

Local Wisdom in *Poda Na Lima*: Mandailing Society Philosophy of Life

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Abstract

This study aims to find out the local wisdom in the philosophy of *Poda na lima*. The research was performed in three districts, particularly in Panyabungan, Siabu, and Kotanopan, in the Mandailing region. The method is the hermeneutic method with an emic and ethical approach. The results showed that many people, especially the younger generation, no longer knew the meaning, norms and cultural values of the philosophy of *Poda na lima*. *Poda na lima's* practice is *Paias Rohamu* (purify your heart), *Paias pamatangmu* (clean your body), *Paias parabitoimu* (clean your clothes), *Paias bagasmu* (clean your house), *Paias pakaranganmu* (clean the yard), the local wisdom of *Poda na lima* that is still obviously applicable to practice nowadays. This philosophy is a cleanliness and health value that is the legacy for the next generation of the descendants of the Mandailing community.

Keywords: local wisdom, *poda na lima*, philosophy of life, mandailing society

I. INTRODUCTION

The strong technological forces the world economy and demographic changes affect how people live and how societies work all over the world. The impacts of these influences on community quality of life and on the ability of people to reduce the negative effects of rapid social and economic change are a concern for many observers. Nevertheless, the confidence that existing institutions and governments will address these challenges has decreased [2].

The dynamic, diverse, and multicultural complexity of Indonesian cultures is based on the ethnic background of several centuries living in Indonesia and on the foreign cultures of India, Arabic, Dutch, and China. The fusion of these mixed cultures contributed to a certain understanding of the reality of living by the people of Nusantara, now in Indonesia. It represents Nusantara's understanding of their views of the world and of their reflections on beliefs, signs and local knowledge [5].

The study on civic skills, growth of citizenry, constraints and conservation efforts through a lack of awareness in the preservation of culture as well as the values of local wisdom as in the *Talang Mamak* community was carried out by Ade & Affandi (2016) [1]. The principles of local knowledge must thus be tested as civic competences as in the society of the *Talang-Mamak* tribe. The descriptive

quantitative method finds that 1) the *Talang Mamak* tribe have a community of mutual trust, which consists of beliefs, ability to work, faith and responsibility 2) As a guide to the behavior that represents citizenship, *Talang Mamak* has the local know-how of valuing patriotism, equal value, carefulness, accountability, autonomy, and importance of educational value. (3) Citizenship skills development is achieved by traditional ceremonies cultural instigation and involved in government and society cultural events. (4) the constraints included in the preservation of the community and local wisdom values are economic factors, educational factors, confidence factors, and transportation factors.

Khusniati et al (2017) [3] study on the introduction of the local wisdom-based science learning model will be encouraging conservationist value of the student. Religion, empathy, politeness, responsibility, and patriotism were the characteristics assessed in this study. The reconstruction of indigenous science has been shown to increase the conserving value of students from low to good visibility through the use of a local wisdom-based learning model.

Education is a school-based and does not recognize the importance of local knowledge and wisdom, according to Mungmachon (2012) [7]. Development is focused on economic development in this era of globalization. Most groups research their issues, find solutions and are strengthened based on local knowledge and wisdom. The research start by restoring existing traditional wisdom and knowledge and integrating new knowledge. Problems are overcome and further developments are possible. These communities reflect resources and have beneficial impacts on the environment and society.

Mandailing people living in the Mandailing Natal Regency (Madina) have a life philosophy that can be classified into two, particularly regarding personal life philosophy (kinship) and one's life philosophy. The two philosophies are mutually supportive, interconnected and synergized. Social life philosophy (kinship) is known as *Nalihan na Tolu*, while one's life philosophy is known as *Poda na lima*.

Nalihan na Tolu is still well-known to the society as a way of life, as *Nalihan na Tolu* is still often used as a kinship order in every traditional ceremony in Mandailing. It is still sometimes used by even Mandailing people outside the Madina regency in every traditional ceremony. In Indonesian, *Nalihan na Tolu* means "three wood burning fireplace" is a social philosophy or insight into socio-culture. *Nalihan na Tolu* is represented by families from mora, kahanggi, and

boru. These three components represent a blood relationship system and marriage relationships kinship system. The Mandailing people acknowledge the system of kinship based on the lineage of your father-the patrilineal system.

In Mandailing culture, discussion on the values of informal education is very wide-ranging. The researcher will, therefore, address the academic principles of the Mandailing community in the sense of family parenthood. The family as the highest institution in the process of inculcating cultural values can be seen in the Mandailing Community which one of the concepts or value systems in their culture, which refers more to the individual is called *poda na lima* (five guidelines). Unlike the *Poda na lima*, which the Mandailing people, particularly those away from their hometown, started to ignore and even forget. This is due to the impact of other ethnic philosophies, religions, and individual concept development. *Poda na lima* implies "five guidelines" in Indonesian. The five guidelines are: (1) *Paias Rohamu*, (2) *Paias pamatangmu*, (3) *paias parabitoanmu*, (4) *paias bagasmu*, dan (5) *paias pakaranganmu*. These five guidelines are a living cleanliness concept, the legacy of the ancestors of the Mandailing community. Cleanliness is one of human life's health concepts.

Although the Mandailing community has always embedded the *Poda na lima* into their life, the fact that the Mandailing community no longer knows the meaning; the importance, norms, and values, as well as the local wisdom rooted in the *Poda na lima*. Therefore, it is necessary to research the local wisdom contained in the *Poda na lima* so that the Mandailing community's heritage is not ignored or lost in the lives of the Mandailing community, particularly in the Natal Mandailing regency.

To comprehend the local wisdom rooted in *Poda na lima's* philosophy, the importance, norms, and values of *Poda na lima* must first be understood. Only then was made from the contents of the *Poda na lima* the understanding of the characters reflected in the Madina community.

II. METHOD

The method used to understand and redefine the local wisdom contained in the philosophy of *Poda na lima* is hermeneutic. With the methodology of social hermeneutics, researchers use the context of many kinds of cultural expression as a symbolic universe that provides worldwide wisdom which generates knowledge of how to live. The result of this research is expected to be part of the research's aim of preserving cultural identity and revitalizing the importance of traditional wisdom as a starting point for enhancing local ethnicity [4]. The hermeneutic method is a method of reading comprehension. However, this hermeneutic method may be a hermeneutic circle, or a system of phases, or back and forth. This method has a relationship between beginning and end. There is also a relationship between text and context [12]. According to Palmer (2003: 277) [8], what is needed in the interpretation of the texts (concepts) is dialectical reasoning, which does not interrogate, but invites the penitris horizon into questions and transforms one's understanding of the subject.

Hermeneutics is a method of studying the contents and intentions that manifest themselves from the task to its utmost, most latent, and invisible meanings [8]. Hermeneutics is a fundamental and in-depth knowledge of study objects based on the principle of interpretation. This method of interpretation starts with comprehension, although it is not absolute because interpretation can only be associated with comprehension. This process is called the hermeneutic circle by Heidegger and Gadamer. In reality, this circle is resolved dialectically, in a buffered scheme, or a spiral movement [10].

This hermeneutic method is associated with an emic and ethical approach. The FGD were performed an emic approach to discover the perception of local wisdom by the Mandailing Community from the philosophy of *Poda na lima*. While the researcher's perception of pre-existing sources, such as related studies, or texts on *Poda na lima*, is an ethical approach. The emic and ethical approach is used dialectically to discover the local wisdom of *Poda na lima*. By comparing community perceptions to researchers' opinions, which are performed back and forth, by creating appropriate notes to unite the two perceptions.

After field research of Mandailing regency in the three districts of Panyabungan, Siabu, and Kotanopan, it has become clear that many people are no longer conscious of the importance, norms and cultural values of this philosophy of *Poda na lima*, particularly its younger generations. Even if they knew it, they would recognize only the text of *Poda na lima*. Previously, from the 1970s to the 1980s, the text of *Poda na lima* was still visible in public locations, such as on the streets, in schools, in government offices, and the park. However, at this moment when researchers in these three districts, the text of the philosophy was only on the yard of the Panyabungan district office, while in the districts of Siabu and Kotanopan it was not.

After undertaking FGDs with several Mandailing Communities and previous researchers have also read some texts on *Poda na lima's* philosophy of life, the importance, norms, and cultural values and the local wisdom of *Poda na lima* can be defined.

III. DISCUSSION

The philosophy of *Poda na lima* is five guidelines that have long been recognized in the Mandailing society as a notion of cleanliness, meaning that there are five that need to be cleaned up. The five are 1) *paias rohamu* (purify your heart), 2) *Paias pamatangmu* (clean your body), 3) *paias parabitoanmu* (clean your clothes), 4) *paias bagasmu* (clean your house) and 5) *paias pakaranganmu* (clean the yard).

III.I *Paias Rohamu* (heart purification)

Roha or heart, the heart is a lump of flesh that expects to be protected, if the heart is pure, then the mind is generally stable. The heart is indeed a small part of the human body, but it is very crucial in someone's life. Roha isn't just a lump of flesh, it includes soul and behavior. Roha is a system of self-control from within. Nowadays, self-control from within is

important, because self-control from outside, such as the reality of laws and norms, is easier to manipulate. This responsibility has therefore shifted from the legal aspect to the individual aspect.

If only people and society realize that self-control is in themselves, then they must all try to stay away from wrongdoing [9]. The effort that can be made is to learn to master themselves by discipline and take responsibility for their behavior.

Purifying your heart is not like cleaning real things, but purifying them with spiritual healing. For instance, always listening to religious lectures, remembrance, gratitude and positive thinking.

Purifying the heart, then, implies keeping the heart from feeling proud, restless, agitated, jealous, and wretched. Ability to control one's emotions, rage, jealousy, undue sorrow. All of this self-control is based on the heart.

III.II *Paias pamatangmu* (clean your body)

How to clean your body is generally by bathing, but not just by showering your body with a splash of water. The body must be washed to remove sticky dirt with soap. In the past, the Mandailing people here had bathed in the river and rubbed their bodies with pumice.

Besides, cleaning your body includes brushing your teeth so that they are clean and have no bad breath. Now people are using toothpaste, people used to use charcoal to brush their teeth. At this time, people are now going to clean their teeth to the dentist, so they're either white or clean. Cleaning the body, then, means keeping the health and fitness of the body itself so that the body becomes fragrant and clean.

Clean your body, as well as mental health, is important. Because the body's cleanliness prevents the disease from being concerned about and may affect mental health.

III.III *Paias parabitonmu* (clean your clothes)

Clothing that is cleaned is not just cover and pants, but all clothing that is used must be clean, including underwear. Changing clothes with clean clothes every day, using perfume. Clothing has to be clean from filth (*najis*). The clothes are worn for prayer in particular.

Cleaning clothes can also avoid clothes that are not easily weathered, which are always clean and fragrant, can maintain status in the community. Clean clothing will provide confidence (says the Panyabungan informant). Clean clothes also make us feel comfortable and calm when we meet other people because if our clothes are dirty and smelly, people will stay away from us..

III.IV *Paias bagasmu* (bersihkan rumahmu)

A house is a place to shelter from the danger of weather and wild animals and to maintain the furniture well properly

maintained. The house must be kept clean so that we can feel comfortable and secure. Cleaning the house isn't just being washed and mopped.

A house is a place to rest and to sleep. The house must, therefore, be cleaned of things that make us uncomfortable and insecure. The house requires to be treated from damage because the house is a shelter from the sun, rain, wind, and so on..

III.V *Paias pakaranganmu* (clean your house)

The yard can have a wider perspective of the environment. The yard requires to be cleaned every day, and trees are growing in the yard of the house that has fallen leaves that need to be swept away. If needed, close the home yard to make it safer and to specify the borders of property owned. The fence also reveals the neatness of the house yard. The yard can also be planted with ornamental plants such as flowers to make it look beautiful.

If people want to clean their yards, the village, of course, the environment will be clean. Community leaders are invited, if necessary, to work together to clean up the environment once a month or to depend on mutual agreement.

So, cleaning the yard can make the house beautiful, cool inside the house. Clean air pollution can also be maintained by a clean environment because clean air will bring health to the environment. If the water channel (trench) is not blocked, it can stop one of the causes of flooding. This can start by doing simple things, like not illegal dumping.

III.V.I *The Norms and Cultural Values of Paias Rohamu* (purify your heart)

This concerns the purification of abstract objects, which are invisible because the *Roha* here is not just the heart, but the soul, spiritually. Therefore, a healthy standard for the purification of the heart is related to religious norms. The Mandailing Community is a religious community that follows the teachings of Islam, worship, read the Koran, reciting *dhikr*, gratitude for the blessings of Allah, and be patient with the tests of life. Besides cultural norms such as always thinking positively, avoiding gut-gut (the feeling is higher, selfish), envy, jealousy, and arrogance. Cultural values like the value of peace, security, and justice. This implies that if the heart is pure, they are all there, of course.

The heart has a very important role, so that if the heart can not be properly cared for, people will always feel restless, jealous, competitive, angry, gut gut, arrogant, and distancing themselves from the Creator (Allah). Gut gut in the lives of the mandailing people must be managed because it can harm the heart. This Gut Gut refers to selfishness and always blames others, always thinking negatively.

III.V.II *The Norms and Cultural Values of Paias Pamatangmu* (clean your body)

Bathing is suggested twice a day, morning and evening. Preferably the morning before the morning prayer and the evening before the afternoon prayer. This is also for the health

of the body, bathing before dawn makes the body fresh because it just woke up. Usually, when you sleep, sweat often goes out and your body is less fresh. For this purpose, bathing is suggested. When the afternoon comes back from work, so the body isn't tired or weak because it's been working all day. Of course, if the body is clean, the body will be healthy. So, there are values of cleanliness, freshness, and health in *paias pamatangmu*.

III.V.III The Norms and Cultural Values of Paias Parabitoanmu (Bersihkan Pakaianmu)

The cultural norms and values observed in *Paias parabitoanmu* relate to the laws or manner in which you dress, that is, by wearing clean clothes and avoiding najis. We should, of course, wear clothing that fits us, not wearing too big or too small. Don't wear women's clothes if we're males and vice versa. Wear suitable clothing for the location and the situation. They include cultural norms in the lives of the Mandailing society. The Mandailing Community is still very much following the principles of dressing. Girls in Mandailing, for instance, still conform to Muslim clothing, wearing a veil outside the house, in other words, closing their private parts according to Islamic teachings.

The cultural values expressed in *paias parabitoanmu* are the values of convenience, tranquility, particularly the ability to get along, neatness, and compatibility. If the clothes are clean, they will provide a feeling of comfort when meeting other people, because if the clothes are dirty and smelly, people will stay away. The clothes are cleaned with laundry soap. Previously using bar soap, many are now using detergents. In the past, people washed their clothes by side in the river, and now they're using washing machines.

III.V.IV The Norms and Cultural Values of Paias Bagasmu (clean your house)

The norms and cultural values contained in *Paias bagasmu* relate to the procedure for building a house, for example, a house should face the sunrise so that the house is lit by the morning sun that people of the house become healthy. The room in the house must also be arranged in such a way that it is comfortable, such as the bedroom and kitchen following the rules or norms of the Mandailing house building structure. For example, the bedroom only has a partition with a living room or another bedroom. The kitchen is located in the back room close to the bathroom.

In the past, the Mandailing community houses were like stilts, underneath the house used as a place to store burns and scraps that were no longer used. Now, however, this is rarely a building like that. Mandailing community homes in the Madinah regency have been following the times at modern. Many of the buildings no longer comply with cultural norms, so they are not structured. Between buildings, there is always space as a yard that is ideal for planting trees so that the house is comfortable, cool so that the air enters the house freely.

Cultural values included in cleaning your houses, such as convenience, security, coolness, and calmness. If the building is organized, tidy and robust, the people will feel secure, comfortable and calm. However, if the house is not appropriate for occupancy, of course, the occupants are

uncomfortable and unhappy, the house could have collapsed at any time.

III.V.V The Norms and Cultural Values of Paias pakaranganmu (clean your yard)

The cultural norms and values set out in *Paias pakaranganmu* are related to social norms. Although *Poda na lima* is an individual's philosophy of life, this fifth guidance has to do with society and the environment. Every householder who has a yard is obliged to sweep it, particularly in the yard there are trees whose leaves are falling every day, and if there is a ditch (drain) then the channel needs to be cleaned so as not to cause flooding. These rules become social rules, but these things are, in fact, the awareness of each individual to maintain the cleanliness of his or her yard and house more in the environment.

The cultural values of Pakaranganmu Paias are cleanliness, coolness, beauty and environmental care. The Mandailing community is expected to take care of the environment to ensure that natural disasters such as floods, landslides, and earthquakes do not happen.

III.V.VI Local Wisdom of Poda na lima

Local wisdom relates to the character of a society that develops because of *Poda na lima*, which must be preserved to stay alive. Local wisdom is essential if it is to be used for life. Local wisdom shall be derived from the cultural norms and values embedded in the notion of tradition, whether in the form of texts, traditional ceremonies, dances, traditional games, folklore or traditional materials (Sibarani, 2015: 14). Local wisdom, although a cultural product of the past, needs to be sustained and be the part of life because the values embedded are very universal [13].

III.V.VII Local Wisdom of Paias Rohamu (Purify your heart)

The heart is fertile soil, and what we plant will grow and reap. Plant goodness then we're going to reap goodness. But if we plant evil, we will also reap evil. This is what we're going to have if we clean the heart or the soul. Clean your heart will clear your mind too. This is one of the local wisdom of *Paias Rohamu*, which is that the clear mind then the heart would also be purified. Clear mind promotes a healthy body like the words *mens sana in corpore sano*.

Mandailing people are usually Muslim and very faithful in following Islamic teachings. This reflects *Poda na lima*, in particular, the first *poda*, *Paias Rohamu*. This also represents the character of the Mandailing religious community with local wisdom in a religious order, a sincere life by always purifying the heart (soul) and always thinking positively.

Like when you talk. To talk in Mandailing culture means to be able to communicate through *partuturon* through family life and intimacy; this has been developed by his ancestors as a method of greeting used to interact in everyday life. The direction of parenthood between those who use it is known by mentioning speech against an individual. The kinship nicknames also determines the right and wrong behavior amongst those who get along with it.

Tutur (nickname based on kinship) in the cultural tradition of Mandailing means "pronounces that include instruction." For instance, *Biade tutur nami tu hamu?* What does our nickname mean to you? If the nickname is known, such as "tulang," then the person changes his attitude spontaneously to "respect." Because the 'nickname tulang' has the meaning 'must respect *tulang*' as it's the mother's brother (*iboto*), it's whom our mother is asking for help and it is, therefore, our mother's *iboto-iboto* that should be respected.

Just before the inauguration of marriage, namely *Mangalehen Mangan Pamunan*, the *poda* of *paia rohamu* (clean your heart) in the Mandailing culture is also reflected. The event takes place several days before the *pabuat boru* or evening before the *pabuat boru*. This is a family event for girls who will soon be leaving their parents and family. This is the last meal or farewell meal. The event began as usual with dinner. But what's special is that the bride's mother would feed the bride. When the meal was over, the bride's parents, the siblings, the *opung* (grandmother), as well as the *uda* and *nang uda* suggest words of hope and advice to the bride and groom. Between the bride and the event with the family, the sense of sorrow and emotion was felt [14, 15, 16].

III.V.VIII Local Wisdom of Paia Pamatangmu (clean your body)

Local wisdom in cleaning your body is to keep a healthy body that will make your body always fresh and fit. Body health is often referred to as physical health. Mandailing people, concerning their spiritual health, always take care of their physical health. Two health needs to be balanced, which means that the health of the body must be balanced against the health of the soul (heart).

Physical health does not just simply taking a bath to cleanse the body, but physical health is also associated with sufficient rest to keep the body fit. If someone has a lot of activity without regard to his rest, it's going to cause fatigue, so the body gets tired and doesn't fit anymore. Sufficient rest is, therefore, the local wisdom of Paia Pamatangmu. Along with the perspective of Riffki (2018) in his journal, The Importance of Maintaining Health, which indicates that many people underestimate the importance of keeping a healthy body, even though the person is constantly active without consideration to rest. It looks like a person is okay and fit, but there's no reason to ignore it..

In particular, the character of the Mandailing community always adapts the health of their body to their work. That is, always adjust the time, which is 8 hours to work; 8 hours to rest, worship, and eat; and 8 hours to sleep. Therefore, the Mandailing people who work on the farm have always set up a small hut (*dangau*) for a resting place. Besides resting at the same time to watch the fields. This is the character of the Mandailing people who have always managed their time.

III.V.IX Local Wisdom of Paia Parabitanmu (clean your clothes)

The local wisdom of paia parabitanmu depends on the willingness of a person to keep his or her clothes clean, the clothes here are all the necessary clothes that are needed in everyday life. The washing of clothes should not only be

clean but should also be free from impurities (*najis*), particularly clothes used for prayer or worship. This is in obedience of Allah in the Qur'an al-Muddatsir (74: 4-5) "*Watsiyaabaka fathahir (4) Warujza fahjur (5)*" which means "And purify your clothing (4) and avoid uncleanness".

Mandailing people who strictly obedience to the teachings of Islam will always follow the verse, that's what makes Mandailing people always dress neatly and cleanly. This also gives the Mandailing society a meticulous character in selecting clothes to wear and cleaning their clothes.

III.V.X Local Wisdom of Paia Bagasmu (clean your house)

The house is a place to shelter from the weather, animal, and human disturbances that are not good for us. For this purpose, all beings are trying to create the home comfortable and secure. Therefore, the house must be clean and strong in the sense that the house is always cleaned and repaired if something is damaged. There's a saying that explains, "My house is my palace." The Arabic proverb states, "Bayti Jannati" (my home is my paradise).

A clean house will usually give the inhabitants and the people who visit the house positive energy. Conversely, a dirty house creates adverse energy, making the people lazy, lethargic, and easily angry or uncomfortable at home.

You can see the friendly, polite and peaceful character of the people by cleaning the house or the Paia Bagasmu. Friendly and peaceful, the Mandailing community is always accessible to migrants, both from groups outside Mandailing and other countries. For instance, if we visit one of Mandailing's houses, we're always encouraged to eat and speak with respect and wisdom.

III.V.XI Local Wisdom of Paia pakaranganmu (clean your yard)

Paia pakaranganmu does not just clean up the yard, but with a wider understanding of cleaning up the environment in which we reside. The first thing we need to clean up is our yard, and together with our neighbors and the community, we work together to clean the environment, especially all kinds of garbage and dirt.

Cleaning the environment is our responsibility. This is achieved in such a way that the environment is not damaged. Environmental damage will lead to natural disasters, such as floods and earthquakes.

The Mandailing people who have lately started to forget this fifth *Poda* have created the situation of the Mandailing region begin to be affected by floods and earthquakes. The Mandailing community focuses on cleaning only the yard of their home and forgetting the wider environment. Ditches or sewers have been ignored as well as the forest has not been preserved. Trees were cut down and forests were cleared. That is why the fifth *poda*, *paia pakaranganmu*, needs to be reintroduced so that the community can take care of the environment again.

The word *marsiurupan* is known to the Mandailing people as working together. However, this word is used more often in customs, but not in environmental protection.

IV. CONCLUSION

Poda na lima's philosophy has started to be forgotten by the Mandailing society. However, once we know the local wisdom generated in *Poda na lima*, it must be sustained and taught back to the Mandailing society through both education and government.

It is evident from the local wisdom of *Poda na lima* that this philosophy is still applicable to practice today. This philosophy is a notion of cleanliness and health that has been the legacy of the ancestors of the Mandailing Community for the next generation.

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