

Implementation of Local Values "*Poda Na Lima*" in the Family Life of Mandailing Ethnicity Facing the VUCA Era at Batulayan Village, Padang Sidempuan Subdistrict

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Abstract

The noble values of local wisdom in customs and culture must remain as traditions and be preserved. One of them is the life philosophy in the Mandailing ethnic community called "Poda Na Lima." There are 5 aspects of Poda Na Lima in the Mandailing language, namely: (1) Paias Rohamu (cleanse your heart), (2) Paias Pamatangmu (cleanse your body), (3) Paias Parabitoimu (cleanse your clothes), (4) Paias Bagasmu (cleanse your house), and (5) Paias Pakaranganmu (cleanse your yard). The objectives of this research are: (1) to describe the process of implementing the local values of Poda Na Lima in family and community life at Batulayan Village. (2) To describe the local wisdom of Poda Na Lima in facing the challenges of the VUCA era in the young generation of the Mandailing community in Padang Sidempuan, North Sumatra. Data collection techniques include in-depth interviews, participant observation, and documentation studies. Poda Na Lima in the Mandailing community is a philosophy, teaching, education, advice, guidance, warning, order, norm, ethics, morals, law, and sermons used as guidelines for life (way of life) and are the legal basis in customary society. In this case, there is a clear connection between efforts to develop the soul and body with the concept of Poda Na Lima. Building the physical or body of a human requires health care whose methods have been outlined in the prime must with a clean lifestyle pattern combined with immunization and nutritious food. Meanwhile, to build the "human soul," love, attention, aspiration, and religious guidance are needed, which are carried out from early life, specifically in early childhood.

Keywords: local values, poda na lima, family, Mandailing ethnicity, VUCA

Introduction

The noble values of local wisdom in customs and culture must remain as traditions and be preserved. One of them is the life philosophy in the Mandailing ethnic community called "Poda Na Lima." According to (Hasibuan & Hayati, 2017), Poda Na Lima is a life philosophy that consists of 5 pieces of advice or guidance to organize daily life, which is beneficial for personal life (individuals) in the ways of managing households or families as well as building communities.

Poda Na Lima, as explained by (Harahap, M., Siti, 2019), comprises 5 values in the Mandailing language, namely: (1) Paias Rohamu (cleanse your heart), (2) Paias Pamatangmu (cleanse your body), (3) Paias Parabitoimu (cleanse your clothes), (4) Paias Bagasmu (cleanse your house), and (5) Paias Pakaranganmu (cleanse your yard). This advice is conveyed from parents to the younger generation, especially to their children and grandchildren, in family life and within the community. Over time, the moral messages embedded in Poda Na Lima have become a mindset or guide in family and community education, consistently applied in both family and societal settings as informal education about good morals or behavior.

Examining the values of informal education (Hasugian, 2021) within the tradition and culture of the Mandailing ethnic group, it is hoped that children raised and educated within families can consistently apply these moral messages and grow to become morally upright individuals with commendable character traits.

Poda Na Lima, which has been ingrained in organizing life both individually, within families, and in society, has become a tradition and culture among the Mandailing community, and thus can be referred to as a life philosophy over time eroded by the development and changes of the era. In the current era, the challenges in educating the young generation are known as VUCA challenges. VUCA refers to the challenges that our society must face in confronting disruptions and changes in individual and societal behavior in business, social interaction, and behavior in the present era (Mohd Aris & Omar, 2021). The VUCA acronym stands for Volatility (fluctuation or anomaly), Uncertainty, Complexity, and Ambiguity (Raja M, 2021). Simply put, this VUCA era has brought about dynamic changes in life with rapid changes and various uncertainties that cannot be easily predicted.

The VUCA era is not a hindrance to the development of life but rather poses its challenges in the 21st-century must be addressed by various components of society, especially the younger generation, by strengthening the values of local wisdom existing in the Mandailing community, namely the philosophy of Poda Na Lima. Thus, these challenges also have an impact on the world of education, especially in family and community education or informal education. Poda Na Lima, or "five teachings" in the Batak language, becomes crucial in the VUCA era as it provides valuable guidance in facing the complexity and uncertainty that affect current business and organizational environments. Firstly, these five teachings emphasize the importance of resilience in facing challenges (D. A. Siregar & Harahap, 2019). In the VUCA era, rapid and unexpected changes can occur at any time, and the ability to withstand and adapt is key to success (Brodie, 2019). Secondly, the teachings of Poda Na Lima encourage the community to develop adaptability and innovation skills.

The significance of this research is as follows: (1) Examining the values of informal education regarding the traditions and culture of the Mandailing ethnic group is expected to instill consistent moral messages in children raised and educated within families, leading them to grow into morally upright individuals with commendable ethics; (2) Examining the values of informal education in the traditions and culture of the Mandailing ethnic group is expected to instill consistent moral messages in children raised and educated within families, leading them to grow into morally upright individuals with commendable ethics. This research aims to describe the process of implementing the local values of Poda Na Lima in family and community life at the Batulayan Village.

Methodology

Approach and Type of Research

The approach used in this research is a qualitative case study approach. The qualitative approach explains social situations through the experiences of groups, organizational functionaries, and the experiences and behaviors in individuals and group (Yin, 2011). Case study explores activities and events in depth (Creswell & N. Poth, 2016). The use of case study provides researchers with more time to explore each phenomenon, change, and event within society. According to Bungin (2011), a case study is a strategy and method of qualitative data analysis that emphasizes specific cases that occur in the object of analysis. In this research, the researcher must have sufficient theory and insight to collect data on the social situation being studied, obtained through in-depth interviews with informants and analyzing them to make the data obtained more transparent.

The data sources identified as informants are based on the snowball procedure. The snowball procedure involves the first informant interviewed by the researcher using their social network (first informant) to refer to others who may potentially participate in providing information (Creswell & J. David Creswell, 2022).

Location and Sources of Research

Based on the characteristics of qualitative research, where the main requirement for choosing the research location is its uniqueness or relevance to the research theme, the chosen research location is Batulayan Village, Padangsidempuan Angkola Julu District, Padangsidempuan Regency, North Sumatra, Indonesia.

This research utilizes primary and secondary data sources, meaning that primary data sources are obtained through activities conducted at Batulayan Village, through in-depth interviews with various informants. As a comparison, secondary data sources indirectly provide information to support the research findings, such as observation results and documentation. The determination of informants in this research is as follows: (a) informants are residents of Batulayan Village, (b) informants are individuals involved in the traditional inheritance activities within the community, especially in customary events, (c) informants are community leaders actively engaged in local tradition activities in this village. The detailed list of informants in this research is as follows:

Table 1. Research Informants

No	Role	Age
1	Community Leader	55
2	Religious Figure	59
3	Educator	45
4	Headmen	47
5	Cultural Figure	63
6	Teacher	35
7	The head of the community organization in the village.	25
8	The head of the religious study organization in the village	45
9	Chairperson of Youth Organization in the Village	47

10	Parent-1	55
11	Parent-2	56
12	Daughter	18
13	Son	19

Source: from Preliminary Study, January 2023

Data Collection Techniques

This qualitative research explains social situations obtained from research results obtained through various data sources and then narrated (Priyo Nugroho, 2022). The data collection techniques used in this research are as follows:

In-depth Interviews: Conducted with community leaders, religious figures, education experts, government officials, cultural figures, teachers, community organization administrators, youth organization administrators, parents, daughters, and sons.

Participatory Observation: Conducted by observing and temporarily residing in the research location according to the guidelines on the elements studied and the social conditions in the location according to the phenomena and events that occur.

Documentary Study: Used in this research to complement data from primary information. Documentary studies include evidence that explains the implementation of Poda Na Lima activities carried out by families and communities at Batulayan Village, Padangsidimpuan Angkola Julu District. Data collection instruments are also equipped with recording devices and field notes. Interviews and observations were conducted for five months, from April to August 2023.

Data Analysis Technique

The data analysis technique used in this research employs an interactive technique (Miles & Huberman, 2018). The data analysis consists of several stages, namely:

- **Data Reduction:** In this stage, the researcher organizes summaries that have been made by categorizing the data results and assigning codes according to their social context. Thus, the data is detailed according to categorization, and then the data is selected to simplify it.
- **Data Display:** The data that has been systematically described and easily understood becomes narrative text.
- **Data Verification:** Formulating conclusions by validating initial and final changes in the research focus on the implementation of Poda Na Lima values within families at Batulayan Village.
- Based on these conclusions, the researcher identifies the process and relationships of behaviors in implementing the Poda Na Lima values, which are then passed down to their children as the younger generation at Batulayan Village

Results and Discussion

The Process of Implementing Local Values of Poda Na Lima in Family and Community Life at Batulayan Village

The philosophy of life from Mandailing, thriving in the area of Mandailing Godang, has become a guiding principle for nurturing families, households, and communities, resulting in a cultured, dignified, safe, peaceful, and prosperous society. This philosophy of life is known as "**Poda Na Lima**," which translates to five grains of advice or guidance. It sounds incredibly simple, just five pieces of advice for organizing daily life. As articulated by the traditional figure informant regarding the understanding of poda na lima, it is as follows:

"Advice that is useful for organizing personal life (individual), ways of building a family, and living in society. If only glanced at, Poda Na Lima might seem merely a concept or think about cleanliness alone. Poda Na Lima consists of: First, paias rohamu (cleanse your soul); Second, paias pematangmu (cleanse your body); Third, paias parabitoimu (cleanse your clothes); Fourth, paias bagasmu (cleanse your house); and fifth, paias pakaranganmu (cleanse your yard or environment)."

(Interview, Traditional Leader/TA, 65 years old, /04/07/2023)

As such, Poda Na Lima holds extraordinary significance for the lives of individuals and communities. The advice, known as Sipaingot in the Mandailing language, all begins with the verb "paias," meaning to clean. This was stated by an educational figure regarding Poda Na Lima, explaining:

"Cleanse your heart, cleanse your house, and cleanse your yard. This is a concept of cleanliness that is so perfect, encompassing all aspects of human life, both external and internal. Each grain of the five pieces of advice supports one another and can be elaborated widely and deeply. It's truly amazing how our ancestors in ancient times were so intelligent and wise that from their brilliant thoughts, a concept of cleanliness so simple in wording yet so broad in understanding and full of meaning could be born."

(Interview, Educational Figure, 45 years old)

In the past, Poda Na Lima was only conveyed as advice from parents to children and grandchildren amidst family life, and often over time, the moral messages contained within Poda Na Lima have become a mindset or guidance in education within the family (Hasugian, 2021). It serves as the beginning of learning about good morals or virtues. It is hoped that children born, raised, and educated in families consistent in applying the moral messages of Poda Na Lima will grow up to become morally upright individuals with commendable character, "akhlakul karimah," producing human resources with character, faith, piety, and utility.

Poda Na Lima is a demand, teaching, advice, or guidance from the elders of the Mandailing community who teach about cleanliness. This philosophy created by the elders as the ancestors of the Mandailing community contains wisdom conveyed to Mandailing society and families. The definition of Poda Na Lima is as follows: First, *Paias Rohamu* means to cleanse your heart (Hamdi, 2017). The fundamental aspect of local wisdom tradition is the transformation of habitual behaviors passed down from generation to generation, whether in written or oral form, because without this, a tradition can perish (Pesurnay, 2018). Tradition fundamentally isn't a pattern of behavior but a living dialogue rooted in shared references.

Poda Na Lima, which has been adhered to in organizing life both individually and within families and communities, has become a tradition and cultural practice in Mandailing society, and thus can be referred to as the guiding principle or life philosophy of the Mandailing people. The positive impact of practicing these five pieces of advice has made Mandailing people in the past known for their politeness, friendliness, and eloquence in speech, filled with a sense of family (Susanti, 2023). However, it is regrettable that the stories of the effectiveness and success of Poda Na Lima are fading over time and eventually disappearing with the passage of time and the development of the era (Lumbantobing et al., 2023). There are 5 (five) guidance of advice from Poda Na Lima below.

Figure 1. Diagram of the Five Guidances of Poda Na Lima.

This is supported by interviews with the Village Head regarding the values of Poda Na Lima. As stated below:

“Poda Na Lima is a series of thoughts composed only with simple words or exhortations, yet containing very wise and meaningful moral messages. The first three points are advice or admonitions for the well-being and safety of personal or individual health, both physically and spiritually. Meanwhile, the following points are guidelines on the importance of maintaining harmony in family life and the welfare of society (maintaining harmony in households and environmental cleanliness).”

(Interview, Headmen, 47 years old)

Paias Rohamu (Cleanse Your Soul). A healthy spirit makes it easier to create a harmonious and peaceful atmosphere within the family. Cleanliness is the foundation of health, so by cultivating a clean lifestyle, it is hoped that every individual can maintain their health both physically and spiritually as a moral message. The term is very simple, but it contains a very broad and profound meaning because the heart referred to here is not the physical organ of the human body, but rather the heart that cannot be seen with the eyes, cannot be touched but can be felt. The heart greatly influences the attitudes, behaviors, and intellect of humans, so its existence is integrated and inseparable from human life. In fact, the heart can be a place of communication with oneself (speaking within one's heart) or as a means of transversal communication when praying to God."



Image 2. The situation of religious figures and community leaders when interacting.

It can be concluded that people with healthy hearts are those who are always "patient and grateful in life." This means always being patient and positive (optimistic) in facing life. Being grateful for accepting all of one's achievements, both in the field of knowledge and material possessions that have been obtained, as blessings given by God in one's life. They are always thankful and not greedy. Those with healthy hearts will not quickly complain and despair in facing the difficulties of life; they are people who are persistent and resilient in facing all challenges in life.

Paias Pamatangmu (clean your body). Since the beginning, healthy living habits should be instilled to prevent diseases. Even now, there is a campaign to wash hands before touching food, especially among elementary school children, to prevent food from being contaminated with disease-causing germs before entering the mouth. This is explained by religious figures as follows.

"Paias pamatangmu means clean your body from all dirt and impurities that cling to it, because according to health science, dirt clinging to the body can become a breeding ground for bacteria or disease-causing germs that can lead to skin diseases. The perfect human body consists of a head or torso, a pair of hands, and a pair of feet as movement tools, as well as sensory organs such as eyes, nose, and ears. Each of these body organs has important functions and roles that synergize to support human existence".

(Interview, Religious Figure, 59 years old)

Paias Parabitoimu (Cleanse Your Garments) means to clean your clothes. In daily interactions, we indeed need to wear clothes, and if worn for days, they will undoubtedly spread an unpleasant odor that is not clean and appropriate. In line with its function, clothes are tools to cover one's modesty, and besides that, they also serve to protect the body from the scorching heat of the sun or cold air. According to parents' explanation:

"Dirty clothes that we use must be kept clean because if our clothes are dirty from being worn for days, they will spread an unpleasant odor. It will definitely disturb the sense of smell of those around us. People who smell bad will surely avoid and stay away from us, and eventually, we will be isolated from social interaction. Therefore, clothes must be kept clean so that the wearer remains healthy and avoids various diseases such as skin diseases."

(Interview, Parent 1, 55 years old).

Clothing serves as a tool to cover one's modesty and also functions to protect the body from the scorching heat of the sun or cold air. The clothes we wear must be kept clean because if our clothes are dirty from being worn for days, they will spread an unpleasant odor. It will definitely disturb the sense of smell of those around us. People who smell bad will surely avoid and stay away from us, and eventually, we will be isolated from social interaction (Hawa et al., 2023).

Paias Bagasmu means to clean your house. It means to clean your house from all dust and dirt as well as useless items so that it is no longer a place for rats, cockroaches, flies, and mosquitoes to nest. These small animals can cause big problems because they can transmit and spread dangerous diseases such as the plague, malaria, typhoid, dengue fever, and so on. Household items should be arranged neatly and orderly to be pleasing to the eye and comfortable to live in. This was stated by the Village Head as follows."

"Even though a house is small and simple, if it is cared for, organized, and maintained well, its inhabitants will undoubtedly feel comfortable and happy."

(Interview, Headmen, 49 years old)

House is where we return, gather, and rest after being busy with various tasks, so create an atmosphere that is comfortable, peaceful, and full of warmth and affection with the entire family. Make your house like heaven for you and your family in this world.

Paias Pakaranganmu (Clean your house yard). Cleaning your house yard is the final advice from *Poda Na Lima* closely related to the environment. Imagine how our ancestors since ancient times have thought about environmental preservation and conservation. The yard or the surrounding environment of the house must always be kept clean, ensuring that there are no bushes, trash, or scrap items that can become nests for rats, mosquitoes, cockroaches, flies, and so on, which can transmit various diseases. Mosquitoes, for instance, act as intermediary animals that can cause malaria and dengue fever. The result of an interview with parents is as follows,"

"Do not dispose of waste carelessly because scattered garbage not only disrupts the scenery, but also the garbage will rot and emit unpleasant odors. In addition, piles of rotting garbage provide fertile ground for the breeding of disease-causing bacteria such as diarrhea (vomiting and diarrhea), typhoid, and dysentery."

(Interview, Parent-2, 56 years old)

"The house yard can be utilized and utilized to support livelihoods, for example, the house yard can be planted with various types of flowers which, besides being beautiful and adding to the charm of the yard, also have high selling value, such as orchids, anthuriums, aglaonema, and so on, thus can increase the family's income. The yard can also be planted with various types of vegetables that are very beneficial for health such as spinach, mustard greens, water spinach, kale, and so on."



"Image 3. One of the house yards in the Mandailing community."

To realize the utilization of house yards for beneficial purposes, cooperation among family members is certainly needed. There must be motivation, innovation, and exemplary behavior from parents to children and other relatives living in the same house.

Clean your house from all dust and dirt as well as unused items so that it is no longer a place for rats, cockroaches, flies, and mosquitoes to nest. These small animals can cause big problems by transmitting and spreading dangerous diseases such as plague, malaria, typhoid, dengue fever, and so on. House is where we return, gather, and rest after being busy with various tasks, so create an atmosphere that is comfortable, peaceful, and full of warmth and affection with the entire family (I. Siregar & Demidyuk, 2024).

Image 4. The Implementation Process of Local Values Poda Na Lima in the Life of Families and Communities at Batulayan Village.

House is where we return, gather, and rest after being busy with various tasks, so create an atmosphere that is comfortable, peaceful, and full of warmth and affection with the entire family. Make your house like heaven for you and your family in this world. The character values contained in 'Paias bagasmu' are sincerity, exemplary behavior, hard work, and social concern. Clean your house yard (clean your yard). As described in the research findings outlined in the matrix below.

Tabel 1. Matrix Table of the Implementation of Poda Na Lima Values in Families and Communities at Batulayan Village, Padangsidimpunan Angkola Julu District.

Advice Concept	Implementation of Behavioral Values	Meaning of Values
<p><i>Paias Rohamu</i> (Cleanse your heart or soul)</p>	<ul style="list-style-type: none"> The human heart guides to the right path. The heart greatly influences attitudes, behavior, intellect, and character. 	<ul style="list-style-type: none"> The heart greatly influences attitudes. The heart significantly affects behavior. The heart significantly influences attitudes, such as kindness, gentleness, magnanimity, and humility.
<p><i>Paias Pematangmu</i> (Cleanse your body)</p>	<ul style="list-style-type: none"> Maintain and preserve sight, hearing, and the sense of smell. Maintain cleanliness and purity of 	<ul style="list-style-type: none"> Cleanse from dirt and impurities. Guard your tongue from lies, gossip,

	the entire human body.	or slander.
<i>Paias Parabitoimu</i> (Cleanse your clothing.)	<ul style="list-style-type: none"> • Clothing serves as a means to cover the body and protect it from the scorching heat of the sun or cold air. 	<ul style="list-style-type: none"> • Clothing must be kept clean. • The attire worn should appropriately cover the body, maintain its appearance, and be comfortable to wear. • Clothing holds values that reflect dignity and respect.
<i>Paias Bagasmu</i> (Clean your house.)	<ul style="list-style-type: none"> • Home is where the family returns, gathers, and rests after being occupied by work activities. 	<ul style="list-style-type: none"> • Home builds a comfortable and peaceful atmosphere, filled with warmth and intimacy for the entire family. • Turn the home into a paradise for the family.
<i>Paias Pakaranganmu</i> (Clean your home's yard)	<ul style="list-style-type: none"> • Preserve the environmental sustainability, such as flowers, medicinal plants, and vegetables. • Clean up bushes, trash, or debris. • Do not litter. 	<ul style="list-style-type: none"> • The surroundings of the house are always kept clean. • The house yard can be utilized to support the family's livelihood or economy.

Source: Research findings interpretation

Local values contain local wisdom that is excavated, refined, packaged, and well preserved can function as an alternative guideline for the lives of Indonesians today and can be used to filter out new (foreign) values so they do not conflict with the nation's character and maintain the harmony of human relationships (Zulkarnain & Nurhadi, 2016). Local traditions in our society today, especially in rural communities throughout the archipelago, are still often practiced (Raharjo et al., 2023). Tradition or customs, in the simplest sense, are something that has been done for a long time and become part of the life of a community group (Prasasti, 2020). Local traditions can function as one of the sources of noble values for education in families and community environments (Priyono et al., 2022). Local traditions serve as a filter for values originating from outside (Harahap, 2018).

Poda na lima in the Mandailing community is a philosophy, teaching, education, advice, guidance, warning, order, norm, ethics, morals, law, and sermon that are used as guidelines (way of life) and are the basis of customary law in society (I. Siregar, 2022). In this case, there is a clear connection between the efforts to build the soul and body with the concept of Poda Na Lima. Building the physical or bodily aspect of humans requires health care, the procedures of which have been outlined in prime conditions with a clean lifestyle plus the implementation of immunizations and nutritious food. Meanwhile, to build the "human soul," love, attention, aspirations, and religious guidance are needed, starting from early life, namely in early childhood (Sibarani et al., 2021).

Preservation of Local Wisdom Poda Na Lima in Facing the Challenges of the VUCA Era in Young Generations of Society

Observing the current state of the nation's society, both as reported through mass media and as queried through electronic media comprehensively and without boundaries, as well as witnessing the reality in the communities around us, how dismal and terrifying the "violence, crime, and brutality" currently afflicting this nation are. This perspective is further reinforced by Educator Figures as informants, who say:

"There is no day without news about the 'moral degradation' that is erupting in society. Adding to this, hearing the 'statements' from experts and observers, both professional and mere amateurs, makes one's heart anxious, thinking about the future of our young generation? It is unimaginable that a dark and bleak future will obstruct their steps forward."

(Interview with an Education Figure, 45 years old)

The statement from the education figure explains that the nation's society is already in a state of emergency. Notably, this state of emergency encompasses various aspects of life. For instance, it is mentioned in the media that Indonesian society is already in a state of emergency, namely: a drug emergency, a sexual crime emergency, especially sexual crimes against children, a corruption emergency, a radicalism emergency, and so forth (Santoso et al., 2023). This is as stated by Educational Staff and supported by their families.

This means that the country is in a "threatened" state due to various significant problems that are already considered emergencies. It is truly distressing to imagine the future that will be faced by the nation's next generation. They will face extremely tough challenges, resisting various temptations that have the potential to weaken their mental and physical strength. This is also reinforced by the results of an interview with one of the youth organization leaders who said:

"News about various types of crimes continues to spread as if the country is powerless in eradicating the crimes that are afflicting society. However, it is mentioned that a country with many offspring, then they certainly will not be in a state of emergency. Take, for example, the issue of drugs, a problem that is truly serious and threatens the safety of the nation's young generation. Moreover, if our society continues to neglect and not genuinely prepare the mental, physical, and spiritual aspects of the nation's children, then they will certainly not be resilient in facing the challenges in society."

(Interview with the Village Youth Organization Chairman, 24 years old)

The consequences caused by drug addiction are truly concerning because they can damage brain nerves. This condition can affect the mental and physical health of the victims. It can even affect the behavior of the victims, causing them to become cruel and ruthless individuals who commit acts beyond the bounds of humanity, because they are under the influence of drugs and lose their sanity.



Image 5. The atmosphere of children in the village playing traditional games that promote unity among children in the village and prevent individualistic attitudes.

Drugs are the root cause of all the crimes that are currently rampant. For example, in cases of crimes revealed in court, perpetrators always confess that before committing the crimes, they first consumed alcohol, methamphetamine, or psychotropic drugs that are believed to boost their courage, enabling them to commit heinous acts beyond the bounds of humanity because they have lost their sense of empathy. This is stated by educators (teachers) who say:

"If within the family (in the midst of the family), at school, and in society, children are already facing threats to their safety, where else can they find a safe and comfortable place to seek refuge? Who is most responsible for accompanying and protecting them from all threats, both physically and mentally, so that they can grow and develop into individuals with character, intelligence, and quality? Becoming human resources that are useful and beneficial."

(Interview with a Teacher, 35 years old)

We believe that parents or families bear the greatest responsibility for the quality (especially morality) of their children, as the house is the frontline in the upbringing of a human child. However, the government and society also share responsibility for the moral decline of part of the nation's "children." Moreover, the problems we face are extremely complex. If we (parents), the government, and society continue to be complacent or only partially respond to the situation and conditions of this mentally troubled society, it is not impossible that our national community will sink into a situation of losing dignity.

The government, through the Ministry of Human Development and Culture Coordination, states that almost every layer of society suffers from "mental weaknesses," which negatively impact the nation's development and hinder the building of quality human resources, causing development to stagnate or only progress slowly. Therefore, the government feels the need to undertake "national moral improvement" (Coordinating Ministry for Human Development and Culture, 2020). This nation needs a significant step, shifting from a "poor mentality" to "systemic government involvement in preventing a moral crisis," by keenly observing the situation and realities resulting from the spread of crimes and violence in society and honestly admitting that our society is mentally ill. This is reinforced by the Chairman of the Study Organization in the village saying that.

"If we have clearly observed the symptoms of 'mental weakness' in society, it raises the question of what causes these phenomena. According to health principles, prevention is much better than cure. Therefore, in the situation and conditions of our society suffering from 'mental illness' or what can also be called a 'moral crisis,' we need to consider and implement measures to prevent and counteract the emergence of this illness."

(Interview, Head of Qur'an Recital Organization, 45 years old)

Changing mentality towards a positive mentality or "systemic involvement" is not an easy task, akin to turning the palm of one's hand. Instead, it is a heavy and difficult endeavor as character formation begins early in human life. Since the toddler period, during the "Golden Age" (1 to 5 years old), character formation begins. Personality, character, and mentality development occur alongside a child's growth, under the nurturing of parents and family within the household (Sholichah, 2018). If from the early stages of life, individuals receive good education, affectionate care, attention, and responsibility from parents, family, and society, then they will grow up to be quality individuals (Asiyani et al., 2023). Moral or mentality improvement must start from the family or household.

There must be a firm commitment that we indeed desire the birth of children who will continue the lineage and be the future generation of the nation. The children we will raise and educate should become righteous, obedient, and useful members of the family, nation, and state. At the very least, they should be capable of being self-sufficient and not be born in vain as someone useless or mere waste in society.

In this regard, there is a positive and significant correlation between the effort to improve the "national mentality" and Poda Na Lima. Why? Because according to Poda Na Lima, it is a concept of family education that contains local content about mental and physical development (Nasution et al., 2020). It is an informal education formula within the family (household). Improving the characteristics and morals of the nation is an urgent matter that must begin right now from ourselves and within our family environment, and then spread to the community in our surroundings, and further extend to the society in our environment. By implementing the concept of Poda Na Lima education, every household and family will be able to nurture their children, educate them, and turn them into useful human beings (Asfiati, 2017).

The improvement of the nation's mentality or morals must go hand in hand with improvements in all aspects of life. It is impossible for "mental weakness" to change immediately if the societal conditions remain as they are, left to linger in a state of chaos (Sakban & Sundawa, 2023). Various serious problems (such as drugs, corruption, crime, and violence) that have the potential to damage the social order in society and even threaten the safety and integrity of the nation and the state, continue to prevail.

The current era is the VUCA era. The acronym VUCA stands for Volatility (fluctuation or anomaly), Uncertainty, Complexity, and Ambiguity. Simply put, this VUCA era has created a dynamic life with rapid changes and various uncertainties that cannot be easily predicted (Mulyadi & Prakoso, 2021). It seems as if the government is powerless to completely eradicate them. It is possible that the perpetrators of these crimes are more diligent and "work harder" to carry out their actions, perhaps with the motto "kill one, grow a thousand," so that legal actions fail to deter them. Returning to the initial goal of restoring society from the "mental weakness" disease, let us briefly reflect on our national anthem "Indonesia Raya" whose lyrics guide us on how to build our nation. Building the soul and body must go hand in hand, only then can the complete Indonesian human be realized, a human resource that is of quality and integrity. Indonesians who are faithful and pious, moral and cultured.

In this regard, there is a clear correlation between efforts to build the soul and body and the concept of Poda Na Lima. Building the physical or body of a human requires health care as outlined in the prime method, with a

clean lifestyle supplemented by immunization and nutritious food. Meanwhile, to build the "human soul," it requires love, attention, aspirations, and religious guidance, starting from early life, specifically in early childhood.

Conclusion

First, Poda Na Lima in Mandailing society is a philosophy, teaching, upbringing, advice, guidance, reminder, order, norm, ethics, morals, law, and preaching that serve as guidelines for life (way of life) and form the customary legal foundation in society. In this regard, there is a clear connection between efforts to build the soul and body with the concept of Poda Na Lima. Building the physical body of humans requires health care, the procedures of which have been outlined primarily through a clean lifestyle combined with immunization and nutritious food. Meanwhile, to build the "human soul," love, attention, aspirations, and religious guidance are needed, which should be done from early life, specifically during early childhood.

Second, Poda Na Lima is a concept of family education that contains local content about mental and physical development. It is an informal education formula within the family that is implemented within the household. Improving the character and morals of the nation is a very urgent issue that we must start from ourselves, and within our family environment, then spread it to the community in our environment. By implementing the concept of Poda Na Lima education, it is hoped that every household and family will be able to nurture their children, educate them, and make them useful members of society.

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