

The Concern Of Muslim Mandailing's Society In Educating The Youth Generation Through Poda Na Lima With Islamic Educational Vision In Mandailing Natal

Asfiati

*Faculty of Tarbiyah and Teacher Training (FTIK) State Islamic Institute (IAIN) Padangsidempuan
Jalan.H.T.Rizal Nurdin Km.4, 5 Sihitang, Padangsidempuan 22733
Corresponding Author: Asfiati*

Abstract: *This research can be a concern of the Muslim Mandailing's society in educating the young generation through Poda Na Lima with the Islamic Education vision and seeking the values of Islamic education given to the young generation through Poda Na Lima. This research uses descriptive method. The primary data is the youth generation of Mandailing Natal Muslim community located in Simangambat village, Siabu District. The source of complementary data conducted in this study came from parents, traditional leaders, clerical, educated people, the leader in the village. The research results showed the concern of the Muslim Mandailing's Society to educate the young generation through Poda Na Lima given through education and teaching in the family, and society. In each family, through the advice by parents when gathered together between Magrib and Isha. In educational institutions by applying directly to students by memorizing the contents of Poda Na Lima and make the competition of it. In the community environment the government held village hygiene training assisted by a team of PPK movers in Mandailing Natal district. The values of Islamic education given through Poda Na Lima are: 1. The Teaching of Poda Paias Rohamu contains religious values (Al-Baqarah: 122 As-Syam: 9) explains to purify the soul in welfare with God. 2. Paias Pamasmu contains responsibility, healthy lifestyle and discipline. 3. Paias Parabitoimu q.s al aqraf: 31 tells people to wear beautiful clothes, in accordance with Islamic Shari'a. 4. Paias Bagasmu recommend the house is clean, the inhabitants also feel peaceful in it. (Al-Baqarah 125). 5. Poda Paias Pakaranganmu cleaned the yard (Ar-Ruum verses 41-42).*

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I. INTRODUCTION

In every line of educational life is an activity that must be prioritized. At school, education is a center in developing the ability and attitude of learners. In the community, education is a vehicle in building morality of the younger generation. In the family, education is the most important pillar in the progress of family life itself. Thus in Mandailing Natal society education becomes part of the culture and civilization of the Mandailing Muslim community. The education of the younger generation of Mandailing Natal Muslims is very worrying because of the influences of globalization that have made a lot of changes in people's lives. The changes that occur tend to lead to *akhlak* and moral crisis. Therefore, it is the responsibility of all parties in overcoming the moral decline and *akhlak*. Parents as the first educator as well as members of the community and even there are also parents of teachers as a very instrumental in educating the younger generation.

Regarding the role of parents in relation to educate, this is explained by Allah SWT in his word Surah Luqman verses 13-14.

(Ayat)

Meaning: And when Luqman said to his son, when he taught him, "O my son, do not associate partners with Allah, indeed associating (Allah) is really great injustice." And We commanded men (do good) to his father's two mothers; her mother had conceived her in a state of weakness that grew, and weaned her in two years. Be thankful to Me and to your father's two mothers, only to Me is your return. (Q.S. Luqman: 13-14).

This verse shows that Luqman always educates his children by instilling moral values. The cultivation of these moral values are imprinted are the values of Islamic education. The values of Islamic education can be invested through the planting of noble values in the family and community as a society that is cultured.

According to Muhammad Noah, as quoted by Zainal Efendi Hasibuan that "To instill noble values, education must form a tradition and culture that will become the seeds of civilization. The habit can be taken from simple things like, the culture of taking out the garbage, the social culture, and so on. "

According to Koentjaraningrat, as Jalaluddin claims in his book "Psychology of Religion", that culture can take the form of ideas, thoughts, concepts, and cultural values, norms, views that are abstract and are in the minds of the cultural stakeholders. This is called the cultural system.

In the context of education, ideas or cultural concepts are the content of education that will be passed on by the older generation to the younger generation, because education according to Hasan Langgulung, can be seen from two perspectives, namely the point of view of individuals and society. From an individual point of view, education is defined as an effort to develop individual potential. Meanwhile, from the perspective of society, education is the inheritance of cultural values by the older generation to the next generation. Therefore, in this connection it seems more obvious that in a culture sometimes there are values of education.

However, in this study the author tries to explore the messages contained in a culture in the form of concepts, because the culture has a charge of values that can be applied in everyday life, especially the values of Islamic education. Therefore, to optimize the cultivation of Islamic educational values embodied in a cultural teaching. The author tries to analyze from various sources to find understanding of the values contained in the teaching of the concept of Poda Nalima which is a concept or idea / idea that has become a culture for the Southern Batak Tapanuli community.

The concept of Poda Nalima's teachings is Paia Rohamu (Clean Your Soul), Paia Pamatangmu (Clean Your Body), Paia Parabitoimu (Clean Your Clothes), Paia Bagasmu (Clean Your House), and Paia Pakaranganmu (Clean Your Environment). Poda Nalima teaches to always do good, and apply clean to themselves, as well as to the environment and association.

The concept of Poda Nalima is a teaching that made the life philosophy of Batak Tapanuli South community inherited from generation to past parents. But now it is unfortunate, the concept of Poda Nalima is only an idea that is only remembered. The ignorance of the community towards the values contained in the concept of Poda Nalima, the authors assume due to lack of understanding of the community about the meaning contained in it. Therefore, it is necessary to do the studies so that people know that the concept of Poda Nalima is a teaching full of meaning.

For the Mandailing Muslim Moslem community, especially Simangambat village, Siabu district, so that the study of Poda Nalima concept can be easily accepted, it must be adjusted to the Islamic view.

Based on the background of the problem as described above, the author is interested to explore further the essence and content of the values of Islamic education in the concept of Poda Nalima. In addition, the authors consider research on the concept of Poda Nalima which is the cultural teachings of Batak Tapanuli Southern community also apply in other Batak society in this case Batak Muslim Mandailing community in the village Simangambat Siabu district. Therefore, this research author gave the title of **THE CONCERN OF MUSLIM MANDAILING'S SOCIETY IN EDUCATING THE YOUTH GENERATION THROUGH PODA NA LIMA WITH ISLAMIC EDUCATIONAL VISION IN MANDAILING NATAL**

This research is conducted in order to find the values of Islamic education that exist in a culture, to see how caring Muslim community Mandailing Simangambat village, Siabu District in educating the young generation with Islamic education.

II. LITERATURE REVIEW

1. Understanding Poda Nalima

Poda is a good teaching and upbringing, which guides life. This poda is a custom that teaches and educates human beings ranging from inner (roha) and physical zahir and the scope of the environment to do good. In another sense, Poda Nalima is the basis of teaching, upbringing, advice, guidance, warning, order, norm, ethics, morals, law and tausiah which serve as a way of life, in a communication relationship that always needs each other and content fills various life interests.

Poda Nalima can also mean "the good of five things". Poda Nalima is closely related to the love of self with the environment taught by hereditary old people long ago. Poda Nalima is as follows:

1. Paia Rohamu (Clean Your Soul)
2. Pamasmu Pamas (Clean Your Body)
3. Palanas Parabitoimu (Clean Your Clothes)
4. Paia Bagasmu (Clean Your House)
5. Paia Pakaranganmu (Clean Your Environment)

Thus, it can be understood that Poda Nalima is an upbringing and teaching that has been inherited by old people first consisting of five words of reminder.

2. Brief History of Poda Nalima Concept

In the 14th century, seven centuries ago, the kingdom of Majapahit was familiar with the Mandailing area as one of the areas in the Malay kingdom. This is expressed by Mpu Prapanca in the 13th verse, that Mandailing is one of the main and most important areas of a number of regions in the archipelago.

According to Sutan Tinggi Barani Perkasa Alam, the Christmas area (natal) is not really an original regional term. The word Christmas (natal) is a name made by the English people, who at Christmas time they arrived in that place Natal today. The village that was first said by Christmas was "Kampung Bukit". Then, after the Padri war, the hillside moved to the shore, that is the Christmas called now.

The above description merely illustrates how the Mandailing Land has long been open to the outside world and it is believed that this new culture of Poda Nalima concept exists. This proves that PodaNalima has been socialized and implemented in the life of the Mandailing community. Furthermore, PodaNalima is developed into a habit or serve as advice to the residents of the Mandailing in providing advice, both to the relatives, the younger generation and so forth. This is because Mandailing people are very fond of giving advice (marsipaingot). Evidence as a form of concern for the Mandailing Batak Muslim community towards Islamic education for the younger generation.

3. Meaning / Purpose Teachings Poda Nalima

In the concept of Poda Nalima consisted noble meanings / goals, namely as follows:

1. Paias Rohamu

Paias Rohamu serve as a guide to life in relationships among fellow human beings in this world. In the book "Tutur Poda" by Sutan Tinggi Barani described:

*Dihangoluan on, margaul dohot marhubungan tu dongan manusia, angkon dipaias do roha. Hubungan tu keluarga, dongan sahuta, dongan sakarejo, dongan samarga, sa bangso, pendekna sude tu dongan manusia angkon di paias do roha. Ulang paoto-otohon, mangakali, khianat, dongki, ulang binaenanso jeges pargaulan dohot hubungan masyarakat niba di hangoluan on.*¹

Paias Rohamu be the first poda because the heart is a personal center. Without a heart all the management systems and human self-control, both soul and body will be messy.

2. Paias Pamatangmu

Paias Pamatangmu, means to clean your body. A healthy body will make us more powerful to live every activity of life, challenge the hardships of life, and enjoy every trial of life given to us.

Regarding this Pamasmu Paias, Sutan Tinggi Barani explain it as below:

*Pamatang dibina dohot dirawat anso sehat. Otak dohot akal diatur dohot dirawat anso totop hidup tegar sehat. Pamatang dijago ulang terganggu, teraniaya, ulang hona bahaya anso totop tegar sehat. Untuk manjago dohot merawat pamatang on, anso totop panganon nadipamasuk untuk pertumbuhan ni pamatang on, angkon bergizi, jeges, ias, sumberna dibuat sian napade, inda naditangko, inda na ditipu, inda hasil korupsi. Haram muda sian naditangko, kemungkinan rado on pamatang on marbahaya. Muda sian korupsi rado on pamatang on masuk penjara. Jadi diusahaon anso totop ias pamatang on songoni dohot panganon na manjadi isina.*²

3. Paias Parabitoonmu

Paias Parabitoonmu which means "clean your clothes". Regarding this Palanas Parabitoonmu, Sutan Tinggi Barani explain it as follows:

*Parabitoon ima na mangalindungi badan dohot na pajeges hiasan ni pamatang. Tontu parabitoon I, anso jeges dibuat bahan parabitoon si godang arga, dohot jeges nompana cocok tu pamatang niba. Sumberna pe dibuat sian na ias. Inda sian na ditangko, inda sian na dirampas. Dohot selalu dipelihara anso totop ias. Inda dicaci sanga dikeceti halak sanga sian diapot ni parabitoon i. Muda ias parabitoon dohot cara pamake niba, bisona menggambarkan dohot do ate-ate, sanga roha niba marhagiot na ias.*³

¹Its meaning is more or less is this life, socialize and relate to others, people should have an honesty and the pure heart. Do not be foolish, deceitful, treacherous, spiteful, this is not to be done in order to have good social and fellow society in this life.

²More or less its meaning is the body is nurtured and cared for to be healthy. Brain and intellect must also be arranged and cared for in order to be healthy, the body should not be disturbed, persecuted, do not get into danger to stay healthy. To be able to maintain the body, the food eaten for the growth of the body must be nutritious food, good, clean, and obtained in a good way, do not be stolen, not the results of trickery, and not the result of corruption. If from the stolen law is haram (forbidden), and possibly can make the body dangerous. If the results of corruption can make us go to jail. That's why the effort is made to keep the body clean as well as food that became the body.

³More or less its meaning is that the function of the clothes is to protect the body and as body decoration, of course, the clothes will be good if its made of expensive material, and fits to our bodies, the source is obtained from the clean, not from the stolen, not from the confiscated, and always kept clean, not berated or talked about

4. Paias Bagasmu

Paias This bagasmu teaches us to clean the house where we live.

Regarding Paias Bagasmu this High Sutan Barani explain it as follows:

(.....)Muda ias bagas niba halak pe ringgas rot u bagas niba i. Inda bauan halak, sampah dohot kotoran selalu dipaias. Inda urka roha ni halak mangan dohot minum di bagas ni bai. Ias ni bagas tarmasuk ias ni roha ni na nampuna bagas. Muda ias roha ni nampuna bagas I, ias do roha ni halak ro dohot mangan minum dibagas i.⁴

5. Paias Pakaranganmu

Paias Pakaranganmu means clean your yard.

Sutan Tinggi Barani explained it as below.

Pakarangan ima lingkungan ni bagas I, tarmasuk alaman dohot kobun-kobun sakaliling bagas i. Ias ni pakarangan tarmasuk manjago kesehatan dohot keamanan, kebersihan ni pakarangan tarmasuk gambaran ias ni pangisi bagas. Pakarangan marbatas dohot jiran tetangga. Parbatasan dohot jiran angkon ias, ulang adong parsalisihan dohot jiran tetangga. Muda rumbuk do dohot sude jiran manandahon ias ni roha. Jadi muda pakarangan kotor, terganggu kesehatan. Malosok halak masuk/ro tu pakarangan niba. Muda dipakarangan marserak duri, serpihan ni kaco, bisa mambaen bahaya, terganggu keselamatan. Muda parbatasan dohot tetangga inda beres, ketenangan pe terganggu. Jadi pakarangan dohot lingkungan harus ias, anso sehat, aman, tentram.⁵

III. RESEARCH OBJECTIVES

1. To know the concern of Mandailing Muslim community in educating the young generation through Poda Na Lima with concept of Islamic Education.
2. To know the values of Islamic education given to the young generation through Poda Na Lima.

IV. RESEARCH METHODS

1. Type of Research

Type of research used in this research is qualitative research. Qualitative research as a research procedure that produces descriptive data in the form of written or oral words of people and behavior that can be observed.

Based on data analysis, this study uses a qualitative approach that is research conducted by observing the surrounding phenomena and analyze by using scientific logic. Sukardi mentioned that the qualitative research method used is descriptive method that is research that aims to describe the real situation in the field purely as it is with the research context. Based on the place of study is including field research conducted in the Mandailing Natal Regency precisely in the village Simangambat Siabu District.

2. Data Collection Instruments

The required data collection is as follows:

- a. Observation
Observation is done through sight, smell, hearing, touch and tasting.
- b. Interview
Interviews also called interviews or oral questionnaires are a dialogue conducted by the interviewer to obtain information.

where it can be such clothes, when clean clothes and the way we dress usually describe ourselves and our personality that is neat and clean.

⁴ More and less its meaning is that if our house is clean any people will diligently come to our home, because our house does not smell due to garbage and dirt always cleaned. People do not hesitate to eat and drink in our home. The clean house will be the reflection of the owner who has a clean heart, and the people who were coming to that house will be had the clean heart also.

⁵ More or less its meaning is the yard that is around our house, including the plants that are around the house. Cleaning the yard is also kind of maintaining health and safety. The cleanliness of the yard also illustrates the clean heart of a house. It also has a boundary with the neighbors, for that border area with neighbors must also be clean, lest there be any disagreements or disputes with neighbors. The relationship with neighbors also will be showing the cleanliness of our hearts. But if our house is dirty, our health will also be disturbed, people will not want to come to our home. When the yard of the house scattered thorns, glass, will cause the danger and the relationship with the neighbors will not good also, it will also disrupt the peace of our lives. For that case, the home yard and the environment around our house should be clean to stay healthy.

Interview used by researchers to interview indigenous leaders, parents, young generation, clerical scholars, village heads and urban village Simangambat.

3. Data Source

Sources of data needed are:

- a. Primary data source is the main data source is the younger generation of Mandailing Natal Muslim community residing in Simangambat village, Siabu District.
- b. Secondary data sources are complementary sources or supporting sources obtained from various sources. Sources of complementary data conducted in this study came from parents, traditional leaders, clerical scholars, clever, lurah and village chief.

5. Data Collection Techniques

Techniques of data analysis done in this research is qualitative analysis that is management and analyzing data adapted to the nature of data obtained from the field that is data that is qualitative and processed and analyzed qualitatively by using the method of thinking inductive analysis that explains the problem and draw conclusions.

6. Data Analysis

Data analysis used in this research is qualitative analysis in the following way:

- a. Editing data, ie compile the data editor into a composition of sentences systematically.
- b. Data reduction, ie checking the completeness of the data to find the still less and override the irrelevant.
- c. Describe the data systematically associated with the results of data processing qualitatively in accordance with the topics of discussion.
- d. Conclusions, which summarizes the data descriptions in several sentences containing a brief and concise understanding.
- e. Ensure the validity of data

To ensure the validity of the data in this study required inspection and implementation techniques, implementation techniques are based on a number of certain criteria. Examination of the validity of the data used in this study based on the techniques proposed by Moeleong, namely:

- a) Extension of participation
- b) Persistence of observation
- c) Triangulation.
The methods used in triangulation are:
 - a) Compare the observed data by interview.
 - b) Compare a person's perceptions and behaviors with others.
 - c) Compare documentation data by interview.
 - d) Comparing with peers
 - e) Compare the findings to the theory
 - f) Peer review through discussion.

V. FINDINGS AND DISCUSSION

1. Mandailing Muslim community's care in educating the young generation through Poda Na Lima with the concept of Islamic Education.

Mandailing Muslim community located in Simangambat village, Siabu District has a young generation who heterogen. The background education of younger generation was from general high school, religious education and some of them was drop out from school. From the educational background of the younger generation has a different concern about the concept of Poda Nalima. It is spoken by parents, scholars, traditional leaders and teachers.

The concept of Poda Nalima taught more about hygiene, was in accordance with the teachings of Islam which is also concern to always keep the cleanliness, both physical and spiritual, and environmental cleanliness. Because of by maintaining the cleanliness will avoid the disease. On the basis of this statement, the concept of Poda Nalima is also a cultural teaching that relate with the medical world. The concern of the young generation is evidenced by the cleanliness of wakaf (cemetery) land every Friday, ahead of Ramadan.

In understanding Paias Rohamu (clean your soul), the concern of the younger generation has invited all to return to clean our respective souls. Paias Rohamu also invites to lead the soul in order to live in harmony with nature. Teach all the behaviors in life as described in the religious values. Paias Rohamu according to an interview with the cleric mentions the concern of the younger generation with the Islamic societies that they prove by making a sign Poda Nalima.

The incentive of young generation of Paias Pamatangmu (clean your body). In the view of Islam, body or body hygiene is something that is important for everyone. And there is no reason not to clean the body except for people who cannot afford or are in a state of illness.

Poda Paias Parabitoonmu accordance with the teachings of Islam which also recommends cleanliness of clothing. If someone has practiced the cleanliness of clothing, then others will be happy to associate with him. People who love to keep clean clothes, life will also be protected from various diseases. And to clean clothes certainly required hard work and discipline, because, cleanliness of clothes also is not only clean the substance, but also clean source from where the clothing is obtained.

Such is the concern of the young generation of Simangambat village, Siabu sub-district, Mandailing Natal Regency, carried out thoroughly starting from home, environment and school.

2. The value of Islamic education through Poda Na Lima to young generation

a. The Value of Islamic Education In Poda Paias Rohamu

The first concept of Poda Nalima is *Paias Rohamu*, containing the meaning of clean heart, as the word of Allah SWT:



Meaning: ... Allah loves those who repent and love those who purify themselves. (Q.S. Al-Baqarah: 222).

According to Mubarak as quoted by Popi Sopiadin and Sohari Sahrani argued that the *nafs* has a meaning of many words, namely the *nafs* has the meaning as follows:

1. Soul
2. A strong urge to do less good
3. Something that gives birth to bad nature and bad behavior
4. Something in man that moves behavior
5. The inner side of the human being is created perfectly and in it is contained good and bad potential.

In the concept of *Poda Paias Rohamu*, the value of Islamic education is religion. The values of Islamic education in relation to oneself contains honest values, responsible, healthy lifestyle, discipline, hard work, self-confidence, entrepreneurial spirit, logical thinking, critical, creative, innovative, independent, curiosity, and love of science.

b. Value of Islamic Education In Paias Pamatangmu

Body hygiene includes guidance for human nature, to always clean the body. In another hadish the Messenger of Allah said:



Meaning: Abu Hurairah radiallallahu 'anhu said: The Messenger of Allaah sallallahu 'alaihi wasallam said: "Suppose I am not worried about burdening my people, I will command them to brace their teeth every prayer." (History of Muslim Bukhari).

The concept of Poda Paias Pamatangmu teachings contains the values of Islamic education in relation to oneself which are responsible values, healthy lifestyle and discipline. Harmony between culture and religion is very useful for human life in order to achieve the happiness in the world and the hereafter.

c. The Value of Islamic Education In Paias Parabitoonmu

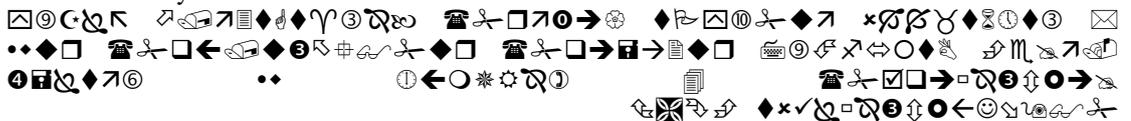
Concerning the cleanliness of clothing is explained in another verse Allah Almighty says:



Meaning: And clean your clothes, (Q.S Al-Mudatsir: 4).

According to Quraish Shihab, the word *thahharat* is understood in the *majaz* sense of purifying oneself of sin and transgression.

In another verse Allah says:



Meaning: Hi son of Adam, wear your beautiful garments in every (enter) the mosque, eat and drink, and do not overdo it. Allah loves not those who exaggerate. "(Q.S. Al-A'raf verse 31).

It is concluded that the concept of Poda Paias Parabitoonmu teaches the values of Islamic education in relation to God that is the religious value of avoiding dirty deeds and shirk. And someone who always clean clothes also shows has the values of Islamic education that is, the value of healthy lifestyle, communicative, disciplined and hard work.

d. The Value of Islamic Education In Your Pasiyas Bagas

In Islamic view, Pasiyas Bagas (clean your house) is highly recommended. If the house is clean, the inhabitants will feel peace in it. Regarding the cleanliness of this house verses Al-Qur'an teaches about home hygiene. As the word of Allah in Surah Al-Baqarah verse 125:



Meaning: And (remember), when We made the house (Baitullah) a gathering place for man and a safe place. and Make a part of the Ibrahim's belief [89] the place of prayer. and We have commanded Ibrahim and Ishmael: "Cleanse My house for those who are Thawaf, who are i'tikaf, ruku 'and who prostrate". (Q.S. Al-Baqarah: 125). Poda Pasiyas Bagasmu contain the values of Islamic education in relation to yourself, which is responsible, honest, hard work, and healthy lifestyle.

e. Value of Islamic Education In PodaPasiyas Pakaranganmu

In the concept of Poda Pasiyas Pakaranganmu (clean your yard) is told to clean the yard or the yard of our house. Poda Pasiyas Pakaranganmu besides containing the values of Islamic education in ourselves, it also contains the values of Islamic education in relation to the environment, which is concerned with awareness of social environment.

VI. CONCLUSIONS AND SUGGESTIONS

1. Conclusion

Mandailing Muslim community's care in educating the young generation through Poda Na Five insightful Islamic Education is done in various activities, such as cleaning up wakaf (cemetery) land. Making Pamphlet Poda Nalima in schools also keeps the Islamic association among the younger generation.

The values of Islamic education given through Poda Na five are: 1. The Teachings of Your Spiritual Podas contain religious values (Al-Baqarah: 122 As-Sham: 9) explaining to purify the soul in relation to God. 2. Pamas Pamatangmu contain values of responsibility, healthy lifestyle and discipline. 3. Pasiyas Parabitonmu q.s al aqraf: 31 enjoin the people to wear beautiful clothes, in accordance with Islamic shari'a. 4. Pasiyas Bagasmu recommend the house is clean, the inhabitants also feel peaceful in it. (Al-Baqarah 125). 5. Poda Pasiyas Pakaranganmu ordered to clean the yard (Ar-Ruum verses 41-42).

2. Suggestions

For the Islamic community in general and especially Batak community, both teacher and parents, traditional figures, as well as religious figures. The values of Islamic education contained in the philosophy of life Poda Nalima which became the basis of cultural customs such as Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, love the homeland, appreciate achievement, / communicative, peace-loving, reading, caring, caring, and responsible and healthy lifestyle should be maintained, upgraded and conserved by sticking to the teachings of Islam.

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