Analysis of Islamic Communication Values in the Philosophy of "Poda Na Lima" among the Mandailing Ethnic Community

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| Abstract | This study examines the integration of Islamic communication values in the philosophy of *Poda Na Lima* among the Mandailing ethnic community. In the context of increasing globalization and digital influence, local wisdom plays an important role in preserving ethical and cultural identity. This research aims to analyze how the principles of *Poda Na Lima* function as a framework for Islamic communication in social, cultural, and spiritual life. This study employs a qualitative approach using library research methods, drawing data from scholarly journals, books, cultural documents, and previous studies related to Islamic communication, Mandailing local wisdom, and *Poda Na Lima*. The data were analyzed through descriptive-analytical techniques by interpreting the philosophical meanings of *Poda Na Lima* and their relevance to Islamic communication principles. The findings reveal that the five elements of *Poda Na Lima Paias Rohamu, Paias Pamatangmu, Paias Parabitonmu, Paias Bagasmu,* and *Paias Pakaranganmu* represent a holistic ethical system that integrates verbal and nonverbal communication, personal integrity, social harmony, and environmental responsibility. These values correspond closely with Qur'anic teachings on purification, truthful speech, mutual respect, deliberation, and stewardship of the environment. The study concludes that *Poda Na Lima* serves as a culturally embedded model of Islamic communication that strengthens interpersonal relationships, reinforces social cohesion, and sustains moral values within the Mandailing community in the modern era |
| Keywords | Keywords: Islamic communication; Poda Na Lima; Mandailing culture; local wisdom; social ethics |

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1. INTRODUCTION

Communication in the Islamic context is of great importance and is grounded in ethics and values that are integrally derived from the teachings of the Qur'an and Hadith.(Susanto, 2020). These values aim to foster harmonious interactions and prevent conflict or misunderstanding in interpersonal relationships. (Ilham et al., 2025; Lakum et al., 2025). Furthermore, within the framework of Islamic communication ethics, there are six fundamental pillars that every individual must uphold, namely truthful speech (*qaulan syadidan*), effective speech (*qaulan baligha*), honorable speech (*qaulan karima*), kind speech (*qaulan ma'rufan*), gentle speech (*qaulan layyinan*), and appropriate speech (*qaulan maysura*).(Burhanudin & Rojali, 2022). These principles are intended to ensure that all forms of communication are carried out with integrity and responsibility, thereby building trust among members of society and organizations. (Saleh, 2024).

The integration of Islamic values into local culture is essential for creating harmony between religious beliefs and the traditions that exist within society. In this context, various studies indicate that the fusion of Islamic values with local cultural practices can produce mutually reinforcing interactions. (Nadifa & Ambarwati, 2024). This integration provides a strong moral foundation that enables communities to face the challenges of globalization and social change.

Moreover, studies on collaboration between Islamic communities and other social groups demonstrate that local cultural traditions can serve as bridges that connect Islamic values with existing cultural norms.(Hartono et al., 2021). Social rituals embedded in cultural practices can promote tolerance and mutual respect among diverse communities, as seen in the Meroah Taon and Balit rituals, which integrate Islamic values with local traditions.(Pulthinka, 2023). Consequently, such integration can create a society that is not only harmonious but also responsive to ongoing social change. By further exploring the relationship between Islamic values and local culture, it becomes possible to understand how both can mutually support the construction of a rich, diverse, and inclusive national identity. (Yurisa et al., 2021).

The Mandailing ethnic community is known for its cultural richness and local wisdom that has been passed down through generations, one of which is the philosophy of *Poda Na Lima*. This concept not only reflects ethical and aesthetic values but also influences various aspects of social life, including communication among its members. (Hati, 2023; Hawa et al., 2023). Research on Islamic communication values within the context of *Poda Na Lima* has become increasingly relevant, particularly in efforts to understand social interaction and the underlying values amid rapid change and globalization. (Hawa et al., 2023).

In today's digital era, challenges in preserving traditional values remain a major concern. The Mandailing community is often confronted with negative impacts such as cultural assimilation and

identity loss due to the influence of modern media.(Romdhoni & Rahman, 2023). On the other hand, *Poda Na Lima* as a philosophy embodies communication values that emphasize mutual respect, cooperation, and empathy, which should serve as a safeguard for the community in maintaining authenticity in communication. (Muhajir, 2023). Nevertheless, a deeper analysis is needed to examine how these values are implemented in everyday life and how communication is affected by external factors. (Hati, 2023; Muhajir, 2023).

Through this research, it is expected that the role of *Poda Na Lima* as a foundational framework for interpersonal communication within the Mandailing community will be revealed, while also providing a more comprehensive understanding of how these values are implemented within the Islamic context. This includes communication practices that prioritize togetherness, honesty, and commitment to social ethics, all of which are crucial for strengthening social bonds amid rapid change. This study aims not only to document cultural practices but also to offer recommendations to the community for preserving cultural identity in the modern era. (Hawa et al., 2023).

2. METHODS

This study employs a qualitative approach using a library research method to analyze Islamic communication values in the philosophy of *Poda Na Lima* within the Mandailing ethnic community. The research data are obtained from various written sources, including books, scholarly journal articles, previous research findings, cultural documents, and relevant literature discussing Islamic communication, Mandailing local wisdom, and the philosophy of *Poda Na Lima*.(Mutiawati & Ramadhani, 2023). Data collection is conducted through systematic literature searching, selection, and review of credible and relevant sources. The data are then analyzed using a descriptive-analytical method by examining, comparing, and interpreting concepts of Islamic communication and cultural values embedded in *Poda Na Lima*. This analysis connects key principles of Islamic communication such as honesty, politeness, empathy, and responsibility with the philosophical meanings and social practices of Mandailing culture. Through this approach, the study aims to produce a systematic and in-depth understanding of how Islamic communication values are integrated into *Poda Na Lima* as a framework for social interaction within the Mandailing community.

3. FINDINGS AND DISCUSSION

The Philosophy of *Poda Na Lima* in the Life of the Mandailing Ethnic Community

Poda Na Lima represents one of the most significant forms of local wisdom that continues to live and develop within the societies of North Sumatra, particularly in the regions of Labuhanbatu, Padang Lawas, South Tapanuli, and Mandailing Natal. This philosophy functions not only as a guide

for social life but also as a system of philosophical values that has been preserved and practiced from the past until the present. *Poda Na Lima* contains a strong spiritual dimension, both in shaping individual consciousness and in constructing the collective spirituality of the community.

One of the central elements of *Poda Na Lima* is the concept of *Pai rohamu* (purifying the soul), which emphasizes the importance of inner purity in living one's life. This value requires individuals to embody sincerity, honesty, and wholehearted commitment in every social and cultural activity. In the customary and social practices of the Mandailing community, this principle is reflected in voluntary and selfless participation in communal duties, regardless of social status, as long as the responsibility has been entrusted to respected figures or authorities within the community.

The next concept, *Paias pamatangmu* (purifying the body), reflects the importance of physical cleanliness as an integral part of ethical living. Bodily cleanliness is regarded as a prerequisite for carrying out various forms of activity, whether customary, social, or spiritual. When the body is clean and well maintained, individuals are able to perform their social roles effectively and to build healthy and harmonious interactions within the community.

Furthermore, *Paias parabitonmu* (purifying one's clothing) emphasizes the importance of neatness and cleanliness in appearance as symbols of personal dignity and identity. In social and customary contexts especially during ceremonial events such as wedding rituals clothing functions not merely as a physical covering but also as a marker of cultural identity and social position. Therefore, maintaining cleanliness and neatness in dress becomes an essential component of social communication ethics, enabling individuals to interact with others in a respectful and dignified manner.

The principle of *Paias bagasmu* (purifying the home) portrays the home as a vital space within the social life of the community. A house serves not only as a place of shelter but also as a center for interaction, deliberation, and collective decision-making. In the Mandailing tradition and surrounding regions, this function is realized through the *bagas godang*, a traditional house that serves as a communal gathering place for discussing various aspects of life, including social, cultural, political, economic, and security matters. Thus, the cleanliness and orderliness of the home symbolize the community's readiness to maintain communication and social harmony.

Within the *bagas godang*, traditional leaders, community figures, religious leaders, cultural figures, and village elders (*sesepuh huta*) convene to deliberate and organize customary activities. These deliberations take place, for example, in the organization of *margondang* during *Pabagaskon Boru* or *Haroan Boru* ceremonies, as well as in funeral events, particularly when the deceased is a descendant of a royal lineage. In such circumstances, these leaders gather in the *bagas godang* to coordinate the collective fulfillment of *fardu kifayah* (communal religious obligations). For this reason,

the traditional house must always be kept clean so that it is ready at any time to function as the center of social and customary activities.

Beyond its social and cultural roles, *Paias bagasmu* also carries a profound spiritual dimension. The home is viewed as a space for communication between human beings and God, and is therefore symbolically equated with a mosque in everyday life. Just as a mosque must be kept free from impurity and filth, the home is likewise expected to be maintained in a clean and sacred condition so that it becomes a place filled with blessing. In this sense, the home is understood as *baiti jannati* "my home is my paradise" indicating that the cleanliness and sanctity of the home directly contribute to the spiritual quality of its inhabitants. Consequently, the value of *Paias bagasmu* remains highly relevant in both customary practices and religious life.

The final principle of *Poda Na Lima* is *Paias pakaranganmu* (purifying the residential environment), which asserts that a clean environment is a fundamental condition for social peace and well-being. Various village institutions, including village resilience organizations, place environmental cleanliness as a core element of social development, thereby emphasizing that every member of the community bears collective responsibility for maintaining the cleanliness of their surroundings.

Moreover, the implementation of *Paias pakaranganmu* reflects the internalization of spiritual values in social life. A clean environment represents the application of the principle *an-nadhāfatu minal īmān* cleanliness is part of faith highlighting that cleanliness carries not only physical but also religious significance. In this way, a community that preserves environmental cleanliness fosters a way of life that is *rahmatan lil 'alamin*, meaning one that brings blessing and goodness to all. From the perspective of local wisdom, this principle also teaches that every individual, group, and community engaged in cultural or social activities has a duty to protect and preserve environmental cleanliness, since the environment is a shared resource that must be sustained collectively and continuously.

Figure 1. The Content of the *Poda Na Lima* Philosophy

The Ethical Foundations of Islamic Communication in *Poda Na Lima*

The implementation of Islamic communication values in the philosophy of *Poda Na Lima* demonstrates that Mandailing local wisdom is not merely a system of social ethics, but also a medium for internalizing Qur'anic values in everyday communication practices. The five main principles of *Poda Na Lima Paias Rohamu* (purifying the heart), *Paias Pamatangmu* (purifying the body), *Paias Parabitonmu* (purifying clothing), *Paias Bagasmu* (purifying the home), and *Paias Pakaranganmu* (purifying the environment) represent an integrated unity of inner disposition, behavior, social space, and the environment that aligns with the paradigm of Islamic communication. In the Qur'an, it is affirmed that human success depends on the purity of the soul:

قَدْ اَفْلَحَ مَنْ زَكّٰىهَاۖ وَقَدْ خَابَ مَنْ دَسّٰىهَاۗ

"Indeed, successful is the one who purifies his soul, and indeed, failed is the one who corrupts it" (Qur'an, Asy-Shams [91]: 9–10).

The principle of *Paias Rohamu* reflects this verse by positioning inner purity as the foundation of communication, since a pure heart gives rise to sincere intentions, empathy, and honesty in speech. Verbal communication that emerges from a purified heart will be expressed through truthful and responsible utterances, as commanded by Allah:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا

"O you who believe, fear Allah and speak words that are correct (qaulan sadīdan)" (Qur'an, Al-Ahzab [33]: 70).

Thus, *Poda Na Lima* affirms that the quality of communication is determined not merely by speaking techniques, but primarily by the purity of intention and the inner integrity of the communicator.

On the other hand, Islamic communication is not conducted solely through words, but also through nonverbal language that reflects attitudes, values, and ethics. The principles of *Paias Pamatangmu* and *Paias Parabitonmu* emphasize the importance of bodily cleanliness and neat attire as forms of nonverbal communication that convey messages of politeness, respect, and credibility. The Qur'an affirms:

اِنَّ اللهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

"Indeed, Allah loves those who repent and loves those who purify themselves." (QS. Al-Baqarah [2]: 222),

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْاۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

"O children of Adam, wear your best clothing at every place of worship" (Qur'an, Al-A'raf [7]: 31).

These verses indicate that cleanliness and neatness are integral to social piety and communication ethics. In the context of *Poda Na Lima*, a clean body and proper attire function as a form of "silent language" that builds respect, comfort, and trust in social interaction.

The principle of *Paias Bagasmu* further extends the meaning of communication into social and spiritual spaces. The home particularly the *bagas godang* in Mandailing culture is positioned as a center for deliberation, decision-making, and the strengthening of social solidarity. This aligns with the Qur'anic command:

وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْۖ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"And their affairs are conducted by mutual consultation among them" (Qur'an, Asy-Syūrā [42]: 38).

In addition, the home is also understood as a space for worship and communication with God, as indicated in His statement regarding houses that are honored for the remembrance of Allah:

فِيْ بُيُوْتٍ اَذِنَ اللهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِۙ

"(This light is found) in houses which Allah has permitted to be raised and in which His name is remembered. In them He is glorified in the mornings and in the evenings" (Qur'an, An-Nūr [24]: 36).

By maintaining the cleanliness and sanctity of the home, the Mandailing community prepares a space of communication that is dignified, inclusive, and rich in spiritual values. Furthermore, *Paias Pakaranganmu* emphasizes the ecological and social dimensions of Islamic communication. A clean environment is not merely an aesthetic concern, but also a moral message reflecting care, collective responsibility, and commitment to the common good. The Qur'an prohibits environmental destruction:

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا

"And do not cause فساد *(corruption) upon the earth after it has been set in order"* (Qur'an, Al-A'raf [7]: 56),

And it further affirms Islam's mission as a mercy for all creation, as stated in the Qur'an:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

"We have not sent you, [O Muhammad], except as a mercy to all creation" (Qur'an, Al-Anbiyā' [21]: 107).

Accordingly, maintaining environmental cleanliness within *Poda Na Lima* constitutes a form of ethical communication between human beings, society, and nature, which actualizes the value of *rahmatan lil 'ālamīn* in everyday life. Overall, the philosophy of *Poda Na Lima* integrates both the verbal and nonverbal dimensions of Islamic communication within a unified ethical framework. Purity of the heart gives rise to honesty in speech, bodily and sartorial cleanliness fosters politeness in appearance, cleanliness of the home reinforces deliberation and spirituality, and environmental cleanliness creates social and ecological harmony. Thus, *Poda Na Lima* can be understood as a manifestation of Mandailing local wisdom that holistically actualizes Islamic communication values in community life.

Purity of the heart is regarded as a prerequisite for integrity and honesty in communication. Islamic values emphasize the importance of tolerance and respect for others, which form the foundation of truthful message delivery, both verbally and nonverbally. This emphasis on honesty strengthens the argument that effective communication must begin with a purified heart, supported by nonverbal elements such as body language and active listening.(Harahap & Mailin, 2025; Nurhablisyah & Hasan, 2023; Yusuf, 2025). Therefore, the combination of sincere intention and appropriate nonverbal expression is fundamental to meaningful communication.

Poda Na Lima also emphasizes the importance of propriety in appearance, as represented by bodily and clothing cleanliness. Physical appearance reflects an individual's ethics and reinforces the message being conveyed. A clean and neat appearance not only enhances self-image but also creates a positive impression on others, which is essential in the context of social interaction within the community. Communication traditions such as *Markobar* adopt this principle of propriety in formal forums, demonstrating the significance of ethical conduct in message delivery.(Susanti, 2023; Zulkarnain et al., 2021).

The importance of maintaining a clean home in supporting deliberation and spirituality reflects the ways in which physical environments influence social dynamics. A clean and orderly setting creates a comfortable space for discussion and communal decision-making. Community involvement in maintaining household cleanliness is not merely a physical task, but also a form of

preserving spirituality and Islamic values. Active participation in maintaining cleanliness contributes to strengthening social relationships within the community. (Muhajir, 2023).

Environmental cleanliness within the framework of *Poda Na Lima* promotes social and ecological harmony. Islamic teachings that emphasize environmental stewardship are highly relevant in this context. This is supported by studies demonstrating the relationship between local practices and the harmonization of human–nature relations, with values such as cleanliness and health serving as the core of positive social interaction. (Muhajir, 2023; Nur Aisyah et al., 2025). Through awareness of the importance of environmental preservation, communities are able to cultivate a more constructive social atmosphere grounded in positive and inclusive interaction.

Conceptually, the findings of this study indicate that the values embedded in the philosophy of *Poda Na Lima* do not function as rigid normative teachings, but rather as living values sustained through ongoing communicative processes within the Mandailing community. Communication serves as a medium for the formation and transmission of values, whereby symbols, narratives, and everyday practices become instruments for internalizing ethical principles of physical and spiritual cleanliness as part of collective identity. This process aligns with the view that social values and identities are constructed through repetitive and contextual communication within a cultural community. (Muntaha & Saifudin, 2025). Furthermore, the internalization of *Poda Na Lima* values also occurs at the intrapersonal level through self-reflection and inner dialogue, enabling these values to be embraced not merely as external obligations but as moral guidelines embedded within individual consciousness. a(Ardiansyah & Tiara, 2025). In this regard, *Poda Na Lima* functions as a system of ethical communication that shapes attitudes and behavior through continuous meaning-making processes, consistent with the principles of Islamic communication that emphasize purity of intention, truthfulness of speech, and moral responsibility in social relations. (Ruqqayah et al., 2025).

4. CONCLUSION

This study concludes that the philosophy of *Poda Na Lima* constitutes a comprehensive local wisdom system that effectively embodies and operationalizes Islamic communication values within the socio-cultural life of the Mandailing ethnic community. The five principles of *Poda Na Lima Paias Rohamu, Paias Pamatangmu, Paias Parabitonmu, Paias Bagasmu,* and *Paias Pakaranganmu* function not merely as guidelines for physical cleanliness but as an integrated ethical framework that regulates interpersonal, social, spiritual, and environmental communication. These principles are deeply aligned with Qur'anic teachings on purification of the soul, truthful and ethical speech, personal dignity, communal deliberation (*shūrā*), and environmental responsibility, thereby demonstrating that Mandailing local wisdom and Islamic values are mutually reinforcing rather than contradictory.

Through both verbal and nonverbal dimensions, *Poda Na Lima* guides individuals to communicate with sincerity, respect, responsibility, and social awareness, enabling the formation of harmonious, trust-based, and morally grounded interactions. In the context of contemporary challenges such as digitalization and cultural change, this philosophy serves as a resilient cultural-ethical system that preserves identity while promoting Islamic communication ethics in everyday life. Therefore, *Poda Na Lima* can be understood as a culturally rooted yet theologically coherent model of Islamic communication that continues to play a vital role in sustaining social harmony and moral integrity within the Mandailing community.

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