



Poda Na Lima As a Learning Model For Independent Learning Curriculum

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Abstract

Poda Na Lima is the advice of elders who have gone down and down for the angkola-mandailing community This paper wants to see the philosophy of Poda Na Lima as a learning model for the independent learning curriculum. The study was conducted for six months. This research was conducted in Batang Baruhar Jae Village located in Gunung Tua-North Sumatra. This type of research is qualitative using a realist ethnographic approach. The Realist ethnographic approach is used by researchers to be able to draw the situation of Ethnic Values in the Angkola-Maindailing community objectively, without being influenced by other elements. Data collection techniques are carried out by observation, in-depth interviews and literature studies that examine directly about Poda Na Lima. Primary data are traditional elders and teachers of Tanjung Malipe State Elementary School (SDN). The results of the study concluded that the philosophy of Poda Na Lima consists of 1) Paias Rohamu (cleanse your heart), 2) Paias Pamatangmu (clean your body), 3) Paias Parabitanmu, (clean your clothes), 4) Paias Bagasmu (clean your house), and 5) Paias Pakaranganmu (clean your yard / environment). Meanwhile, in its implementation, the principle of Poda Na Lima as a learning model of the independent learning curriculum is seen in congregational dhuha prayers and reading the Quran which is done every day is the first aspect (Paias Rohamu). Emphasis on Discipline of Environmental Love, Examination of students who do not bathe from home by BP and Coaching Competition Participants and Talents Student achievement is an aspect of Paias Pamatangmu. Provision or procurement of school media is the third principle (Paias Paribotanmu). While the promulgation of characters and the giving of "ornamental believers" day is the fourth aspect (Paias Bagasmu). The last aspect (Paias Alamanmu) in the implementation is in the form of community service and service programs.

Keywords: *Poda Na Lima, Elementary School, Angkola-Mandailing, Curriculum Merdeka Belajar.*

Poda Na Lima Sebagai Model Pembelajaran Untuk Kurikulum Merdeka Belajar

Abstrak

Poda Na Lima adalah nasehat para sesepuh yang telah turun turun untuk masyarakat angkola-mandailing Tulisan ini ingin melihat filosofi Poda Na Lima sebagai model pembelajaran kurikulum merdeka belajar. Penelitian dilakukan selama enam bulan. Penelitian ini dilakukan di Desa Jae Batang Baruhar yang terletak di Gunung Tua-Sumatera Utara. Jenis penelitian ini bersifat kualitatif dengan menggunakan pendekatan etnografi realis. Pendekatan etnografi Realis digunakan oleh peneliti untuk dapat menggambarkan situasi Nilai Etnis dalam masyarakat Angkola-Maindailing secara objektif, tanpa dipengaruhi oleh unsur-unsur lain. Teknik pengumpulan data dilakukan dengan observasi, wawancara mendalam dan studi literatur yang meneliti langsung tentang Poda Na Lima. Data primer adalah tetua adat dan guru Sekolah Dasar Negeri (SDN) Tanjung Malipe. Hasil penelitian

menyimpulkan bahwa filosofi Poda Na Lima terdiri dari 1) Paias Rohamu (membersihkan hati), 2) Paias Pamatangmu (membersihkan tubuh), 3) Paias Parabitoanmu, (membersihkan pakaianmu), 4) Paias Bagasmu (membersihkan rumahmu), dan 5) Paias Pakaranganmu (membersihkan halaman/lingkunganmu). Sedangkan dalam pelaksanaannya, prinsip Poda Na Lima sebagai model pembelajaran kurikulum merdeka belajar dilihat pada shalat dhuha berjamaah dan membaca Al-Quran yang dilakukan setiap hari merupakan aspek pertama (Paias Rohamu). Penekanan pada Disiplin Cinta Lingkungan, Ujian siswa yang tidak mandi dari rumah oleh BP dan Coaching Competition Peserta dan Bakat Prestasi siswa merupakan aspek dari Paias Pamatangmu. Penyediaan atau pengadaan media sekolah adalah prinsip ketiga (Paias Paribotanmu). Sedangkan pengumuman tokoh dan pemberian hari "ornamental believers" adalah aspek keempat (Paias Bagasmu). Aspek terakhir (Paias Alamanmu) dalam pelaksanaannya adalah dalam bentuk program pengabdian dan pengabdian kepada masyarakat.

Kata kunci: Poda Na Lima, SD, Angkola-Mandailing, Kurikulum Merdeka Belajar.

INTRODUCTION

Indonesia as the largest archipelagic country in the world is known to have various ethnic groups, cultures, religions, traditions and local wisdom. (Santoso et al., 2011) The way of life, philosophy and values of local wisdom have fundamentally formed a distinctive character for its people. Therefore, Indonesia has various values that underlie the pattern of life of its people. Problems then arise that make educators deepen the discourse on character education that everyone has a value base as a reference for himself in acting in accordance with the ideals of the nation and state. This makes Indonesia currently in need of human resources with character, religious, nationalist, independent, mutual cooperation, and integrity.

Strengthening the ideals above is one of the aims of character education based on local wisdom. Character education based on local wisdom is important to implement so that students and society cannot be separated from their roots and cultural identity. (Simbolon, 2015) So as not to create a westernized culture and Arabic in its implementation.

Local wisdom is intelligence possessed by ethnic groups in a society which is obtained through life experience (Ramos et al., 2011). Local wisdom is also contextual, capable of

accumulating and integrating social context with existing values (Izuddinsyah Siregar, Ahmad Rusli, 2022). Based on the two definitions above, it can be understood that local wisdom is the uniqueness of each local culture that exists in society (Hermansyah et al., 2023). Whether in the form of wisdom, superiority or intelligence as a result of the experience, appreciation, and thoughts of previous people which then becomes a priority value.

The Angkola-Mandailing community as one of the ethnic groups living in the land of North Sumatra has a local wisdom called *Poda Na Lima*. *Poda Na Lima*, which means five tips, is the philosophy and foundation of life held by each Angkola Mandailing tribe in managing life. So the five basic values of *Poda Na Lima* are *paias rohamu* (the obligation to purify the soul and the things that damage it, such as robbing), *paias pamatangmu* (the obligation to purify the body both mentally and physically), *paias arabitonmu* (the obligation to clean clothes), *paias bagasmu* (the obligation to clean the house) and *paias pampanganmu* (obligation to clean up the environment such as trash, drugs and so on). (I. Siregar et al., 2023)

Poda Na Lima is interesting for further research because from a value perspective it is related to Islamic goals. In addition, *Poda Na Lima* is considered relevant to the current context of life,

where cleanliness and waste are still fundamental problems in Indonesia. Quoting data from the Minister of the Environment that Indonesia produces 151.921 million kg of waste every day and 20% is left untreated, it pollutes the environment which then becomes a source of various diseases. This is caused by people who are less educated in managing waste and cleaning the environment and recently with the emergence of the Corona Virus (Covid-19) or corona virus as a pandemic in the world, Indonesia is no exception (D. A. Siregar & Harahap, 2019). So that requires everyone to pay more attention to a clean and healthy lifestyle.

Poda Na Lima as local wisdom is the right source of values to build community order and a clean and healthy environment. *Poda Na Lima* as the Angkola-Mandailing ethnicity has a very noble way of life, has instructive power and has been a guide since the kingdom was founded. (I. Siregar & Siregar, 2021) In contrast, for example, with other local wisdom which can be said to be syncretic and contains myths as explained by Nasution in his research on Malay local wisdom in maintaining environmental harmony (Nasution et al., 2020). Likewise Yusuf's research shows that there is still some animist content in Javanese local wisdom in the Samin community, whose foundation is unclear in Islamic teachings (Fadillah & Yusuf, 2022).

Poda Na Lima as local wisdom is an expression of giving advice and order to clean ourselves and the environment. The choice of the word *paias* means cleaning for each of the five mentioned target objects, namely the heart, body, clothes, house and environment which shows that local wisdom wants personal cleanliness. Clean in Islamic terminology is the beginning of the birth of purity. So the value in it is related to Islam. The *Poda Na Lima* philosophy always teaches a clean life

both physically and spiritually including the heart in order to avoid jealousy, envy or grudges against other people, including our own bodies. Evidence of Islamic commitment in matters of cleanliness can be seen through the study of fiqh. It all starts with *thaarah* or purification study (Hutami & Putro, 2023). In a hadith it is stated that cleanliness is part of the perfection of faith.

In contrast to Javanese expressions such as in Wahidin's study which are called *aje dumeah* (not arrogant), *tepa selira* (tolerance), self-awareness, nobility, *wani tombok* (dare to bear the loss of self-esteem), *mendhem jeromikulduwur* (to close as deep as carrying a hole), *gemi, nastiti* (thrifty and careful), *ngatiati* (always careful), *jer enters mawa beya* (if you want to succeed you will have to pay a fee) *ajiningdhiri saka obahing lathi* (pride depends on what he says) (Wahidin et al., 2022).

This expression does not contain a direct command to clean up as in the local wisdom of *Poda Na Lima* above. Islam, with its lofty ideals, wants to change the order of life in society which was previously damaged by the dirt of human nature. Purity in Islam is actually a reflection of the cleanliness of the heart, mind, limbs and environment. Therefore Islam as a perfect religion has supported the lives of its adherents with personal purification and cleanliness (Suryati, 2023).

Therefore, in an Islamic perspective, *Poda Na Lima* is seen as an instrument to achieve a perfect human being with cleanliness and purity both physically and mentally. So from the perspective above, the phenomena that occur in the field, it appears that the crystallization of *Poda Na Lima's* values is increasingly being eroded by new cultures that influence lifestyles at every level of society and are also the foundation of life and values of the Angkola-Mandailing

Community. Students at school were originally required to memorize *Poda Na Lima* points, but now they are no longer there. So that many students do not know what is meant by *Poda Na Lima*. If at the beginning of every school it was recommended to display *Poda Na Lima* artefacts on the school walls and gates, now it seems that not many use them in schools.

This condition reflects that the community no longer cares about local wisdom which is their passion and identity. So that it requires serious attention for academics and education policy makers, including the independent learning curriculum concept that is being implemented in schools. In this context the author tries to take a role by conducting research on how the philosophy of local wisdom "*Poda Na lima*" of the Angkola-Mandailing community as a Learning Model for the Free Learning Curriculum.

METHOD

This research was conducted for six months. This research was conducted in Batang Baruhar Jae Village, which is located in Gunung Tua, North Sumatra. This type of research is qualitative using a realist ethnographic approach. The Realist ethnographic approach is used by researchers to be able to describe the situation of Ethnic Values in the Angkola-Mandailing community objectively, without being influenced by other elements.

Data collection techniques were carried out by observation, in-depth interviews and literature studies that studied *Poda Na Lima* directly. Primary data are traditional elders and teachers of the Tanjung Malipe State Elementary School (SDN) in Batang Baruhar Jae. While secondary data is obtained through displays that are displayed in schools. Then data analysis is used systematically starting

from data collection, data presentation, data reduction to draw conclusions. Meanwhile, to test the validity of the data, researchers used triangulation, both in terms of data collection and data reduction techniques.

RESULT AND DISCUSSION

Student Activities and Learning Outcomes

1. The Meaning of *Poda Na Lima* for the Angkola-Mandailing Community

The word *poda* means *sipaingot* which in Indonesian is Advice. As with *Poda, Na Lima* also comes from the Batak language. *Na* means yang and *Lima* means five. *Na* here is an auxiliary word for five words, becoming one word *Na Lima* which means five. Meanwhile, in terms of *Poda Nalima* is a philosophy of life for the Mandailing community which was inherited by their ancestors and used as the foundation of life to achieve a clean and healthy life, healthy physically and spiritually clean. (Sumarsih et al., 2022).

Thus *Poda Na Lima* is the basis of teachings, education, advice, guidance, warnings, orders, norms, ethics, morals, laws and *tausiah* which are life guidelines in communication relations between humans who need each other and fill various life interests. *Poda Na Lima* is education, advice and teaching which contains: *Paias Rohamu* (clean your heart), *Paias Pamatangmu* (clean your body), *Paias Parabitoimu*, (clean your clothes), *Paias Bagasmu* (clean your house), and *Paias Pakaranganmu* (clean your yard/environment).

Of the five points above, if you look at it at a glance and examine it in text, *Poda Na Lima* talks about cleanliness. But it becomes a question for us how to clean the heart. Keeping the heart clean is something that is very hard and preserves it in a person.

Because in humans there is great lust, jealousy, desire, envy, and excessive ego.(Jufriadi et al., 2022) In more detail, the meaning of *Poda Na Lima* will be explained.

a. *Paias Rohamu* (clean your heart)

From an early age the parents of the Mandailing community have taught their children about *Poda Nalima Paias Rohamu* (cleanse your heart) and apply it in life, as in the household, children are taught to be polite in Mandailing terms called speech. Then in marriage given the advice "*salumpat saindege, sapangambe, sapanaili*". The meaning is that in a household a husband and wife must agree in one accord.(Nursalam et al., 2023) In the adult phase, they are given guidance, advice and messages: "*holongi na menek, respect nagodang*" (love the small and respect the big) so that they become *rosu mardongan* (close friends). When you become a parent, you have to be an example for your child, "*jong-jong so tuaosan juguk* be a role model".

When parents stand in public, their personality and delivery are an example, when they sit down their attitudes and behavior are good and worthy of an example. In the *Hatobangon* or elder phase, be a role model, be a protector, be a follower, be a leader.(Lestari et al., 2022) As a king, as head of government, as an imam, as a teacher, he is guided and reminded of "*ngot manuturi, modom mamodai*". When he is busy and his responsibilities as a leader he does not forget to convey advice to his people, when he is

silent, when he is busy, both in the household , family, then his attitude, behavior and manners become a role model that must be emulated and his conscience is clean at all times in all aspects of life. When you become an elderly parent, it is hoped that your life will leave a good impression to be passed on to future generations, "*mate jagah maninggalkon ivory, mate babiat maninggalkon bolang, habang halihi live tunkko*" (death elephant leaves ivory, dies tiger leaves stripes, eagle flies leaves stove. His life history has always been in good condition, so his death left a role model to be remembered, imitated and emulated by the next generation.

Thus it is the spirit or conscience that orbits human actions or behavior. Urges the brain to think and plan something good or bad, and it is from the brain that it orders the senses to do something according to the urge of their conscience. If the heart is bad or evil, then the human behavior is bad. Likewise with the other way around, also his heart is good, then his human behavior is good.

b. *Paias Pamatangmu* (Cleanse your Body)

After cleaning the heart, the next advice is *paias pamatangmu* (cleanse your body). Cleaning the pamatang or body is a necessity for health. One should clean his body by bathing or by doing ablution to purify himself from small and large hadas. *Paias pamatangmu* means that we maintain physical health and avoid all diseases that interfere with activities.

Apart from health, cleaning the body also needs to be seen

from the side of the food consumed daily, not only nutritious food, but from which sources do we produce the food we eat. So we need to clean up our daily food sources. What is said with a clean source is that the food we eat does not come from theft, not from robbery, not from fraud, not from corruption and so on (Widarto, 2019).

c. *Paias Parabito* (clean your clothes)

After cleansing the heart and body, the third point of the *poda nalima* advice is your *Paias Parabito* (clean your clothes). Clothing functions as a body covering for humans. Protectors from things that disturb the body, covering what is inappropriate to look at. The clothes worn must be clean from dirt. Because, if someone wears dirty clothes full of bacteria, then it will invite disease to come. Cleaning clothes can be done by washing them. So, to have a healthy life we also need to clean our clothes.

d. *Paias Bagas* (Clean Your House)

After cleaning the clothes, we also need to clean the *bagas* or house (place to live), the house functions as a shelter during the day and night, a place for thinking to organize life, a place to receive guests who want to meet us. A place to store what is rightfully ours, a place for us to rest and gather with our families. A clean house is a healthy house. A clean house can provide comfort for the owner of the house and those who visit the house. Vice versa, a dirty house will make it uncomfortable for people to enter the house, and a dirty house will also cause many disease viruses to enter the house,

so that people who live in the house get sick (Muliana et al., 2023). Therefore, we need to keep the house clean to avoid various diseases. It's not only the cleanliness of the house that we need to maintain, but the way to obtain the house or the source of the building materials for the house must also be clean of unclean things.

e. *Paias Pakarangan* (Clean Your Yard/Environment)

The final point of the contents of the *poda nalima* philosophy is paying for your expertise or your yard/environment. Cleanliness of the yard, health and safety, as well as a clean description of the contents of a house. The yard here is not just the yard of the house, but includes the environment, in the Mandailing community since childhood they have been taught to protect and preserve the environment, such as disposing of trash in its place, according to what is contained in *Poda Na Lima* on the fifth point, namely *paias pasarangan*.

2. Implementation of *Poda Na Lima* with the principle of Freedom to Learn at SDN Tanjung Malipe.

The values of *Poda Na Lima* are a reflection of life behavior, attitudes, tolerance of life in a community which is marked by the emergence of behavioral biases based on one's understanding of one's precepts for the sake of *Poda Na Lima's* precepts. The following is an explanation of the implementation of *Poda Na Lima's* local wisdom values in Batang Elementary School Baruhar Jae in the model program of activities at school.

Paias Rohamu (clean your heart/soul) Maintaining cleanliness and purity of soul is good advice taken from the first *Poda* so that students always make the relationship between God and humans, the relationship between humans and humans, as well as the relationship between humans and their environment. The school program model which is an example in this first value is: Holding worship activities every day apart from Sundays, Dhuha prayer services and reading short verses before entering class in the school field which is carried out in the morning from 07.15 WIB-08.00 WIB led by Islamic Religious Teachers while Christian Students also carry out worship led by Christian Religious Teachers.(Anwar et al., 2020) The students are guided by the religious teacher by giving lectures on how to deepen the religious field. This activity is expected to be able to limit and anticipate student behavior that deviates from the truth(Chalkiadaki & Tomás-Folch, 2020). Student Religious Attitude Guidance This coaching is carried out for students to further inspire Religious and religious competence in implementing the independent learning curriculum . This activity is carried out in extracurricular activities in the field of religion in the form of studying the Koran and the Bible.

In *Paias Pamatangmu* (clean your body/body) advises students to always maintain the cleanliness of the student's body/body both physically and the cleanliness of student behavior from various bad actions. For the formation of a good body of course humans need good intake and a good lifestyle anyway. Because there is a saying "In a healthy body there is a healthy soul. *Pamatang* (body/body)

can be interpreted as covering maintenance which includes the entire body/body as well as the five senses that encourage humans to do good or bad. This will have an impact on creating a self-concept as desired. In this case many ways are made, for example every Monday after the Ceremony there is about half an hour of holding a briefing conducted by the OSIS officers who are appointed to convey matters relating to cleanliness. Application of Local Wisdom Values "*Poda Na Lima*" in Character Building (*Dame Hasugian*).

Paias Parabitoimu (clean your clothes) advises students to always maintain cleanliness of clothing, both physically in the form of clothes covering their genitals and clothes which mean the symbols that students wear that accompany student life so as to create a beautiful and comfortable environment. In this case, clothing is modern and authoritative self-appearance and self-concept of students. Self-appearance is an important part of creating neatness, cleanliness and self-comfort in studying.

Paias Bagasmu (clean your house) advises students to always maintain the cleanliness of the house physically and school (home) which is interpreted as the student's family. School is a place to gain knowledge that must be maintained. My school is my home. This slogan is very suitable to be applied in the fourth *Poda Na Lima* value. The philosophy of school as a home is a value that can be applied to create a comfortable atmosphere for students at school when studying(Hilmiati & Listiawati, 2022).

Furthermore *Paias Pakaranganmu* (clean your yard) means that students must always

maintain the cleanliness of the environment where students live (Maulida et al., 2022). In a narrow sense, the yard can be interpreted as the yard of the house, but it can also be the environment where students live. If it is related to the school, then the intended yard environment can be in the form of a school cooperation environment with various educational stakeholders. The obstacles faced at SDN Tanjung Malipe are a miniature of diversity in school life, especially in

North Padang Lawas Regency (PALUTA). This is because the religion of the students at SDN Tanjung Malipe consists of Protestant Christianity, Catholicism, Islam and there is also Buddhism. Then there is Buddhism. more or less one tribe and race, starting from the Toba Batak, Simalungun Batak and Karo Batak. More clearly it can be concluded in the table as follows:

Table 3. Implementation of Poda Na Lima with the Principle of Freedom to Learn in Schools.

No	<i>Poda Na Lima</i>	Maknawi	Filosofi	Program Nyata di Sekolah	Prinsip Merdeka Belajar
1	<i>Paías Rohamu</i>	Clean Your Heart	Improvement and Improvement of Spiritual and Religious Values	1) Dhuha Prayer and Reading Short Surahs every day in the School Field 2) Development of Students' Religious Attitudes in the form of Extracurriculars (PA/ Deepening of the Al-Quran)	1) Sustainable 2) Lifelong Learning
2	<i>Paías Pamatan gmu</i>	Clean Your Body	Improvement/improvement	1) Emphasis on the Discipline of Love for the Environment.. 2) Examination of students who do not bathe from home by BP at certain times 3) Development of Contest Participants and Student Achievement Talents	1) Sustainable 2) Lifelong Learning 3) Condition of Learners
3	<i>Paías Parabito nmu</i>	Clean Your Clothes	Improvement/increase in the field of self/social appearance	1) Procurement of School Media	1) Condition of Learners 2) Holistic 3) Relevant
4	<i>Paías Bagasmu</i>	Clean Your House	Improvement/increase awareness and school development	1) Program to Invite Environmental Figures 2) Determination of the day "Decorate Faith"	1) Relevant
5	<i>Paías</i>	Clean Your	Improvement/increase	1) Community Service and	1)

<i>Alaman mu</i>	Yard	rease the trust of society and parents	Service Program	Sustainable 2) Lifelong Learning 3) Condition of Learners 4) Holistic 5) Relevant
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It takes time to instill noble values in students so they don't get resistance from teenagers who are selfish and want to win alone and it takes the patience of teachers to convey these values. Supporting Factors Supporting facilities for learning at SDN Tanjung Malipe are quite complete. Likewise with the infrastructure of a two-story school building. Academic support facilities, for example science laboratories, language, computer lab libraries and art rooms and sports fields as well as alternative development. Various programs in schools can be used as programs to build the character of students who care about the environment.

CONCLUSION

The Poda Na Lima philosophy consists of 1) Paias Rohamu (clean your heart), 2) Paias Pamatangmu (clean your body), 3) Paias Parabitanmu, (clean your clothes), 4) Paias Bagasmu (clean your house), and 5) Paias Pakaranganmu (clean your yard/your neighborhood). Whereas in implementing the Poda Na Lima principle, you can pray dhuha in congregation and read the Koran which is done every day, which is the first aspect (Paias Rohamu). Emphasis on the Discipline of Love for the Environment, Examination of students who do not bathe from home by BP and Development of Contest Participants and Talents Student achievement is an aspect of Paias Pamatangmu. Provision or procurement of school media is the third principle (Paias Paribotanmu). Is the fourth aspect (Paias Bagasmu). The last aspect (Paias Alamanmu) in implementation is in the form of community service and community service programs.

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