

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

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Abstract

The Poda Na Lima philosophy, which aims to develop the study of Islamic education, needs to be maintained and preserved; therefore, the authors conducted this research using qualitative methods with a phenomenological approach. Observation data, interviews and documentation are data collection techniques, while informants as subjects of this research were 15 people from Mandailing Natal. Traditional figures, religious figures, community leaders, members, and documents related to history, culture, customs, and community life, such as books, articles, journals, reports, and mass media are sources of research data. Data analysis is used through presentation, reduction and conclusion. The research results show that Poda Na Lima has been developing an educational curriculum based on local content. The obstacle was that it had not been implemented optimally as part of developing the local content education curriculum there. It is due to a lack of coordination, socialization synergy, local government education, budget allocation, and human resource development for the community, especially the younger generation, regarding the importance of maintaining and preserving the philosophy. The authors concluded that with the development of local content educational curricula and local knowledge in the community, the local government needs to take policies to maintain and preserve the Poda Na Lima philosophy in Mandailing Natal.

Keywords

Islamic education; Material Development; Philosophy poda na lima

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1. INTRODUCTION

Current technological developments continue to experience rapid progress, which undoubtedly touches various sectors of life, including education (Kozma, 2003). Education is the most critical sector in advancing the nation's children, which not only improves the quality of learning but also shapes the character of the nation's children so that they are educated by developing character values.

The study of Islamic education can be carried out in the form of the Koran, the most valuable holy book of Islam, presenting the best way of education based on knowledge of the truth of humanity and its needs. (Pallathadka, 2023). The digitization of hadith books makes it possible for 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). Starting from student characteristics, internal motivation, instructor characteristics, institutional and service quality, infrastructure and system quality, and course and information quality, as well as the online learning environment, all influence learning success. (Judiawan, 2021).

Indonesia has long been famous for its various local wisdoms spread across various regions, local wisdom in prayer rituals, and more education and post-disaster recovery and reconstruction. (Hutagalung, 2020). Therefore, local wisdom is identified with the culture that people like. Local wisdom, in the view of experts, as stated by Parwati, is defined as ways and practices developed by a group of people which originate from their deep understanding of the local environment, which is formed from living in that place for generations. (Parwati, 2018). Meanwhile, according to Daroe, local wisdom is defined as a system of values or behaviour of local people in interacting wisely with the environment in which they live. (Iswataningsih, 2019). Toba Batak women carry out healthy activities to encourage the community to stay clean and healthy, which can be concluded that women have an essential role in preserving the local wisdom of Poda Na Lima (Five Cleaning Suggestions) to keep them clean and healthy (Sibarani et al., 2021).

In general, the relationship between local wisdom and education is very beneficial. For instance, a problem-solving learning model oriented to local wisdom improves problem-solving skills (Parwati, 2018) (Panjaitan et al., 2014), while Pulang ka Bako has fulfilled the objectives of Islamic law and can be a solution to family resilience problems (Warman, 2023). The local wisdom of indigenous peoples in nature conservation is essential in maintaining the earth's biodiversity and the ecosystem's health (Abas, 2022). Learning with local wisdom values can be used as a literacy learning approach. This model encourages a positive classroom climate and student community, develops student responsibility, and maximizes learning opportunities (Lyesmaya, 2020). Applying science learning with a local wisdom approach affects students' environmental literacy. This research means that teachers should use local wisdom contexts in relevant science material to strengthen the concepts students learn (Ilhami, 2019). Through learning based on local wisdom, character education effectively develops students' cognitive, affective and psychomotor abilities (Sukadari, 2020) (Basyari, 2013).

Substantively, local wisdom is the values that apply in the social order, the truth of which is a guideline in everyday behaviour or way of life. One of the local wisdoms that is the focus of research is the philosophy originating from the Batak tradition of Angkola Mandailing Natal, namely the Podanalima or Poda Na Lima (Five Advice on Cleanliness), is the local wisdom of the Toba Batak people which has been passed down from past generations to the present generation, which contains five tips on cleanliness for living a physically and spiritually healthy life and is the basis for life to achieve prosperity. It is also local wisdom for clean and healthy living, which is still applied and practised by the Toba Batak people. This local wisdom is a cultural tradition passed down from previous generations to be applied to maintain physical and spiritual health. Applying Poda Na Lima in everyday life benefits personal health and creates a healthy environment for today's young generation and parents (Sibarani et al., 2021).

Podanalima's philosophy is in line with Islamic teachings, focused on learning a subject that is not

only used as learning in educational institutions but has now been applied to society, namely the importance of paying attention to maintaining cleanliness. Therefore, in Islamic terminology, cleanliness-related issues are called al-Thaharat (Dian, 2020). Regarding hygiene and health, al-Thaharat is a preventive effort to avoid the spread of germs and bacteria. Maintaining purity and cleanliness is an obligation for every Muslim, but it is also one of the most critical 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 being free from all stains and dirt, whether visible or not (Nata, 2021). Therefore, in Islam, maintaining cleanliness must include two aspects, namely physical and spiritual cleanliness. Physical cleanliness includes body, clothing, housing and living environment. Meanwhile, inner cleanliness includes efforts to prevent our minds from despicable qualities that can contaminate ourselves, including envy, greed, arrogance, and arrogance. (Sunaryo, 2009). Based on the explanation above, Islam teaches cleanliness in connection with the word of Allah SWT, which is contained in (QS Al-Baqarah: 2:222).

Therefore, the verse above shows that basically, the behaviour of taharah (cleanliness) is a prominent characteristic in Islam because Islam not only advocates the importance of maintaining cleanliness, but Islam itself directly teaches humans how to clean and purify, both externally, such as the body, clothing, places and tools used for eating, drinking and worshipping 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 human being with noble character so that he can live happily and peacefully under Islamic law.

The development of Islamic education materials through the practice of Poda na Lima is paia rohamu (purifying the heart), paia pamatangmu (cleaning the body), paia parabitonmu (cleaning clothes), paia bagasmu (cleaning the house), and paia pakaranganmu (cleaning the yard), the local wisdom of Poda na Lima which clearly can still be applied today. This philosophy is a value of cleanliness and health passed down to the next generation of Mandailing people (Nasution et al., 2020).

Poda Na Lima, which is local wisdom, contains expressions that provide advice and orders to the community to clean themselves and the environment. The choice of the word paia in podanalima philosophy generally contains a will or mandate which contains advice on moral teachings and ethical and noble character following the demands of the life of the Toba Batak people, and this is also in line with several points contained in the values and goals of Islamic education. Furthermore, according to Alimni, Islamic education is defined as integrated education in preparing people to live peacefully and prosperously, adapting to Islamic teachings based on the Al-Qur'an and As-Sunnah. (Alimni, 2022).

Looking at the current phenomenon, 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 into the Study of Islamic Education as the Development of Educational Materials Through Poda Na Lima Philosophy in the Angkola Mandailing Community, with the majority of the population being Muslim in Mandailing Natal, the researcher developed a study of Islamic education through the existing educational approach in Mandailing Natal, which in the end carried out a study of Islamic education in Mandailing Christmas. This research aims to determine the development of educational materials carried out through the Poda Na Lima philosophy, the obstacles/problems faced in developing Islamic education materials and the role of local governments in developing Islamic education materials through the Poda Na Lima philosophy.

2. METHODS

This research followed the descriptive qualitative research method of the phenomenological type

because it allows and opens up opportunities to understand and interpret the nature of the subject's experiences in the learning process related to life experiences, what they feel, and how they feel these phenomena/experiences. In this research, the researcher used a research approach based on the phenomenological approach developed by Creswell, where the phenomenological approach to describe the general experience of several individuals regarding various life experiences related to concepts or phenomena was chosen because it allows and opens up opportunities for individuals to do this. Researchers to understand and interpret the nature of the research subject's experiences related to life experiences, what they feel and how they feel about the phenomena they experience (Creswell, 2009)

This research was conducted in a community of Islamic educational institutions, namely schools from MTs to MA level in Angkola Mandailing, each with three schools so that they were suitable as research subjects. The subjects in this research included community leaders, MTs and MA teachers, and students. Furthermore, the data source for this research is informants selected using purposive sampling. Meanwhile, the research objects chosen are people who know and understand the problems being studied (key informants). The subjects in this research are several local traditional leaders who still understand the philosophy of Poda Na Lima, MTs, and MA teachers who have been selected relevantly by researchers to develop further the study of Islamic education materials related to the emphasis of the Poda Na Lima philosophy in the area of school. Data collection in this research 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) carrying out continuous and careful observations, (c) carrying out triangulation, and (d) involving colleagues to discuss.

Referring further to the final stages in research related to the development of procedures and techniques for phenomenological data analysis according to (W. 2002) as follows: a) The researcher completely describes the experience phenomena experienced by the research subject, b) The researcher then finds statements (interview results), then detail these statements and develop them without repetition, c) These statements are then grouped into meaningful units and write a text explaining the experience accompanied by careful examples, d) The researcher then reflects on his thoughts using variations imaginative as a whole, e) The researcher then constructs an overall explanation regarding 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 an integral part of developing the learning process in educational institutions. Various explanations explain in detail the meaning of educator (License, 2019), which explains that an educator is someone who plays a formal role in learning and develops all the most essential forms of learning so that students become motivated to learn, while educators are those who work in government agencies, whether in formal, informal or higher education institutions.

Meanwhile, educators in Islam are defined as people responsible for influencing and developing a person's body and soul, namely in terms of physical growth, knowledge, skills and spirituality, following the Islamic principles to become a person with noble character (Ramli, 2015). Furthermore, in the learning process, it cannot be denied that Indonesia is very steeped in education that combines learning based on local wisdom values originating from various regions in Indonesia, one of which is realized through learning based on an understanding of the Poda Na Lima philosophy

Through the application of life values, which are then developed in formal and non-formal education, it is hoped that educators and society will be able to work together in realizing that the younger generation will not forget the five noble philosophies that have been applied by previous

people in living their lives. Through the explanation above, several things can be used as references and guidelines in developing students' personalities through the five Poda Na Lima philosophies, which contain five essential pieces of advice for students in educating spiritually, physically, mentally and in the surrounding environment, so that with reference and It is hoped that educators, parents and the local community will have guidelines in educating their students so that they can grow and develop ideally into healthy, physically strong and resilient individuals. The form of educational material development described based on the Poda Na Lima philosophy is as follows:

a. Paias Rohamu (cleansing your soul/heart)

In the view of Sufis, the soul or heart is classified as conscience. From this word comes the term conscience. Conscience in Arabic means light comes from *nûr*, meaning light. Based on (Safitri, 2022), the human heart is called conscience because it is God's primordial capital as the light of human life. Therefore, it is also called the capital of eternity.

Furthermore, in terms of cleansing the soul or heart, the development of Islamic education materials for students, educators and the community in Mandailing Natal is needed by instilling knowledge about virtues such as forgiveness, gratitude, trust, patience, and sincerity. Educators can also provide authentic examples from the lives of scholars, prophets and friends with high morals. Islamic principles that advise against negative traits, such as arrogance, envy, or anger, can be instilled in students by educators. Educators, with the help of community support in Mandailing Natal, can also invite students to pray and worship earnestly and wholeheartedly. The Qur'an has also provided a philosophical relationship to the first Poda Na Lima principle, Paias Rohamu, namely related to guarding the heart, which has been explained by Allah SWT in QS. Ash-Sham: 7-9.

b. Paias Pamatangmu (clean your body)

The second principle of Poda Na Lima is paias pamatangmu (cleansing the body). In this second point, the development of Islamic education carried out by educators and the community in Mandailing Natal to instil the Poda Na Lima philosophy in their students is by applying Fiqh learning in everyday life, where educators and the community can provide specific examples of the sunnah of the Prophet Muhammad Saw. who also maintains environmental cleanliness and bodily health. Furthermore, by examining the concept of cleanliness and relating it to the concept of Fiqh or Islam, there is a discussion of the concept of cleanliness, which in Fiqh is termed *thaharah*. *Thaharah* etymologically means clean, while terminologically means clean from *hadas* and uncleanness. Clean from *hadas* and uncleanness is one of the conditions for the validity of prayer. Therefore, we need to cleanse the body as in Islam, physical cleanliness and purity are recognized as a required condition for worshipping Allah SWT, based on QS Al-Anfal: 11.

Based on the interpretation of this verse, the author concludes that water is the most essential cleansing medium for the body according to (Alif, MN, & Sudirjo, 2019). Meanwhile, physical education is an integral part of education. If adequately directed and nurtured, children will develop helpful skills for leisure time, engage in activities conducive to healthy living, develop socially, and contribute to their physical and mental health.

c. Paias Prabitonmu (clean your clothes)

The third principle of *poda na lima* is Paias Prabitonmu (cleaning clothes). This third point discusses clothing that functions as a covering for the body, and clothing can also be said to be a symbolic statement of a person's status in society. Examining the contents of the third Poda Na Lima, there is a study of the value of education where a person must be able to morally conduct, namely increasing feelings of shame towards something that Allah does not approve. Therefore, in Islamic teachings, clothing is not just 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 function and use of the clothes mentioned above will not be perfect if the clothes worn are dirty, smelly or unclean. Hence, the cleanliness of clothes is also part of the perfection in wearing them. Furthermore, Islam provides certain restrictions for men and women, as there are special clothing rules for women 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, Muslims must believe that Allah SWT commands or forbids humans to do something because there is wisdom behind these commands and prohibitions (Dede Wulansari, 2018).

d. *Paias Bagasmu* (clean your house)

The fourth principle of *poda na lima* is *paias bagasmu* (clean your house). House cleanliness is paramount in everyday life as clean living behaviour reflects a family lifestyle that always pays attention to and maintains the health of all family members. To implement *Poda Na Lima* through the *Paias Bagasmu* philosophy, educators and the community can provide knowledge about household ethics, such as how to be filial to parents, educating 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 friends who lived in peaceful and Islamic households, which educators and the community can provide. As for the Al-Qur'an, the expression of the term "house" is explained in detail by Allah SWT through His words contained in Qs. An-Nahl: 80. Based on the interpretation of the verse above, it can be concluded that everyone who wants to achieve their goals should practice calm and peace.

e. *Paias Pakaranganmu* (clean up your environment)

The fifth principle is *Paias Pakaranganmu* (cleaning the environment). For the house environment, which includes the yard and garden around the house, cleanliness impacts health and safety. However, this discussion also concerns the school environment, which must be maintained and paid attention to by all students.

Therefore, in implementing the *Poda Na Lima Paias Pakaranganmu* philosophy, what educators can do together with the community to instil educational character is by teaching material about neighbour rights, such as how to be a good neighbour, to live socially, to help each other, to respect each other, as well as responsibilities in maintaining the cleanliness and beauty of the environment.

Based on the explanation above, loving the environment is a must for all of us to protect nature better. In the Islamic view, the recommendation to protect the environment and threats against people who deliberately damage the environment have been explained in detail 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 environmental conditions in which they live so that environmental cleanliness reflects the happiness, prosperity, comfort and security of the people. Examining further the study of the development of Islamic education materials, what can be concluded in this philosophy is that it is applied by other formal institutions, namely, the activeness of educators in making classroom cleaning schedules for students invites students always to protect the school environment actively (Salsabilah et al., 2023).

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

As one of the Batak philosophies for Batakese who live in the Angkola Mandailing community, *Poda Na Lima* is certainly a guide for the younger generation, especially students, in forming a religious character based on local wisdom and values. Furthermore, character education is moral teaching that combines information, emotions and actions (Mughtar & Suryani, 2019). Character education positively impacts people's lives and is expected to overcome the moral decline of teenagers and children. Furthermore, children need character education because their current character will influence their habits in the future.

By realizing this, children's character development firmly prioritizes Islamic character. Of course, it requires the auspices of an educational institution to facilitate learning and shape students' character

to suit the expected goals. Islamic educational institutions in Indonesia are widely developing Islamic boarding schools (*pesantren*), *madrasas* and schools. Even though the names of the nomenclatures are various, according to Ihsan in Arief Efendi's article entitled *The Strategic Role of Islamic-Based Education Institutions in Indonesia*, the three institutions have the same function and substance. Functionally, these three institutions declare themselves as educational institutions tasked with developing the physical, mental and spiritual development of students and preparing them to become the next generation who are helpful to the nation and religion. In substance, this educational institution was built based on the soul's calling of a *kyai* or *ustadz*, both individually and collectively, which is not solely for material interests but as a form of devotion to Allah (Efendi, 2008).

Regarding the *Poda Na Lima* philosophy, which is closely related to character education, currently, various problems or obstacles have inevitably eroded it, so not all children or the young generation currently still adhere to this philosophy. While there are various factors, it can be seen that inherited factors influence a child's character, even though the percentage is relatively small, because moral growth will grow well in good and bad environments.

Therefore, based on the results of observations and interviews with informants, researchers will explain various obstacles for educators and the community in developing students' character, which is not in line with Islamic Education, which can be described as follows:

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

Curriculum is a series of teaching topics in an educational institution. The curriculum contains objectives, content, learning materials, and methods used as guidelines for implementing learning activities to achieve specific educational goals (Suratno, 2020). The increasing development of the world of education means that curriculum design from primary, secondary and higher education has increased recognition in implementing learning. Until now, the Ministry of Education has formulated the latest independent curriculum (*Kurikulum Merdeka*).

b. Lack of Facilities and Infrastructure in Developing Learning

Facilities and infrastructure are supporting factors in developing the learning process to achieve the desired goals. However, not all educational institutions provide these facilities, including Islamic educational institutions, which still lack the availability of infrastructure, including those in *Batang Angkola* village, *Mandailing Natal*.

Referring back to Government Regulation No. 19, the essential substance in education is the development of educational media, books or other learning resources, consumables, and other equipment needed to support an orderly and sustainable learning process (Department of National Education, 2005). Therefore, educational facilities are an inseparable and vital part of implementing education at all types and levels of education. If adequate facilities do not support it, it is not easy to hope for the implementation of education that is capable of producing quality and highly competitive human resources. Furthermore, especially in developing learning facilities, teacher and student handbooks, worksheets, 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 have difficulty developing attitude assessment instruments, as illustrated from various points of view, including the first problem, namely the difficulty of determining the attitude indicators to be measured. Therefore, educators must consider attitude indicators with learning materials and learning process design. If the teacher is not observant, the indicators chosen will be difficult to measure in the learning process. The second problem is elaborating each indicator into an instrument item that can be observed and measured. The elaboration process begins by creating an operational definition of the attitudes that will be measured from various theories. This operational definition was then developed into various payload items. Therefore, most educators are still not used

to compiling attitude assessment instruments. Several informants doubted the validity of the instruments used in the assessment process (Retnawati, 2015).

In addition to various problems faced by educators in developing Islamic education materials, several problems are also often faced by the community, including:

a. Lack Of Community Knowledge in Integrating Islamic Education Values

One of the problems often encountered in developing local wisdom values in the Mandailing Natal community is the lack of community knowledge in integrating the philosophy of Poda Na Lima with the relationship between the Qur'an and Hadith, as many still adhere to animism and dynamism. Therefore, the role of the community through traditional and religious leaders is needed to advance local wisdom through the development of Islamic education (I. Siregar & Naelofaria, 2023) (RA Siregar, 2022)

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

In forming a more advanced Indonesian society, one of the most important factors in advancing the civilization of a society with character is the development of human resources. Furthermore, looking at today's society, no society can be imitated in seeking the development of society, whether value-free or immoral. Therefore, it 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

Observing each of the discussions described above, researchers see that several efforts can be made by related parties such as local government, educators, and the role of the community, which continuously develops local wisdom, especially in the Mandailing Natal community, that is, the only method and implementation. The various roles that local governments can carry out together with educators in instilling the five values of the Poda Na Lima philosophy can be seen in several ways, including the following:

a. The Role of Local Government

In the era of globalization, local governments as educational policy makers also respond well to the presence of Islamic education. Arranging the 2013 Curriculum, for instance, which has a more significant religious education component than the previous curriculum, is one way. Then there is Law Number 14 of 2004 concerning Teachers and Lecturers, which regulates the need to prepare professional teaching staff, who are not only differentiated based on their title but also, especially, their involvement in curriculum development and implementation.

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 philosophy can be seen from the enthusiasm of educators in instilling various 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 Community) which is not only in exact subjects but also in non-exact subjects such as Islamic religious learning is sometimes needed to make it easier for educators to deliver material to assist students in transforming knowledge of religious values or divine values.

Religious values or divine values of local wisdom that can be transformed into formal education include 1) the relationship between humans and God, 2) the relationship between humans, and 3) the relationship between humans and nature/the surrounding environment (Kariadi, 2021).

c. Community Role

Some of the community's roles that can be seen in securing the Poda Na Lima philosophy as an

advantage in developing Islamic education based on local wisdom in Mandailing Natal can be seen from introducing it to local communities, immigrants and the younger generation that can be used as a reference in living life. Furthermore, this teaching teaches us about getting used to clean behaviour patterns and invites the community and the younger generation to develop wisdom.

4. CONCLUSION

The understanding of educators and the Mandailing Natal community regarding the Podanalima philosophy as a development of Islamic education materials is related to the discussion above. In this case, the emphasis in developing the study of Islamic education material lies in the fifth philosophy of Poda Na Lima, which contains every advice on learning Islamic education, including the expression: 1). Paias rohamu (obligation to cleanse the soul from things that can stain it, 2). Paias pamatangmu (obligation to cleanse the body, both physically and mentally), 3). Paias Pakaranganmu (obligation to clean the surrounding environment), 4). Paias parabitonmu (obligation to clean clothes from purchasing clothes from inappropriate sources), and 5). Paias bagasmu (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 or obstacles for educators in developing material studies can be seen in the activities of educators in carrying out learning in formal institutions, which are sometimes hampered in terms of teachers' lack of mastery of the latest curriculum, lack of facilities and infrastructure in the learning process, and finally is a lack of understanding by educators regarding the assessment instruments given to students.

Third, to examine the role of educators and the community in developing the study of Islamic education material on the Poda Na Lima philosophy as an introduction to local wisdom. Through studies from the perspective of educators, the efforts seen in developing Islamic education materials include the efforts of educators in introducing students to STM-based local culture in learning.

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