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Integration of *Poda Na Lima* Culture and Islamic Teaching in Elementary Schools

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a b s t r a c t

Background: The decline in students' awareness of personal and environmental cleanliness and the limited integration of local cultural wisdom in school learning remain important challenges in elementary education.
Aims: This study examines the integration of *Poda Na Lima* cultural values with Islamic teachings as a strategy to strengthen students' character and cleanliness awareness through a contextual and culturally responsive approach. *Poda Na Lima*, a Batak local wisdom philosophy, emphasizes five principles of cleanliness: clean heart, clean house, clean yard, clean clothes, and clean body, which closely align with Islamic teachings that consider cleanliness as part of faith.
Methods: This study employs a qualitative descriptive approach using a literature-based analytical design. Data were collected through a systematic review of scholarly sources, including journal articles, books, and educational policy documents related to local wisdom, character education, and Islamic teaching in elementary schools. The data were analyzed using qualitative content analysis and thematic analysis to identify conceptual relationships between cultural values and Islamic principles, as well as potential pedagogical strategies for classroom implementation
Results: The results indicate that integrating local cultural wisdom with Islamic teachings enriches learning materials, enhances students' awareness of personal and environmental hygiene, and supports moral and spiritual character development
Conclusion: This study concludes that the integration of *Poda Na Lima* cultural values with Islamic teachings provides a meaningful and holistic approach to strengthening students' character and awareness of personal and environmental cleanliness in elementary education.

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1. Introduction

Culture plays an important role in shaping individual character and identity. An individual's character is not only formed through formal education but also through the internalization of cultural values that exist within society. These values are often reflected in the form of local wisdom that has been passed down from generation to generation and functions as a guide for social life. Research conducted by Hendra et al. (2023) shows that the

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local wisdom of the Maudu Lompoa community in Cikoang has contributed to the development of environmentally friendly character among its members. Culture is a set of beliefs, customs, and traditions passed down from ancestors that help people navigate both the social and natural worlds (Yacoubian, 2020). Culture can be defined as a synthesis of values, customs, and social practices that evolve within a community, embodying positive principles that direct human conduct (Queiruga-Dios et al., 2020). The existence of cultural values and norms enables society to regulate the behavior of its members so that it aligns with shared goals and collective expectations.

Each ethnic group possesses its own cultural identity that distinguishes it from other communities. The culture of each group has unique characteristics reflected in ways of thinking, values, and social behavior. Spradley states that culture is a system of ideas that functions as a guide for members of society in their actions and behaviors (Fuadi, 2020). A similar perspective was expressed by Harahap et al. (2020), who argue that culture represents thoughts, reasoning, and customs that guide human behavior in everyday life. Culture encompasses various elements such as traditions, values, norms, language, beliefs, and patterns of thinking that develop within society and are transmitted across generations. These elements provide a collective identity for a community and distinguish it from others (Budiyanto, 2017).

In social life, cultural preservation occurs through the continuous transmission of values to younger generations. This process generally takes place through the gradual internalization of cultural norms beginning in early childhood, when individuals are still forming their perspectives and behavioral patterns. Families, educational institutions, and the surrounding social environment play significant roles in introducing traditions, moral values, and shared beliefs to younger generations. Through repeated exposure and habitual practice, cultural values become embedded in individuals' consciousness and shape how they understand themselves and their roles within society (Wulandari et al., 2021). Therefore, education plays a strategic role in maintaining cultural continuity while simultaneously instilling moral values that form the foundation of social life.

Essentially, cultural preservation aims to maintain social order and the continuity of societal values so that collective behavior remains aligned with shared goals and ideals. These ideals are usually rooted in ancestral wisdom that has guided previous generations in maintaining social harmony, cooperation, and mutual respect. Consequently, cultural preservation is not limited to maintaining ceremonial traditions or cultural symbols but also involves safeguarding ethical values and collective meanings that regulate social life. Cultural values serve as behavioral models that influence how individuals think, act, and interact within their environment. Because these values are continuously practiced across generations, they gradually become part of the collective consciousness that defines the identity of a particular community.

Within the context of education, local cultural values have significant potential to be integrated into the learning process. Anthropologists argue that culture serves as a medium for the development of local wisdom, which is reflected in community social activities and cultural heritage (Setiawan & Lubis, 2022). Local wisdom refers to local concepts, ideas, and cultural values considered wise and used as guidelines for community life (Lukman et al., 2022). The cultural values possessed by Indonesian communities hold considerable potential to support character development in students. Moreover, local culture can serve as a meaningful learning

resource to develop students' cognitive abilities, attitudes, and character (Zhao et al., 2020). One form of local wisdom that contains educational values is *Poda Na Lima*, a philosophy of life from the Batak community that emphasizes the importance of maintaining five aspects of cleanliness: cleanliness of the heart (*paias rohamu*), body (*paias pamatangmu*), clothing (*paias parabitonmu*), house (*paias bagasmu*), and yard or environment (*paias pakaranganmu*) (Husni et al., 2023). These principles conceptually align with Islamic teachings regarding cleanliness, known as thaharah, which emphasizes that cleanliness is part of faith. Therefore, integrating the values of *Poda Na Lima* with Islamic teachings in elementary education can provide a contextual approach to fostering students' religious character.

The urgency of integrating *Poda Na Lima* cultural values with Islamic education in elementary schools lies in the need to maintain the continuity of local cultural values that are consistent with Islamic teachings. Such integration enables the formation of students' identities that balance cultural and religious values (Hati, 2023; Hawa et al., 2023; Salamuddin, 2023). Furthermore, elementary school students are at a critical stage of development in forming their identity, cultural literacy, and social awareness. Without the integration of local values in the learning process, there is a risk of disconnect between formal education and the cultural environment in which students grow and develop. In the context of the Merdeka Curriculum, experiential and contextual learning approaches are strongly encouraged; therefore, local wisdom such as *Poda Na Lima* can serve as a relevant learning resource for students (Husni et al., 2023).

However, several research gaps remain regarding the implementation of *Poda Na Lima* values within formal education. Conceptually, many studies have highlighted the compatibility between *Poda Na Lima* values and Islamic teachings. Nevertheless, in practice, the implementation of these values in schools remains inconsistent. Some schools no longer introduce *Poda Na Lima* concepts through classroom learning or cultural artifacts within the school environment (Hati, 2023; Susanti, 2023). In addition, there are challenges in coordination between local governments, cultural communities, and educational institutions in integrating local wisdom-based materials into school curricula (Hawa et al., 2023). Variations in cultural interpretation among Batak Toba, Mandailing, and Angkola communities also contribute to differences in how these cultural values are implemented in educational settings (Sahrul et al., 2024). These conditions indicate the need for a more systematic and contextual model for integrating local cultural values with religious education in elementary schools.

Based on these conditions, research on the integration of *Poda Na Lima* cultural values with Islamic teaching in elementary schools offers significant novelty. Theoretically, such integration can produce an educational framework that connects faith, morality, and daily practices through the lens of local culture. Practically, this integration can be implemented through the development of culture-based learning materials, integrated instructional modules, and experiential or project-based learning approaches that allow students to understand the relationship between cleanliness, health, environmental responsibility, and religious practices in everyday life (Husni et al., 2023; Sumanti et al., 2024).

Therefore, integrating *Poda Na Lima* cultural values with Islamic teaching in elementary schools not only contributes to preserving local culture but also supports the development of students' religious character in a contextual manner. This integration is expected to strengthen students' cultural literacy, spiritual values, and social responsibility from an early age, while

simultaneously supporting the national education goal of developing a generation that is culturally rooted, morally grounded, and spiritually aware.

1.1 Poda Na Lima culture as local wisdom in Batak society

Poda Na Lima represents a framework of Batak local wisdom that guides individuals in shaping their character progressively through its five principles: *paias rohamu* (purifying the heart), *paias pamatangmu* (cleaning the body), *paias parabitonmu* (cleaning clothing), *paias bagasmu* (cleaning the house), and *paias pakaranganmu* (cleaning the environment). Substantively, these principles align with ethical values, cleanliness, and communal responsibility within the context of Islamic faith and Batak cultural practices. At the same time, they function as a foundation for character formation, social harmony, and environmental sustainability, which are closely related to the kinship framework of Dalihan Na Tolu (Desrianti & Mulis, 2022; Rohman & Lubis, 2020; Lamahu, 2020; Siregar, 2023).

Previous studies indicate that *Poda Na Lima* is not merely a cultural principle but also serves as a medium for shaping a cultural–religious identity that maintains harmony between Batak traditions and Islamic teachings. Through this integration, the values of inner and outer cleanliness can be ethically incorporated into the daily lives of the Mandailing and broader Batak communities (Rohman & Lubis, 2020; Dasopang et al., 2022; Azizan et al., 2022; Kasim et al., 2024). Several studies emphasize the need for continuous revitalization and socialization to ensure that *Poda Na Lima* is not eroded by modernization. This concern arises because its implementation remains localized and varies across regions. Therefore, educational policy efforts are needed to normalize the use of local wisdom as part of culture-based curricula in order to strengthen tolerance, social solidarity, and interreligious harmony in North Sumatra and its surrounding areas (Hawa et al., 2023; Husni et al., 2023; Siregar, 2023; Rofiki, 2018).

From a national perspective, *Poda Na Lima* has the potential to serve as a bridge between Batak local values and universal Islamic principles concerning cleanliness, morality, and respect for the environment. Consequently, it can contribute to character education grounded in local wisdom that remains relevant to Indonesia's cultural diversity (Indriyanti et al., 2023; Sahrul et al., 2024; Harahap, 2018; Firmando, 2021). Practically, curriculum development that integrates *Poda Na Lima* with cultural literacy, environmental ethics, and media literacy can enrich learning in elementary schools. However, this effort requires collaboration among local governments, traditional leaders, religious leaders, and community members to ensure the continuity and preservation of these values (Hati, 2023; Salamuddin, 2023; Sumanti et al., 2024; Sahrul & Daulai, 2019).

1.2 The concept of cleanliness in Islamic teaching

The concept of cleanliness in Islamic teachings (*taharah*) represents a central ethical and religious practice that connects the solemnity of worship with both physical and spiritual purity. Thus, cleanliness is not merely a hygienic norm but a foundation of faith that influences daily behavior and the management of the living environment. Linguistically, cleanliness is understood as taharah, which refers to a state of being free from *hadas* (ritual impurity) and *najis* (physical impurity) according to Islamic jurisprudence (*fiqh*). This condition ensures that every action, intention, and act of worship becomes valid when the principles of cleanliness are fulfilled (Wijaya et al., 2024; Indriyanti et al., 2023).

Practically, this concept encourages education about personal hygiene such as bathing, performing *wudhu* (ablution), and wearing clean clothing as well as environmental cleanliness in homes, schools, and public facilities. Islam emphasizes that cleanliness is part of faith and serves as a prerequisite for the validity of ritual worship, particularly prayer (*shalat*) Kamal et al., 2023). The close relationship between physical cleanliness and inner purity has also been widely discussed in studies examining the connection between hygiene and the development of noble character, environmental literacy, and social ethics within contemporary Islamic education. These studies indicate that taharah can cultivate discipline, social responsibility, and a willingness to maintain community health in a holistic manner (Jamilah et al., 2023; Solihin et al., 2020).

However, academic discussions sometimes arise regarding the level of interpretation of the hadith related to cleanliness. Therefore, emphasis on the foundations of sharia and educational policy contexts needs to be balanced with relevant fiqh studies and culturally sensitive implementation in order to avoid misinterpretation or distortion of values beyond the authentic teachings of Islam (Indriyanti et al., 2023). Overall, integrating the Islamic concept of cleanliness into school curricula and practices has the potential to strengthen healthy lifestyles, environmental ethics, and social cohesion within Muslim communities. This integration will be effective as long as taharah is understood as an inseparable part of faith and as a form of service to fellow human beings and the environment (Wijaya et al., 2024; Meraj, 2016; Kamal et al., 2023).

2. Methods

2.1 Research design

This study employed a qualitative descriptive approach with a literature-based analytical design to examine the conceptual integration of *Poda Na Lima* cultural values and Islamic teachings in elementary school. The qualitative approach was chosen to explore meanings, concepts, and relationships between cultural philosophy and religious education rather than measuring variables quantitatively. The study adopted a conceptual–analytical orientation, aiming to synthesize theoretical perspectives and empirical findings from previous studies related to local wisdom, Islamic character education, and cultural integration in primary education.

2.2 Research procedure

The research was conducted through several systematic stages. First, the researcher identified key themes related to *Poda Na Lima*, Islamic teachings on cleanliness, and character education in elementary schools. Second, relevant literature was collected from academic databases, digital libraries, and indexed journals. Third, the sources were screened based on the relevance of titles and abstracts, followed by full-text reading to ensure alignment with the research objectives. Finally, the selected literature was categorized and synthesized to develop a conceptual understanding of the integration between cultural and religious values in elementary education.

2.3 Participants

Since this research adopted a literature-based qualitative approach, it did not involve direct participants or informants in the conventional sense. Instead, the primary sources of information consisted of scholarly publications related to the study topic. These sources included peer-reviewed journal articles, academic books, conference proceedings, educational policy documents, and reputable online publications discussing *Poda Na Lima* philosophy, Batak cultural values, Islamic education, and the integration of local wisdom in school curricula. The literature was selected using purposive criteria to ensure its relevance to the research objectives. The selection criteria included:

1. Publications discussing Batak cultural values or the philosophy of *Poda Na Lima*.
2. Studies examining Islamic education or moral education in elementary schools.
3. Research addressing the integration of local wisdom in educational practices or curriculum development.
4. Sources published within the last fifteen years to maintain conceptual relevance, while still allowing the inclusion of classical references that are foundational to cultural and educational theories.

2.4 Data collection

Data were collected through a systematic literature review. The researcher used keywords such as "local wisdom in education", "*Poda Na Lima*", "Islamic character education", "cultural integration in schools," and "elementary moral education" to search for relevant publications in academic databases and digital repositories. The collected sources were then screened and selected based on their relevance to cultural values, Islamic teachings, and educational integration.

2.5 Data analysis

The data analysis in this study employed qualitative content analysis combined with thematic analysis. The analysis process involved several stages.

First, data reduction was conducted by selecting important information related to cultural philosophy, Islamic teachings on cleanliness (taharah), and pedagogical strategies relevant to elementary education. Second, the researcher organized the extracted data into conceptual categories such as cultural values, religious doctrines, character formation, teaching strategies, benefits of cultural–religious integration, and potential challenges.

Third, the researcher interpreted the relationships among these categories to identify patterns, similarities, and complementary principles between *Poda Na Lima* cultural values and Islamic teachings. Finally, the findings were synthesized into a conceptual framework explaining how cultural philosophy and religious instruction can be integrated to support students' moral development, cleanliness awareness, and social responsibility in elementary school settings.

To enhance the credibility of the findings, source triangulation was applied by comparing perspectives from different authors, disciplines, and types of publications. Continuous reading and reflective analysis were also conducted to ensure the accuracy and consistency of the interpretations.

3. Results

3.1 Poda Na Lima

Poda Na Lima represents a philosophical framework deeply embedded in the cultural traditions of the Batak Angkola–Mandailing community. This indigenous wisdom serves as a guide for ethical, moral, and social behavior. The philosophy emphasizes five main principles: *paias rohamu* (cleansing the heart), *paias pamatangmu* (cleansing the body), *paias parabitonmu* (cleansing clothes), *paias bagasmu* (cleansing the house), and *paias pakaranganmu* (cleansing the surrounding environment) (Hawa et al., 2023; Muhajir, 2023; Rohman & Lubis, 2020; Sembiring et al., 2019). These principles not only regulate physical cleanliness but also shape character, social responsibility, and harmony between humans and their environment, making *Poda Na Lima* a form of local wisdom aligned with ethical and spiritual values in Islam within the Batak–Mandailing cultural context (Dasopang et al., 2022; Napitu, 2022).

As a cultural philosophy, *Poda Na Lima* provides practical guidance for organizing personal habits, maintaining household order, and fostering harmonious social interactions. Consistent application of these values encourages individuals to adopt a disciplined lifestyle oriented toward cleanliness, moral integrity, and collective well-being. In the educational context, these principles are highly relevant and can be applied in both general and religious learning environments, particularly Islamic education, as the emphasis on cleanliness and moral behavior aligns closely with Islamic teachings (Hawa et al., 2023; Sihombing, 2013).

Poda Na Lima consists of five principles of cleanliness that are very relevant to Islamic teachings:

a. Maintain a clean heart**:** encourages students to always think positively, honestly, and sincerely, which is in line with Islamic teachings about the importance of a clean heart and sincere intentions. In this regard, Allah SWT says in surah Asy-Syam verse 7 to 9:

> *For the sake of the soul and the perfection of (His creation), Allah inspired the soul (the way) of wickedness and piety, indeed the one who purifies that soul is lucky.*

b. House cleanliness**:** teaches the importance of keeping the living environment clean and tidy, which is also recommended in Islam. In this regard, Allah SWT says in surah An-Nahl verse 80:

> *Allah made for you a house as a place to live and He made for you from the skins of livestock (as) a house (tent) that you feel light (to carry) when you travel and settle. (He also made) from sheep's hair, camel's hair, and goat's hair household utensils and pleasures for a (certain) time.*

c. Yard cleanliness**:** emphasizes the importance of maintaining the cleanliness of the surrounding environment, which is by Islamic teachings regarding the importance of protecting nature and the environment. Every house owner who has a yard is obliged to sweep it, especially since in the yard there are trees whose leaves fall every day, and if there are gutters (water channels) then these channels need to be cleaned so as not to cause flooding. These rules are social rules, but these are the awareness of each individual to keep their yard and house clean, more so in their environment (Nasution et al., 2020). In this regard, Allah SWT says in surah Ar-Rum verse 30:

> *So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know.*

d. Cleanliness of clothes**:** emphasizes the importance of keeping clothes clean and neat, which is in line with Islamic teachings regarding cleanliness in clothing. In this regard, Allah SWT says in surah Al-Muddassir verse 4:

> *and clean your clothes.*

e. Body hygiene**:** teaches the importance of maintaining cleanliness and body health, which is also an important part of Islamic teachings. In this regard, Allah SWT says in surah Al-Maidah verse 6:

O you who believe, when you want to pray, wash your face and your hands up to the elbows, and sweep your head and (wash) your feet up to the ankles, and if you are junub then bathe, and if you are sick or on a journey or returning from a place of urination (toilet) or touching a woman, and you do not get water, then perform tayammum on good (clean) soil; sweep your face and hands with the soil. Allah does not want to make things difficult for you, but He wants to purify you and complete His blessings upon you so that you will be grateful.

3.2 Integration Poda Na Lima in Islamic teaching

Several studies have implemented the values of *Poda Na Lima* in general learning contexts as a means to instill the principles of a clean heart, body, clothing, house, and environment. The following table presents research related to its implementation:

Table 1. Integration *Poda Na Lima* in general learning

No.	Author & Year	Article title	Integration of *Poda Na Lima* in Islamic teaching	Integration strategies	Research findings / impacts
1	S. Maryam, MY Ritonga, S. Adaniah (2024)	Tradisi *Poda Na Lima* sebagai pedagogi kreatif dalam pembelajaran IPS	*Poda Na Lima* values incorporated into learning activities, e.g., group discussions, local case studies	Group discussions, case studies, value reflections	Increased discipline, social awareness, and critical thinking
2	MY Harahap, A. Mukti (2023)	Implementasi Falsafah *Poda Na Lima* di Pondok Pesantren	*Poda Na Lima* values embedded in pesantren curriculum and daily routines	Thematic curriculum integration and daily routines	Students better understand morals, ethics, and religious behavior; improved discipline

No.	Author & Year	Article title	Integration of *Poda Na Lima* in Islamic teaching	Integration strategies	Research findings / impacts
3	I. Siregar, S. Naelofaria (2023)	Kearifan Lokal *Poda Na Lima* sebagai Pendidikan Karakter	Linked with Merdeka Belajar activities and local culture-based projects	Culture-based projects, character reflections	Development of responsibility, tolerance, and social care
4	AF Pulungan, M. Lubis, A. Julianti (2026)	Peran Tradisi *Poda Na Lima* dalam Pembentukan Karakter SD	Integration through literature, local stories, and value-based learning activities	Local literacy, moral stories, value activities	Strengthened character, ethics, discipline, and social awareness
5	AB Nasution, MK Pahlepi, MM Sartika (2025)	Pendidikan Kearifan Lokal untuk Generasi Z	*Poda Na Lima* values integrated into learning materials and daily life practice	Learning materials + value practice	Reduced negative behaviors and enhanced character of Generation Z
6	N. Azizan, D. Setiawan, MS Hidayat, MA Lubis (2024)	Culturally Responsive Teaching (CRT) Model	*Poda Na Lima* used as cultural context in PPKn	Local cultural context, discussions, reflections	Improved social interaction, moral awareness, cultural understanding
7	F. Pratami, WA Lubis, M. Yemmardotillah (2025)	Ethnopedagogical Framework PAI BP	Integrated into PAI lessons through moral stories, discussions, and reflection	Moral stories, discussion, spiritual reflection	Increased understanding of moral and spiritual values; enhanced ethical and religious awareness
8	FH Hrp (2022)	Penerapan *Poda Na Lima* di Desa Sipaho	Daily activities and community involvement aligned with the five principles	Community activities, daily practice	Developed local culture-based character; increased social care and ethics
9	WP Siregar (2025)	Nilai Dasar Pendidikan Islam	*Poda Na Lima* values serve as behavioral	Behavioral guidance,	Enhanced social ethics, morals, and

No.	Author & Year	Article title	Integration of *Poda Na Lima* in Islamic teaching	Integration strategies	Research findings / impacts
		dalam *Poda Na Lima*	guidelines and reflections in PAI	value reflection	religious awareness
10	N. Azizan (2025)	CRT-based Learning Model Using *Poda Na Lima*	Applied in PPKn lessons with local cultural context, discussions, and case studies	Discussions, case studies, cultural context	More contextual learning; students internalize cultural and moral values

Research has demonstrated that *Poda Na Lima* values can be effectively implemented in general education prior to being specifically applied in Islamic education. Early integration activities such as group discussions, case studies, culture-based projects, and value reflections have proven to improve student discipline, social responsibility, moral awareness, and critical thinking skills. Once effectiveness was established, these strategies were directed towards Islamic education, with activities designed to integrate *Poda Na Lima* values into daily religious learning.

Table 2. Activities designed to integrate *Poda Na Lima*

Poda Na Lima values	Islamic concepts	Concrete learning activities in elementary school classrooms
Paias Rohamu (Clean Heart)	Islamic teachings emphasize purification of the heart (*tazkiyatun nafs*), sincerity of intention (*ikhlas*), honesty, and avoidance of negative traits such as envy or dishonesty. A pure heart is considered foundational for moral and spiritual development.	Teachers facilitate reflective discussions about honesty, kindness, and respect. Students engage in storytelling, role-play of moral scenarios, and reflection exercises to share experiences of helping friends or acting honestly.
Paias Bagasmu (Clean House)	Islam encourages maintaining a clean and orderly home, as it supports well-being and harmonious family life, reflecting responsibility and discipline.	Students complete "Clean and Healthy Home" mini-projects, assist parents with tidying, and share experiences in class discussions.
Paias Pakaranganmu (Clean Yard)	Emphasis on environmental responsibility and preservation. Clean surroundings reflect stewardship (*khalifah*) and social responsibility.	School yard cleaning, tree or flower planting, environmental campaigns, and classroom cleanliness schedules.
Paias Parabitonmu (Clean Clothes)	Wearing clean and neat clothing is part of hygiene and spiritual purity, especially for worship, reflecting discipline and self-respect.	Discussions about caring for clothes, posters on personal hygiene, and activities such as "Neat and Clean Dress Day."

Paias Pamatangmu (Clean Body)	Personal hygiene practices like wudhu (ablution), bathing, and general cleanliness are essential for faith and prayer readiness.	Demonstrations of handwashing, guided wudhu practice, and lessons on daily hygiene routines.

The integration of *Poda Na Lima* into Islamic education can be systematically carried out through several mechanisms:

a. Thematic Curriculum and Value Literacy: Islamic lessons connect with *Poda Na Lima* values, for example through hadith on cleanliness, moral stories, or accounts of the Prophet's companions emphasizing clean hearts, homes, and surroundings.
b. Interactive Learning Methods: Activities such as discussions, reflections, culture-based projects, and educational games allow students to experience and practice values directly.
c. Practical School-Based Activities: Class cleaning competitions, environmental campaigns, tree planting, and collaborative projects help internalize social responsibility, environmental care, and collective accountability.
d. Character and Behavior Assessment: Evaluation extends beyond academics to include behaviors such as maintaining personal, home, and environmental cleanliness, as well as implementing moral and spiritual values in daily interactions.

The results indicate that integrating *Poda Na Lima* into Islamic education makes learning more holistic and contextual, fosters character development, strengthens religious awareness, nurtures social care, and internalizes local wisdom. Consequently, *Poda Na Lima* serves as a bridge between local cultural values and Islamic teachings, transforming religious education from mere knowledge transfer into a platform for building moral and spiritual identity.

4. Discussion

4.1 Poda Na Lima

The relevance of *Poda Na Lima* in contemporary society lies in its ability to bridge traditional cultural wisdom with modern social demands. This philosophy integrates cultural norms, social expectations, and local knowledge that can be adapted to daily life. When critically understood and consistently practiced, these values encourage individuals to maintain personal hygiene, respect shared spaces, and take responsibility for their environment. Such practices gradually cultivate positive habits and collective discipline, positioning *Poda Na Lima* as a flexible yet enduring cultural reference that supports balanced physical, social, and moral well-being (Sibarani, 2020; Sibarani et al., 2021).

Philosophically, *Poda Na Lima* embodies virtue ethics derived from ancestral traditions, understood as an abstract yet operational guide for life. This framework enables synergy between Batak cultural identity and universal moral values in Islam. Through this interaction, *Poda Na Lima* functions as a bridge connecting cultural identity with Islamic religious practice, reflecting the concept of *rahmatan lil 'alamin*, which emphasizes harmony, noble character, and social welfare in everyday life (Salamuddin, 2023; Siregar, 2023; Harahap et al., 2023).

Furthermore, *Poda Na Lima* is closely related to the Batak kinship philosophy of *Dalihan Na Tolu*, which governs social relations and community solidarity. Reviving these cultural values in formal education or community-based learning can strengthen cultural literacy,

environmental ethics, and social tolerance, especially in multicultural societies in North Sumatra (Dasopang et al., 2022; Harahap et al., 2023; Zega, 2024). Such revitalization requires support from public policy, educational institutions, and cultural organizations to develop academically validated and socially relevant learning materials based on local wisdom (Hati, 2023; Rohman & Lubis, 2020; Sahrul et al., 2024).

4.2 Integration Poda Na Lima in Islamic teaching

The integration of *Poda Na Lima* (PNL), a Batak–Mandailing local wisdom, into Islamic education offers significant benefits for character building, cultural literacy, and deeper religious practice in schools. Conceptually, PNL provides an ethical framework based on five principles of cleanliness: a clean heart (*Paias Rohamu*), a clean body (*Paias Pamatangmu*), clean clothing (*Paias Parabitonmu*), a clean house (*Paias Bagasmu*), and a clean environment (*Paias Pakaranganmu*). These principles align with the Islamic concept of cleanliness (*taharah*), enriching faith-based learning with practical and contextual dimensions (Hawa et al., 2023; Salamuddin, 2023; Harahap, 2018; Indriyanti et al., 2023).

Pedagogically, this approach has the potential to enhance both cultural and environmental literacy through local wisdom-based learning. It also strengthens culturally sensitive Islamic identity among Batak–Mandailing communities, for instance, through local-content curricula and experience-based learning models such as the Experiential-Based Approach (EBA) (Hawa et al., 2023; Hati, 2023; Husni et al., 2023; Zega, 2024). Previous studies indicate that integrating PNL with Islamic education not only reinforces the connection between cultural values and Islamic teachings but also contributes to the development of integrated ethics, discipline, and community participation. This can be realized through school activities involving community members, traditional leaders, and religious authorities, supported by regional policies promoting context-based learning (Hawa et al., 2023; Azizan et al., 2022; Dasopang et al., 2022; Napitu, 2022).

However, several critical challenges must be addressed to ensure sustainability and equitable access. These include: (1) limited coordination between education and cultural departments, schools, and communities in formalizing local wisdom-based teaching materials; (2) constraints in human resources, teacher training, and budget allocation; (3) variations in cultural interpretation and adaptation that may deviate from Sharia principles if not inclusively consulted; (4) the risk of losing local cultural identity if PNL artifacts are not explicitly maintained within the school environment; and (5) the need for policy frameworks that are sensitive to local context while maintaining the universal coherence of Islamic teachings (Hawa et al., 2023; Salamuddin, 2023; Susanti, 2023; Hati, 2023; Rohman & Lubis, 2020; Siregar, 2023).

Practically, innovative solutions can be implemented by designing curricula that integrate PNL with civic education (PPKN), science/social studies (IPA/IPS), and cultural literacy. This can include locally developed teaching modules, project-based assessments, and community-based learning, provided there is strong collaboration between schools, local governments, parents, and traditional or religious communities (Hawa et al., 2023; Siregar & Demidyuk, 2024; Siregar, 2023; Muhajir, 2023). Ultimately, the synergy between PNL and Islamic teachings has the potential to produce a generation that is not only theoretically knowledgeable but also ethical, religious, and responsible toward the environment and society. The success of

this integration relies on contextual study, intercultural dialogue, and a commitment to social justice and inclusivity within the national education system (Hawa et al., 2023; Hidayani & Pinem, 2021; Lubis et al., 2023; Harahap & Alfikri, 2023).

5. Limitations and future research

Despite offering a theoretically grounded framework, this study is subject to several limitations. First, its reliance on a qualitative literature-based design constrains empirical validation, thereby limiting claims regarding the practical effectiveness of integrating *Poda Na Lima* within classroom settings. Second, although systematic procedures and source triangulation were applied, the purposive selection of literature may still introduce interpretive bias and uneven representation of perspectives. Future research should prioritize empirically driven designs, including quasi-experimental and mixed-method studies, to rigorously assess educational outcomes. In addition, participatory and comparative approaches are needed to examine contextual adaptability across diverse cultural settings. Longitudinal investigations would further elucidate the sustained impact on character formation and socio-environmental responsibility.

6. Conclusion

The integration of Poda Na Lima cultural values with Islamic teachings in elementary schools represents a strategic and contextual approach to strengthening character education and cultivating students' awareness of cleanliness in both personal and environmental dimensions. The philosophy of Poda Na Lima, which emphasizes the cleanliness of the heart, body, clothing, house, and surrounding environment, aligns harmoniously with Islamic principles that position cleanliness as an integral part of faith and moral conduct. This compatibility demonstrates that local cultural wisdom and religious teachings are not contradictory; instead, they can complement each other to form a holistic educational framework that is meaningful for students. The findings of this study indicate that incorporating local wisdom into religious instruction enriches learning materials, increases student engagement, and fosters deeper value internalization because the lessons are closely connected to students' cultural backgrounds and daily experiences. Practical implementation through curriculum design, interactive pedagogical methods, and school-based cleanliness activities can make the integration more tangible and sustainable. Moreover, this approach contributes to the development of responsible, disciplined, and ethically aware learners who are capable of translating moral knowledge into real-life behavior. Ultimately, the integration of culture and religion in elementary education offers a relevant model for value-based learning in Indonesia, supporting long-term character formation while preserving local identity and promoting socially responsible behavior among young generations.

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