

# Norms and Cultural Value of *Poda Na Lima* in the Life of Mandailing People

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Abstract: In the life of the Mandailing people are known two philosophies of life; 1) philosophy of individual life, *Poda na Lima* and 2) philosophy of community life, *Nalian na Tolu*. Philosophy of individual life has begun to fade, Mandailing people have started not to know what the norms and cultural values of the individual life philosophy, while *Nalian na Tolu* still used in the life of the Mandailing people. *Poda na Lima* is the five advices inherited from the ancestors of the Mandailing people. *Poda na Lima* consists of 1) *paias rohamu*, 2) *paias pamatangmu*, 3) *paias parabitoimu*, 4) *paias bagasmu*, dan 5) *paias pakaranganmu*. The five advices are a living concept of cleanliness. Cleanliness is a concept of health in human life. Mandailing people need to be reintroduced about the cultural norms and values contained in the *Poda na Lima*.

## 1 INTRODUCTION

Mandailing people living in Mandailing Natal (Madina) District have a life philosophy consisting of two things, which is the philosophy of community life (kinship) and philosophy of individual life. Both of these life philosophies in life support each other, interconnected, and synergize. The philosophy of community life (kinship) is known as *Nalihan na Tolu* (Nasution, 2005: 80-97), while the philosophy of individual life is known as *Poda na Lima*.

*Nalihan na Tolu* is still very well known to the public as a guide for life, because in every ceremony in Mandailing, *Nalihan na Tolu* is still often used as a kinship order. Even the Mandailing people outside from Madina district sometimes still use it in every traditional ceremony. *Nalihan na Tolu* in Indonesian means "three times a furnace" is a philosophy or socio-cultural insight. *Nalihan na Tolu* consists of *mora*, *kahanggi*, and *anak boru*. The three elements are the kinship system of the relationship of blood and the relationship of marriage. The Mandailing people recognize the kinship system based on the paternal lineage - patrilineal system. Unlike the case with the life of individual *Poda na Lima*, which began to be ignored and even forgotten the Mandailing people, let alone the Mandailing people who are in outside. This happens because the individual's life order is easily

influenced by other philosophies of life, such as other ethnic life philosophies (such as Toba, Minangkabau, and Coastal ethnic), the religion, and the development of individual thought itself. *Poda na Lima* in Indonesian means "five advices". The five advices consist of; (1) *paias rohamu*, (2) *paias pamatangmu*, (3) *paias parabitoimu*, (4) *paias bagasmu*, dan (5) *paias pakaranganmu*. These five advices are a living concept of hygiene, the heritage of the Mandailing ancestors. Cleanliness is one of the concepts of health in human life.

Although in essence Mandailing people always realize *Poda na Lima* in their life, but in fact some Mandailing people, especially the younger generation, no longer understand what exactly the norms and cultural values contained in *Poda na Lima*. Therefore, it needs to be re-explored what the norms and cultural values of *Poda na Lima* philosophy, so that the heritage of the Mandailing people's ancestors is not ignored or lost in the life of Mandailing people themselves, especially in the Mandailing Natal region.

Norms are rules that apply in social life, there are religious, social, or cultural norms. Cultural norms can be the guidelines of life that make individuals more peaceful and comfortable in the community, because it starts from the personal-to-personal who eventually became the guidelines of community life. From this norm will be derived cultural values, as the

basic concept in the life of society. Norms and cultural values of an oral tradition (concept, philosophy of life) that can be exploited wisely in the life of society that will be the local wisdom. According to Sinar and Takari (2015: 40) states that local wisdom is a product of past culture that should be constantly used as a will of life. Although local wisdom value but the value contained in it is considered very universal. Thus, the local wisdom is densely used widely. Local wisdom can be found in the traditions of ethnic culture, oral tradition, oral literature, local games, living philosophy, folklore, and the like.

## 2 METHODOLOGY

The method used to understand and re-interpret the norms and cultural values of the philosophy *Poda na Lima* is a hermeneutic method. The hermeneutic method is a method of understanding through reading. However, this hermeneutic method may be a hermeneutic circle, or a staircase system, or back and forth. This method has a beginning and end. In addition, there is a textual and contextual (see Sikana, 2009: 320). According to Palmer (2003: 277) what is needed in the interpretation of the text (concept) is dialectical reasoning that does not interrogate, but invites the interpreter's horizon into the question and transforms one's understanding of the subject. By understanding the perception of society in totality and relate it to the perceptions of researchers derived from the previous researcher's reading resource.

Hermeneutics is the process of examination of the contents and intent that manifest from a work to its deepest, latent, and hidden meaning (Palmer, 2003: 48). Hermeneutics is a fundamental understanding and in-depth object of research, with the principle of interpretation. This process of interpretation begins with understanding, although not absolute, because it may be interpretation along with understanding. This process by Heidegger and Gadamer is called the hermeneutic circle. In practice, this circle is dialectically resolved, the stairs system, or with spiral motion (Ratna, 2004: 46).

This hermeneutic method is associated with emic and ethical approaches. Emic approach is done through FGD to capture Mandailing people perception about norm and value culture of *Poda na Lima* philosophy. While the ethical approach is the researcher's perception of pre-existing sources, such as relevant research, or writings about *Poda na Lima*. To find the cultural norms and values of *Poda na Lima*, the dialectical approach of emic and ethics is

used. By connecting people's perceptions with the views of the researcher, which is done back and forth, by making important notes to unite the two perceptions.

## 3 DISCUSSION

The philosophy of *Poda na Lima* is a five-note that has long been known in the Mandailing community as a concept of hygiene, meaning there are five that must be cleaned. The five are 1) *paias rohamu* (clean your heart), 2) *paias pamatangmu* (bersihkan tubuhmu), 3) *paias parabitoonmu* (clean your clothes), 4) *paias bagasmu* (clean your house), dan 5) *paias pakaranganmu* (clean your yard).

After conducting research into Mandailing area, in three sub-districts of Panyabungan, Siabu, and Kotanopan sub-districts, there are some people who no longer know what the meaning, norm and cultural values of *Poda na Lima* philosophy, especially the young generation. Even if they do, they only know the text of the *Poda na Lima*. Formerly in the 1970s until the 1980s, there was still the *Poda na Lima* text emblazoned in open places, such as on the sidewalks, in schools, government offices, and on the field. However, this time when researchers to the three districts, the text of the philosophy is only in the courtyard of the sub-district office Panyabungan, while in the district office Siabu and Kotanopan none. Likewise in schools, on the roadside is also not there. In Siabu district there is one *Poda na Lima* text near the Siabu market on the main road.

After conducting FGDs with some Mandailing people (consists of 4 traditional elders, 10 teachers, 8 civil servants and 14 young generation) and previously researchers have also read some writings about the philosophy of life *Poda na Lima* can be described the norms and cultural values of *Poda na Lima* is.

### 3.1 Norms and Cultural Values of *Paias Rohamu* (Clean Your Heart)

It is related to the cleanness of the abstract objects, which is not visible, because the *roha* here is not solely the heart, but the soul, the spiritual. Therefore, a good norm for cleansing the heart is related to religious norms. Individual Mandailing people are very religious, always follow the teachings of religion (Islam), worship, recite the Quran, remember of Allah, thank God for the blessings given by Allah, and be patient if there is a trial. In addition to religious norms there are also cultural norms such as always

thinking positive, avoid *gut-gut* (feel yourself more powerful, want to win alone), envy, and arrogant. Cultural values obtained such as the value of peace, comfort, and justice. This means that if the heart is clean, of course there will be peace, comfort, and justice in themselves, especially in the community.

Right now, what matters is self-control because of the many rules and norms that are easy to deceive. So, that responsibility has shifted from the legal element to the individual element. If only the people realized that the self-control effort had been handed over to them, then they were the ones who now restrained themselves from wrongdoing (Peale, 2000: 8). Efforts in that direction is that each individual learns to master himself by disciplining and accounting for his actions. All of this self-control stems from the heart, the soul. This self-control is concerned with keeping the heart clean.

There is one song text about this heart, " Jagalah Hati " from Opick

Bila hati kian bersih  
Pikiran pun akan jernih  
Semangat hidup kan gigih  
Prestasi mudah diraih

Namun bila hati keruh  
Batin selalu gemuruh  
Seakan dikejar musuh  
Dengan Allah kian jauh

Jagalah hati  
Jangan kau kotori  
Jagalah hati  
Lentera hidup ini

The text of this song if observed the norm and the value of culture is very deep, the heart is very powerful role, so that if the heart can not be maintained properly, the human will always restless, jealous, envy, upset, *gut gut*, arrogant, even can distance himself with Allah. *Gut gut* in the life of Mandailing people should be avoided, as it can damage the heart. *Gut gut* this means want to be winner, feel the most righteous self and always blame others, always negative thinking.

### 3.2 Norms and Cultural Value of *Paias Pamatangmu* (Clean Your Body)

In terms of cleaning the body usually with a bath, but not just a bath to splash water into our body. There are norms and cultural values in cleaning the body,

the body must be rubbed so that sticky dirt can be lost by using a bath soap. If once Mandailing people bathe in the river and rubbed his body with a pumice stone. Mandailing people always bathe with wet cloth, so that the body is not naked, let alone bathing in the river or in the waterfall. This is related to Islamic religious norms, because in Islam if bathing is not justified naked, especially for adults. In the value of Mandailing culture is also recommended to bathe with wet cloth.

In addition, cleaning the body not only clean the body but also brush teeth to clean and not bad breath. Now people use toothpaste, once people used charcoal to brush their teeth. Currently, people will clean the tooth reefs to the dentist, so that their teeth are clean or white. According to the dentist should clean the tartar once six months.

In cleaning the body is recommended twice a day bath, morning and evening. Preferably morning before Shubuh prayers and the afternoon before Ashar prayers. It is also for the health of the body, bathing before morning prayer to make the body fresh because just woke up. Usually when sleeping often also sweat out and the body is less fresh. For that, it is recommended bathing. While the afternoon after work, so the body is not tired or weak because it has been working all day. If the body is clean of course the body will be healthy. So, in the *paias pamatangmu*, there are values of cleanliness, freshness, and health.

### 3.3 Norms and Cultural Values of *Paias Parabitoonmu* (Clean Your Clothes)

Clean clothes not only clothes and pants, but all used clothing should be clean, including underwear. Change clothes every day, of course with clean clothes. It is better by using good smell things, perfume for example. Clothing is not only clean but holy. That is, clean from unclean. Moreover, the clothes are used for prayer.

The norms and cultural values found in the *paias parabitoonmu* relate to the rules or dress code, by using clean and sacred clothing. Of course also use clothes that fit with us, do not use clothes that are too big or too small. Do not also wear women's clothing if we are men, and vice versa. Do not also wear sleepwear to work in the office or swimsuit. Wear suitable clothes on the place and situation. These include cultural norms in the life of the Mandailing people. The Mandailing people are still very obedient to the dress codes. For example, girls in Mandailing are still obedient to wear Muslim clothes, using headscarves

or veils if out of the house, usually also wearing brackets. In other words, covering aurat.

The cultural values found in the *paias parabitoanmu* have a value of comfort, calm especially in mingling, tidiness, and compatibility. If clean clothes will certainly feel comfortable and calm hanging out with friends, because if the clothes dirty and smelly the friend will stay away and even feel "disgusted" to see us. Clothing should be washed with laundry soap. Used to use bar soap, now using a detergent. People used to wash clothes in the river by hand now using a washing machine in the bathroom.

### 3.4 Norms and Cultural Values *Paias Bagasmu* (Clean Your House)

The house is a place to shelter from both natural and animal (wild) disturbances. All furniture items can be well preserved. However, the house must be kept clean so that we who live in the house feel comfortable and safe. Cleaning the house is not just swept and mopping the floor, but also treated and repaired if there is damage, such as the roof leak. If it can be once a year the house is painted.

Norms and cultural values contained in this *paias bagasmu* is related to the procedure of build a house, for example the house should face the sunrise, so the morning the house is lit by morning sunlight, so that the residents of the house to be healthy. The room inside the house should also be arranged in such a way that comfortable, such as bedrooms and kitchens to follow the rules or norms of the homes of Mandailing people. For example the bedroom only has a screen with the living room or other bedroom. The kitchen is located in a back room close to the bathroom.

Formerly the Mandailing people houses were above, like rumah panggung, under a house used as a place to storing firewood, and items that were not used anymore. However, it is now rarely a house like that. Today, Mandailing community houses in Madinah district are modern, following the times. Housing layout has many rules that no longer follow the cultural norm, so it is not regular. Between the House and other houses always have a distance as a useful place for planting trees so that the house is comfortable, cool, because the air around it freely enter into the house.

The cultural values contained in the cleaning of your home are like comfort, security, tranquility, and tranquility. If the house is organized, clean, and sturdy then the occupants will feel safe, comfortable, and calm. However, if the house is not feasible for inhabited residents of uncomfortable and quiet, it could at any time the house was collapsed.

### 3.5 Norms and Cultural Values *Paias Pakaranganmu* (Clean Your Yard)

Cleaning the yard is done every day, especially there is a tree in the yard, leaves must be cleaned. If necessary the yard fenced to be more secure and know the boundaries of land owned. The fence also shows the tidiness of the yard. The yard can also be planted with ornamental plants such as flowers to look beautiful. If people want to clean up their yard of course like village and the environment will be clean. If necessary through the head of the community environment are invited to work together to clean the environment once a month or depend on mutual agreement.

The norms and cultural values contained in *paias pakaranganmu* are related to social norms. Although *Poda na Lima* is an individual's life philosophy, the fifth advices is related to society and the environment. Every individual homeowner who has a yard or yard is required to clean it, especially on this yard there are trees that every day the leaves fall, not only that, if in front of the house there is a ditch, it is necessary to clean the channel so as not to clog up and if it rains down there is no flood. This rule becomes a social rule, but in fact it is an individual's consciousness to clean up on his home page and more on his environment.

Cultural value contained in this *paias pakaranganmu* cleanliness, coolness, beauty, and environmental awareness. Individuals of the Mandailing people are expected to care for the environment, in order to avoid natural disasters, such as floods, landslides, and earthquakes.

## 4 CONCLUSIONS

Philosophy *Poda na Lima* has experienced a shift in values in the lives of Mandailing people. However, once we understand the cultural norms and values contained in *Poda na Lima* it is necessary to be preserved and taught again to the individuals of the Mandailing people, especially the younger generation. This can be done either through school or government. Currently in the school curriculum there is a local content (mulok) where the *Poda na Lima* philosophy can be introduced and re-taught in schools in the Mandailing area.

From the norms and cultural values *Poda na Lima* is clearly still relevant philosophy is to be practiced at this time. because, *Poda na Lima's* philosophy of life is a concept of cleanliness. Although the philosophy of life is individual, but it is very important in people's

lives. The society is made up of individuals, who are expected to be good, religious, social, and environmentally concerned. The most important philosophy has religious norms and values, hygiene, health, social, and environment.

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