

## **Poda Na Lima as an Ethical System in the Perspective of Islamic Philosophy**

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### **Abstract**

This study aims to examine the moral values contained in the concept of Poda Na Lima as a form of local wisdom of the Batak Angkola community, and analyze it from the perspective of Islamic philosophy. This study is a qualitative study with a library research approach and analyzed through a hermeneutic-philosophical method to explore the meaning of Poda Na Lima and connect it with universal moral values in Islamic teachings. The results of the study indicate that Poda Na Lima substantially contains universal values that are in harmony with Islamic teachings, especially in the aspects of ethics, respect for others, and spirituality. The integration between Poda Na Lima and Islamic teachings has the potential to strengthen social harmony and enrich the religious practices of the Batak Angkola community, thereby creating a social order based on ethical principles and local wisdom.

**Keywords:** Poda Na Lima, Ethics, Islamic Philosophy

### **Introduction**

In the era of progressive globalization, the degradation of local culture and values in Indonesia has become a crucial issue. The acceleration of globalization through technology has triggered significant changes in lifestyles and encouraged consumerist and pragmatic behavior, thereby eroding local values. Local wisdom, as a manifestation of the cultural identity of each region, plays a vital role in maintaining social order, forming the foundation of community culture, and has essential contemporary relevance that must be preserved in the face of globalization. (Jadidah, Alfarizi, Liza, Sapitri, & Khairunnisa, 2023)

Indonesia, with its rich ethnic and religious diversity, presents a number of interesting case studies on the interaction of religion and local culture. (Jamaluddin, 2022.) One significant example is the Poda Na Lima philosophy of the Batak Angkola community, which has long integrated cultural values with Islamic teachings. Amidst ever-evolving social dynamics, Poda Na Lima, as a philosophy of life rooted in Batak society, remains preserved to this day. Along with the spread of Islam in the region, the values of Poda Na Lima underwent an interesting adaptation, where Islamic teachings, with their universal principles, attempted to integrate with

established social norms. This phenomenon reflects a process of religious and cultural integration that is not only transformative but also demonstrates the capacity of religion to adapt to local social contexts without losing its doctrinal essence.

Poda Na Lima, a form of local wisdom of the Batak Angkola people, is a philosophy of life that reflects ethical values and social norms. Etymologically, "Poda Na Lima" means five main principles or advice that serve as guidelines for people's actions and interactions. These five advices include maintaining good relationships with others and the environment, as well as maintaining self-respect and devotion to God. This philosophy serves not only as an individual moral guideline but also as a social system that regulates interpersonal relationships within the Batak Angkola community. (Pulungan & Nasution, 2018)

The history of Poda Na Lima's emergence is closely linked to the collective efforts of the Batak Angkola community to maintain social harmony amidst internal and external challenges. This philosophy has been passed down through oral traditions, customs, and daily practices. Within the context of the Batak Angkola community's social structure, Poda Na Lima reflects the values of mutual cooperation and mutual respect, which have become the foundation of their social cohesion. Furthermore, this tradition also demonstrates the community's steadfastness in combining local values with spiritual dimensions, thus forming a unique feature of the Batak Angkola socio-cultural dynamics.

The relevance of Poda Na Lima's values is increasingly evident in a complex modern context. Globalization and urbanization, which are eroding local traditions, pose significant challenges to the sustainability of Poda Na Lima. However, the adaptability of this tradition has proven to remain relevant in building community solidarity in an increasingly heterogeneous society. This confirms Poda Na Lima's position not only as a cultural heritage but also as a dynamic value system, capable of responding to the challenges of the times while strengthening the cultural identity of the Batak Angkola people.

Thus, this research offers an original contribution by integrating local values with religion. The novelty of this research lies in its integrative approach, which not only explains local values from a cultural perspective but also contextualizes them within an Islamic philosophical framework. This approach addresses the academic need for studies that bridge local traditions and universal values, particularly in facing the challenges of modernization that often neglect local traditions.

The justification for the importance of this research is based on the limited number of studies that explicitly explore the relationship between local Batak Angkola values and Islamic teachings within a philosophical framework. Most studies focusing on locality tend to be limited to cultural or anthropological analysis, while Islamic studies often approach the topic through a normative theological perspective without paying specific attention to local values. This research, with its integrative focus, contributes to the literature by offering a new discourse that

emphasizes Islam's flexibility in accommodating cultural values without compromising the integrity of its teachings.

Given the above explanation, this research is important not only in developing studies of Islamic philosophy and local culture, but also in addressing the practical need for an ethical model capable of creating harmony between culture and religion in modern society. The emphasis on novelty, relevance, and broad contribution makes this research significant for the fields of ethics, philosophy, and socio-cultural studies.

### **Method**

Research methods are structured, systematic procedures, namely a series of practical activities carried out rationally and in a directed manner to achieve research objectives optimally. (Anton Bekker, 1992) This research is a qualitative study using a library research approach and analyzed using a hermeneutic-philosophical method to explore the meaning of Poda Na Lima and connect it to universal moral values in Islamic teachings. Primary data in this research context refers to local texts or documents regarding Poda Na Lima. Secondary data are books and scientific articles related to this research.

## **Results and Discussion**

### **A. Understanding Poda Na Lima**

Poda Na Lima is a form of local wisdom passed down from generation to generation by the Batak Angkola people. Poda Na Lima contains noble values that serve as guidelines for living in society. Etymologically, "poda" comes from the Batak language meaning "sipaingot" which in Indonesian means advice. Terminologically, Poda Na Lima is a philosophy of life for the Angkola people inherited from their ancestors and used as a foundation for achieving a clean and healthy life, both physically and spiritually. However, the meaning of Poda Na Lima is not only limited to advice, but also includes teachings, education, guidance, warnings, moral order, ethics, customary law, and guidelines for life (way of life) in the social context of the Angkola-Mandailing community. Poda Na Lima consists of five interrelated elements and form a complete whole. The following are the five elements of Poda Na Lima and their meanings. (Lubis & Nuddin, 2023)

1. Paias Rohamu (Cleanse Your Soul): This element emphasizes the importance of maintaining cleanliness and purity of the soul. This is realized by avoiding reprehensible actions such as sin, envy, jealousy, and other negative traits.
2. Paias Pamatangmu (Cleanse Your Body): This element emphasizes the importance of maintaining cleanliness and physical health. This is achieved through a healthy diet, regular physical activity, and personal hygiene practices.

3. Paias Parabitoimu (Clean Your Clothes): This element emphasizes the importance of maintaining cleanliness and tidiness of clothing. It is interpreted as a symbol of respect for oneself and others.
4. Paias Bagasimu (Clean Your House): This element emphasizes the importance of maintaining cleanliness and tidiness in the home. A clean and tidy home environment creates a comfortable and harmonious atmosphere for its occupants.
5. Paias Pakaranganmu (Clean Your Environment): This element emphasizes the importance of maintaining cleanliness and environmental sustainability. This is implemented through actions such as not littering, maintaining river cleanliness, and preserving forests.

#### **A. Review of Islamic Philosophy on Local Ethics**

Islamic philosophy, as a discipline that underpins the understanding of ethics, metaphysics, and epistemology (Wicaksono & Fauzi, 2024), offers a conceptual framework that can be used to analyze and integrate local values such as Poda Na Lima. From an Islamic perspective, local values that do not conflict with the basic principles of sharia are seen as manifestations of the universality of Islam in various cultural contexts. Poda Na Lima, as a form of local wisdom of the Batak Angkola, contains moral elements such as respect for others, the environment, and piety to God, which are inherently compatible with Islamic ethical teachings. Therefore, Poda Na Lima can be positioned as an integral part of Islamic ethics rooted in local traditions.

The Islamic philosophical approach to local ethics emphasizes integrative aspects that bridge the particular dimensions of culture and the universal dimensions of Islamic teachings. Ethical thinking in Islam is not only based on normative values but also on contextual adjustments, enabling a dynamic integration between religion and culture (Sukeriyadi & Duraesa, 2023). In the context of Poda Na Lima, this philosophy can be reinterpreted through Islamic theoretical foundations, such as the principles of benefit (*maslahah*), justice (*'adl*), and social harmony (*ukhuwwah*). This strengthens the argument that Poda Na Lima values are not only culturally relevant but can also make a substantive contribution to the development of Islamic ethics in a multicultural society.

Furthermore, the relationship between Islamic philosophy and local ethics demonstrates the potential for constructive dialogue in strengthening contextual religious practices. This integration is not only essential for maintaining the relevance of local values in the modern era but also demonstrates the flexibility of Islam as a religion that emphasizes harmony between theological aspects and humanistic values (Syarif Hidayatullah dkk, 2021). Thus, Poda Na Lima can serve

as a concrete case study of how local values are accommodated within the Islamic ethical system, creating a mutually reinforcing harmony between religion and culture.

The integration of Poda Na Lima values and Islamic ethics offers a solid ethical foundation in building a harmonious society, particularly in the Batak Angkola community. Theoretically, Poda Na Lima contains principles that reflect universal values in Islamic ethics, such as respect for parents, social solidarity, and concern for the community through concepts such as *adab*, *ihsan*, and *ukhuwwah*, which inherently emphasize the importance of balance between the relationship between humans and God (*hablum minallah*), humans with each other (*hablum minannas*), and humans with nature (*hablum minal 'alam*).

This integrative analysis demonstrates significant intersections between local teachings and Islamic values, while also providing a more concrete foundation for contextualizing religious values within local culture. For example, the principles of social responsibility in Poda Na Lima, such as mutual cooperation (*marharoan*) and mutual respect within kinship (*manat mardongan tubu*), contribute to strengthening social cohesion, paralleling Islamic teachings on social justice (*al-'adl*) and cooperation in goodness (*ta'awun*). Through an Islamic philosophical approach, these values can be transformed into ethical guidelines that are relevant and applicable in the context of modern society.

#### A. Integration of Culture and Islam

Islam, as a universal religion, entered the Indonesian archipelago and demonstrated its adaptability to various conditions. This process had a significant impact on the lives of Indonesian people. The spread of Islam throughout the archipelago resulted in a rich cultural diversity. Academically, this interaction between religion and culture provides in-depth insights into the fundamental dynamics of society. Islam is known as a religion that easily adapts to local traditions. (Gafur, Rusli, & Mardiyah, 2021)

Religion and culture are two closely interconnected entities in human life. Both involve cognitive processes and deep reflection. Religious practices, both in terms of beliefs and formal rituals, always interact with culture. Culture plays a crucial role in shaping the religious practices of individuals and groups. The diversity of religious practices within a single religion demonstrates the strong influence of culture. This reality demonstrates that individuals with the same beliefs can have different experiences and ritual practices. Conversely, religion, as a system of values and teachings, also shapes new cultural structures. (*Trei Ilham*, n.d.)

Besides being understood as a sacred entity, religion is also institutionalized within social institutions and becomes a socio-cultural phenomenon in society. Thus, the

manifestation of religion in the lives of its followers demonstrates a diversity of expressions, even though they adhere to the same religion. This diversity can be interpreted as "expressions of teachings" or "manifestations of culture."

As a historical fact, Islam and local culture influence each other because both contain values and symbols. Religion symbolizes obedience to God, while culture encompasses the values and symbols that govern social life. Religion requires a system of symbols that is manifested through culture. However, it is important to distinguish between universal religion and particular culture. Religion can develop individually without culture, but as a collective entity, religion requires a cultural context to exist within a community. (Sinta Dewi, 2022)

Religion is a shared responsibility, so mutual respect between adherents of different faiths and cultures is crucial. While religious sentiments need to be maintained, excessive fanaticism must be avoided, as it can offend adherents of other faiths and cultures. Religion is flexible and adaptable to local culture, forming traditions recognized by the community. The process of acculturation of local cultures occurs gradually, producing new cultures within the community. (Nurrahmah Laili, Restu Gumelar, Ulfa, Sugihartanti, & Fajrussalam, 2021)

The interaction between Islam and local culture is reflected in various aspects of life, including religious rituals, social structures, value systems, and behavioral patterns. Understanding the dynamics of this interaction is crucial to appreciating diversity within society. Religion and culture should not be separated, but rather a dialectic. Religion provides "color and soul" to culture, while culture enriches religious expression. (Zainuddin, Mutholib, Ramdhani, & Octafiona, n.d.) The dialectic between religion and culture often triggers subjective judgments. Some seek to purify religion from cultural influences, while others develop intercultural dialectical patterns. This process occurs dynamically over time. Despite differences in interpretation, patterns of acculturation and syncretism across religions are increasingly developing. Indications of this dialectic are visible in changes in religious understanding and behavior from pure Islamic traditions.

## **B. The Relevance of Poda Na Lima to Islamic Teachings**

Poda Na Lima essentially embodies universal values aligned with Islamic teachings, particularly in the areas of social ethics, respect for others, and spirituality. Integrating Poda Na Lima with Islamic teachings has the potential to strengthen social harmony and enrich the religious practices of the Batak Angkola community, creating a social order based on Islamic ethical principles and local wisdom.

Poda Na Lima, a noble heritage of the Angkola people, is a wise teaching that remains relevant for daily life, not only for the Angkola people but for all humanity. This teaching teaches the importance of cleanliness, starting from the deepest level, namely cleanliness



of the heart, then continuing to cleanliness of clothing, body, home, and yard. In Islam, cleanliness of the person, clothing, and residence is a fundamental aspect that is emphasized, because cleanliness reflects purity, and Islam highly upholds the value of purity. The harmony of the values contained in Poda Na Lima with Islamic teachings is clearly evident in the following aspects.

First, environmental care is an effort to maintain environmental sustainability. Humans, as caliphs of God, have a crucial role in environmental management and protection. This responsibility encompasses an attitude of care and love for the environment. Human dependence on a quality environment and their role in shaping its quality are undeniable realities.

Second, in Islam, honesty is a fundamental attitude that upholds truth and justice, becoming the foundation of a civilized society. This foundation is based on moral awareness, a balance of rights and obligations, and a fear of sin. (Syamsiah & Mawarni, 2023) The honest character contained in Poda Na Lima is reflected in the advice "paias rohamu" (cleanse your heart), which emphasizes the importance of honesty in words and deeds. It is believed that honesty is rooted in a clean heart, while a tainted heart tends to give birth to lies and deception. In the context of Islam, the Prophet Muhammad (peace be upon him) is known as Al-Amin (the trustworthy one) because of his great honesty. Therefore, the advice "paias rohamu" invites every individual to emulate the honest nature of the Prophet Muhammad (peace be upon him). is known as Al-Amin (the trustworthy one) because of his honesty. The advice "paias rohamu" invites individuals to emulate the honest nature of the Prophet Muhammad (peace be upon him).

Third, social concern. In Islam, humanity emphasizes the importance of maintaining the safety, well-being, and happiness of all members of society. Islam views individuals and society as interconnected and responsible for creating a just and harmonious life. Islamic teachings encourage its followers to do good, empathize, and help others, especially those in need. The concepts of almsgiving, zakat, and charity are manifestations of social concern in Islam.

In the context of Poda Na Lima, "paias rohamu" teaches humans to cleanse their hearts of despicable traits such as envy and jealousy, which can hinder the creation of harmony and caring (Alvizar Dayusman, Alimudin, & Hidayat, 2023). Therefore, cleansing the heart of these despicable traits is crucial for the formation of a harmonious society with a high level of social awareness.

Fourth, responsibility is reflected in the adages "Paias pamatangmu" (clean your body) and "Paias parabitoimu" (clean your clothes), which encourage responsibility for oneself and others. Maintaining personal and clothing cleanliness is a manifestation of individual responsibility. Furthermore, "Paias bagasmu" (clean your house) and "Paias

pasarannganmu" (clean your yard) reflect a shared responsibility for maintaining the cleanliness and beauty of one's living environment.

## Conclusion

Poda Na Lima substantially contains universal values that align with Islamic teachings, particularly in the aspects of social ethics, respect for others, and spirituality. The integration of Poda Na Lima and Islamic teachings can strengthen social harmony and enrich the religious practices of the Batak Angkola community, creating a social order based on Islamic ethical principles and local wisdom. Poda Na Lima, as a legacy left by the ancestors of the Angkola community, is excellent advice to be applied in daily life, not only limited to the people of Tanah Tabagsel but for all humanity. Poda Na Lima teaches the importance of cleanliness starting from cleanliness of the heart, clothing, body, home and yard. Thus, the values of Poda Na Lima in Islam are seen in several things, namely concern for the surrounding environment, honesty, social care and responsibility for others.

For further research, it is recommended that the study of Poda Na Lima not only focus on social ethics but also examine it in more depth within the context of Islamic epistemology and theology, for example through an intertextual approach to traditional and Islamic texts. Field research involving interviews with local traditional figures and religious scholars can also enrich understanding of the dynamics of implementing these values in real life. Thus, further research can make a more comprehensive contribution to the development of Islamic ethics based on local wisdom.

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