

PODA NA LIMA AS A PILLAR OF STRENGTHENING CHARACTER EDUCATION TO THE MANDAILING TRIBE COMMUNITY

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Abstract

This study aims to reveal how the implementation of character education through the philosophy of *Poda na Lima* in the Mandailing tribe community. In addition, this study also analyzes more deeply how the community cares for the value of *marsihaholongan* to maintain a sense of unity and integrity. This study found that character education in the Mandailing tribe community has actually been reflected in the philosophy of *poda na lima* (five advices) which consists of *pais rohamu* (clean your heart), *paias pamatangmu* (clean your body), *paias parabitoonmu* (clean your clothes), *paias bagasmu* (clean your home), *paias pekaranganmu* (clean your yard/environment), these five pieces of advice are in line with the main values of the national movement for strengthening character education, namely religious, nationalist, independent, mutual cooperation, integrity values. In general, the values of *poda na lima* are taught through family education, school education, weddings and funerals. This study uses an ethnographic qualitative approach. In this study, what was revealed and explored were the attitudes and actions of the community in implementing the philosophical values of Poda Na Lima. The research sources used primary sources in the form of information from informants, namely village heads, several family heads, community leaders, religious leaders, and traditional leaders who live in Manambin Village. The secondary sources are in the form of documentation, activity reports, and the like. The data collection techniques using interviews, observation, recording documentation. While the validity of the data using source triangulation techniques.

Keywords: *Poda Na Lima*, Character Education, Mandailing Tribe

Introduction

Local wisdom is a view of life and science as well as various variants of life strategies that are implemented in the activities of local communities to answer various problems in meeting their life needs. In foreign languages, the term local wisdom is often referred to as "local wisdom" or "local knowledge" or "local genius" intelligence (Koentjaraningrat, 2009).

Local wisdom is a form of human intelligence born from a certain ethnicity and that intelligence is obtained through community experience. It can also be interpreted that local wisdom is the result of certain communities through their experiences and may not be experienced by other communities. These values are then attached very strongly to a certain society and then the values go through a long process from generation to generation, throughout the existence of the community until in the end each individual feels incomplete if they do not obey and obey the local wisdom that has grown and developed together in their lives (R Sibarani, 2012).

Anthropological scientists, including Kentjaraningrat, Spradley, Taylor, and Suparlan, had long before classified human culture which then transformed into a forum for local wisdom into ideas, social activities, and artifacts. For these experts, culture is the form of the whole knowledge possessed by a group of people and they agree to use it as a living guideline to translate their environment in the form of daily life behavior (Yunus, 2014).

Talking about local wisdom in the context of this research is certainly directed at the values inherent in the variety of culture of a society, such as the culture of the Mandailing tribe, precisely in Manambin Village, Kotanopan District, Mandailing Natal Regency, North Sumatra. The values of local wisdom that apply in the tradition of the Mandailing tribe based on A Daulay's¹ statement are sometimes not written or officially expressed, but their existence is still recognized by the community. The meaning of value is often interpreted in different concepts. In general, values are normative benchmarks that influence humans to determine their life choices which can be seen in the way they act in their daily activities. This can be indirectly concluded that sometimes culture has the main pressure value that also affects the nature and character of a certain society, such as manners/behaviors.

One of the most fundamental parts in considering character, cultural and moral values is the involvement of normative values in society and sanctions related to problems that often arise, developing the skills needed by society to answer the challenges of the times, and encouraging attitudes, motivation, and commitment to be able to make the right decisions (Bonilla-Santiago, 2019). For the Mandailing tribal community, especially Manambin Village, each individual is prepared to be able to live by understanding existing problems, always upholding the values of local wisdom and at the same time being able to filter outside cultural influences if they are not in accordance with the cultural traditions of the Mandailing tribe or the Islamic religious traditions that they adhere to in general (Abbas Pulungan, 2018).

The local wisdom that is the focus of this study is *poda na lima* (five advices/advice) which is inherited from generation to generation in the Mandailing tribal community in Manambin Village, Kotanopan District, Mandailing Natal Regency, North Sumatra. Based on Erwin Lubis' information², Mandailing Natal Regency was officially established on March 9, 1999. Since its

¹ Manambin Village Head, interview 7 April 2024

²Religious Leaders of Manambin Village, interview 13 April 2024

inception, Mandailing Natal has then become a separate district that is separate from its parent district, namely South Tapanuli. When it was designated as a district, Mandailing Natal, its existence was supported by eight sub-districts consisting of: 1) Siabu District; 2) Panyabungan District; 3) Kotanopan District; 4) Muarasipongi District; 5) Batang Natal District; 6) Natal District; 7) Batahan and 8) Muara Batang Gadis District. Based on the latest data obtained, the local government of Mandailing Natal Regency has carried out 3 (three) sub-district expansions and until now there are 23 sub-districts in the Mandailing Natal area.

The indigenous people of the Mandailing tribe in Mandailing Natal Regency generally live by their livelihood as rice farmers, but they also work on their own plantations such as rubber and coffee. In addition to farming, part of the Mandailing Natal community also has a livelihood as traders, land transportation operators and works as State Civil Apparatus (ASN). The Mandailing tribe as an indigenous tribe in the Mandailing Natal area is known as a devout adherent of Islamic religious teachings. One form of obedience can be seen from the number of Islamic boarding schools that stand in the Mandailing Natal Regency area. Based on Kholad Daulay's information, the number of Islamic boarding schools in this district until 2018 has reached 15 units of Islamic boarding schools. It is important to know that one of the oldest Islamic boarding schools in North Sumatra Province is located in this district called Pondok Pesantren Musthafawiyah / Purba Baru which was established on November 12, 1912 by Sheikh Mustafa bin Husain bin Umar Nasution al-Mandaily. This pesantren often receives visits from the central government and the latest is a visit from the Minister of SOEs Erick Thohir and the Minister of Trade Muhammad Lutfi.

As a form of obedience to the teachings of Islam, the philosophy of *poda na lima* is always firmly held by the Mandailing tribal people in Manambin Village. Based on Erwin Lubis' statement, it is said that the philosophy of *poda na lima* indirectly contributes to the good of character education of the community, especially the younger generation. Still according to the village head, in the midst of the flow of technological and information development that is almost unstoppable, it is hoped that the philosophical values or local wisdom of the Mandailing tribe that have been inherited from generation to generation can filter the influence of outside culture.

Strengthening character education based on local wisdom can be carried out, among others, through: First, building an educated human being should be based on the recognition of human existence since he is in the womb; Second, education is built on the basis of truth and noble minds, always distancing itself from the wrong way of thinking; Third, education should be able to develop the moral and spiritual realm (affective realm) and not just the cognitive or psychomotor realm; and Fourth, there needs to be synergy between culture, education and tourism (Agus Rukiyanto, 2009).

Latest research on character education based on local wisdom (Desfandi et al., 2021) who revealed that even though the Covid-19 pandemic was hit, the people of Aceh during the month of Ramadan 1441 H still flocked to the mosque to carry out worship. In addition, the Meugang tradition and Nuzulul Quran Day are still being carried out. This is because the people of Aceh believe that by

carrying out religious orders and carrying out the Meugang tradition and the tradition of sharing in the Nuzulul Quran Day which has been carried out for generations, it will be able to keep them away from disasters and calamities. On the other hand, if there is a lot of disobedience to the commands of God Almighty, it will bring calamities and disasters.

Subsequent research related to character education (Istiawati & Novia, 2016) who revealed that in maintaining forest conservation, the Ammatoa community in Bulukumba, South Sulawesi, has local wisdom values that are integrated in the subjects in the school curriculum to form character education in loving the environment for students. The values of local wisdom include: First, spiritual; Second, responsibility, discipline, and honesty; Third, obedience to the rules, Fourth, caring for the environment and working hard to protect natural resources; Fifth, justice, humility, and peace.

The next research on character education based on local wisdom (Hidayah et al., 2019) which revealed that there was a transformation of Javanese local wisdom to strengthen character education in elementary schools in Java which included *tepa slira* (tolerance), *rukun* (love of peace), *memayu hayuning bawana* (caring for the environment), *ajah dumeh* (appreciating achievements, honesty, humility), *ruprey wajib hangrungkebi* (caring for sosial_, *ruprey* participating in *handerbeni* (responsible).

More specifically, research on the philosophy of *poda na lima* (Siregar et al., 2018) Which reveals that the value of the *Poda na Lima* philosophy is believed to be a guideline for anti-corruption education which can actually be taught to students at school. In the Mandailing tribal community, anti-corruption education is taught through at least 6 (six) methods, including: First, setting an example; Second, giving advice; Third, formal public speaking; Fourth, general elections; Fifth, lectures; Sixth, tell a story. All of these methods are used by *harajaon* (leaders) or *hatobangan* (parents) to teach anti-corruption education to students, children, and adolescents. Thus, anti-corruption education does not only rely on the Corruption Eradication Commission (KPK) but can actually also be carried out by each community through their local wisdom.

The various studies above provide reinforcement for researchers to see various problems that may be missed from the results of the research. Based on some of the results of the above research, this study aims to reveal how the implementation of character education through the philosophy of *poda na lima* that occurs in society and its relationship with the national movement to strengthen character education. In addition, this research will also reveal how the people of Manambin Village take care of the value of *marsihaholongan* to maintain a sense of unity and unity. The importance of this research is as a guideline for certain communities and governments to always be able to maintain and preserve the values of local wisdom.

Research Method

This research uses an ethnographic qualitative approach. The ethnographic approach is a way to explore behaviors that occur naturally in a culture or a certain social group (Creswell, 2007). In this study, what was revealed and explored were the attitudes

and actions of the people of Manambin Village, Kotanopan District, Mandailing Natal Regency, North Sumatra in implementing the philosophical values of poda na lima.

The research was carried out from April 5, 2024 to April 23, 2024 in Manambin Village, Kotanopan District, Mandailing Natal Regency, North Sumatra. The research source uses primary sources in the form of information from informants, namely village heads, several family heads, community leaders, religious leaders, and traditional leaders who live in Manambin Village. The secondary sources are in the form of documentation, activity reports, and the like. The determination of informants is carried out by purposive sampling technique, which is a technique of taking informants adjusted to the purpose or theme of the research and is considered to have the necessary information for the research. Meanwhile, the data collection technique uses interviews, observations, and documentation recordings. The validity of the data uses the source triangulation technique.

Results

The Urgency of Character Education Based on Local Wisdom

Character education in the context of educational institutions has goals to be achieved, including the following: First, to strengthen and develop life values that are considered important and urgent so that they are expected to become a personality; Second, to correct the behavior of students who are considered not in accordance with the values contained in educational institutions; Third, building a harmonious relationship with the family and community so that they jointly intervene to be responsible for overseeing character education (Kesuma, 2012)

The first goal of character education is to strengthen and develop certain values in order to realize good student behavior and according to expectations. The strengthening and development in question means that educational institutions are not just dogmatic certain values to their students, but the most important thing is that students are able to process to understand and then practice these values in their daily behavior.

The second purpose of character education is to correct the behavior of students who are considered not in accordance with the values contained in the educational institution. This second goal means that character education is oriented to straighten out various deviations in students' behavior so that they become positive behavior. At the stage to make this correction, the most important thing is to set an example from the school and home environment so that students no longer have various reasons to behave negatively because they have received examples at school and at home.

The third goal of character education is to build a harmonious relationship with the family and the community so that they jointly intervene to be responsible for overseeing character education. This goal means that the process of character education carried out in schools should be able to be connected with the process of character education in the family and society. If character education

is only focused between students and teachers during the classroom, then it is difficult to reach a harmonious meeting point between character education in schools and character education in families and communities, especially through local wisdom (Kesuma, 2012).

There are various kinds of values that must actually be instilled in character education involving various kinds of values, including religious values, moral values, general values, and civic values (Koesuma, 2007). These values can then be obtained through the following sources, including: First, religion. That Indonesian society is a religious society. Therefore, in the life of individuals, society, nation and state are always based on religious teachings and beliefs.

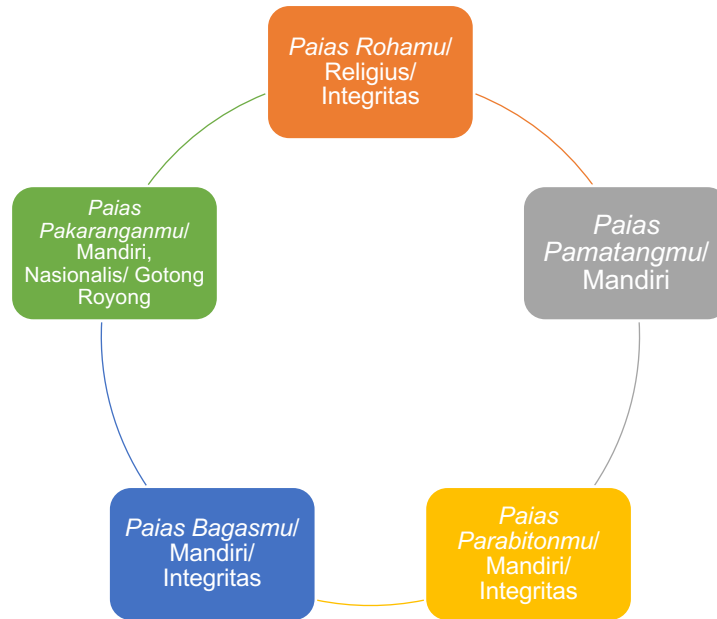
Second, Pancasila. This means that the unitary state of the Republic of Indonesia is upheld on the principle of life and nationality based on the spirit of Pancasila. Third, culture. This means that culture is an inherent value in society. Thus, culture can be used as a source of value in character education. Fourth, national education goals. It is an education quality standard that every Indonesian citizen must have. Thus, educational objectives can be used as an operational reference in strengthening and developing character education.

The educational process is expected not only to be able to form intelligent human beings, but should also be able to make human beings have personalities, strong characters and noble morals based on religious and cultural values. The process of involvement that occurs in character education should include aspects of knowledge (cognitive), feeling (feeling), and action (action). These three aspects are a unit that cannot be separated because if one of them does not exist, then character education cannot run effectively. After individuals know and realize about the good values (knowing the good), then they will try to feel and love the good, until finally they are attached and become characters in the individual. Feeling and loving the good, is an attitude that is able to feel and love the good. Individuals who have this character are expected to be able to make others also do the same good as themselves (Tharaba, 2020).

Let's take a moment to see how education in Japan with a modern country model but at the same time able to uphold local traditions and the values contained in them. Japanese society is a nation that is inherent and rooted in tradition (cultural up root). Japanese traditions may have undergone many changes, but the spirit of Japan has never faded in them. The Bushido spirit (discipline, honesty, toughness, hard work) is the foundation of the Japanese character. If the Indonesian nation wants to emulate Japan, then education must be directed to skills or vocational but without losing identity and cultural values that are able to become the foundation of goodness in life (Mulyadi, 2014).

The implementation of the character education policy in this study refers to the policy of strengthening character education (PPK) (Ministry of Education and Culture, 2017) which is carried out as a strategic and monumental effort to face future dynamics and educational problems in the present. Strengthening character education (PPK) is an educational movement used by schools to strengthen the character of students obtained through the harmonization of heart sports

(ethics), taste sports (aesthetics), thinking (literacy), and sports (kinesthetics). All of this cannot run on its own if the school does not get support from family and community. The PPK movement nationally, prioritizes 5 (five) main values, including: First, religious; Second, nationalists; Third, independent; Fourth, mutual cooperation; Fifth, integrity (Tim PPK Kemendikbud, 2017). To make it easier, here is the relationship between the philosophy of poda na lima and the 5 (five) main values of the character education strengthening movement:



Source: Obtained from Primary Data

Picture 1. The Relationship between the Poda Na Lima Philosophy and the PPK Movement

This study seeks to examine more deeply the relationship between the philosophy of poda na lima which consists of pais rohamu (clean your heart), paias pamatangmu (clean your body), paias parabitoimu (clean your clothes), paias bagasmu (clean your house), paias pakaranganmu (clean your yard/your environment) with the main value in strengthening character education. The synergy between the philosophy of poda na lima and the main value of strengthening character education that occurs in the people of Manambin Village will be an interesting discussion in this study.

Discussion

1. *MANAMBIN VILLAGE: STRENGTHEN MARSIIAHOLONGAN*

Based on the results of the interview, Manambin Village is the name of one of the villages located in the Kotanopan District, Mandailing Natal Regency, North Sumatra. Manambin Village is 7 Km from the sub-district center, 33 Km from the district center, 38 Km from the district capital center, and 423 Km from the provincial capital. According to data obtained from the village office through Erwin Lubis³, the area of Manambin Village is 32.78 Km with a total population of 1740 people. Most of the Manambin Village area is agricultural land and plantations owned by the community. The boundaries of Manambin Village are as follows:

- a. To the east it is bordered by Tolang Village (Ulu Pungkut District)
- b. The South is bordered by Pagar Gunung Village
- c. To the west it is bordered by Sibio-bio Village to Simpang Tolang Jae Village
- d. To the north it is bordered by Muara Siambak Village and Gunung Tua Muara Soro Village

The people of Manambin Village are people who uphold religious values and customs. The religion embraced by the people of Manambin Village is Islam. In religion and customs it is used to create order in society. In the process of that stage, humans have their own stance to make their lives orderly so that they need a guideline for living. The guidelines for life can be in the form of norms or methods. Customs are a form of norms that live in society and the customary law system is also usually sourced from unwritten regulations but grows and develops in a common consciousness in the midst of people's lives.

In the people of Manambin Village and the community in general, there is a hereditary tradition that continues to be inherited from generation to generation. The tradition that is closely related to noble values that are based on values that have been embedded in the hearts of the people in the Mandailing tribe are called holong and domu. Holong and domu are growing from the bottom of our hearts and deepest thoughts. There is a term in the Mandailing community called tubu unte, tubu dohot durina, tubu jolma, tubu dohot adatna which means that human beings since birth already have values inherent in them (Pelly, 1994).

A society that has a holong will be able to create a society that is marsihaholongan and among that society will also grow hatigoran (honesty). Likewise, your dog will be able to create hadomuan (unity). If unity has been created, it will be able to realize hadamean (security) (Nasution, 1994). In the tradition of the Mamala community of Central Maluku Regency, the spirit of maintaining community unity is known as baku bat manyapu (praying, respecting ancestors, solidarity with fellow communities, and supplication to Allah SWT) (Sulaeman et al., 2019). Likewise, with the people of Kupang City, there is a value of local wisdom that functions to strengthen the bond of unity in the community, namely nusi (cooperation), butukila (binding and holding a sense of brotherhood), suki toka apa (supporting and helping each other), muki nena (feeling of belonging and belonging) (Parera & Marzuki, 2020) and in the people of Belu Regency, East Nusa Tenggara, there is a traditional cultural meaning of Belu which means as a way to maintain multiculturalism

³Manambin Village Community Leader, interview 13 April 2024

in the midst of global life. The values in it are able to maintain unity and unity among them (Retnowati, 2017).

Although the majority of the residents of Manambin Village are the Mandailing tribe consisting of various clans including the Lubis, Nasution, Rangkuti, Batubara, Siregar and others. The Lubis and Nasution clans are the majority of the people of Manambin Village, but the diversity of clans in the community does not affect the harmony in the interaction between residents in the community. According to A Daulay's⁴ statement, the values of marsihaholongan are always cared for in the lives of the people of Manambin Village. The people of Manambin Village also always take care of the values of goodness as painted in the poem, namely sapangambe sapanaili (one step, one goal), songon siala sampagul (like the sialaa sampagul tree), ibul tolu palu-palu (round in ideals), malamun saulak lalu (success belonging to the common) (Abbas Pulungan, 2018).

2. PODA NA LIMA AND STRENGTHENING CHARACTER EDUCATION OF THE MANDAILING TRIBAL COMMUNITY

Each region can be sure to have customs that are upheld by its people who grow and develop in the midst of their lives. Likewise, in the Mandailing Oada tribal community, they generally have a philosophy called poda na lima. Poda na lima was born as a philosophy in the Mandailing tribal community until now, while Pancasila is a philosophy for all Indonesian people (Pelly, 1994). Both poda na lima and Pancasila are able to go hand in hand because they have the same goal, namely to create order in life in the midst of religious, social, and state life.

Linguistically (etymologically) poda comes from the Batak language which has the meaning of sipaingot which when translated into Indonesian means advice. While na lima also comes from the Batak language with details of the meaning na meaning is yang and lima means five. The word na here refers to the Mandailing tribal people who have a philosophy of life that has been inherited from generation to generation by their ancestors and then used as a life guideline to create a healthy and clean life both spiritually and physically. Thus, poda na lima is interpreted as five pieces of advice that contain guidance, teachings, warnings, ethics, norms, and moral orders that are used in means of communication and interaction between the Mandailing tribal people (Abbas Pulungan, 2018).

The contents of the poda na five include: First, pais rohamu (cleanse your heart); Second, paia pamatangmu (cleanse your body); Third, your paia parabiton (clean your clothes); Fourth, your paia bagas (clean your house); Fifth, your paia pakarangan (clean your yard/your environment). In the Batak language, especially the Angkola Batak, the word paia means clean. But the question then is, whether the meaning of cleanliness in question is only related to something that is visible to the eye. It turns out that if explored more deeply, the meaning of poda na lima not only touches

⁴Religious Leaders of Manambin Village, interview 13 April 2024

the physical area but also touches the non-physical area (heart and mind) so that cleanliness and purity are always guaranteed.

First, *paia rohamu* (clean your heart) means that every human being in his life must be able to cleanse his heart from various kinds of liver diseases. In the teachings of Islam, the heart is more closely termed *qalb* which has 2 (two) meanings. First, *qalb* means core and glory. Man is said to have a *qalb* because when he is able to maintain the essence and glory. Second, the meaning of *qalb* is something that goes back and forth from one direction to another. It is not called *qalb* because of its nature that often goes back and forth, namely sometimes people are religious, but it is not uncommon for humans to deny religion. Based on Kholad Daulay's information, it is actually very beautiful that the life process that Allah SWT gives to humans since the womb, then born as toddlers, children, adults, parents, old people (*hatobangan*), until departing for the grave with one hope, namely clean from stains and sin. Based on Kholad Daulay's information⁵, it is actually very beautiful that the life process that Allah SWT gives to humans since the womb, then born as toddlers, children, adults, parents, old people (*hatobangan*), until departing for the grave with one hope, namely clean from stains and sin.

Still according to Kholad Daulay's information, the values of *paia rohamu* are not only taught by parents to their children at home but also taught by teachers to their students at school. Based on the information of informant 2 (a community leader who also works as a teacher) confirmed this. It is said that the values of the *poda na lima* philosophy are always taught by teachers and school principals to their students. Apart from being a reminder, according to him, the values of *poda na lima* play a very important role in strengthening character education in schools. The meaning of *paia rohamu* is in line with the main religious values in the PPK movement launched by the government (Tim PPK Kemendikbud, 2017). By having a good understanding of religion, it is hoped that students will be able to become good human beings as well. In the Minang tradition, there are poems that teach the people to uphold religion, namely *urang kampuang dipatenggangan* (villagers are tolerated/cared for), *tenggang nagari jan binaso* (tenggang/guard the country do not perish), *tenggang sarato adaik jo ugamo* (also maintain customs and religion in the nagari) (Musril Zahari, 2021).

In other languages, the meaning of *paia rohamu* can also be interpreted as a willingness to accept various differences in ethnicity, religion, and race. As is known, the development of multicultural values to foster nationalism in strengthening character education can be done through the integration of moderate Islamic values such as instilling the attitude of *tawassuth*, *tassamuh*, *tawazun*, and *amar ma'ruf nahi minkar* by introducing a plural environment through a contextual approach and instilling a tolerant attitude to others. About the meaning of cleanliness of the heart, it is always reminded repeatedly during the wedding ceremony contained in the poem, namely *hambeng si maradang tua* (Male goat), *na manjampal tu na hornop* (eating grass in a low place), *Lord Allah do na martua* (Our Lord is lucky), *sude tondinta diparorot* (all our spirits are nourished),

⁵Traditional Leaders of Manambin Village, interview 15 April 2024

hambeng si maradang tua (Male goat), pajujung-jujung durame (upholding straw), Sai Marsangap Hamu Jana Martua (May you be honored and lucky), Malo-Malo Maroban Dame (Peace-hearted smart) (Abbas Pulungan, 2018).

Second, *paias pamatangmu* (clean your body) which has the meaning that after humans are able to cleanse their hearts, they should also forget to clean their bodies. Cleaning the *pamatang* or body is a necessity for human health. With a clean body, it is hoped that all diseases that can interfere with life activities will be avoided. According to MD Lubis⁶, the meaning of cleanliness in question is not only the body in the physical sense, but what sustenance is obtained and how to obtain it can also affect body hygiene. This advice contains the meaning that the people of the Mandailing tribe should look for a halal source of sustenance to support their families.

The meaning of *paias pamatangmu* is in line with the main values of the national movement to strengthen character education, namely integrity and independence. Through body hygiene, both physical and non-physical, it is hoped that human beings will be born who have integrity in their lives and are able to build independence. Regarding the importance of maintaining the cleanliness of *pamatang*, this is also contained in the meaning of *mangupa* (ceremony) in the tradition of the Mandailing tribe who always provide white rice and clear water. Both are symbols of sincerity. It can be interpreted that every time a human does something, it must be based on a sincere heart like the whiteness of rice and the clarity of water. With sincerity carried out in every effort and work, the hope is to get pleasure from Allah SWT, God Almighty. In this Sundanese cultural philosophy about cleanliness is contained in our Sundanese wisdom that is to choose the right thing to hate, even if you don't want to be a good person, you can be sure that you can be sincere in your heart (in choosing something should be in accordance with your conscience, even if the situation is never on your side, still be sure that the situation will change if you sincerely accept it from the deepest heart) (Rosidi, 2011).

Third, your *paias parabiton* (clean your clothes) which means that when humans have cleansed their hearts and bodies, they should not forget to clean their clothes. As is known, the clothes function as a body covering for humans. If the clothes worn are dirty or not clean, people will not want to get close or make friends, but if the clothes are clean, then other people will feel happy and comfortable seeing them. According to Khollad Daulay⁷, the meaning of clothes here is not only clothing in a physical sense but the clothes in question are also related to behavior, character or daily habits. Husband and wife are also clothes for a family, so in the tradition of the Mandailing tribe community, advice is always instilled in marriage, namely *marbada re-margotos* (fighting, don't compete physically), *bada maroban rosu* (still bring familiarity), *re-mangastepon bondul na opat* (don't cross the line), *panghang-parapi re-magotap* (especially until a young divorce), then it

⁶Religious Leaders of Manambin Village, interview 13 April 2024

⁷One of the heads of families in Manambin Village, interview 15 April 2024

should be songot marmusu, Repeat Magok Panghang ni Parapi (If there is a difference of opinion, a common point must be sought immediately) (Nasution, 1994).

The same thing was also said by Ahmad Fauzi Lubis⁸ and A Daulay⁹ that the meaning of clothes in the advice of paias parabiton is not just clothes in the physical sense but also the meaning contained in it is related to non-physical clothes such as harmony in the family and household. In the household, it is inevitable that quarrels between husband and wife are inevitable. Therefore, this quarrel should not be taken out of the house, and should not also result in separation. The problems that occur should be the material for mutual correction. This is what a husband and wife mean in a family like clothes, they both have to take care of each other and make the clothes beautiful to be seen and even be able to be an example of goodness for other families. In the national movement to strengthen character education, harmony in the family is part of the main value of mutual cooperation.

Fourth, paias bagasmu (clean your house) which means that when humans are able to clean their hearts, bodies, and clothes, they should also be able to clean their houses. A house is a shelter for the family in it and also a temporary shelter for other people or guests who come to visit and need protection. The house must be able to present a clean and comfortable atmosphere so that its residents can live a healthy and calm life. The house is also the starting place for the cultivation of children's character education. The main values in the movement to strengthen character education which include religious, nationalist, independent, mutual cooperation, and integrity are also expected to start from home/family.

Based on the information of Lokot Daulay¹⁰ and Khollad Daulay¹¹, the meaning of the house here is not only a house in the sense of physical form but also a house in a deeper sense, namely the source of sustenance obtained to buy a house should be obtained through halal sources. Therefore, it is important to pay attention to good and halal work in order to get good sustenance and halal as well. In the wise words of the Mandailing people, it is stated that jolma na burju marroha ima jolma na maila pambahenan dang songon nadidokna (a person who is kind is a person who is ashamed if his actions are not in accordance with his words)(Abbas Pulungan, 2018). Therefore, the people of the Mandailing tribe should always be ashamed if the deeds spoken are not in line with the deeds done. In Javanese, there is also a term to always be firmly committed to goodness, namely to get rid of the nature of kanden wanci (stay away from bad qualities that will harm you)(Syarief, 2021) and in the Bugis language it is termed tellui somperenna lino: lempuu, getteng, ada tongeng na appasikua. Narimakkuannaro aja' lalo musala panguju, aja'to mutettangngi sempajangmu (There are three important things to navigate life, namely; honesty, determination,

⁸One of the heads of families in Manambin Village, interview 15 April 2024

⁹Religious Leaders of Manambin Village, interview 13 April 2024

¹⁰One of the heads of families in Manambin Village, interview 15 April 2024

¹¹Community Leaders, interview 13 April 2024

speech is always based on the truth and sincerity to accept it as it is and never leave the five prayers. Thus, it is hoped that humans will not make the wrong plan and make the wrong step (Sugirma, 2018).

Fifth, your *paias pakarangan* (clean your yard/your environment). Maintaining cleanliness or yards of the house is in line with the main values of mutual cooperation and independence in the national movement to strengthen character education (Tim PPK Kemendikbud, 2017). By diligently working together, especially regarding environmental cleanliness, it will create comfort for the people who live in the environment. Based on the information of Ahmad Fauzi Lubis and A Daulay¹², the yard here is not only a yard of the house, but also a yard in a broad sense, namely a community environment. In the Mandailing community, there is the term *tabo* (abstinence) as a form of prohibition against all forms of actions that can pollute the environment/forbidden forest in which there is *nausea* (spring).

Naborgo-borgo, which used to be synonymous with *nausea* (springs) located on the tops of mountains and hills, was once used by ancestors as a medium to worship *sipelebegu* (spirits) and *datu* (the creator). But nowadays, the water that tastes from *nausea* (springs) is used to purify when you want to perform prayers. Usually, water from *nausea* (springs) is flowed to mosques, prayer rooms, people's houses and public showers for bathing (Pelly, 1994). In the tradition of the Javanese people, there is also the value of character education that teaches to love the environment contained in the admonition, namely *hamemayu hayuning bawana* (building the world's welfare), and *hamemasuh malaning bumi* (cleaning the dirt on the earth) which is part of the Javanese people's efforts to *anggayuh kasampurnaning urip* (achieving perfection in life) (Nugroho & Elviandri, 2018).

Conclusion

Character education in the Mandailing tribal community in Manambin Village, Kotanopan District, Mandailing Natal Regency has actually been reflected in the philosophy of *poda na lima* (five advice) which consists of *pais rohamu* (clean your heart), *paias pamatangmu* (clean your body), *paias parabitonmu* (clean your clothes), *paias bagasmu* (clean your house), *paias pakaranganmu* (clean your yard/your environment). The philosophy of *poda na lima* in the Mandailing tribal community in Manambin Village is a guideline in instilling character education values for the community. The values of character education instilled include religious, nationalist, independent, mutual cooperation, and integrity values. All of these values are elaborated in the philosophy of *poda na lima* which is taught from generation to generation. In general, the values of *poda na lima* are taught through family education, education at school, weddings and death events.

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¹²Community Leaders, interview 13 April 2024

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