

The Relevances of Poda Na Lima as a Solution to The Covid19 Problems

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Abstract

Many problems in contemporary times seem challenging to overcome with modern technology. An example of the problem is Covid-19 and its context. The latest technology considered relevant to the times' needs makes people from the newest civilization abandon and forget traditional technology that has even been tested for hundreds of years in overcoming various problems of its time. One of them is Poda Na Lima, philosophical teaching about mental attitude and lifestyle in Batak civilization. Until now, this philosophy is still known in the Batak community. However, the problem is in the implementation. This study tries to explore and translate the values of Poda Na Lima to draw their relevance to the potential for solving the Covid-19 problem, which is still a problem in the global community. This research and study analyze the Poda Na Lima, a philosophy using the Sociosemiotics analysis knife. The sociosemiotics point of view is considered appropriate in describing the problems related to this research and study. It becomes a research method, analysis, and conclusion in research which can ultimately prove that the values and derivatives of the implementation of Poda Na Lima can be used as standards and guidelines in overcoming the Covid-19 problem.

Keywords

Poda Na Lima, Values, Covid-19 problems, relevances, solution, Sociosemiotics

1. Introduction

Indonesia is a country that was born by the nation. This fact refers to the birth of the Indonesian nation on October 28, 1928, marked by the section "Sumpah Pemuda (Youth Pledge)," namely "Nation one Indonesian nation. Meanwhile, the new Indonesian state was established on August 18, 1945, with the passing of the state constitution, namely the 1945 Constitution.

The fundamental nature of a country born by its nation is in the nation and state being bound by traditional values. It is crystallized in philosophy and has existed long before the nation was founded. So, the life of the country and state in the territory of Indonesia must refer to the nation's traditional values. As a vast, old nation and consists of various ethnic groups, it must have big problems, with a series of complications and complications in the nomination of the solution. A philosophy that references fundamental values is believed to solve these problems. It is referred to the fact that history records that the traditional approach will always be more effective in being a solution for people in a country born by its people. It means that formal legal rules that refer to customary regulations are less likely to cause distortion and culture shock to the community.

Poda na lima is a life guide in various segments of life for everyone in Batak society. Everyone will always pay attention to the fundamental values of tradition in the process and interaction of self-development, environment,

household, and society. Etymologically Poda means advice, Na means yang, and Lima means (number) five. As a philosophy for the Batak community, Poda Na Lima is interpreted as five essential pieces of advice in living life, namely: 1). Paia rohamu, 2). Paia pamatangmu. 3). Paia parabitoimu, 4) Paia bagasmu, 5). Paia Pakaranganmu.

Meanwhile, the Covid-19 problem, which has complicated world civilization for more than a year, has yet to find a permanent, effective and efficient solution. Vaccines or drugs offered by the modern world do not guarantee the health of people and communities. Behavior and lifestyle are the keywords of saving people, societies, and civilizations from the Covid-19 attack. The problem is that many people are not firm enough and believe in the strategic offers of the modern world. The solution variables offered are not enough to bind people's hearts and minds to be consistent and sincere in implementing them. There must be a solution that contains the unique value, which can tempt and influence people to accept and work on it. This is where Poda Na Lima, a cultural technology that has been tested for hundreds of years, is here as a solution to the problems of world civilization due to Covid-19.

New research is worth doing if it touches at least one of these two traits: urgent and interesting (Siregar et al., 2021). This study tries to explore and translate the values of Poda Na Lima to draw their relevance to the potential for solving the Covid-19 problem, which is still a problem in the global community. Doubts about the future of civilization left to contemporary technology and decisions motivate this research. This is not unfounded. For years, the world's culture has been confused by the ambiguity and uncertainty of the statements and solutions of policymakers who base their thinking on contemporary technology. These statements and keys were created with a purely political perspective or minimal knowledge, but they are still forced to exist.

2. Literature Reviews

Batak Tribe has some fundamental values as life guidance for the Batak people (Arifiah 2022). Poda na Lima, one of the fundamental values believed by the Batak people, was the educational value that asked all Batak societies to purify themselves, their family, and their surrounding against the five fundamental values of family life, social life, and national life, namely: purifying the soul, cleaning the body, cleaning the clothes, cleaning the house and cleaning the environment from all the things that are not suite the local customs (Lubis 1997). Moreover, D.J. Gultom Rajamarpodang (1992) stated that Poda na Lima comes from Poda, which means advice or rule, while the term na means five Poda na Lima means five compulsory regulations must be practiced in daily life.

Then, Siregar (2012) stated that Poda na Lima was recognized as five pieces of advice or education about cleanliness similar to command. There were five commands: the command to purify the heart, the power to purify the self, the order to clean the clothes, the authority to clean the house, and the command to clean the environment. Furthermore, the concept of Poda na Lima was five points that must have united each other (Siregar 1984). Poda in Angkola-Mandailing meant a word of reminder given by parents to their children. Poda was one of the guidance of life given by ancestors to live life easily. Shortly, Poda na Lima meant five words of reminder (Siregar 2012).

The history of the Coronavirus began with the first report of the COVID-19 outbreak originating from a group of cases of human pneumonia in Wuhan City, China, in late December 2019. The earliest date of onset of issues was December 1, 2019. The patient's symptoms included fever, malaise, dry cough, and dyspnea diagnosed as a symptom of viral pneumonia infection. The press initially called Wuhan pneumonia because of its pneumonia-like symptoms. Genome sequencing results indicate that the causative agent is a new coronavirus. The World Health Organization (WHO) temporarily named the new virus 2019 novel coronavirus (2019-nCoV) on January 12, 2020, and then officially changed it to coronavirus disease 2019 (COVID-19) on February 12, 2020.

The COVID-19 disease caused by the SARS-CoV-2 virus, also known as the Coronavirus, is still in the same family as the Coronavirus that causes the Severe Acute Respiratory Syndrome (SARS) and Middle East Respiratory Syndrome (MERS) outbreaks. These three outbreaks have different rates of infection in infecting victims. Of the three, COVID-19 is the fastest at causing infection between humans.

One way to anticipate or avoid COVID-19 is with good PHBS and ongoing health promotion to the community. The Ministry of Health of the Republic of Indonesia has formulated "Guidelines for Guidance on Clean and Healthy Life Behavior" as stated in the Regulation of the Minister of Health of the Republic of Indonesia Number 2269 / MENKES / PER / XI / 2011 Management of PHBS (Kasrudin et al., 2021).

3. Research Method

This research and study analyze the Poda Na Lima, a philosophy using the Sociosemiotics analysis knife. The sociosemiotics point of view is considered appropriate in describing the problems related to this research and study. In the sociosemiotic strategy, there are tactics to measure signs broken down into meanings on a convicted abstract object.

2. Paias Pamatangmu (Clean Your Body)

In the Batak tribe, the soul is always complemented by the body. As in the Pangupa ceremony, which prays and celebrates Tondi dohot Badan (Soul and Body). This is implemented in cultures around the world. This is because it is believed based on empirical considerations that the body's physical condition significantly affects the psychological condition. The body is an active organ that moves, acts, and tries. In such a space to move, the body must be filled with dirt that needs to be cleaned every time. If someone is negligent, the dirt will cover the body and cause disease. We always have to live cleanly as a precautionary measure to avoid this. A clean body makes humans healthy. In a healthy body, a healthy soul grows.

Sometimes, when maintaining the cleanliness of the body, humans are faced with anomalies. It is not uncommon for a body to live in a clean environment, but that body is always sickly. Furthermore, a body is covered with dirt, but the body is not sick. Therefore, it is necessary to analyze what is meant by clean in the cleanliness of the body. The body desires food and drink and clothing or clothing. These must all be clean. Determining cleanliness will not be formulated apart from the provisions contained in religious teachings. In Islam, the education of cleanliness is regulated down to minor elements. It is said to eat the excellent sustenance given and not exceed the limit.

Whosoever anger strikes, they will be hurt. Suppose we examine cleanliness from a religious perspective. In that case, the notion of a clean body will be blurred because many things are considered clean according to natural conditions but dirty according to religion. Meanwhile, according to religion, what is neat is also unlimited. For example, when there is not enough water, ash, clay instead of water for ablution. Guidelines or instructions for cleansing the body are in religious teachings.

Moreover, it is a legal provision and a helpful guide. If the heart is clean, the body is clean, then the human being must be pure. The two elements cannot be separated from each other. There is no way that in a dirty heart a clean body.

3. Paias Parabitoimu (Clean Your Clothes)

Clothing is additional material or humanitarian aid to support ethics and aesthetics. Clothing is also an interpretation or sometimes even a summary of a person's image. *Clothing* is a civilization that shows the value of human culture. What clothing means is covering the human body consisting of leaves, bark, animal skins, and cloth. This clothing depends on the circumstances of its use and the place or area of use and has a double function, namely as a protector and as a humanitarian shield that wears it.

If it functions as a humanitarian shield, what is judged is its cleanliness and durability as a protector. No materials or variables are seen from a high or low price. Clean clothes according to their function, do not wear clothes to the fields to work in officials, wear bath clothes when eating, party clothes are worn for prayer. Clean clothes can raise self-esteem, but on the other hand, dirty clothes can affect the cleanliness of the body, clean clothes, and be pleasant for those who wear them. In this case, the clothes that become right or wrong are also very dependent on the consideration of space and time of use.

Likewise, clothes can show someone's identity. Traditional clothing can facilitate the identification of a person's ethnicity. Uniforms can quickly identify a person's occupation or profession. Even the color of the clothes can reveal a person's character or preferences. This facilitates the interaction process between parties.

Batak clothes are called Abit Godang (Ulos). Batak people use Ulos in childbirth ceremonies, marriage, circumcision, and many others. Each pattern and color in Abit Godang have its meaning. So, its use in a moment must be related and relevant to the unity of the clothing itself.

4. Paias Bagasmu (Clean Your House)

A house is a place for all family members to live and carry out activities that become their daily routine. The house can be a source of peace, inspiration, and energy for the owner. The traditional Batak house has two types of buildings: the godang bagas as the place for namora-natural and the sopo godang as the customary court hall. A *house* is a building inhabited by humans who live in families. Each has a different will, even though there are many similarities. The house is divided into several rooms:

- a. A place to cook (kitchen),
- b. A place to eat and drink (dining room),
- c. A place to sleep (bedroom),
- d. A place to clean the body (bathroom and toilet),
- e. A place to chat and interact (family room).

If all of this is neat, it can be said that the family living in this house is good. However, some things need to be prioritized in a household, namely the harmony between father, mother, and children. A father must know his obligations as the head of the household. A wife must also realize that he is the husband's companion in managing the household, including their children's formal and informal education. If a mother ignores household hygiene, it can be

ascertained that all household members are incompatible. In the mother's hand lies the happiness of the household. If the household is clean and all the instruments are placed in harmonious positions, comfort, joy, and security are there. If this is not reflected in a home, it means that cleanliness does not exist, likewise, with the children who consequently will receive the inheritance of the house. This means that all the parents' roles, functions, and duties will one day be left to the children. For this reason, parents must instill an example in the home.

5. Paias Pakaranganmu (Clean Your Yard)

A yard is an area in front of or behind the house. The yard is the element of the house closest to the site, which is not the homeowner's authority. The yard is directly adjacent to someone else's yard or house. The yard is also directly adjacent to a public road. For this reason, even though the yard is the property and authority of the homeowner, the conditions and situation of the yard can directly impact and affect the environment and other people. So, it is the obligation of residents who have yards to condition the condition of their yards so that they can work together and not cause social friction with other parties.

The yard area is not determined, but it is a place that can evaluate the beauty (harmony) of the house itself. The yard is outside the house but still blends with the house. There is no house without a yard. Therefore, the role of this yard has a crucial function. Even though the house is made of a magnificent and luxurious building while the surrounding grounds are dirty, its value will be lost, and the occupants will not feel at home living in it. Nevertheless, if the house's yard is clean and tidy, it can bind and please the heart, even if the house in the yard is small or straightforward.

Humans live in society and cannot live alone. Likewise, the houses will be arranged so that neighbors can surround them. In this case, the yard has a close relationship with neighboring neighbors and between one yard and another. Therefore, it is necessary to keep it clean not to offend other people's houses and gardens. It is not uncommon for severe disputes between a family and a neighbor. To prevent things like this, we need to keep the yard clean. The yard of the house reflects the family of the occupants. The reason is that the yard and the house have an inseparable link. Likewise, the house is intimate with the family, and the family has links with other human groups. So, the main point of this advice is that if the yard is clean, our relationship with our neighbors must also be clean and harmonious.

There is an assumption that the Batak people tend to be loud because they talk to their neighbors from page to page. The yard for the Batak people is also commonly used to place various catches or plantation products. It is in line with the previously described role and function of the yard that the yard is the front line of the interaction of the inhabitants of a house with entities outside it.

A summary of the holistic description of Poda Na Lima based on a Sociosemiotic perspective is as follows:

- 1) Paias Rohamu (Clean Your Soul) indicates that the cleanliness of the heart is the essence of everything in this life as a human being. Good intentions and clarity in feeling something will guide a person towards a more strategic, effective, and efficient orientation and steps. Empathy and sympathy can also be directed and constructed precisely and better if based on a clean heart. It is not just personal sentiments that can create mere conflicts of interest. This philosophy teaches to be more feeling in action. Profit and loss calculations are not everything. Happiness, inner satisfaction, and heart are essential factors in any policy. With a simple sentence, "Think, see, hear, and do with your heart. Then everything will produce better results".
- 2) Paias Pamatangmu (Clean Your Body) indicates that the body and soul/heart are connected. Endurance affects liver resilience. Body health affects soul health. Of course, body hygiene will affect inner organs' health. The body consists of various organs that support and influence each other. All these organs perform specific roles and functions. For example, we cannot force our eyes to chew food. Like our mouths cannot be forced to see. So is the advice this philosophy gives with this metaphor. Never see a thing, problem, or anything as an independent entity. All are connected. Then consider the treatment effect of one variable on other variables, as in looking for a solution. Consider various related things. It also includes every stakeholder involved and affected by the problem. Of course, everything is adjusted according to their respective roles and functions.
- 3) Paias Parabitoimu (Clean Your Clothes) indicates that clothes are not just sheets of fabric that stick to the body. The primary function of clothing is to cover and protect the body from foreign particles that might irritate or even damage the body. However, clothing is also about ethics and aesthetics. The principles of propriety and harmony are also played there. Improperly dressed ethics and aesthetics can disrupt a person's biological stability and devalue that person's image. Likewise related to cleanliness. Even though a person has cleaned his body well, when he uses dirty clothes, his body is immediately polluted with dirt on those clothes. That is how the Batak interpret this metaphor. Again, profit and loss are not everything for the Batak people. Even 1 plus 1 does not always have to be 2. Some ethics and aesthetics go hand in hand to balance each other. Sometimes formal and normative things are sidelined when injuring ethical and aesthetic values.

- 4) Paias Bagasmu (Clean Your House) indicates that no matter a person's mobility out there, the home has a place to go and return. So, make the place as comfortable and proper as possible. If someone leaves the house with dirt, he can pollute the people and the clean environment. Likewise, when someone comes home with soil from outside, he also can contaminate the house and its inhabitants with this dirt. So, clean the house before and after we go out. The lesson is that we must come to a community, not with problems or other bad things. Do not bring issues outside the home as a burden to the family. The Batak people will never reveal their disgrace outside the home. His problems outside the house will not be ignored and become gloomy. It is considered very taboo for the Batak people.
- 5) Paias Pakaranganmu (Clean Your Yard) indicates that our neighbours will see and feel good and bad about our yard. For example, when there is much garbage piling up, the air is polluted by the smell of waste, and the unsightly scenery will disturb the environment and neighbors. That is how the Batak people maintain dignity. Verbal attitudes and behaviors must be maintained, and personal responsibility circumstances must also be cared for and cleaned for personal gain and others. Although other people do not indirectly respond to us verbally, we must maintain the kindness of their thoughts, feelings, and senses. In other words, looking and being good is also to avoid slander that can bring badness to all. Sometimes, our good condition can also give happiness to those who witness it, even though we do not know it.

This study also observes public confidence in the effectiveness of local wisdom technology in overcoming actual problems, including the Covid-19 problem. Data were taken from 150 people (Age 20-40) in the cities of Medan, Jakarta, Depok, Sipirok, Huristak, and Bengkalis. A phenomenon shows that people in big cities tend to believe more in the relevance of local wisdom values to solutions to contemporary problems. There is an assumption that this is because urban people who have tried and come into contact with contemporary treatment feel disappointed with the effectiveness of contemporary technology. City people feel they must return to traditional technology as an effective and efficient solution to their endless problems. Public perception is illustrated in the following table:

Table 1. The Level of Public Trust in Local Wisdom-Based Solutions

	Male	Female	Male	Female
	Believe		Do not Believe	
City People	61.33%	62.66%	38.66%	37.33%
Villagers	52%	50.66%	48%	49.33%

5. Conclusion and Recommendation

Based on the explanations and explanations above, it can be understood and concluded that the principles of life-based on the Poda Na Lima philosophy are very relevant to the right and proper lifestyle and can also be an effective and efficient solution in dealing with the Covid-19 problem. Think and keep the heart positive as a form of implementing Paias Rohamu. Clean the body maximally and thoroughly as a form of advice from Paias Pamatangmu. Only using clean clothes and immediately washing clothes that have been worn from outside the house, including using a mask correctly and adequately, is applicative from Paias Parabito. Constantly cleaning every corner of the house and trying the best not to bring dirt and disease from outside the house into the home is the implementation of Paias Bagasmu. While Paias Pakaranganmu describes that the condition of the outermost part of our territory, namely the yard, interacts and directly impacts our neighbours and the environment. For that, we must maintain and ensure the best condition. It is not only for our good but also as a form of responsibility and concern for the environment, other people, and the universe. All the advice and implementation of Poda Na Lima is proven to be easy to understand. It is also believed that it can effectively and efficiently become a standard rule of a good and correct lifestyle. Including, it can be a solution for human resistance to save civilization against Covid-19. In other words, the implementation of Poda Na Lima can be used as a standard and guideline in overcoming the Covid-19 problem.

Research and studies related to traditional philosophy must continue to be carried out and developed. The traditional philosophy has been tested for hundreds or even thousands of years as the basis of ethics and aesthetics in thinking, feeling, and behaving. Seeing the increasing frequency of contemporary norms experiencing cultural shocks and friction in domestic, local, or even global interactions, perhaps it is time for the philosophy of tradition derived from the values of local wisdom to be promoted as the primary and legal rule of play in future life.

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Biographies

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