doi.org/10.32996/ijllt.2023.6.3.4>
- Siregar, I. (2023). Basic Techniques and Approaches in Preserving the Endangered Betawi Language. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*. <https://doi.org/10.33258/birci.v6i2.7603>
- Siregar, I. (2023). Description of the Condition of the Betawi Language in Future Developments. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*. <https://doi.org/10.33258/birle.v6i2.7557.g7494>
- Siregar, I. (2023). Democratic Liberal Theory Based on Literature Review. *Konfrontasi Journal: Culture, Economy and Social Changes*. <https://doi.org/10.33258/konfrontasi2.v10i1.265>
- Siregar, I. (2023). The Dynamics of Communication Forms in the Betawi Language in Community Implementation. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*. <https://doi.org/10.33258/birle.v6i2.7556.g7493>
- Siregar, I. (2023). Determination of Aesthetic Acts as Resistance by Social Society. *Konfrontasi Journal: Culture, Economy and Social Changes*. <https://doi.org/10.33258/konfrontasi2.v10i1.266>

- Siregar, I. (2023). The Technical Essence of Poda Na Lima as the Foundation of Public Health Philosophy. *Lakhomi Journal Scientific Journal of Culture*, 4(1), 1-11. <https://doi.org/10.33258/lakhomi.v4i1.866>
- Siregar, I. (2023). The Role of Language in a Dynamic Situation of Globalization. *Britain International of Linguistics, Arts And Education (BIO LAE) Journal*. <https://doi.org/10.33258/biolae.v5i1.868>
- Siregar, I. (2023). The Re-Evaluation of Function Hall Acoustic Phonetic Condition. *LingLit Journal Scientific Journal for Linguistics and Literature*, 4(1), 49-58. <https://doi.org/10.33258/linglit.v4i1.867>
- Siregar, I., & Yahaya, S. R. (2023). The Betawi Lexicon of Kinship and Greeting. *Formosa Journal of Sustainable Research*, 2(3), 667–680. <https://doi.org/10.55927/fjsr.v2i3.3522>
- Siregar, I. (2023). Phenomenological Analysis of Consumer Shopping Behavior in Asia and Europe. *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 10(1), 25-33. <https://doi.org/10.33258/konfrontasi2.v10i1.264>
- Syahmerdan, L. (1997). *Adat hangoluan mandailing south Tapanuli*. Medan: Author.
- Thibault, Paul J. (1991). *Series: Theory and History of Literature*. Volume: 74. University of Minnesota Press.
- Yahaya, Samsur Rijal. (2015). *Ethnographic analysis and social semiotic analysis of the seletar community*. Kuala Lumpur. Faculty Of Language And Linguistic UM