



The role of women in preserving local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' for the community health in Toba Batak at Lake Toba area

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ABSTRACT

Objective: This study aimed at (1) describing the local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' for community health, and (2) analyzing the local women's activities in preserving the local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' for the community health in Toba Batak.

Method: The research method employed in this study was qualitative paradigm with interactive model in four interactive steps. After data collection, there were three steps of analysis, namely data display, data condensation and conclusion drawing/verification. The interactive model of the research method was conducted with anthropolinguistic approach.

Results: Toba Batak has inherited and practiced local community *Poda Na Lima* 'Five Advices of Cleanliness' for community health, which is very important to be continuously practiced to keep healthy such as on this Covid-19 pandemic. Toba Batak women conduct healthy activities to ask and guide people to keep clean and stay healthy.

Conclusion: Women play a significant role to preserve local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' for keeping clean and stay healthy.

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Introduction

Poda Na Lima 'Five Advices of Cleanliness' is the local wisdom of the Toba Batak inherited by the previous generation to the present generation which contains five advices of cleanliness in order to live physically and mentally healthy and uses them as the foundation of life for achieving a clean and healthy life. *Poda Na Lima* is the local wisdom of clean and healthy living which is still applied and practiced by the Toba Batak community.¹ This local wisdom is a cultural tradition inherited by previous generation to be carried out in maintaining human's physical and mental health. The implementation of *Poda Na Lima* in everyday life is not only beneficial for personal health but also beneficial for creating a healthy environment for children and parents.²

The culture of clean and healthy living based on *Poda Na Lima* has cultural values, social norms and local wisdom that can be wisely applied to everyday life. Local wisdom is the cultural values and social norms used to solve problems faced by community today and to prepare the younger generations who are more peaceful and prosperous in the future.^{3,4} Understanding, loving, and practicing the local wisdom in our everyday life including applying *Poda Na*

Lima in human lives can improve the welfare of a healthier and cleaner community being both physically and mentally healthy.

Based on the^{5,6} explanation above, the objectives of this research were (1) to describe and explain the local wisdom of *Poda Na Lima* 'Five Advices of Cleanliness' for community health and (2) to analyze the local women's activities in preserving the local wisdom *Poda Na Lima* for community health in Toba Batak.

Method

This research was conducted using qualitative paradigm with interactive model to find the local wisdom related to cultural elements of health and cleanliness of life-based on *Poda Na Lima*. The interactive model integrates data collection, data condensation, data display and conclusion drawing/verification.⁷ This research was conducted with anthropolinguistic approach.³ The qualitative paradigm, interactive model an anthropolinguistic approach were applied to answer the objectives of the study (Fig. 1).

Result

After collecting data, the data condensation was done for the local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' which may be displayed as follows (Table 1).

The above data display indicates that the linguistic imperative expressions of *Poda Na Lima* 'Five Advices of Cleanliness' and their linguistic imperative components are related to the Toba Batak's culture. The above data display support the first objective of this

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Table 1
The local wisdom *Poda Na Lima* 'Five Advices of Cleanliness'.

No.	Linguistic imperative expressions of <i>Poda Na Lima</i>	Linguistic imperative components of the expressions	Equipment used	Cultural values
1	<i>Paia roham!</i> 'Clean your heart!'	1. <i>Marparange na uli ma hamu!</i> 'Behave well!' 2. <i>Unang manghosomi.</i> 'Do not offend' 3. <i>Unang elat, late, teal.</i> 'Do not be hateful, envy, arrogant' 4. <i>Marbahul bahul nabolon, jala marlambok ni roha!</i> 'To be generous and always patient'	Bible, song book, folk stories, folk discourses	Peace, positive thinking, grateful, mental health
2	<i>Paia pamatangmu!</i> 'Clean your body!'	1. <i>Ringgas martapian!</i> 'Take a bath regularly!' 2. <i>Usa iponmu!</i> 'Brush your teeth!' 3. <i>Usa pamatangmu!</i> 'Rub smoothly your body!' 4. <i>Suri obukmu!</i> 'Comb your hair' 5. <i>Pajempek obukmu!</i> 'Cut your hair'. 6. <i>Ponggol sisilonmu!</i> 'Cut the nails!' 7. <i>Jungkit sipareonmu!</i> 'Clean your ears!' 8. <i>Usa tanganmu!</i> 'Clean your hands!'	Water, Soap, Samphoo, Scissors, Comb, Nail Clipper, Tooth Brush, Lime, and Coconut Fibers.	Physical Health, Diligence, Discipline
3	<i>Paia paheanmu!</i> 'Clean your clothes!'	1. <i>Paia abitmu!</i> 'Wash your clothes!' 2. <i>Jomur paheanmu!</i> 'Dry your clothes!' 3. <i>Gosok bajum!</i> 'Iron your clothes!' 4. <i>Paia gobarmu!</i> 'Clean your blanket!'	Detergent, Bar Soap, Liquid Soap, Brush Clothes Hanger.	Physical Health, Hard Work Diligence, Discipline
4	<i>Paia bagasmu!</i> 'Clean your house!'	1. <i>Sapu jabum!</i> 'Sweep your house!' 2. <i>Apel jabum!</i> 'Mop your house!' 3. <i>Paia dorpi ni jabum!</i> 'Rub the wall of your house!' 4. <i>Usahon pangananmu!</i> 'Wash your dishes!'	Palm Stick, Broom Stick, Fiber Broom, Lime, Dish Soap, Mopping Tool, Feather Duster	Health, Hard Work Diligence, Discipline
5	<i>Paia alamanmu!</i> 'Clean your home yard!'	1. <i>Sapu alamanmu!</i> 'Sweep your home yard!' 2. <i>Papungu angka plastik dohot harotas na di jolo jabum!</i> 'Collect all plastic and paper waste from your house yard!' 3. <i>Parapi angka duhut na di jolo jabum!</i> 'Tidy up the grass in front of your house' 4. <i>Baen parapian asa gabe tarutaru angka sampah.</i> 'Make fireplace on which garbage to become organic fertilizer.'	Hoe, Grass Sickle, Knife, Stick Broom, Trash	Physical Health, Environmental Care, Hard Work Diligence, Discipline

study. The following display will indicate the data for the second objective of the study (Table 2).

Discussion

The local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' has been inherited by Toba Batak ancestor for the mental and physical health of the present generation. The Toba Batak compound word *Poda Na Lima* literally derives from *Poda* 'advices' + *Na* 'that' + *Lima* 'Five'. The compound word *Poda Na Lima* therefore means 'Five Advices'. Because the five advices are for living cleanly and healthily, *Poda Na Lima* is translated to be 'Five Advices of Cleanliness' for community health.

As mentioned above, *Poda Na Lima* consists of five imperative sentences: (1) *Paia roham!* 'Clean your heart!', (2) *Paia pamatangmu!* 'Clean your body!', (3) *Paia paheanmu!* 'Clean your clothes!', (4) *Paia bagasmu!* 'Clean your house!' and (5) *Paia alamanmu!* 'Clean your yard!'. The local wisdom for health *Poda Na Lima* is kept as collective memory of local community of Toba Batak around Lake Toba. Because the compound word is also used by other sub-ethnic group of Batak for the same language, it is

supposed that the local wisdom is also possessed by other sub-ethnic group such as Angkola Mandailing Batak.⁸

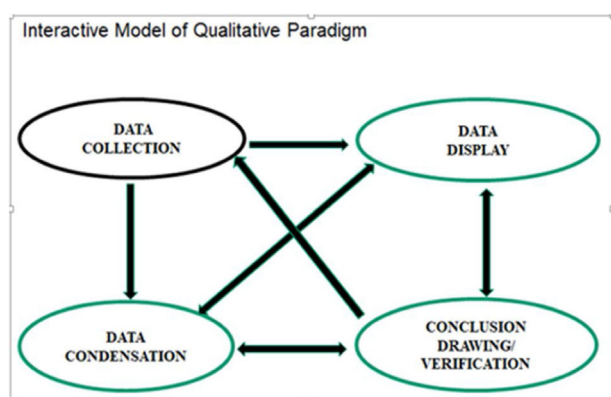
The local wisdom of five advices of cleanliness for community health does not only include physical health, but also mental health as herewith discussed. The first advice 'Clean your heart!' means that we must be trustworthy, honest, fair, polite, respectful, harmonious, tolerant, self-controlled, responsible, careful and compassionate, friendly and positive thinking, grateful.^{2,5} We should avoid from being hateful, envy, arrogant and offending. The clean heart indicates the mental health.

The second advice 'Clean your body!' and the third advice 'Clean your clothes!' indicate to maintain the cleanliness of our body and clothes for the sake of physical health. Cleaning the body and cloth regularly of course makes people far away from bacteria and viruses such as the covid-19. Cleaning the body and clothes requires hygienic equipment.

The first three advices include the personal cleanliness which advice a person clean physically and his behavior is clean mentally. It is related to individuality and personality. However, the fourth advice 'Clean your house!' and the fifth advice 'Clean your yard!' ask people clean their environment, starting from their house up

Table 2The local women's activities in preserving the local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' for the community health.

No.	<i>Poda Na Lima</i>	Women's roles and activities	Men's role and activities
1	<i>Paia Roham!</i> 'Clean your heart!'	The role of women is dominantly needed to teach children as the initial informal education at home.	Men also play role in non-formal education such as at church or other institution
2	<i>Paia pamatangmu!</i> 'Clean your body!'	Women have two roles, namely to clean themselves by taking bath as well and to teach their children to clean their body well.	Men has one role, namely to clean themselves by taking bath.
3	<i>Paia paheanmu</i> 'Clean your clothes'	This role is usually played by women in washing clothes and blanket, drying and ironing them.	Men usually do not do it.
4	<i>Paia bagasmu</i> 'Clean your house'	This role is usually played by women in sweeping, mopping, rubbing house, throwing the dust, washing dishes and removing the burnt ash from the fireplace furnace.	Men usually do not do it.
5	<i>Paia alamanmu!</i> 'Clean your home yard!'	This role is usually played by women in sweeping the home yard, collecting the plastic and paper waste, tidying up the grass, burning the garbage, and making fireplace for organic fertilizer.	Men usually do it very little.

**Fig. 1.** Interactive model of qualitative paradigm.

to their yard.^{9,10} The houses should be clean and the collective community's yard at a village should be also clean. The last two advices also include the physical health.¹¹

Poda Na Lima also has local wisdom which contributes to increase peace for the local community and guests. As the local wisdom, the five advices of cleanliness may be applied and practiced to develop friendly village as tourist destination. Local community of Tipang Village as one of the tourist destinations at Lake Toba Area should continue practicing *Poda Na Lima*.

The local women's activities in preserving the local wisdom *Poda Na Lima* 'Five Advices of Cleanliness' are very important for the community health. Women have important roles in maintaining, practicing and preserving the *Poda Na Lima* for their community health. Unlike men, women dominantly do all the five advices of cleanliness. It means that women play important roles the mental and physical health in Toba Batak.¹¹

The local women in Toba Batak play role in preserving *Poda Na Lima* more dominantly than men because it is supposed as domestic (household) activity. In Toba Batak culture, domestic activities are done by women while the activities of rice paddies and fields are dominantly done by men except in planting.^{12,13}

In relation to friendly village as the tourist destination, the five advices of cleanliness is very important to be continuously applied and practiced by local women to maintain the community and tourist health, especially when the performance of attraction during the Covid-19 pandemic. The Toba Batak women at Tipang village play important role in carrying out healthy activities to guide

their families, communities and tourists to keep clean and stay healthy.¹⁴

Conclusion

Poda na lima is five advices of cleanliness which are linguistically formulated in five imperative expressions to ask Toba Batak local community to keep clean and stay healthy. The activities are dominantly done by women for it is supposed as domestic (household) work. It is now still relevant to apply and practice the five advices of cleanliness especially during the Covid-19 pandemic for the health of both the local community and the tourists/guests of the village as tourist destination.

Conflict of interest

The authors declare no conflict of interest.

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