

Christian Spirituality As The Foundation For Implementing “Poda Nalima” In The Toba Caldera Region In Indonesia

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Abstract:

This research is motivated by the degradation of the Poda Nalima philosophy. This study aims to investigate the implementation of Poda Nalima in the Toba Caldera region. The research method used was field research conducted in the Toba Caldera area. The results of this study indicate that Poda Nalima has been implemented through counseling in places of worship, installing billboards, formal district-level meetings, the TARHILALA program, the procurement of trash bins, government and community mutual assistance, and a cleanliness campaign by the Family Welfare Empowerment in Indonesia, namely Pemberdayaan Kesejahteraan Keluarga (PKK) group. Christian spirituality is the foundation for implementing Poda Nalima in the Toba Caldera region.

Keywords: Christian spirituality, Poda Nalima, Toba caldera region.

INTRODUCTION

The designation of Toba Caldera as a UNESCO Global Geopark¹ provides an opportunity and, at the same time, a responsibility for the local government, especially for the local community, namely in the Toba Caldera area. This determination can encourage economic development and sustainable development in the area. Sustainable geo-tourism development opens opportunities for local communities to promote culture and local products and create wider job opportunities.

¹ Nn. Kaldera Toba di tetapkan sebagai UNESCO Global Geopark Wednesday, 08/July/2020 <https://kemlu.go.id/portal/id/read/1457/berita/kaldera-toba-di-tetapkan-sebagai-unesco-global-geopark>

One of the conditions for eligibility to become a Geopark area is a geological heritage connected to its cultural and natural heritage for educational purposes, increasing awareness and informing visitors and residents.² One of the conditions for eligibility to become a Geopark area is a geological heritage connected to its cultural and natural heritage for educational purposes, increasing awareness and informing visitors and residents. One of the cultural heritages that grows in Batak land is Poda Nalima. Poda Nalima is guidance, teachings, or advice from our ancestors who taught us about the importance of cleanliness. Poda Nalima contains five pieces of advice, including Paias Rohamu (clean your heart), Paias Pamatangmu (clean your body), Paias Parabitonmu (clean your clothes), Paias Bagasmu (clean your house), Paias Pakaranganmu (clean your yard/environment).³ Poda Nalima, as local wisdom, can be used as a basis for living to achieve a clean life, both physically and spiritually.

In reality, people in the Toba Caldera area still need to gain awareness in maintaining the cleanliness of their hearts, bodies, clothes, homes, and environment. Specifically, some still have jealousy, envy, hatred, and revenge. Lack of attention to body hygiene. Lack of attention to cleanliness of clothing. Lack of attention to the cleanliness of the residence. Lack of attention to environmental cleanliness, such as: 1) Throwing rubbish carelessly, such as plastic bags, bottles, etc; 2) Draining waste into Lake Toba Agricultural chemicals; 3) Fishing patterns in the lake area; 4) The growth of water hyacinth in the Lake Toba area.

Christianity does not exclude culture as long as that culture does not conflict with Christian teachings. People devout in worship and have good spirituality are the basis for life and adhere to culture. Spirit is defined as a person's strength to survive and strengthen that a person has a relationship with himself and is aware of the reality of life.⁴ Bonner said that high spiritual values can impact individuals in society always to try to do good and have a high sense of

² Pratama, Syarat Jadikan "Halaman Rumah UNESCO Geopark, Pare Pos.co.id. <https://parepos.fajar.co.id/2023/06/syarat-jadikan-halaman-rumah-unesco-geoparks/> di akses 10 September 2023

³ Sutan Tinggi Barani Perkasa Alam, *Naposo Bulung dalam Tatanan Adat dan Bermasyarakat*, (Padang Sidimpuan : 2018), hal 2.

⁸³ Benny Hutahaean, *Peran Kepemimpinan Spiritual dan Media Sosial Pada Rohani Pemuda di Gereja Batak Karo Protestan (GBKP) Cililitan*, (Yogyakarta: CV Budi Utama 2019), 24.

mutual help. Spirituality cannot be separated from the creation of positive teachings in everyday life. Spirituality is closely related to wisdom and a sense of unity, so spirituality can be used as self-control in social life and in carrying out responsibilities.⁵ In this case, spirituality functions as a valuable and vital key to opening the door to solving problems. Through the power of spirituality, it determines how a person should behave in carrying out cultural customs. All actions and behaviors result from someone's obedience or as a form of living in fear of God. Spirituality positively impacts cultural implementation by promoting a sense of ownership and responsibility for cultural values.

Poda Nalima, as a local wisdom culture, can create values of togetherness, solidarity, and care, which have begun to fade. Poda Nalima is due to the increasing challenges of population pressure in the current era. The fading of local wisdom and cultural values can cause disputes between community members. So, Poda Nalima only becomes a source of pride for local wisdom, echoed in various places, but needs to be realized or implemented more. The importance of high awareness and a sense of community responsibility in maintaining personal and environmental cleanliness will become a community lifestyle. Therefore, one of the values of Batak cultural wisdom that can be developed to educate people to live by cleanliness is the Poda Nalima philosophy, which is guidance, teachings, advice, or advice from the ancestors who taught them about the importance of cleanliness. This research aims to determine whether Christian spirituality is the basis for implementing Poda Nalima in the Lake Toba geopark area.

METHOD

The research method used in this study is field research (field research), which was carried out in the Toba caldera area. This type of qualitative research produces descriptive data in the form of narratives written or verbally from informants or research subjects, including the results of observations of practice and behavior in the field.⁶ This study will use a cultural anthropology (social anthropological) approach. This social

⁵ Shefiska Inno Ranindyasari, Peran Spiritualitas dalam Kearifan Lokal pada Pengelolaan Dana Desa di Masa Pandemi Covid-19, <https://www.google.com/search?q=spiritualitas+dan+implementasi+budaya+kearifan+lokal&sca>. Diakses 10 September 2023

⁶ Lexy J Moleong, 2010. *Metode Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2010), hal. 4-6.

anthropological approach is relevant for observing social practices in the Toba Caldera Area. It is a local wisdom practice that they carry out in the *poda na lima* philosophy. It is important to show that the Poda Nalima philosophy has a strong meaning in forming the collective identity of the Batak people. Using qualitative research methods, researchers collected data through literature studies regarding various Poda Nalima philosophies for preserving nature and environmental sustainability. In this qualitative research, field research was also carried out to find concrete data about community lifestyles in implementing Poda Nalima amidst various community life practices in the Toba caldera area.

DISCUSSION

McGrath defines Spirituality as a character that transcends the whole human person and everything and how this very subtle character can be realized concretely.⁷ A person's Spirituality impacts a person's relationship in interpreting life. There are four relationships between Spirituality and a person's quality of life: 1) Spirituality is the cause of quality of life. 2) Spirituality is a companion to quality of life. 3) Spirituality is a consequence of quality of life. 4) Spirituality and quality of life are moderated and mediated by other factors.⁸ Spirituality is related to practices in a person's life that are useful for making a person have positive values and attitudes to be able to face events or occurrences without giving up and be able to control one's attitude, be able to avoid bad attitudes or negative attitudes such as laziness, lack of self-confidence.

In this case, spirituality is the primary basis for implementing Poda Nalima for the Batak people in the Toba caldera area. The Batak people are a collective tribe that inhabits the northern part of Sumatra. There are several sub-ethnic groups within the Batak tribe. However, Samosir and Lake Toba are the most accessible places to find various traditional relics and see directly the life of the Batak people. Philosophy and customs are a unified whole. Customs make the human order more humane. Talking about Batak customs, such as welcoming guests with custom, cooking contains philosophical values, and the order of life is reflected in Poda Nalima.

⁷ McGrath, *Spiritualitas Kristen...*, 61

⁸ Daniel TL Shek, "Spirituality as a Positive Youth Development Construct: A Conceptual Review", dalam *The Scientific World Journal* Vol 2012, Tahun 2012

Poda Nalima is one of the noble values of local wisdom in Batak cultural traditions, which must remain a tradition and be preserved. Poda Nalima, which contains advice, namely paia rohamu, pamatangmu, parabitonmu, bagasmu, and pakaranganmu, is an extraordinary moral message in maintaining personality and social interaction.⁹ Understanding Poda Nalima linguistically (etymology), Poda comes from the Batak language from the word poda, which means sipaingot, which in Indonesian is advice. Similar to poda, Nalima comes from the Batak language from the word na, which means yang, and lima, which means five; na here is the auxiliary word for the word five, being one-word Nalima, which means five. Meanwhile, according to the term (terminology), Poda Nalima is a philosophy of life for the Batak people. It was inherited by their ancestors and used as a basis for life to achieve a clean and healthy life, physically healthy and spiritually clean. Poda is good teachings and upbringing that become a guide to life.¹⁰ Thus, Poda Nalima is the basis of teachings, upbringing, advice, guidance, warnings, order, norms, ethics, morals, and laws, which are a way of life in communication relationships between humans in social life who always need each other and content, fulfill various life interests.¹¹ Likewise, Pancasila is the principle of Indonesian statehood, and for Indonesian law, it is a "grundnorm" and a philosophy used as the basis of state life.

Few experts provide legal limitations to make it easier to understand the law. "One of them is that law is a collection of various rules which aim to maintain social order, whether contained in religion, customs, society, morals, and habits." From these limitations, it can be concluded that customary law is a collection of rules originating from customs".¹² According to Van Vollenhoven, an expert in customary law, customary law's characteristics are: 1) Customary law contains a

⁹ Dame Hasugian, Penerapan Nilai-Nilai Kearifan Lokal "Poda Na Lima" Dalam Pembentukan Karakter, TLUTUH SAWO: Jurnal Ilmiah Pendidikan dan Humaniora Vol. 5, No. 2, Februari 2021

¹⁰ Sutan Tinggi Barani Perkasa Alam, *Pembaharuan dan Modernisasi Adat Budaya Tapanuli Selatan Adat Hombar Dohot Ibadat dalam Pelaksanaan*, (Padangsidempuan, 2005), hal 8

¹¹ Zainal Efendi Hasibuan dan Sutan Tinggi Barani Perkasa Alam, *Studi Komprehensif Adat Budaya Batak Angkola Menelusuri Jejak Nilai- Nilai Luhur Adat Budaya dan Agama Ditanah Batak Angkola dalam Membentuk Generasi Muda yang Berkarakter dan Beradab*, (Padangsidimpun, 2013), hal 9.

¹² Baumi Syaibatul Hamdi, *Poda Nalima Menurut Perspektif Hukum Islam*, hal 9

traditional nature; custom stems from the will of the ancestors; 2) Customary law can change. Changes can occur from the influence of developments in life, and this can only be changed by traditional leaders and; 3) Customary law can adapt. Customary law is unwritten. Therefore, society can let go of ties caused by the influence of developments over time or other factors. In other words, it is very elastic. It is not like the law book, which is so binding.¹³ Each region has different customs that grow among society, just as the Batak region also has its customs. Poda Nalima is a philosophy adhered to by the Batak community in general, even though the Batak tribe itself consists of several tribes such as the Mandailing (Angkola) Batak, Toba Batak, Karo Batak, Simalungun Batak, Pakpak Batak. Poda Nalima is the philosophy of the Batak tribe, which needs to be preserved because it contains good philosophy and can be used as a guide in social life. Poda Nalima is education, advice, and teaching, which contains:

1. Paias Rohamu (Clean your heart)

Pais rohamu (clean your heart), Roha (heart) is the first part of Poda Nalima that we must pay or clean. Roha is the smallest part of the human body. However, roha has the most prominent and decisive role in the human body. Roha is management and self-control within the self. The word conscience in the Bible is mentioned 876 times.¹⁴ The heart is one part of the spirituality that exists within a believer. Jeremiah 17: 9 "The heart is a twisted thing, not to be searched out by man: who is able to have knowledge of it?" Sinful humans influence thoughts, emotions, and desires that have been mixed with sin. In the book of Mark 7:21-23, Jesus shows the condition of the human heart, which has been contaminated by sin: "Because from inside, from the heart of men, come evil thoughts and unclean pleasures, The taking of goods and of life, broken faith between husband and wife, the desire of wealth, wrongdoing, deceit, sins of the flesh, an evil eye, angry words, pride, foolish acts: All these evil things come from inside, and make the man unclean." The biggest problems do not come from outside humans but within ourselves. Everyone has problems in their hearts. How powerful the heart is that is why God's Word reminds us in Proverbs 4:23 "And keep watch over your **heart** with all care; **so you will have life**".

¹³ Ibid, hal. 9

¹⁴ Anastasios Kioulachoglou, Kata Hati dalam Alkitab, <https://www.jba.gr/Bahasa/Kata-Hati-dalam-Alkitab>, diakses tanggal 5 Oktober 2023

From this part of the word, Solomon's Proverbs advises us to guard our heart above all things. Life will become chaotic if someone cannot guard their heart. In this way, roha or conscience orbits human actions or behavior. The brain thinks and plans something good or bad, and from the brain, it orders the five senses to do something according to the urge of one's conscience. If the heart is evil, human behavior will be wrong. Likewise, his behavior will also be good if his heart is good. Paias rohamu (clean your heart) is used as a philosophy in building sincerity and responsibility in the learning process and maintaining spiritual health. Guarding the heart is not easy; realizing "paias roha" requires good spirituality. Spirituality is a dynamic process of transforming a person's growth and development in their position as an individual or society. According to this concept, spirituality includes belief in forces outside oneself, behavior concerning the infinite, such as prayer, meaning and purpose of life, hope and optimism, love and compassion, moral and ethical guidelines, and transcendental experiences.¹⁵ Sheldrake explains that spirituality refers to the deepest values and meanings people use to try to live. In other words, "spirituality" implies a vision of the human soul and what will help it achieve it. "Spirituality" has a more precise content when linked to religious traditions.¹⁶ Good spirituality helps make a person have the correct values and attitudes.

2. Paias Pamatangmu (Clean your Body)

The second philosophy in Poda Nalima is Paias pamatangmu (clean your body), which advises us always to maintain physical cleanliness. God loves his people and wants them to be healthy, live long, and enjoy a meaningful life. God's love for humans was reflected in His laws to Israel, which included instructions regarding personal and environmental cleanliness. (Deuteronomy 23:12-14), people who cleanse themselves of every bodily pollution, including habits that pollute the body, such as smoking and alcohol and drug abuse, reduce the risk of contracting physical and mental illnesses and premature death. Paias pamatangmu is also related to the cleanliness of our behavior from various bad deeds. In Colossians 3:5,6, "Then put to death your bodies which are of the earth; wrong use of the flesh, unclean things, passion, evil desires and envy,

¹⁵ Daniel TL Shek, "Spirituality as a Positive Youth Development Construct: A Conceptual Review", dalam *The Scientific World Journal* Vol 2012, Tahun 2012,2

¹⁶ Philip Sheldrake, *A Brief History of Spirituality*, (Oxford: Blackwell Publishing, 2007), 3-4.

which is the worship of strange gods; Because of which the wrath of God comes on those who go against his orders;". Mark 7:1-5 reveals that many people, including the Jewish religious leaders, went to extremes regarding physical cleanliness. However, they ignore moral and spiritual cleanliness. *Paias pamatangmu* can be interpreted as covering the maintenance of the entire body and the five senses that encourage humans to do good or bad. By maintaining the cleanliness of the human body, one will be able to maintain behavior and politeness and avoid various diseases and damage due to human physical actions. As in understanding everyday life, it is said, "In a healthy body, there is a strong soul."

3. *Paias Parabitonmu* (clean your clothes)¹⁷

Paias parabitonmu (clean your clothes) is the primary function of clothing, initially to protect and warm the body. This function has developed into recognizing the person wearing the clothes as a reflection of that person's self-identity.¹⁸ *Parabiton* includes all the various clothing we need in everyday life. The definition of clean according to this context is not just clean but must refer to the norms and ethics that apply in Batak society. Clothing functions as a body covering for humans. Protection from things that disturb the body, covering what is not suitable to be seen. The clothes worn must be clean from dirt. If someone wears dirty clothes full of bacteria, it will cause disease. Cleaning clothes can be done by washing them. So, to have a healthy life, we also need to clean our clothes. Clothing can communicate the values held, even the religious values believed by the wearer of the clothing. Starting from the color of the clothes, the shape of the clothes, and the design of the images or writing. Some messages are approved by the clothing user so that he is willing to buy the clothes. Likewise, Batak people should understand that their clothing expresses the values they understand about God to the world. The Bible emphasizes the importance of dressing appropriately, modestly, and modestly. The Bible emphasizes the importance of dressing appropriately, politely, and modestly. Contrasts the worldview that sees clothing as a means of expressing oneself. Clothing becomes a part of the equipment for the body. Over time, clothing has become integrated into human culture and life. Humans developed clothing by discovering fabrics,

¹⁷ <https://batakpedia.org/poda-na-lima-lima-nasehat/> | BatakPedia

¹⁸ Steve Turner, *Popcultured: Thinking Christianly About Style, Media and Entertainment* (Downers Grove: InterVarsity Press, 2013), 114

fashions, precious ornaments, and accessories.¹⁹ Dressing cleanly, appropriately, and politely means expressing the image of God we believe in the world. The body can reflect and glorify God through the clothes worn.

4. Paias bagasmu (Clean your house)

Paias Bagasmu (clean your house) advises us always to keep our house physically clean. In Batak culture, Bagas (house) has a broad meaning, and Bagas can also be interpreted as family (descendants). Bagas in the sense of sapomparan (descendant/same clan/blood). Therefore, everyone should protect and maintain the honor and dignity of the family. A house is a building that functions as a residence or shelter and a means of raising a family. Cleaning a house physically is ridding it of dirt or rubbish. The actual form of physically cleaning a house is cleaning all objects or items of dirt and rubbish so that the residents feel comfortable, calm, and happy. A clean house is one thing that can make everyone feel comfortable and at home. A comfortable atmosphere is what gives birth to a feeling of happiness. A clean house is a source of happiness. One of the essential messages in Poda Nalima is Paias Bagasmu (Clean your house). Many people view their homes as not holy and "important" as places of worship. Many Christians have neglected the vital role of the home as a source of God's blessings. However, in many texts in the Old Testament, God often speaks of blessings in the homes of His people! For example, Deut. 6:4-9; Num.18:31; Deut.12:7. That means God views home and family as significant things.²⁰ So, the house (where the family lives) is significant. Therefore, we must know how to ensure God blesses our home (family)! From inside the house, all knowledge is gained and will be applied outside the house, so if we clean the entire house, including the occupants, that reflects real life in the house. Poda Nalima understands that the house must be cleaned of everything dirty.

5. Paias pakaranganmu (Clean your yard or environment)

¹⁹ Awokoya, S. O. David, "Female Dressing and Moral Decadence Among Christian Youth in Nigeria in the Light of 1 Timothy 2:9-10," Practical Theology (Baptist College of Theology, Lagos): 173, diakses 21 November 2019, ATLASerials.

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<https://www.kompasiana.com/69kuncoroadi/55291a8df17e619c358b461c/rumah-yang-diberkati-tuhan-perspektif-kristen>

Paias Pakaranganmu (clean your yard) means that we must always keep the environment where we live clean. In the narrow sense, the yard can mean the house's yard, but it can also be the environment where we live (huta). Cleaning the yard in a material sense means cleaning it from dirt that can harm human health. The tangible manifestation of cleaning up these yards is planting greenery around houses and village yards so the air is fresh for the entire community. Apart from that, the yard is cleaned regularly of various rubbish and other debris to remain clean and protected from damage and unpleasant odors. Meanwhile, cleaning the yard spiritually means cleaning it from destruction, logging, and using substances that can cause pollution and damage the environment.²¹ Creation theology emphasizes God's work in giving life to all creation (Psalm 104). In this case, humans, plants, animals, and other creations are seen as an integral part of nature. Human responsibility is to work for God to preserve and manage the environment, not dominate or exploit it.²²

Based on the explanation above, implementing the Poda Nalima philosophy is closely related to a person's spiritual life in the Toba Caldera community. Spirituality is a deeply intuitive, but not always consciously expressed, sense of connectedness to the world in which we live. Its most common cultural representation is religion, an institutionalized system of beliefs and worship rituals that usually centers on the Lord God.

The Toba district government's efforts to implement Poda Nalima are carried out with various efforts, including:

1. Counseling in places of worship, through religious activities carried out in churches, is a strategic tool used by the Toba regional government to educate the public about Poda Nalima in the Toba caldera area.
2. Installation of billboards in strategic places. Billboards are a means of media to promote or report information or effects related to the broader community. The government is trying to install billboards strategically from the village to the district level to remind the public of the Poda Nalima philosophy. The language used firmly and directly invites the wider community to do so, marked by the

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https://scholar.google.co.id/citations?view_op=view_citation&hl=en&user

²² https://misi.sabda.org/gereja_lingkungan_hidup

word Ta in Toba Batak language, which means an invitation, uniting, combining obligations,²³ which is also believed to be a form of respect for the ancestors.²⁴

3. Formal meetings at sub-district, village and hamlet levels. The government at the sub-district, village, and hamlet levels is trying to revive the Poda Nalima philosophy by socializing it with the community through formal meetings and conferences. This is conveyed with the aim that Poda Nalima is understood and carried out by the community. The village head mobilizes the community to carry out Poda Nalima through cooperation activities and cleanliness in their respective environments.
4. Implementation Poda Nalima at the Regency Level through the "TARHILALA" Program. One of the Toba district government programs is implementing the Poda Nalima philosophy by establishing the Tarhilala waste bank. The word tarhilala in Toba Batak language means "it is good." The goal of the Toba district government in creating the "TARHILALA" waste bank, he revealed, is that through the Tarhilla waste bank, he invites the public to learn to care about the environment in which they live and the general environment. One of the tarhilala programs is that people can buy/exchange waste for basic daily necessities (sembako).²⁵ The "Tarhilala" waste bank is a community-based waste management education and innovation movement. The central waste bank "Tarhilala" activities are grouping organic and non-organic waste recovery, providing education and outreach on waste management, mentoring unit waste bank groups, waste savings programs, and waste pick-up.²⁶
5. Procurement of trash cans for families and public facilities. The government invites the public and

²³ <https://www.kamusbatak.com/kamus?teks=ta+paia+rohanta&bahasa=batak&submit=LIHAT+HASIL+TERJEMAHAN>, diakses 5 Juli 2023

²⁴ Berdasarkan wawancara dengan Bapak Camat Porsea (Edward Sidabutar), pada tanggal 4 Juli 2023.

²⁵ Berdasarkan Wawancara dengan Kadis Lingkungan Hidup Kabupaten Toba (Bp. Dr. Raja Ivan Sinurat, M.Kes) pada tanggal 3 Juli 2023

²⁶ <https://www.banksampahbersinar.com/kabupaten-toba>, diakses 5 Jul 2023

immigrants to keep the environment clean by providing rubbish bins in public facilities such as terminals, people's markets, shopping centers, roadsides, village alleys, lake beach tourist attractions, culinary tours, etc.

6. Cooperation between the government and the community. Environmental cleanliness is carried out jointly between the hamlet government and residents, promoted by the neighborhood head.
7. Cleanliness movement by the family welfare empowerment group, namely Pemberdayaan Kesejahteraan Keluarga (PKK). One of the contributions given by the PKK group in the Toba area is the environmental care movement by creating PKK Park by planting flowers to clean the environment.

Poda Nalima in the Toba caldera can raise public awareness to understand the importance of personal and environmental cleanliness. Poda na Lima is a moral message conveyed by ancestors to the Toba people, a philosophy that must be followed to maintain and promote good habits in people's lives. Various government and religious efforts were made to implement the Poda Nalima philosophy.

Researchers saw that Poda Nalima activities had been carried out in the implementation process. The impact of implementing Poda Nalima is that people are aware of the cleanliness of the environment as a tourist area, the impact of littering, and the importance of managing waste.

Local wisdom is regional wealth that needs to be preserved in society to maintain and improve the quality of life of local people. As a tourist destination for Lake Toba, the Toba Caldera is an area that can support people's lives economically, culturally, and technologically.

Conclusion

The Poda Nalima philosophy emerged as a valuable reference for life for residents in the Toba Caldera area. So, the government and local churches can promote the values of local wisdom in Batak culture as a basis and reference for the community to maintain personal and environmental cleanliness. Christian spirituality is the basis for implementing the Poda Nalima philosophy through activities, tarhilala programs, cooperation, PKK activities, and meetings at village, sub-district, and district levels as a reference for practicing the contents of Poda Nalima to instill self-awareness.

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Berdasarkan wawancara dengan Bapak Camat Porsea (Edward Sidabutar), pada tanggal 4 Juli 2023.

Berdasarkan Wawancara dengan Kadis Lingkungan Hidup Kabupaten Toba (Bp. Dr. Raja Ivan Sinurat, M.Kes) pada tanggal 3 Juli 2023

<https://www.banksampahbersinar.com/kabupaten-toba>, diakses 5 Jul 2023