

## The Relevance between *Poda Na Lima* Philosophy with Islamic Perspective

Iskandarsyah Siregar<sup>1</sup>, Ramlan Siregar<sup>2</sup>

<sup>1,2</sup>Universitas Nasional, Indonesia

regarangi@presidency.com

### Abstract

*The fundamental essence of a country born by a nation is bound by traditional values that crystallize in philosophy and have existed long before the country was founded. It must refer to the traditional values of the country. Indonesia has significant problems as well, also, with a series of complications and distortions in formulating nominations for solutions to each situation. The philosophy that becomes the reference and the fundamental values of the tradition is believed to solve these problems. If the philosophy of the convention is by religious values, only religion can subdue belief in the truth of traditional customs for the nation that was born. As a religion of rahmatan lil'alamin, Islam has a universal nature, meaning that Islamic teachings can cover all aspects of living. This research urgency is that the community, especially the Batak tribe, can revitalize their life orientation, including the exposure of building structures and infrastructure in line with the Poda Na Lima philosophy, by first finding the relevances between the things that are important to them in their status as Muslims and Bataks. The method used in this study is a qualitative method using a critical discourse analysis approach. From the presentation of the results of this study, it is apparent that the five points of Poda Nalima contain teachings and education that have extraordinary values and become a philosophy and rule of life in society. The whole of the contents of the Poda na lima is in line with and relevant to the teachings of Islam.*

### Keywords

Poda na lima; Islam; relevances



## I. Introduction

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

The fundamental essence of a country born by its people is in the process of being a nation, and the state is bound by traditional values that crystallize in the form of philosophy and have existed long before the country was founded. Therefore, the life of the nation and state in the territory of Indonesia must refer to the traditional values of the nation because it is the Indonesian nation that forms the unitary state of the Republic of Indonesia.

As a vast nation, old, and consists of various ethnic groups, it has significant problems as well, also, with a series of complications and distortions in formulating nominations for

solutions to each problem. The philosophy that becomes the reference and the fundamental values of the tradition is believed to solve these problems. This refers to the historical fact that the traditional approach will always be more effective as a solution for the people in the country. Formal legal rules that refer to customary rules tend not to cause distortion and culture shock for the community; moreover, if the philosophy of the tradition is by religious values, only religion can subdue belief in the truth of traditional customs for the nation that was born.

*Poda na lima* is a way of life in various segments of life for everyone in the Batak community. Everyone always pays attention to the fundamental values of tradition in the process and interaction of personal, environmental, household, and community development. Etymologically *Poda* means advice, *Na* means *Yang*, and *Lima* means (number) five. As a philosophy for the Batak people, *Poda Na Lima* is interpreted as five essential pieces of advice in living life, namely: 1). *Paia rohamu*, 2). *Paia, pamatangmu*. 3). *Paia parabitoimu*, 4) *Paia bagasmu*, 5). *Paia Pakaranganmu*.

As a religion of rahmatan lil'alamin, Islam has a universal nature, meaning that Islamic teachings can cover all aspects of living beings and their interactions with each other. This universal nature also applies and penetrates all spheres of life.

Arab traders entered Barus around 627-643 AD or the year 1 Hijriyah and spread Islam in the area. Among them, Wahab bin Qabishah landed on Mursala Island in 627 AD. There was also an envoy of Khulafaur Rashidin, named Sheikh Ismail, who went to Samudera Pasai and stopped at Barus, around 634 AD. Since then, Arabs (Islam) have established colonies in Barus. For example, the Arabs named Barus as Fansur or Fansuri by Solomon in 851 AD in his book "Silsilatus Chronicles."

Based on the book *Nuchbatuddar* by Addimasqi, Barus is also known as the initial area of the entry of Islam in the archipelago around the 7th century A.D. Islam entered Barus in 1 Hijrah – based on the discovery of the tombstone of Sheikh Rukunuddin, in the Mahligai burial complex. The tombstone informs that Sheikh Rukunuddin died at the age of 100 years, two months and 22 days in the year "ha"- "mim" Hijratun prophet. "ha"- "mim" is translated as 8 - 40, which is then added up to 48 H. The calculation is based on Astronomy – Astronomy from the Book of *Tajul Muluk*.

The calculation of the entry of Islam in Barus is also supported by the findings of 44 tombstones of Islam spreaders around Barus inscribed with Arabic and Persian scripts. For example, the tombstone of Sheikh Mahmud on Papan Tinggi. The tomb with a height of 200 meters above sea level, until now some of the writings cannot be translated – because the writing is an ancient Persian script mixed with Arabic script. Sheikh Mahmud from Hadramaut, Yemen, is a great scholar. While the tombstone is a sign of the tomb found in India. Dutch historian Dr. Ph. S. Van Roekel stated that Sheikh Mahmud was the first propagator of Islam about 1,000 years ago to convert Raja Guru Marsakkot to Islam. However, because the relatives of the Batak King did not like it, the cleric was later killed, resulting in a great riot in the area. Sheikh Mahmud comes from Hadramaut, Yemen. It is estimated that he arrived earlier than Sheikh Rukunuddin, namely in the era of the first ten years of the Prophet Muhammad's da'wah in Mecca. The arrival of the ulema – who were suspected to be relatives and friends of the Prophet, brought the teachings of Islam Tawhid without Shari'ah. That is why there is no calendar in the tomb, but the words of the Prophet mean monotheism. In addition, the height of the tomb compared to 43 other historical tombs is the reason for the arrival of Sheikh Mahmud earlier than other propagators of Islam. Because Barus, the sea, and its beaches in the hills of Bukit Papan Tinggi are about 200 meters above sea level. Alternatively, at least this land used to be deep swamps. Along with ecological changes, the sea or swamp becomes land. Evidence supporting the theory states

that many rocks are found on the mainland of Barus now if excavations are carried out only a meter from the ground. Thus, Sheikh Mahmud was the first propagator of Islam, while the other 43 scholars were his followers and students. The 43 graves of the clerics who spread Islam include: the tomb of Sheikh Rukunuddin, Tuanku Batu Badan, Bukit Hasang complex, Tuanku Ambar, Tuan Head Ujung, Tuan Sirampak, Tuan Tembang, Tuanku Kayu Manang, Tuanku Makhdum, Sheikh Zainal Abidin Ilyas, Sheikh Ahmad Khatib Siddiq, and the tomb of Imam Mua'azhamsyah. Furthermore, the tombs of Imam Chatib Miktibai, Tuanku Pinago, Tuanku Sultan Ibrahim bin Tuanku Sultan Muhammadsyah Chaniago, and the tomb of Tuan Digaung as several other tombs. All the tombs of the 43 scholars are located in Barus and its surroundings.

Soekanto in Ismail (2019) social change refers to changes in social aspects, community governance, and group behavior patterns. One example of social change is the increasing number of formal community institutions. For example various organizations ranging from government organizations, to social gathering organizations, are now becoming more formal, with a more rational pattern of relations. This is different from social organizations in the past, which are more informal by using emotional relationships.

All the historical data presented above makes no denying that the Batak are very connected to Islam. Likewise, Batak values are closely connected with Islamic values. Thus, it is also valid to conclude that the most effective and efficient revitalization of Batak values and civilization is carried out using Islamic technology.

The urgency of this research is that the community, especially the Batak tribe, can revitalize their life orientation, including the orientation of building structures and infrastructure in line with the *Poda Na Lima* philosophy, by first finding the relevance between the things that are important to them in their status as Muslims and Bataks. This is deemed necessary because as a value construction tested since ancient times, *Poda Na Lima* is considered to have been degraded and excluded from the life order of the Batak community in particular. This raises the notion that the loss of traditional values results in personal and communal disorientation in the Batak community. Verbal conflicts that occur in indigenous peoples with policymakers and the government that often occur recently are assumed to arise due to a lack of understanding of the values that must be applied in the regional development process, which results in a waste of energy and time to manage and respond to conflict sentiments that arise. Applying *Poda Na Lima* properly is considered to be the solution to this problem.

## II. Research Method

The method used in this study is a qualitative method using a critical discourse analysis approach. Qualitative research tends to produce findings that cannot be achieved using statistical procedures or utilizing quantification. Qualitative research can show people's lives, history, behavior, organizational functionalization, social movements, and kinship relationships (Ghony & Almanshur, 2012, p.25).

Qualitative procedures have a more diverse approach to academic research than quantitative methods. Qualitative research also has different philosophical assumptions, research strategies, and methods of collecting, analyzing, and interpreting data. Although the process is the same, qualitative procedures still rely on data in text and images, have unique steps in data analysis, and are sourced from different research strategies (Creswell, 2010, p.258).

The discourse analysis approach used in this research is a critical discourse study with the Structural-Functional paradigm. In general, Discourse Analysis is a qualitative research method that analyzes language, literature, speech stories, and speeches, conversations, both verbal and non-verbal. With a discourse analysis approach, researchers see and analyze what is behind the object of the discourse. Researchers can also find out how and why messages in a text are presented using discourse analysis methods.

### III. Results and Discussion

#### 3.1. Paias Rohamu (clean your heart)

The word heart comes from the Arabic word *qalbu*, which means back and forth. The heart is an essential part and becomes a priority in running our lives. Because it is the heart that can know how we are and who determines our actions.

In the first point, the content of *Poda na lima* is the teaching to cleanse the heart. The heart is the priority in the contents of the *poda na lima*. Long ago, the ancestors of the past knew very well how this heart condition was. The heart is the most important and first part that must be addressed and cleaned in society.

In this life, of course, humans cannot escape the association because humans are social creatures who need each other. Therefore, a Muslim who belongs to the Batak ethnic group must be able to clean his heart from everything that can pollute the heart, such as jealousy, pride, joy, fooling people, and others, per the philosophy of *Poda na lima*, which is trusted by the community.

In the Islamic perspective, the heart is also an essential part. As has been conveyed by the Prophet Muhammad SAW in his words: "Know, indeed in this body, there is a lump of flesh, if it is good then the whole body is good, and if it is damaged then it is completely corrupted, know that it is the heart." Ali bin Abi Talib also once said, "Ask the heart about all things. Indeed, the heart is a witness that never accepts bribes".

Therefore, the heart in Islam also has a responsibility in the hereafter, as the word of Allah SWT in the Qur'an which reads, meaning: "And do not follow what you have no knowledge of. Verily, hearing, sight and heart, all of which will be held accountable." (Surat al-Isra: 36).

According to Al-Mishbah's interpretation, this verse emphasizes that humans will be required to account for the work of al-fu'ad/heart. The scholars underlined that whatever is implied in the heart varies and is graded. There is something called "Hajis" which is something that comes to mind spontaneously and ends instantly. Next up is "khatir," which flashes for a moment and then stops: the third level is called "hadith nafs," namely the whispers of the heart that appear and stir from time to time. The higher rank is "*Hamm*," which is the will to do something while thinking about the ways to achieve it, and the last one before taking action to realize the activity is "*azm*," which is the determination after the completion of the entire Hamm process and the start of the initial steps for implementation.

In other verses, many talks about the heart, including, Meaning: "And the soul and its perfection (its creation), then Allah inspire the soul (the path) of wickedness and piety, verily successful is the one who purifies the soul, and indeed loses the one who pollutes it." (Surat Asy-Shams: 7-10).

In verse, it is explained that those who purify their hearts are among those who are lucky. As for those who are on the contrary or who do not guard their hearts, they are among the losers. The role of the heart for all members of the body is like a commander for his soldiers. All work on his intuition, judgment, and direction. Because the commandment of the heart *istiqomah* and deviation exists. The whole body is the execution of his orders, and in the

future, there will be questions about his soldiers because each leader is responsible for what he leads. A healthy and safe heart is a heart that is protected from all the dirt that comes to it. Thus, Islam encourages us to clean the heart because the heart is the base and the spearhead in behaving in life.

### 3.2. *Paias Pamatangmu (Clean Your Body)*

The contents of the second *Poda na lima* are *paias pamatangmu* (clean your body). At this second point, *Poda Nalima* teaches cleansing the body/body. Batak people consider the body/body an essential part in carrying out life both for themselves and for society or many people, and the way to clean the body here is not only to clean the body by bathing. Nevertheless, the source of food intake given or consumed by the body must also be maintained, not from theft, deception, corruption, and others. Nevertheless, it must be clean in obtaining it. Because everything we eat is it halal or haram, will affect our aqidah. As mentioned in the Qur'an, Allah says, Meaning: "It is forbidden for you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name of other than Allah, the strangled, the beaten, the fallen, the horned, and the wild animal torn apart, except for those that you had time to slaughter. Moreover, (forbidden to you) that which is slaughtered for idols. Moreover, (it is also forbidden) to draw fate with arrows (to draw fate with arrows) is wickedness. Today the disbelievers have given up hope of (overcoming) your religion, so do not fear them and fear Me. This day I have perfected your religion for you, completed My favors upon you, and approved Islam as a religion for you. So, whoever is compelled by hunger to sin, verily Allah is Oft-Forgiving, Most Merciful." (Surat al-Maidah: 3).

In Islamic fiqh books, there is a discussion about the concept of cleanliness termed in fiqh with the term *taharah*. *Taharah*, according to language, means clean, while *syara'* means clean from *hadas* and *unclean*. Clean from *hadas* and *najis* is one of the conditions for the validity of prayer. Therefore, we need to clean the body or the body. In the Qur'an, Allah says, Meaning: "O you who believe, when you want to pray, then wash your face and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles, and if you are *junub* then take a bath, and if you are sick or on the way or returning from the toilet (latrine) or touching a woman, and then you do not find water, then do *tayammum* with good (clean) soil; wipe your face and your hands with it. Allah does not want to make things difficult for you, but He wants to cleanse you and complete His favors for you so that you may be grateful." (Surat al-Maidah: 6), Meaning: Then let them remove the dirt on their bodies and let them complete their vows and let them do *tawaf* around the old house (Baitullah). (Surah Al-Hajj: 29)

In a hadith narrated by Bukhari, it is stated that the Prophet Muhammad SAW said, which means: "The prayer of a person who is adept is not accepted until he performs ablution."

This lawful source of fortune will lead to good deeds and make life healthier, and the Batak ancestors have taught it all to their children from an early age so that later when their children are adults, they will be accustomed to exemplary work and lawful.

So what is meant by cleaning the body is that it is not enough to take a bath. However, this includes the cleanliness of the food we eat every day, the cleanliness of the food is not only seen from the physical appearance of the food but also from which source we get it. A person who has a clean heart must behave cleanly in search of halal and sound sustenance.

### 3.3. *Paias Parabitonmu* (Clean You're Clothes)

The contents of the third *Poda na lima* are your *paias parabiton* (Clean Your Clothes). Clothing covers a person's body or can cover someone's genitalia so that the nakedness is not visible to people other than the mahram. The clothes used in everyday life must be kept clean, both the cleanliness of their clothes and the source of obtaining these clothes.

In addition, to carry out prayer, one must be clean and pure from hadas and unclean, so someone who wants to pray must wear clean clothes from unclean so that the prayer is valid. Allah says, Meaning: "And clean your clothes." (Surah Al-Mudattsir: 4).

In another verse, Allah says, meaning: "O son of Adam, indeed we have sent down to you clothes to cover your nakedness and beautiful clothes for adornment. Furthermore, the clothing of piety is the best. That is part of the signs of Allah's power; hopefully, they will always remember." (Surat al-A'raf: 26).

According to the interpretation of Al-Mishbah, the word *libas* is anything worn, whether it is a body covering, held or worn on the fingers or arms, such as rings and bracelets. The function of clothing is: First, as a cover for body parts judged by religion and or judged by a person or society. The second is as a decoration that adds to the beauty of the wearer.

In another verse, another function of clothing is called a sign of identity or differentiation, namely the difference between a person's identity or one ethnicity and nation with another. Q.S hints at this. Al-Ahzab: 59, Muslim women are ordered to extend their headscarves all over their bodies so that they are easier to identify as honorable women and are not disturbed by anyone with bad intentions.

In the teachings of Islam, if our clothes are exposed to unclean, then they can be cleaned or purified by:

1. If it is exposed to heavy najis such as dogs and pigs, it can be cleaned by tanning it by washing it with clean water seven times and one of them is mixed with soil. By the words of the Prophet Muhammad, which means "the sanctity of your utensil place when a dog is licked is to wash it seven times, the beginning or end of the purification is washed with water mixed with soil" (H.R. At-Tirmizi).
2. If he is exposed to light najis such as the urine of a baby boy who is under two years old and has not eaten anything except his mother's milk, then the way to clean it is by sprinkling water on the object affected by the najis until it is clean. By the words of the Prophet Muhammad SAW, which means "Whoever is exposed to the urine of a girl must be washed, while if it is exposed to the urine of a boy, it is enough to sprinkle water on him." (H.R. Abu Dawud and Nasa'i).
3. If you are exposed to moderate najis such as human excreta, urine, and others, the way to purify it is to remove the substance first until the taste, smell, and color are gone, then rinse it with water until it is clean.

### 3.4. *Paias Bagasmu* (Clean You're House)

The contents of the fourth *Poda na lima* are *paias bagasmu* (Clean Your House). The house is a place to rest both day and night. The house can protect itself from the rain and the hot sun. A clean house can provide comfort for the owner and others, especially visiting guests. Vice versa, if the house is dirty, other people will be lazy to visit the house, and the owner of the house will not feel comfortable in it and will even invite germs. Apart from keeping the house clean, the house must also be clean to become a blessed house in obtaining a house or source of building materials. As the saying goes, "my house is my heaven."

Qur'an states that the function of the house is not limited to a safe place to live for humans but also as a place of worship. Therefore, we must clean it. Because when the house

is dirty and unclean, the place is not suitable as a place of worship. According to the word of Allah in the Qur'an:

Meaning: "And (remember), when We made the house (Baitullah) a gathering place for humans and a safe place. Moreover, make part of Ibrahim's station a place of prayer. Moreover, We ordered Ibrahim and Ishmael: "Clean my house for those who are tawaf, who are i'tikaf, who bow and prostrate." (Surat al-Baqarah: 125).

In another verse, Allah says, Meaning: "And Allah has made for you your houses as a place to live, and He has made for you houses (tents) from the skins of cattle which you feel light (carrying) when you walk and when you live and (made) Also) from sheep's hair, camel's hair and goat's hair, household utensils and jewelry (which you wear) until a (particular) time "(Surah An-Nahl: 80).

Cleaning the house is highly recommended in the teachings of Islam. Clean in the view of Islam means clean physically and clean in essence. Clean physically is clean from all dirt or garbage that interferes with the comfort and disturbs the eye. Clean is essentially clean from actions that Allah forbids. According to His word, Meaning: "And we revealed to Moses and his brother: "Take both of you several houses in Egypt for your people to live in and make your houses a place of prayer and establish prayer for yourselves and make those who believe happy." (QS. Yunus: 87).

In the interpretation of Al-Misbah, it is explained that Allah created for humans' materials to be used as houses and inspired them how to make them. The inspiration of making a house is the earliest effort in fortifying human beings in order to maintain the continuation of personal life. Even it is kind. Thus, this is a huge favor.

Then the word "temple" originally meant a place at night, whether it was a permanent building or a temporary building such as tents. This meaning then developed into a place to live, both used at night and during the day.

Furthermore, the word "*sakan*" is taken from a word that eats calmly before being turbulent. The function of the house is to provide peace to its residents after a day of struggling with various problems outside the home. Being at home makes a person able to release fatigue and feel calm and undisturbed. In the hadith of the Prophet Muhammad, said, "Do not make your house a grave, and then decorate your house with the recitation of the Qur'an." (H.R. Muslim).

### **3.5. *Paias Pakarangan* (Clean Your Yard/Neighborhood)**

The content of the fifth *Poda na lima* is *paias pakaranganmu* (clean your yard/environment). The yard here is the home environment, including the yard and gardens around the house. Cleanliness of the yard is something that results in health and safety.

The meaning of the yard above is still in a narrow context. In a broader sense, the yard is not only limited to the yard around the house. However, all lands and seas are part of the environment. Therefore, we must also maintain cleanliness and preserve what is on land and what is in the ocean to prevent natural disasters. Because we have seen together when humans are greedy for the world so that they destroy nature both on land and at sea for their interests, nature is damaged and causes natural disasters. As Allah says in the Qur'an, meaning: "Damage has appeared on land and in the sea due to the actions of human hands, so that Allah may feel for them some of the (results of) their actions so that they return (to the right path)." (Surat Ar-Rum: 41).

Allah SWT created humans and sent them down to this earth is to be a caliph, and Allah gives advantages to humans compared to other creations in the form of reason. Therefore, we as humans who have advantages must be able to maintain the environment's cleanliness and preserve it to avoid natural disasters.

It is very clear from the five points of *Poda nalima* that contain teachings and education that have extraordinary value and become a philosophy and rule of life in society. The entire contents of the *Poda Nalima* are in line with and relevant to the teachings of Islam. None of which were found to be contrary to the concept of Islamic teachings. Both of them support each other, support each other for the sake of benefit.

### 3.6. The Relevance of *Poda Na Lima* to Today

*Poda na lima*, as discussed above, is teaching, advice, or education born from the thoughts of the Batak people, then passed on to their children and grandchildren who until now are still awake and actualized in their daily life. In summary, a relation can be drawn between *Poda na lima* and the dynamics of today, namely:

1. *Paias rohamu* (clean your heart): in this day and age, cleaning the heart needs attention. Today's era is full of competition, whether it is competition in the fields of economics, politics, and others who do not care about how to achieve it either in the right or wrong way. Here the first point of *Poda na lima* is *paias rohamu* (cleaning your heart is an essential role, which in modern times we need a cleansing of the heart to lead us to a better path.
2. *Paias pamatangmu* (clean your body): We also need to pay attention to body hygiene in this day and age. Body hygiene is the basis of health because if we do not take care of the body and let it get dirty, it will invite disease. So in this modern era, we need to clean the body as the first step to a healthy life.
3. *Paias parabitonmu* (clean your clothes): in this day and age, we also need to pay attention to the cleanliness of clothes. Like cleaning the body, cleaning clothes is also the basis of health, cleanliness of clothes will prevent various diseases from coming.
4. *Paias bagasmu* (clean your house): in this day and age, we also need to pay attention to the house's cleanliness because the house is a place where we take refuge and rest, a place we always occupy when we want. To obtain a healthy life, we must keep the house clean.
5. *Paias Pakaranganmu* (clean your yard/environment): We need to take care of, care for, and preserve the environment in this day and age. We both see that there have been many natural disasters that have befallen this earth. They are caused by human actions that do not care about the environment. Therefore, we should maintain cleanliness and preserve our environment to avoid various kinds of natural disasters.

So, from the five points above, it is clear that the *Poda Na lima* philosophy is still relevant to modern times and needs to be actualized in everyday life. In order to achieve a clean and healthy life, both physically and spiritually.

## IV. Conclusion

In language (etymology), *Poda* comes from the Batak language from the word *poda*, which means *sipaingot*, which in Indonesian is advice. Like *Poda na lima* also comes from the Batak language from the word *na*, which means Yang, *lima* means five, *na* here is a bant word for the word five, becoming one-word *Na lima* which means five. Meanwhile, according to the term (terminology), *Poda Nalima* is a philosophy of life for the Mandailing community inherited by their ancestors and used as the basis of life to achieve a clean and healthy life, physically and mentally clean.

*Poda* is good teaching and upbringing that is a way of life. Thus, *Poda Nalima* is the basis of teaching, education, advice, guidance, warning, order, norms, ethics, morals, law, and *tausiah* which are the way of life, in communication relations between humans in social life, who always need each other, and content fills the various interests of life. In the Batak



language, especially the Batak Angkola, the word pairs is a regional language that means clean. From the five points above, *Poda Nalima* talks about cleanliness.

From the presentation of the results of this study, it is apparent that the five points of *Poda Nalima* contain teachings and education that have extraordinary values and become a philosophy and rule of life in society. The whole of the contents of the *Poda na lima* is in line with and relevant to the teachings of Islam. None of which were found to be contrary to the concept of Islamic teachings. Both of them support each other, support each other for the sake of benefit.

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