



Theological Values in the Poda Nalima Philosophy and Their Contribution to Early Childhood Education in Batang Baruhar Jae

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Abstract

Poda Na Lima as local wisdom is an expression of giving advice and order to clean oneself. The research was conducted during the six months of February-July. This research was carried out in Batang Baruhar Jae Village in Gunung Tua, North Sumatra. This type of research is qualitative using a realist ethnographic approach. The research objects are traditional elders, parents and teachers who teach at Early Childhood Education Programs (PAUD). The PAUDs that are the research objects are AN Nur Batang Baruhar Jae PAUD, RA Darul Hakim and Al-Furqon, all of these are in Batang Baruhar Jae Village. Data collection techniques were carried out using observation, in-depth interviews and literature studies that directly examined Poda Na Lima. Then analyze the data used systematically starting from data collection, data presentation, to drawing conclusions. The research results provide an illustration that 1) Poda Na Lima is the basis for teachings, advice or life guidelines for the Angkola-Mandailing community, especially in Batang Baruhar Jae Village. 2) The Poda Na Lima philosophy really emphasizes theological values, from the Pillars of Faith, the Pillars of Islam, Development, Leadership and Service. 3) Its contribution to PAUD is; increasing children's spirituality and religion from an early age, improving children's academic skills, increasing children's self-confidence, instilling children's sense of caring from an early age, and increasing parental pride and society.

Keywords: *theological values; poda nalima philosophy; early childhood education*

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Introduction

Islamic culture is a tradition or habit created by society which originates from Islamic teachings (Al-Quran-Sunnah) in accordance with space and time (Bauto, 2014). This means that Islamic values are what differentiate Islamic culture from non-Islamic culture (secular culture). Islamic values are conceptualized as based on the divine (*Ilahiyah*) and morals (*Ahlaqiah*) which originate from Islamic doctrine (the Al-Qur'an and the Sunnah of the Muhammad Prophet SAW) (Miharja, 2013). This is believed by Muslims as an order and guideline of values that must be implemented in life, both in personal and communal life. The values in Islam are closely related and parallel to the legal rules that apply in Islam. There are values that are obligatory, haram, sunnah, makruh and permissible (S. Harahap, 2017). Culture or cultural behavior that is obligatory, for example respecting parents and fellow

humans. Culture or cultural behavior that is haram, for example consuming alcohol, corruption, same-sex marriage, gambling and abortion (Sunarso, 2020). Culture or cultural behavior that is sunnah, for example wearing perfume if a Muslim wants to go to the mosque (Nisa, 2019). Culture and cultural behavior that is makruh, for example smoking. Culture and cultural behavior that are permissible, for example, imitate the Prophet Muhammad in dressing. If formulated and constructed within the framework of a system building, it can be confirmed that the theological-ethical values of Islamic culture are based on Divine transcendental principles.

All behavior, deeds, creations, activities, ceremonies and cultural rituals that breathe, are patterned and in line with the principles of maintaining and maintaining the dignity, authenticity, purity and sanctity of religion (belief, sharia and worship), morals/ethics, soul, mind, body, heredity, and maintaining the cleanliness of the living environment and social environment can be called or categorized as Islamic culture and civilization. Islam can accept and adopt works, elements, values and cultural results from wherever they come, whether from the East or the West, as long as these cultural results are in accordance with and do not conflict with Islamic teachings and values (Sachari, 2007). On the other hand, all behavior, actions, creations, rituals and cultural activities that can damage, let alone destroy the values of dignity, authenticity, purity and sanctity of religion (beliefs, sharia and worship), morals, soul, body, mind, lineage, social environment and living environment, all of which are cultures and civilizations that are not Islamic.

These Islamic theological values are what fundamentally differentiate Islamic culture from other cultures. When Islam began to develop in an area in Indonesia, there was a process of acculturation of Islamic values with local culture (Junaid, 2013). The Seudati Dance and Saman Dance in Aceh, hadrah/tambourine art, the celebration of the Prophet Muhammad's birthday (barzanji) and the Lebaran (Eid al-Fitr) tradition in Indonesia are several examples of the acculturation of Islamic values with local culture (Nasution, 2023). Islam accepts all forms of tradition, art and local culture if the local culture is in accordance (or in the acculturation process can be adapted) to Islamic values. Local culture that was previously animistic or Hinduistic in nature can then be Islamized in the acculturation process, so that local culture can be accepted and categorized as a form of Islamic art and culture that has the character of local wisdom (Musthaffa, 2015).

Poda Na Lima as local wisdom is an expression of giving advice and order to clean ourselves and the environment. The choice of the word *paia* means cleaning for each of the five target objects mentioned, namely the heart, body, clothes, house and environment, which shows that local wisdom desires personal cleanliness. Clean in Islamic terminology is the beginning of the birth of purity. So the values in it are related to Islam. The *Poda Na Lima* philosophy always teaches clean living both physically and mentally, including the heart, to avoid feelings of envy, envy or revenge towards other people, including our own bodies (Wathoni, 2020).

Initial observations show that early childhood education (PAUD) in the community and in PAUD were initially required to memorize *Poda Na Lima* points, but now that is no longer the case. So many students don't know what *Poda Na Lima* means. If at the beginning every school, including kindergartens, was encouraged to display *Poda Na Lima* artifacts on the walls and school gates, now it seems that not many people use them in schools. This condition reflects that people no longer care about local wisdom which is their spirit and identity. So it requires serious attention from academics and educational policy makers. In this context the author tries to take a role by conducting research on the Theological Values found in the *Poda Na Lima* Philosophy and their Contribution to PAUD in Batang Baruhar Jae.

Methodology

The research was conducted for six months. This research was carried out in Batang Baruhar Jae Village in Gunung Tua, North Sumatra. This type of research is qualitative using a realist ethnographic approach. The Realist ethnographic approach was used by researchers to be able to describe the situation of Ethnic Values in the Angkola-Mandailing community objectively, without being influenced by other elements. This article is of a qualitative type using an ethnographic-realist approach. This was done by researchers in order to be able to uncover all cultural activities in the Angkola-Mandailing community without any influence or pressure. This research was conducted for six months. The research location was carried out in Batang Baruhar Jae Village, which is in Gunung Tua, North Sumatra. The research objects are traditional elders, parents and teachers who teach at PAUD. The PAUDs that are the research objects are AN Nur Batang Baruhar Jae PAUD, RA Darul Hakim and Al-Furqon Kindergarten, all of these are in Batang Baruhar Jae Village.

Data collection techniques were carried out using observation, in-depth interviews and literature studies that directly examined *Poda Na Lima* (Sugiyono, 2013). Primary data is traditional elders, parents and PAUD teachers in Batang Baruhar Jae. Meanwhile, secondary data was obtained through displays displayed at the school. Then analyze the data used systematically starting from data collection, data presentation, to drawing conclusions. Meanwhile, to test the validity of the data, researchers used triangulation, both in terms of data collection and data reduction techniques.

Results and Discussion

Understanding *Poda Na Lima* For The Batang Baruhar Jae Community

The word *poda* means *Sipaingot*, which in Indonesian is advice. Similar to *Poda*, *Nalima* also comes from the Batak language. *Na*, has the meaning of yang and five has the meaning of five. *Na* here is an auxiliary word for the word five, making the word *Nalima* which means five. Meanwhile, in terms of *Poda Nalima*, it is a philosophy of life for the Mandailing people which was inherited by their ancestors and used as a basis for life to achieve a clean and healthy life, physically healthy and spiritually clean (S. M. Harahap, 2019).

Poda is good teachings and upbringing that become a guide to life. Thus, *Poda Nalima* is the basis of teachings, upbringing, advice, guidance, warnings, order, norms, ethics, morals, laws and *tausiyah* which are guidelines for life in communication relationships between humans who need each other and fill various life interests (Hrp, 2022). *Poda Na Lima* is education, advice and teaching which contains: *Paias Rohamu* (clean your heart), *Paias Pamatangmu* (clean your body), *Paias Parabitonmu* (clean your clothes), *Paias Bagasmu* (clean your house), and *Paias Pakaranganmu* (clean your yard/neighborhood) (Siregar & Naelofaria, 2023).

From the five points above, if you look at it at a glance and pay close attention to the text, *Poda Nalima* talks about cleanliness. But the question for us is how to cleanse the heart. Maintaining a clean heart is something very difficult and preserving it in a person. Because within humans there is great lust, envy, desire, envy and excessive ego. In more detail, the meaning of *Poda Na Lima* will be explained.

Paias Rohamu (cleanse your heart)

From an early age, the parents of the Mandailing community have taught their children about *Poda Nalima Paias Rohamu* (clean your heart) and applied it in life, such as in the household, children are taught to be polite in the Mandailing term called speech (Panjaitan et al., 2014). Then during marriage the advice is given "*salumpat saindege, sapanambe, sapanaili*". What this means is that in a household, a husband and wife must be on the same page. In the adult phase, they are given advice and the message: "*holongi na menek, hormati nagodang*" (love the small and respect the big) in order to become *rosu mardongan* (familiar friends). When you

become a parent, you must be a role model for your child, "*jong-jong* becomes a *tuaosan juguk* becomes a role model".

When a parent stands in public, his personality and delivery become an example, when he sits down his attitude and behavior are good and worthy of being emulated. In the *Hatobangon* or elder phase, be a role model, be a protector, be a follower, be a leader. As a king, as head of government, as a priest, as a teacher we are guided and reminded to "*ngot manuturi, modom mamodai*". When he is busy and has responsibilities as a leader, he does not forget to convey advice to his community. When he is silent, outside of his busy schedule, both in the household and family, his attitude, behavior and character become an example that must be imitated and his conscience is clean at all times in all aspects. When you become an elderly parent, it is hoped that your life will leave a good impression to be passed on to future generations, "*mate gajah maninggalkon gading, mate babiati maninggalkon bolang, habang halih remains tunkko*" (a dead elephant leaves behind tusks, a dead tiger leaves stripes, an eagle flies away furnace. His life history was always in good condition, so his death left behind a role model that must be remembered, imitated and emulated by future generations.

In this way, it is the spirit or conscience that orbits human actions or behavior. It urges the brain to think and plan something good or bad, and from the brain it orders the five senses to do something according to the urge of one's conscience. If the heart is bad or evil, then human behavior will be bad. Likewise, vice versa, if the heart is good, then the human behavior is good (Maragustam, 2015).

Paias Pamatangmu (Cleanse Your Body)

After cleansing your heart, the next advice is *paias pamatangmu* (cleanse your body) (Priyono et al., 2022). Cleaning the *pamatang* or body is a necessity for health. A person should cleanse his body by bathing or performing ablution to purify himself from minor and major *hadas*. *Paias pamatangmu* means that we maintain physical health and avoid all diseases that interfere with our activities.

Apart from health, cleansing the body also needs to be seen in terms of the food consumed daily, not only nutritious food, but from which sources we produce the food we eat. So we need to clean our daily food sources. What is said to be a clean source is that the food we eat is not stolen, not stolen, not from fraud, not from corruption and so on (Rofi'ah et al., 2017).

Paias Parabitonmu (clean your clothes)

After cleansing the heart and body, the third point of the *Poda Nalima* advice is *Paias Parabitonmu* (clean your clothes). Clothing functions as a body covering for humans. Protection from things that disturb the body, covering what is not suitable to be seen. The clothes worn must be clean from dirt. Because, if someone wears dirty clothes that are full of bacteria, it will invite disease. Cleaning clothes can be done by washing them. So, to have a healthy life we also need to clean our clothes (S. M. Harahap, 2019).

Paias Bagasmu (Clean Your House)

After cleaning the clothes, we also need to clean the *bagas* or house (residence), the house functions as a place of refuge during the day and night, a place to think about organizing one's life, a place to receive guests who want to meet us (Hrp, 2022). A place to store what is rightfully ours, a place where we rest and gather with family. A clean house is a healthy house. A clean house can provide comfort for the home owner and people who visit the house. Vice versa, a dirty house will make it uncomfortable for people to enter the house, and a dirty house will also cause many disease viruses to enter the house, so that the people living in the house become sick. Therefore, we need to keep the house clean to avoid various diseases. It is not only the cleanliness of the house that we need to maintain, but the method of obtaining the

house or the source of the building materials for the house must also be clean from unclean things (S. M. Harahap, 2019).

***Paia*s Pakaranganmu (Clean Your Yard/Environment)**

The final point of the content of the *poda nalima* philosophy is your *paia*s Pakaranganmu or your yard/environment. Cleanliness of the yard, health and safety as well as a clean picture of the contents of a house. The yard here is not just the yard of the house, but includes the living environment. In the Mandailing community since childhood they have been taught to look after and preserve the environment, such as throwing rubbish in its place, according to what is contained in *Poda Nalima* in point five, namely *paia*s Pakaranganmu (Sahrul, 2018).

Theological Values In *Poda Nalima*

Poda Na Lima is an Angkola-Mandailing tradition or culture that may not be widely known (Pulungan, 2018). Many cultural traditions have deep roots in belief or spirituality in their study, including beliefs about the universe, a creator, or certain spiritual entities. Theological values in the *Poda Na Lima* tradition may be related to the way people view the universe, the purpose of life, and the relationship with the spiritual world. Moral and ethical aspects are often closely related to religious values (Mujani, 2007).

The *Poda Nalima* tradition may have moral and ethical rules that it upholds, which may stem from underlying religious or philosophical teachings. Religious ceremonies and rituals are an important part of many cultural traditions. The theological values in *Poda Nalima* may be reflected in ritual practices through the advice they carry out. Theological traditions often offer an understanding of the cycle of life and death. Having beliefs about what happens after death, how to live a good life, and how to face death. Religious values also often encourage solidarity and community (Rostiyati, 2019). The *Poda Nalima* tradition has values that strengthen bonds between community members and the importance of sharing, helping and caring for others. In its implementation, *Poda Nalima* also addresses aspects of the pillars of faith, the pillars of Islam, coaching, being a leader and service. These five are closely related to the *Poda Nalima* concept.

The concept above illustrates that the *Poda Nalima* and theological concepts have the same goal. This emphasizes strong belief in Allah SWT, obedience to Islamic teachings, personal development, fair leadership and devotion to the creator. This goal is proof of the real practice of a Muslim in carrying out the commands of his God.

Practice Of *Poda Na Lima* For Early Childhood Batang Baruhar Jae

The values of *Poda Nalima* are a reflection of life behavior, attitudes, tolerance of life in a community which is characterized by the emergence of behavioral biases based on a person's understanding of the *Poda Nalima* precepts. The following is an explanation of the implementation of *Poda Na Lima* local wisdom values at Batang Baruhar Jae Early Childhood in the school activity program model (Nasution, 2023).

*Paia*s Rohamu (clean your heart/soul) Maintaining the cleanliness and purity of the soul is good advice taken from the first *Poda* so that students always consider the relationship between God and humans, the relationship between humans and humans, and the relationship between humans and their environment. The school program model which is an example in this first value is: Holding worship activities every day apart from Sunday, *Dhuha* prayer services and reading short verses before entering class in the school field which is carried out in the morning from 07.15 WIT - 08.00 WIT led by Teacher. The students are guided by the teacher by giving lectures about how to deepen the religious field. This activity is expected to limit and anticipate student behavior that deviates from the truth. Developing Students' Religious Attitudes This training is carried out for students to further inspire Religious and Religious Competencies in implementing the independent learning curriculum.

This activity is carried out as an extracurricular activity in the field of Religion in the form of reading the Quran.

Paias Pamatangmu (clean your body) advises students to always maintain the cleanliness of their bodies, both physically and cleanly in their behavior, from various bad actions. To develop a good body, of course humans need good nutrition and a good lifestyle. Because there is a saying that states "In a healthy body there is a healthy soul". *Pamatang* (body/body) can be interpreted as covering maintenance which covers the entire body/body as well as the five senses that encourage humans to do good or bad. This will have the impact of creating the desired self-concept. In this case, there are many ways to do it, for example every Monday after the ceremony there is about half an hour of briefing held by the appointed teacher to convey things related to cleanliness. Application of Local Wisdom Values "Poda Na Lima" in Character Formation.

Paias Parabitoimu (clean your clothes) advises students to always maintain the cleanliness of their clothes, whether physically in the form of clothing that covers their private parts or clothing that means the symbols that students wear that accompany student life so as to create a beautiful and comfortable environment. In this case, clothing is a modern and dignified appearance and self-concept of students. Personal appearance is an important part of creating neatness, cleanliness and personal comfort in studying.

Furthermore, *Paias Pakaranganmu* (clean your yard) means that students must always maintain the cleanliness of the environment where students live. In a narrow sense, yard can mean the yard of the house but can also be the environment where students live. If it is related to a school, the intended yard environment can be an environment of school collaboration with various educational stakeholders. More clearly it can be concluded in the table 3.

Table 3. Implementation of the Poda Na Lima Philosophy for PAUD

No	<i>Poda Na Lima</i>	Meaningful	Philosophy	Model of Real Program Activities in PAUD
1	Paias Rohamu	Clean your heart/soul	Improving/improving the spiritual and religious fields	1. Cultivating and getting used to the <i>Dhuha</i> -prayer before entering class every day. 2. Developing Children's Religious Attitudes in the form of PSP/Memorization of Short Surahs.
2	Paias Pamatangmu	Clean your body	Improving/improving the field of personal/social appearance.	1. Emphasis on discipline, love of the environment, checking students' nails and neatness by the teacher at certain times. 2. Development of Children's Talents. 3. Talent deepening to achievement.
3	Paias Parabitoimu	Clean your clothes	Improving/improving academic and non-academic areas related to personal abilities.	1. Providing a Healthy and Honest Canteen. 2. Procurement of PAUD Media
4	Paias Bagasmu	Clean your house	Improving/increasing awareness and development of schools	1. Program to Invite Environmental Leaders 2. Determination of the "Decorate the Faith day"
5	Paias Alamanmu	Clean your yard	Improving/increasing the trust of the community and parents.	1. Providing a Five Times Prayer Attendance Program as proven by Parent's Signature. 2. Providing a Cleaning Program in the classroom every day after school. 3. Providing a Joint Cleaning Program in the School Environment

It takes time to instill the noble values of *Poda Nalima* in students so that they do not face resistance from teenagers who are selfish and want to win for themselves and teachers need patience to convey these values. Supporting Factors The supporting facilities for learning at Batang Baruhar Jae PAUD are quite complete. Likewise with the infrastructure of the two-story school building. Academic supporting facilities such as science laboratories, languages, libraries, computer labs and art rooms and sports fields as well as alternative development. Various programs in schools can be used as programs to build the character of students who care about the environment.

Conclusion

Local culture that was previously animistic or Hinduistic in nature can then be Islamized in the acculturation process, so that local culture can be accepted and categorized as a form of Islamic art and culture that has the character of local wisdom. Poda Na Lima as local wisdom is an expression of giving advice and order to clean oneself. The research was conducted during the six months of February-July. This research was carried out in Batang Baruhar Jae Village in Gunung Tua, North Sumatra. This type of research is qualitative using a realist ethnographic approach. The research objects are traditional elders, parents and teachers who teach at PAUD. The PAUDs that are the research objects are AN Nur Batang Baruhar Jae PAUD, RA Darul Hakim and Al-Furqon, all of these are in Batang Baruhar Jae Village. Data collection techniques were carried out using observation, in-depth interviews and literature studies that directly examined Poda Na Lima. Then analyze the data used systematically starting from data collection, data presentation, to drawing conclusions. The research results provide an illustration that 1) Poda Na Lima is the basis for teachings, advice or life guidelines for the Angkola-Mandailing community, especially in Batang Baruhar Jae Village. Poda Na Lima is education, advice and teaching which contains: Paias Rohamu (clean your heart), Paias Pamatangmu (clean your body), Paias Parabitonmu (clean your clothes), Paias Bagasmu (clean your house), and Paias Pakaranganmu (clean your yard/neighborhood). 2) The Poda Na Lima philosophy really emphasizes theological values, from the Pillars of Faith, the Pillars of Islam, Development, Leadership and Service. 3) Its contribution to PAUD is; increasing children's spirituality and religion from an early age, improving children's academic skills, increasing children's self-confidence, instilling children's sense of caring from an early age, and increasing parental pride and society.

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This article is original work based on research. The research was conducted for six months, starting from February-July. It is hoped that the research results will be able to become a reference in research on theology, PAUD and Poda Na Lima.

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