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

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Abstract

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

Keywords

Islamic education; Material Development; Poda na Lima philosophy

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1. INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

3. FINDINGS AND DISCUSSIONS

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

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

Meanwhile, educators in Islam are defined as people who have the responsibility to influence the soul and spirit of a person, namely in terms of physical growth, knowledge, skills, and spiritual aspects, to develop all the potential possessed by a person by the principles and values of Islamic teachings so that he becomes a person with good character (Ramli, 2015). Furthermore, in the learning process, it cannot be denied that Indonesia is very thick with education that collaborates learning based on local
wisdom values originating from various regions in Indonesia, one of which is implemented through learning based on the understanding of the Poda Na Lima philosophy originating from the Batak tribe and the role in implementing this is educators to their students to realize noble character and personality.

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

a. Paias Rohamu (cleanse your soul/heart)

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

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

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

b. Paias Pamatangmu (clean your body)

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

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

c. Paias Prabitonmu (clean your clothes)

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

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

d. Paias Bagasmu (clean your house)

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

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

e. Paias Pakaranganmu (clean up your environment)

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

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

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

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

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

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

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

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

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

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

b. Lack of Facilities and Infrastructure in Developing Learning

Facilities and infrastructure are the supporting factors in developing the learning process to achieve the desired goals, but not all educational institutions that provide such facilities, including
Islamic educational institutions that still lack the availability of infrastructure facilities, Islamic educational institutions located in the village of Batang Angkola Mandailing Natal, and this is certainly based on observations in six Islamic educational institutions consisting of MI, MTS, MA and Islamic boarding schools in Angkola Mandailing.

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

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

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

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

d. Lack Of Community Knowledge in Integrating Islamic Education Values

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

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

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

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

Examining each discussion described above, researchers see that several efforts can be made by related parties such as local governments, educators, and the role of the community who always
develops local wisdom, especially in the Mandailing Natal community, already just that the methods and implementation are different. As for the various roles that local governments can carry out, educators in instilling five values in the philosophy of poda na lima are seen in several ways, which include the following:

a. The Role of Local Government

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

b. The Role of the Educator

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

c. Community Role

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

4. CONCLUSION

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

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

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

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