

IMPLEMENTATION OF BATAK ANGKOLA CULTURAL VALUES PODA NA LIMA IN PARAN PADANG VILLAGE, SIPIROK DISTRICT SOUTH TAPANULI REGENCY

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Abstract

The purpose of this study is to determine how the implementation of the Batak Angkola Poda Na Lima cultural values is in Paran Padang Village, Sipirok District, South Tapanuli Regency and to determine the supporting factors and inhibiting factors for the implementation of the Batak Angkola Poda Na Lima cultural values in Paran Padang Village, Sipirok District, South Tapanuli Regency. On this occasion, the study used a qualitative research type and a descriptive approach, so that the researcher described the implementation of the Batak Angkola Poda Na Lima cultural values in Paran Padang Village, Sipirok District, South Tapanuli Regency. Based on the results of the researcher's research in the field, the Implementation of the Batak Angkola Poda Na Lima Cultural Values in Paran Padang Village has been implemented by the community, but in its implementation it has not been implemented properly due to the lack of public awareness in implementing it and curiosity about the importance of the meaning of this poda na lima, while the supporting factors for the Implementation of the Batak Angkola Poda Na Lima Cultural Values in Paran Padang Village are: 1) Intentions that start from yourself, 2) Relationship with the creator, 3) Family, 4) Relationship with the community, 5) Relationship with the residential environment. Inhibiting factors in the implementation of the Batak Angkola Poda Na Lima Cultural Values in Paran Padang Village: 1) Work, 2) The influence of increasingly sophisticated technology, 3) Lack of curiosity about the meaning of Poda Na Lima, 4) Foreign culture, 5) Lack of public awareness of the importance of a clean and healthy life.

Keywords: Implementation, Cultural values, Batak Angkola, Poda Na Lima

Abstrak

Adapun tujuan dari penelitian ini adalah untuk mengetahui bagaimana pelaksanaan nilai budaya batak angkola poda na lima di desa Paran Padang Kecamatan Sipirok kabupaten Tapanuli Selatan dan untuk mengetahui faktor pendukung dan faktor penghambat pelaksanaan nilai budaya batak angkola poda na lima di desa Paran Padang Kecamatan Sipirok Kabupaten Tapanuli Selatan. Pada kesempatan kali ini penelitian menggunakan jenis penelitian kualitatif dan pendekatan deskriptif, sehingga peneliti mendeskripsikan pelaksanaan nilai budaya batak angkola poda na lima di desa Paran Padang Kecamatan Sipirok Kabupaten Tapanuli Selatan. Berdasarkan hasil penelitian peneliti dilapangan bahwa Pelaksanaan Nilai Budaya Batak Angkola Poda Na

Lima di Desa Paran Padang sudah dilaksanakan oleh masyarakat hanya saja dalam pelaksanaannya belum terlaksana dengan baik dikarenakan kurangnya kesadaran masyarakat dalam melaksanakannya dan keingintahuan tentang pentingnya makna dari poda na lima ini, sedangkan faktor pendukung dari Pelaksanaan Nilai Budaya Batak Angkola Poda Na Lima di Desa Paran Padang yaitu: 1) Niat yang diawali dari diri sendiri, 2) Hubungan dengan pencipta, 3) Keluarga, 4) Hubungan dengan masyarakat, 5) hubungan dengan lingkungan tempat tinggal. Faktor penghambat dalam pelaksanaan Nilai Budaya Batak Angkola Poda Na Lima di Desa Paran Padang: 1) Pekerjaan, 2) Pengaruh teknologi yang semakin canggih, 3) Kurangnya rasa ingin tahu tentang makna Poda Na Lima, 4) Budaya asing, 5) Kurangnya kesadaran masyarakat tentang pentingnya hidup bersih dan sehat.

Kata Kunci: Pelaksanaan, Nilai budaya, Batak Angkola, Poda Na Lima.

PENDAHULUAN

The life of Indonesian society has always been deeply connected to cultural activities and traditions passed down from ancestors, making Indonesia rich in cultural heritage from Sabang to Merauke. In addition to cultural and religious values, philosophies of life are still believed in and followed by local communities, although they are gradually fading over time. Each region and ethnic group has its own distinct philosophical values that serve as a guide in social life. Indonesia has fundamental ways of life, philosophies, and cultural values that have shaped the unique character of its people. Society itself is an integral part of culture, making it impossible to separate from it.

Cultural diversity can create significant differences among individuals, groups, and ethnicities. Therefore, every individual, group, and ethnic community is expected to adapt to avoid culture shock, which often begins with differences in perspective and may lead to misunderstandings, conflicts, and disputes (Firmando, H. B: 2021). Ethnic, customary, and cultural values reflect the attitudes and feelings of individuals, groups, or society as a whole regarding what is good or bad, right or wrong, and acceptable or unacceptable.

Given Indonesia's vastness and the hundreds of ethnic groups and cultural traditions, one of the major ethnic groups is the Batak people. The Batak ethnic group consists of five subgroups:

1. Batak Toba
2. Batak Angkola
3. Batak Mandailing
4. Batak Simalungun
5. Batak Karo (Surbakti, I. R., Lasut, J. J., & Purwanto, A.: 2023).

Poda Na Lima is one of the Angkola-Mandailing philosophies, meaning five recommendations or pieces of advice, which has maintained its existence, especially in certain areas of the Mandailing and Batak Angkola communities. This philosophy is still commonly found in the Tabagsel (South Tapanuli) region, whether in schools, villages, or government institutions. Poda Na Lima serves as a traditional guideline for maintaining cleanliness, a teaching passed down by the ancestors of the Angkola-Mandailing people. Its implementation carries essential character values that should be preserved and sustained (Nasution, K., & Siregar, E. S.: 2023).

Paias, meaning to clean or purify, is something highly valued and cherished by humans. The ancestors of the past deeply understood and contemplated the true essence of cleanliness, defining and explaining its significance even before adopting Islam as their religion (Nasution,

The Poda Na Lima philosophy consists of:

1. Paias rohamu (cleanse your heart)
2. Paias pamatangmu (cleanse your body)
3. Paias parabitoimu (cleanse your clothing)
4. Paias bagasmu (cleanse your house)
5. Paias pakaranganmu (cleanse your yard/environment).

With the advancement of time and technological progress in various fields, including knowledge and innovation, traditional culture may fade if not preserved and maintained. However, in Paran Padang, many residents still neglect their surrounding environment. It is common for people to dispose of waste carelessly in water channels near their homes, which can lead to diseases and negatively impact the community.

Although many people in Paran Padang understand the meaning of Poda Na Lima, its application and practice in daily life remain insufficient.

Based on an interview with Alamsyah Putra, a staff member at the Paran Padang Village Office, the implementation of Poda Na Lima in this village has largely been carried out. Activities such as monthly communal work (gotong royong), regular religious study sessions (pengajian), the use of modest clothing for women, and a housing renovation program for uninhabitable homes have been implemented. Additionally, the community has begun to abandon old habits, such as wearing revealing clothing after returning from public baths.

However, observations indicate that public awareness remains lacking in several aspects, including littering, neglecting yard cleanliness, and a decline in youth etiquette due to technological advancements.

The objectives of this research are to describe the Batak Angkola cultural values of Poda Na Lima in Paran Padang Village, as follows: To understand how the cultural values of Batak Angkola Poda Na Lima are implemented in Paran Padang Village, Sipirok District, South Tapanuli Regency. To identify the supporting and inhibiting factors in the implementation of Batak Angkola cultural values of Poda Na Lima in Paran Padang Village, Sipirok District, South Tapanuli Regency.

METHOD

The research method used in this study is qualitative research, specifically descriptive qualitative research. Qualitative research with a descriptive-analytical approach aims to deeply understand social phenomena by using data in the form of words and actions. The descriptive-analytical approach is employed to systematically describe the studied conditions and analyze facts based on the research findings (Puansah et al., 2022), (Puansah et al., 2023), (Puansah & Ritonga, 2020). The informants in this study include the elected village head, the Amran Dalimunte success team, hamlet heads, and community members.

RESULTS AND DISCUSSION

Implementation

According to Majone and Wildavsky, implementation is viewed as an evaluation process. Browne and Wildavsky describe implementation as a mutually adjusting expansion (A. Rusdiana and Nasihudin, 2021).

In simple terms, implementation can be defined as application. It refers to the execution or realization of a well-planned and detailed strategy. Implementation usually takes place once the planning phase is considered ready. Thus, in essence, implementation can be understood as the application of a plan into action.

Cultural Values

A value is an abstract concept that defines what is considered important, characterized by behaviors related to facts, actions, norms, morals, and beliefs. According to Fraenkel, values are "abstract ideas or concepts about what a person considers important," often associated with aesthetics (beauty), ethics (behavioral patterns), logic (right and wrong), and justice (Sauri, H. S., 2019).

According to Koentjaraningrat, cultural values are formed by the conceptions within a society's mindset regarding things considered highly noble. Meanwhile, Clyde Kluckhohn defines cultural values as a systematically structured general depiction that influences human behavior in relation to nature, their position within nature, and their interactions with their environment and fellow humans (Rahmawati, D., 2021).

Based on these definitions, cultural values can be summarized as societal beliefs regarding inherited behaviors and traditions that regulate harmony, balance, and alignment with God, other people, and the environment.

The Batak Ethnic Group and the Angkola Subgroup

The Batak ethnic group consists of several sub-ethnic groups residing in North Sumatra, primarily in the regions of Tapanuli, Simalungun, Karo, Nias, and Pakpak-Dairi—with the latter two areas also considered part of Tapanuli.

The Batak subgroups include:

1. Batak Toba, who inhabit the Toba region, including Toba, Silindung, Samosir, and Humbang.
2. Batak Angkola, residing in South Tapanuli, Sipirok, and Angkola.
3. Batak Mandailing, living in Mandailing Natal.
4. Batak Simalungun, in the Simalungun region.
5. Batak Karo, in the Karo region.
6. Batak Pakpak-Dairi, inhabiting the Pakpak and Dairi regions.

Additionally, in anthropology studies taught in schools, Nias, Alas, and Gayo are often classified as part of the Batak subgroup. In the last two decades, another subgroup known as Batak Pesisir has also emerged (Daulay, I. R., 2016).

The term Angkola refers to a region in South Tapanuli, North Sumatra and is also used to describe a Batak sub-ethnic group known as Batak Angkola or Orang Angkola. As an ethnic identity, Batak Angkola is spread across most parts of South Tapanuli.

The term Angkola is further divided into two sub-regions:

1. Angkola Jae, located downstream of the Batang Ayumi River, which flows through the center of Padangsidimpuan City.
2. Angkola Julu, situated upstream of the river, with some areas administratively part of Padangsidimpuan City and others belonging to South Tapanuli Regency.

Based on this explanation, Batak Angkola can be defined as one of the Batak subgroups

inhabiting nearly the entire South Tapanuli region of North Sumatra, consisting of Angkola Jae and Angkola Julu.

The Meaning of *Poda na Lima*

Poda na Lima is a philosophy of life for the community, encouraging a clean and pure way of living, both physically and spiritually.

Etymologically, the term *Poda* comes from the Batak language, meaning "advice" (*sipaingot* in Batak, equivalent to "nasihat" in Indonesian). Meanwhile, *Poda na Lima* also derives from Batak language, where "na" means "that", and "lima" means "five". The phrase *na lima* thus translates to "the five".

Terminologically, *Poda na Lima* refers to a philosophy of life inherited by the Mandailing people from their ancestors, serving as a guiding principle to achieve a clean and healthy life—both physically and spiritually. *Poda* represents teachings and good education that serve as a way of life. Therefore, *Poda na Lima* encompasses fundamental teachings, education, advice, guidance, warnings, social order, norms, ethics, morals, laws, and religious counsel that function as a life guideline in human interactions and social relationships, emphasizing mutual support and interdependence (Nasution, Y., 2023).

Poda na Lima consists of education, advice, and teachings that emphasize:

1. *Paias rohamu* – Purify your heart.
2. *Paias pamatangmu* – Cleanse your body.
3. *Paias parabitonmu* – Keep your clothing clean.
4. *Paias bagasmu* – Maintain cleanliness in your home.
5. *Paias pakaranganmu* – Keep your yard/environment clean.

From the explanation above, it can be concluded that practicing *Poda na Lima* in daily life is essential as it serves as a fundamental teaching, education, advice, norm, ethics, and moral principle for the Batak community. The teachings of *Poda na Lima* have been passed down from ancestors to future generations, serving as a guide for life among family members and society.

Based on research findings, the people of Paran Padang Village have implemented the Batak Angkola culture *Poda Na Lima* in their daily lives and social interactions. *Poda Na Lima* is a message and life guideline for the Batak community that has existed since ancient times, passed down through generations to promote an easier and cleaner way of life. It serves as an invitation to maintain cleanliness, consisting of *Paias rohamu* (purify your heart), *Paias pamatangmu* (cleanse your body), *Paias parabitonmu* (keep your clothing clean), *Paias bagasmu* (maintain cleanliness in your home), and *Paias pakaranganmu* (keep your yard/environment clean).

Paias rohamu is about keeping the heart pure by avoiding envy, jealousy, and arrogance. A person's attitude and behavior reflect their inner self. The people of Paran Padang Village implement this by praying together at the mosque, attending religious studies, helping one another, avoiding arrogance, pride, jealousy, and resentment, and filling their free time with beneficial activities. *Paias pamatangmu* is an encouragement to maintain personal hygiene to prevent diseases that may disrupt daily activities. The people of Paran Padang Village practice this by bathing twice a day, ensuring full-body cleanliness, and avoiding consuming food obtained through unlawful means.

Paias parabitonmu refers to keeping clothes clean from dirt and impurities. The people of Paran Padang Village practice this by washing their clothes in the morning, drying them properly, and wearing neat, modest, and appropriate attire. *Paias bagasmu* emphasizes the importance of maintaining cleanliness at home to ensure a comfortable living environment. The people of Paran Padang Village implement this by regularly sweeping, mopping, and cleaning

household items. Additionally, they strive to avoid conflicts within the household, protect family privacy, and welcome guests warmly.

Paias pakaranganmu stresses the importance of keeping the surroundings clean and fostering good relationships with neighbors. The people of Paran Padang Village implement this by sweeping their yards, burning waste, participating in communal clean-up activities (*gotong royong*), and maintaining good relations with their neighbors, as the cleanliness of a yard reflects the character of its inhabitants.

There are several factors supporting the implementation of *Poda Na Lima*, including personal intention and commitment, family values, religious beliefs, strong community bonds, and a clean and supportive environment. However, there are also obstacles to its implementation, such as work demands, the influence of advanced technology, exposure to foreign cultures, and a lack of awareness and understanding of *Poda Na Lima*.

The implementation of *Poda Na Lima* in Paran Padang Village has been carried out, although not entirely well-executed. This is evident in the community's daily efforts to maintain personal and environmental cleanliness. *Poda Na Lima* plays a significant role in daily life, as its values align with religious teachings and are essential for personal well-being, family harmony, and community life.

CONCLUSION

Based on the research, *Poda Na Lima* is a life guideline for the Batak Angkola community that emphasizes cleanliness and has been passed down through generations. Its implementation in Paran Padang Village has been ongoing, but it remains suboptimal due to a lack of awareness and understanding of its significance.

1. The implementation of *Poda Na Lima* is reflected in the daily lives of the community:
 - a. *Paias rohamu* – maintaining a pure heart by avoiding negative traits such as envy and jealousy.
 - b. *Paias pamatangmu* – maintaining personal hygiene and adopting healthy eating habits.
 - c. *Paias parabitonmu* – wearing clean and modest clothing in accordance with religious teachings.
 - d. *Paias bagasmu* – keeping the home clean and welcoming guests properly.
 - e. *Paias pakaranganmu* – maintaining a clean environment and participating in communal activities (*gotong royong*).
2. Supporting factors in the implementation of *Poda Na Lima* include personal commitment, family values, relationships with God, community, and the surrounding environment. Meanwhile, obstacles include work demands, the influence of technology, lack of understanding of *Poda Na Lima*, exposure to foreign cultures, and low awareness of cleanliness and health.

Suggestions

1. The village government should take a firmer approach in addressing issues related to *Poda Na Lima*, maintaining cleanliness, and continuously promoting awareness among the community.
2. *Hatobangon* and the community must continue teaching the meaning of *Poda Na Lima* to children to ensure it is not forgotten amid technological advancements.
3. *Naposo Nauli Bulung* (NNB), as the younger generation, should understand, learn, and practice *Poda Na Lima*, while staying united in their organization and supporting one another.

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