

Muslim Minorities Muhammadiyah West Papua: History, Struggle & Personality Haji Rauf Abu

Ismail S Wekke


*Proceeding of 1st International Student Colloquium in Conjunction with SEAAM 2nd Students
Mobility Program for Southeast Asia 2019*

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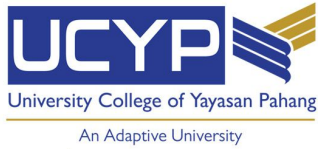


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Lecturer Theater, UCYP Main Campus Tanjung Lumpur,
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Dedi Sanjaya

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Ismail Suardi Wekke

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TABLE OF CONTENT

Title & Author (S)	Pages
Table of Content	iii
Preface	iv
The Prevention Strategies of Radicalism <i>Ali Sati¹, Syafrianto Tambunan²</i>	1-7
Improving Quality of the Islamic Education through Extracurricular Activities <i>Muhammad Darwis Dasopang¹, Fatimah Abdiyatansyah Siregar²</i>	8-15
Challenges of Islamic Generation Education in the Millennial Century <i>Ano Suherlan¹, Magdalena², & Surahman³</i>	16-24
Poda Na Lima (Five Advices) for Education of All Nations <i>Asnah², Rohyan¹, Magdalena³, Asnil Aida Ritonga⁴</i>	25-32
Islam Historical Blue Print in Barus <i>Erawadi¹ & Amrilsyah Butar-Butar²</i>	33-39
The Educational Aspirations of Rural and Boundary Communities, Sungai Korang, North Sumatera <i>Try Mahendra Siregar¹, Riandry Fadilah Nasution², Ernidah Hasibuan³, Sehat Purnama⁴</i>	40-47
The Utilization of Aren Plant (<i>Arenga Pinnata Merr</i>) as a Nutritional Rich Tanama for Food Materials <i>Lelya Hilda¹, Syafiruddin²</i>	48-53
Batak Melayu Tapanuli Tengah; Historical and Sociological Study <i>Erawadi¹ & Ramdani Amri²</i>	54-58
Learning in the 21st Century for Millenials in Indonesia <i>Ade Mandala Putra¹, Sultrisutrisno Alimin T², Lisa Lestari Heri³, Hikmah Savira Mansur⁴</i>	59-70
The Effect of Drill Method on Speaking Mastery in Personal Invitation <i>Ernidah Hasibuan¹, Gina Lestari², Fitri Rayani Siregar³, Fitriadi Lubis⁴</i>	71-79
The Effect of Determining Main Ideas Strategy on Students` Reading Comprehension <i>Riandry fadilah Nasution¹, Eka Sustris Harida², Rafika Sa`adah Siregar³, Sasmita Trihoran⁴, Anisa Dayanti Hasibuan⁵</i>	80-90
The Common Mistakes in Structure and Written Expressions on TOEFL Test Students of English Department of State Institute for Islamic Studies <i>Rayendriani Fahmei Lubis¹, Feri Sandi Nasution², Riandry Fadilah Nasution³, Ernidah Hasibuan⁴</i>	91-97
The Development of Human Potential to Make a Perfect Purpose of Life <i>Rohyan¹</i>	98-111
The Analysis Concept of Leader and Leadership: Ulama Nusantara's Interpretation <i>Ruslan Rasid¹, Surahman Amin², Hilman Djafar³</i>	112-123
Muslim Minorities Muhammadiyah West Papua: History, Struggle & Personality <i>Haji Rauf Abu</i> <i>Ismail Suardi Wekke¹, Ruslan Rasid², Hilman Djafar³, Muhammad Adnan Firdaus⁴</i>	124-132
Improving Speaking Skill through Whole Brain Teaching (WBT) <i>Mujahidah¹, Nasrullah², Nurhamda³, Ruslan Rasid⁴, Hilman Djafar⁵</i>	133-140
VR Rumah Gadang: Innovation of Nagari Tourism Promotion Media for a Thousand Gadang Houses with Virtual Reality Based on Android Applications <i>Gita Anggraini¹, Pujha Alencia², Malik Aziz³, Wahyu Zulya Syaputra⁴, Engkizar⁵, Bayu Ramadhani Fajri⁶, Fuady Anwar⁷, Yanti Novita⁸</i>	141-149
The Use of Flashcard Game Method to Improve Students' Learning Interest in Akidah Akhlak Subject <i>Magdalena¹, Nikmah Nur Rambe², Muhlison³, Munar Tua⁴</i>	150-158

Preface

This book is the compilation of papers from 1st International Student Colloquium in Conjunction upon a theme “**Adaptive Strategies for Sustainable Education**”, which was held on November 30th, 2019. This colloquium was jointly organized by *University College of Yayasan Pahang (UCYP) & South-East Asia Academic Mobility (SEAAM) in Collaboration with Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong, Universitas Muhammadiyah Sorong (UMS), Institut Agama Islam Negeri (IAIN) Pare-Pare, Institut Agama Islam Negeri (IAIN) Ternate, Institut Agama Islam Negeri (IAIN) Kendari, Institut Agama Islam Negeri (IAIN) Padangsidempuan and Universitas Negeri Padang (UNP).*

As the chair of 1st International Student Colloquium, it gives me great pleasure to extend my warm welcome to all the 1st International Student Colloquium delegates. I would like to express my utmost appreciation and sincere thanks for your support. Without the tremendous support, this special event would not have materialized. On behalf of the organizing committee, I would like also to acknowledge our gratefulness and appreciation to all the sponsors and partners who have been supportive in ensuring the success of this event. The main aim of organizing this event is to offer a platform for researcher, academics, and students to present, share and promote their research and development strengths, particularly issues in education. This conference theme has attracted Malaysian students and international participants from 5 (five) countries including Indonesia and Thailand. Following the double-blind peer-reviewing process, a total of 34 abstracts were accepted for presentation and a total of 18 full papers were accepted for publication (in E-Proceeding).

Overall, the articles raise many concepts with aim to meet questions regarding the Adaptive Strategies for Sustainable Education. It considers thousands of alternative ways to explore the opportunities in sustainable education in discussion of conceptual papers, case study and empirical research. This volume is an important addition to the literature on education. It may also be valuable to an audience beyond academia interested in culture and social studies.

Last but not least, I would like to express my gratitude and credit to all members of the organizing committee for their full assistance and hard work throughout the year of 2019. This event would not have been possible without the help of them and their devotion to work in making this colloquium a success is greatly appreciated.

Kuantan, November 2019

Chairman of 1st International Student Colloquium

Poda Na Lima (Five Advices) for Education of All Nations

Asnah¹, Rohyan², Magdalena³, Asnil Aida Ritonga⁴

1,2,3,4 IAIN Padangsidempuan

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Abstract

The concept of “PODA NA LIMA” which emerged in the midst of South Tanapuli (Tanagsel) community in North Sumatra - Indonesia, is in line with the development of Islamic teachings. ‘Poda’ contains the meaning of a message or advice. Poda Nalima is advice with five important elements in everyday people’s lives in a broad sense that is oriented to purify and cleanliness.

Key Word: Poda Na Lima.

The meaning of Poda Na Lima

Poda Nalima is advice relating to the five elements that exist in the South Tanapuli society which is very important in everyday people’s lives in a broad sense that is oriented to purify and cleanliness.

The first advice is “Paia Rohamu” (clean your spirit)

Allah says,

﴿الْمُتَطَهِّرِينَ وَبِحُبِّ التَّوَّابِينَ يُحِبُّ اللَّهُ إِنَّ﴾

It means: “Verily, Allah likes those who repent and likes those who purify themselves”. (Q.S. AL-Baqarah, 222).

Prof. Dr. Wahbah Zuhaili expressed the interpretation of this verse with, “Verily, Allah likes who repent of their sin and likes those who purify themselves from janabah, hadas, filth”. (Wahbah Zuhaili Dkk., Enskolfedia Al-Qur’an, (Jakarta, Gema Insani, 2007: 36).

Allah loves those who repent of the sin that come from immortal outer part and mind. The outer part’s devotion occurs because it is made of eyes, ears, nose, mouth, hands, feet and which is made by lust through our body. Inner immorality or sin made a latifatul qolbi, latifatur-Ruh, latifatus-Sirri, Latifatul Khofi, Latifatul Akhfa, Latifatur-Nafsun Natiqa and Latifatu Kullu Jasad.

Latifatul qolbi is the mother of all kindness, qolbi is a person who believes in a central place to remember God, he is seen by God as not a physical body, he is the one who has sirri, dhamir, fuad, asthma’99 and a holy spirit that is very influential on the human body, it is he who is praised and humiliated by Allah, and he who is responsible as the nature of human beings who is ready to receive the pouring of inspiration and abundance of mercy and can approach God when it has been purified from impurity, holy from shirk, maniac and kufr. When latifatul qolbi performs shirk, munafiq and kufr, faith is destroyed, darkness of heart and all righteous deeds are lost. Even small sins have made dark spots on the heart, especially big sins, heavier shirk, munafiq and kufr. God’s word:

﴿مُبِينٍ ضَلَّلَ فِي أَوْلِيَّكَ اللَّهُ ذَكَرَ مِنْ قُلُوبِهِمْ لِلْقَسِيَةِ فَوَيْلٌ﴾

It means: “so it is great accident for those who have helped to remember God. They are in apparent error.” (QS. Az-Zumar: 22)

Because the heart is the king in our body, we must first pay attention to it from physical matters.

According to interpretation of Al-Muyassar in verse 222 Surat Al-Baqarah above is “indeed Allah loves His servant who are any ho repent and repent, He also likes those who purify themselves by avoiding bad deed and dirty things”. (Syaikh Shalih bin Aziz Alusy , Tafsir Al-Muyassar Al-Fatihah – At-Taubah (Solo: An-Naba,2011, h. 138).

Prof. Dr. Harun Nasution stated that the spirit needs holiness, with two sentences of creed including efforts to cleanse it, as well as the practice of worship, zakat, fasting and carrying out hajj and umrah. By declaring the two sentences of shahada, being sent to the heart and being done with members has been able to move a person from kufr to believer who can wash away all sins and purify spiritually and physically. Performing prayer correctly and sincerely will prevent bad and evil. By paying zakat correctly and sincerely it will cleanse and purify oneself.

By carrying the practice of Ramadan in good and consistent manner, it can make us pure and far from bad and dirt deeds. Sacred from sin as stated by the Prophet SAW. (Syaikh Shalih bin Aziz Alusy , Tafsir Al-Muyassar Al-Fatihah – At-Taubah (Solo: An-Naba,2011: 138).

من صام رمضان وعرف حدوده وتحفظ ما ينبغي له ان يتحفظ كقرما قبله.

It means: “Anyone who fasts in month of Ramadan and knows its limits, keep (leave something that is not valid, then the sins that have been forgiven)”. H.R. Ibnu Hibban dalam Shohihnya.

The first connection between Poda and Ramadan fasting is reflected in the word of God in the Al-Qur’an surah Asy-Syam: 9-10

﴿ذَٰسَلَمٰنَ ۖ خَابَ وَقَدَّرَ ۖ زَكٰوٰنَ ۖ اَفْلَحَ قَدَّرَ﴾

It means: “Surely the one who purifies the soul is fortunate, and surely it is the person who pollutes it”.

Furthermore Firman Allah dalam surah Al-A’la: 14-15

﴿فَصَلِّ لِرَبِّهِ ۖ اَسْمُوذَكَرَ ۖ تَزَكَّىٰ ۖ مَن اَفْلَحَ قَدَّرَ﴾

It means: “Surely the person who is cleansed is fortunate (with faith, and He remembers the name of his Lord, then he prays”.

From the words of the God above it is clear to us that it is fortunate for those who purify their souls with a solid faith and a lot of dhikr and many perform prayers, such as: Prayer Fardhu, Tarawih, Witir and other sunnah prayer. And it really a loss for those who pollute it with the nature of shirk, kufr, and hypocrisy or because of the lazy nature that cause it to feel easy to leave worship.

In addition, Muslims must clear the mind of ignorance by filling it with bright science, the holy verses revealed by God as revelation must be explored and mastered, as well as the verses are the way humans recognize the form of Allah through the universe and it contains. (Wandi Bustami, 20 Tanya Jawab Seputar Aqidah, (Pekanbaru, Tafaquh Media, 2019: 222).

All knowledge is one, both sourced from Allah SWT. So thus there is no separation of knowledge in Islam. General knowledge and religion are one, together to know Allah SWT. Modern science, which is based on natural law (sunnatullah), does not contradict true Islam (Harun Nasution, Pembaharuan dalam Islam, (Jakarta, Bulan Bintang, 1982: 65).

All living things on the surface of the earth, even in the universe, all come alive because they are under the power of the Almighty God. Only, because of the different designs of creation, the quality and degree of life also differ. (Agus Mustofa, Segalanya Satu, (Surabaya, PADMA Press, 2014), h. 200).

Beginning in the days of the Umaad dynasty, science had progreded rapidly, though religion was more dominant, and during the Abbasud era, public science was more dominant, but both developed rapidly, so that it could become the centre of science for the world community that time. Then teh world comunity flocked to Islam and increasingly added the number who belived in Allah SWT. Allah is the one who created and developed the universe and arranged it in such a neat way. Now our job as Muslims is to trust Him through the verse and qouliya and kauniyah. (Wandi Bustami, 20 Tanya Jawab Seputar Aqidah, (Pekanbaru, Tafaqquh Media, 2019: 224).

The European world is already very advanced in the field of science and technology at this time so that they are more masterful in the verses of kauniyah spread by Allah SWT in the universe, when compared to other parts of the world. Many European societies have realized the aridity of living without religion, so the qouliyah verses contained in the Qur'an and the hadith of the Prophet Muhammad saw much of their reading and reference. So it is not surprising they are also in droves today who embrace Islam. So Muslims should not be impressed with the glory of the past, but must be realized again with a definite step by opening quality universities, to guard today's progress and answer the challenges of a more advanced future. On the other hand the practice of Shari'a, creed and morality of Sufism is increasingly enhanced. Indeed what has happened lately seems to be increasingly greater attention to the desire to explore Islamic studies including Sufism.

Prof. Dr. Nasaruddin Umar stated that, "The phenomenon of the study and practice of Sufism is increasingly becoming a trend in a number of large cities. This is not only true in Indonesia, but also a global phenomenon. No wonder the soul of scientist and Sufism practitioner is increasingly mobile. The various tarekat networks are increasingly globalized.(Nasaruddin Umar, Tasawuf Modern, (Jakarta, Republika, 2015), h. 1).from Basilam Langkat in North Sumatera the naqsabandiyah congregation expanded to Malaysia, where this year sheikh as-Sarwani, who was the leader and teacher of his murshid, died untill thsi article was made to have not been replaced. From Dayah Darussalam in South Acheh, Sheikh Amran Waly became a priest of the naqsabandiyah order throughout Southest Asia

The second advice is "Paisa Pamatangmu" (Clean Your Body)

Cleaning pamatang or body is by cleaning yourself from the dirt on our body parts. Besides cleaning yourself from impurities in the form of unclean and rid yourself of small and large hadats. More broadly we cleanse our body parts such as ears, eyes, mouth from things that are makruh, subhat and even haram. As the Prophet's hadith:

خمسة اشياء تحبط الصوم: الكذب, والغيبة, والنميمة, واليمين الغموس, والنظر بشهوة.

Meaning: "Five things that can remove the reward of fasting are: (1) Lying, (2) Speaking of ugliness of others, (3) Tying a sheep, (4) False oaths, (5) Seeing other women with lust". (HA Abdul Hamid, Complete Fasting Guide (Semarang: CV. Toha Putra, 1987: 5).

إذا صمت فليصم سمعك وبصرك ولسانك عن الكذب والمحارم ودع اذى الجار.

Meaning: "If you fast then fast your ears, eyes, and mouth from lying and seeing things that are forbidden". (H.A. Abdul Hamid, Complete Fasting Guide (Semarang: CV. Toha Putra, 1987: 5).

From the above hadith we can understand that carrying out fasting educates us to cleanse our bodies of physical and spiritual sins, so that all five senses that we can use to worship, both matters relating to God and to fellow humans. And avoiding immoral acts, such as: lying, stealing, cheating, eating something that is not clear halal. Do not because of the preparation for Eid we dare to act that is forbidden or forbidden by Allah Almighty. as Allah says in Surah Al-Baqarah: 168

إِنَّهُ وَالشَّيْطَانُ خُطُورًا

fo spets eht wollof ton od dna ,htrae no si tahw morf llew lalah tae ,elpoep O" :snaem ti
" .uoy rof ymene laer eht si natiahS ylerus esuaceb gninaem;nataS

Shaykh Imam Nawawi Banten stated about the immorality of the heart, immorality of the stomach, immorality of the eye, oral immorality, immorality of the ear, immorality of the hand, immorality, immorality and immorality of the body in full in his book Sullamut Taufiq translated by K.H.Moch. Anwar and H. Anwar Abubakar Lc. Starting from page 105 to page 138. Among the immorality of the hand is to reduce likelihood or scale or size (counts in buying and selling), stealing, seizing, robbing, collecting illegal taxes, killing .. (Syeikh Imam Nawawi Banten, Sullamut Taufiq, yang diterjemahkan oleh K.H.Moch. Anwar dan H. Anwar Abubakar Lc, (Bandung, Penerbit Sinar Baru Algensindo, 2018: 122-123).

The third advice is "Paia Parabitoimu" (Clean Your Clothes)

Clothing is to cover the body in accordance with its use, including covering the genitals, protecting the body from physical and mental danger. Clothes are cleaned from unclean or other

dirt which causes dirty and dirty clothes. The Word of Allah SWT,



Meaning: "And clean your clothes".

The verse shows how important it is to clean clothes. Wherever we will go the issue of clothing is always a serious concern. Clothing must be clean and fit for use. What is cleaned is not just clothes. but also all the household equipment that we need. And cleaning it must be in accordance with the teachings of Islamic Shari'ah, if it involves heavy unclean seven times wash, one of them must be mixed with the soil, if unclean mid as blood is enough to clean it until it loses color, smell and taste, while if mild impurity is applied like water urinating a two-year-old boy who hasn't eaten and drunk except his mother's milk, just sprinkle it on him.

Clothing buyer money must come from clean and lawful businesses. It was not the result of deception or because it was stolen, nor was it bought with debt with the intention of not being paid. Furthermore, clothing is used to be a pious person, not clothes that indulge in lust, such as clothes that are too tight so that it shows the shape of the body, or clothes that are too thin or due to lack of size so that it shows parts of the body that should not be shown, or invisibility. The Word of Allah SWT, which reads:

It means: "O son of Adam, Verily, We have sent down to you clothes to cover your nakedness and beautiful clothes for jewelry. and the clothes of piety, that is the best. That is part of the signs of Allah's power, Hopefully they always remember.

From the above verse we can understand that the initial concern about clothing is clothing that is suitable for humans, namely the descendants of the prophet Adam, who is glorified by Allah SWT with common sense, a noble heart with the best body shape from other creatures. Furthermore clothing must be able to cover genitalia in accordance with specified limits. The

whole body of a Muslim / Muslim woman should be guarded and cared for especially the physical parts (body parts) of seven kinds, because the seven members of that body can be assumed as those who have seven doors, provided for humans according to the sins committed. by the seven kinds of physical limbs. The seven doors of hell are also provided for those who sin against God because of the actions of the members of the body of seven kinds, namely the eyes, ears, tongue, stomach, genitals, hands and feet.

Sholihah women always decorate themselves with piety clothing. Taqwa clothes that must be worn and used as a shawl in a Muslim woman include:

- a. And be patient in wading through life full of challenges
- b. Always ask Allah in all matters of his life, of course accompanied by effort and endeavor
- c. Always compete in terms of goodness, seeking pleasure and merit from God and expecting forgiveness
- d. Always have the nature of affection for fellow human beings
- e. Always be gentle in socializing and speaking words
- f. Always ask for guidance and pray to Allah Almighty in navigating this life
- g. Always fulfill the mandate both related to God and fellow human beings.
- h. Always have a shame when committing a crime
- i. Always put out words that are pleasing to the heart
- j. Always busy with self-introspection
- k. Always humble themselves to God and to fellow servants of God
- l. Always give thanks to God for the abundance of gifts and gifts given to him
- m. Soul Qona'ah, who is always willing and accept with what he has that is predestined by Allah. (Abu Mujaddidul Islam, Lailatus Sa'adah, Understanding Aurat and Women, Lumbung Insani Cet. 1. 2011: 250-254).

The fourth advice is "Paias Bagasmu" (Clean Your Home)

Bagas or Houses are buildings for a family or more, a place to shelter day and night, a place to design and arrange steps to meet family needs, a place for consultation and reception, a place to rest and sleep, a place to have fun for eat and drink and others in the family, instead a place to store goods that are considered valuable. In addition, the house sometimes changes function at any time for community interests. Homeowners may not refuse it, but must be prepared to work together for the common good. The house is also a place for informal education and places of worship.

Considering the many functions of the house, it must always be clean, other than that, even houses of worship such as mushalla especially mosques must be clean and holy. Clean from all kinds of filth and chaste from unclean ..

In Padang Lawas welcomes the holy month of Ramadan. Usually all poda nalima starts with purity of heart to carry out fasting, tarawih prayers and other Ramadlan amaliyah, then cleanse the body, clothes and houses, even the house yard, mosque yard and grave / wakaf land are cleaned.

The Word of Allah SWT on surah Yunus:

الصَّلَاةَ وَأَقِيمُوا قِبْلَةَ بَيْتِكُمْ وَأَجْعَلُوا بُيُوتَكُمْ لِقَوْمِكُمْ تَبَوُّءَ الْأَنْوَاعِ وَأَخِيهِ مُوسَىٰ إِلَىٰ وَأَوْحَيْنَا

It means: "And We revealed to Moses and his brother:" Take both of you a number of houses in Egypt to be a place to live for your people and make your houses your place of prayer and establish yourself with prayer and cheer up those who believe ".

The fifth advice is "Paiaa Pakaranganmu" (Clean Your Environment)

Cleanliness of the environment greatly affects health, safety, beauty and happiness. Dirty environment will easily spread disease; many mosquitoes, flies and reptiles are harmful, so that it can threaten safety. A clean environment will look beautiful, every village should be clean and beautiful, on every bank of the river and a beautiful garden trench, so that each village becomes like heaven. Trench is not for garbage disposal, let alone being a free toilet displaying the nakedness on the edge of the highway, not only the nakedness of boys, but even the nakedness of women and even adult women. Indeed, there is a lack of concern for the provision of latrines and women's showers in rural areas.

Cleanliness of the environment greatly affects health, safety, beauty and happiness. Dirty environment will easily spread disease; many mosquitoes, flies and reptiles are harmful, so that it can be threatening safety. A clean environment will look beautiful, every village should be clean and beautiful, on every bank of the river and a beautiful garden trench, so that each village becomes like heaven. Trench is not for garbage disposal, let alone being a free toilet displaying the nakedness on the edge of the highway, not only the nakedness of boys, but even the nakedness of women and even adult women. Indeed, there is a lack of concern for the provision of latrines and women's showers in rural areas

Allah SWT has often given disasters to humans as a warning, even nature and animals have started to get bored with our behavior, who live by the sea have often been hit by sunami, who live in mountains hit by landslides, who live on river banks are swept away by flash floods , who live in the city engulfed in red sijago, who live on the edge of the forest prey on wild animals. We must immediately restrain and improve ourselves that are driven by leaders and lead by pious people. Hopefully our forgiveness and prayers will soon be grasped by Allah SWT, as well as the moral improvement of the leaders and the community will soon be realized. The level of implementation of community religion depends on the leader.

One of the worship services for the improvement of the Ummah is to pay the zakat of wealth and zakat fitrah to those who are entitled to receive it. Relieve the burden of families who are affected by disaster, help the needy and help orphans by collecting donations / alms together without exception. In connection with the alms of Allah says in surah At-Taubah verse 103 reads:

﴿عَلِيمٌ سَمِيعٌ وَاللَّهُ هُمْ سَكَنٌ صَلَوَاتُكَ إِنِّ عَلَيْهِمْ وَصَلِّ بِهَا وَتُرْكِبِهِمْ تُطَهِّرُهُمْ صَدَقَاتُكُمْ أَمْوَالُهُمْ مِنْ خُذْ

It means: "Take alms from a portion of their assets, with that alms you cleanse and purify them and pray for them. Verily, your prayers (become) peace of mind for them and Allah heareth again knows.

In connection with the charity of the Prophet SAW said.

فرض رسول الله صلى الله عليه وسلم زكاة الفطر طهارة للصائم من اللغو والرفث وطعمة للمسكين. من اداها قبل الصلاة فهي زكاة مقبولة ومن اداها بعد الصلاة فهي صدقة من الصدقات.

Meaning: "Rasululloh SAW requires zakat fitrah to purify people who fast from cruel and vain words and deeds, da to provide food for the poor. And whoever performs it before prayer (EED), then he is the alms received, and whoever performs it after prayer (EED), then he becomes just one alms ".

And In connection with the help-help of the Word of Allah in surah Al-Maidah:

﴿الْعِقَابِ شَدِيدٌ اللَّهُ إِنَّ اللَّهَ وَأَتَّقُوا الْعُدُونَ إِلَّا تَمْرَعَلَى تَعَاوَنُوا وَلَا وَآءِ﴾

Meaning: "And please help you in (doing) virtue and piety, and do not help in committing sins and transgressions. and fear you Allah, Verily Allah is very torment of Him".

Help is not limited to the yard and the environment closest to the right and left of our homes, but more broadly help between regions, between regions and between nations. To maintain harmonious relations must be cleared of prejudices and built good cooperation, visit each other and give positive input to each other. We make it a habit to share our experiences and abilities to move forward together in realizing prosperity, security and peace, justice and prosperity, giving each other the ease of mutual success for the triumph and sturdiness of wider environmental stability. Freedom and mutual enjoyment are realized by maintaining good and mutually beneficial relationships.

Five advices about purity and cleanliness, if it has been practiced together will be realized the beauty, strength and solid unity, will be respected by the wider world community. Can be an example for other regions, and in turn can make it easier to achieve permanent world peace. The world community becomes like a big family that loves and loves one another. Technology does not seem to need to contest the sophistication of weapons for mass destruction, but technology is all one-way for the development of more world welfare. News that is read and heard every day always expresses cooperation and success, there is no longer news of war, oppression by one nation against another nation. There is no terror from one power against another. Adherents of one religion with followers of other religions understand each other and take care of themselves, manifesting a beautiful sense of tolerance that does not straddle the basic principles of each teaching.

If thousands of bees or wasps can live in the same branch point, and millions of bees can settle in a shady tree, not disturbing anyone, but can donate sweet honey that is full of benefits, surely it is more appropriate for humans to be able make it happen, because humans have a smooth sirri can relate directly to Allah SWT, who is easy to get the light of His performances, has a dhamir who is always watching to behave, say and act in kindness, has a fuad that always maintains dignity and self, has a mind that can provide logical thinking, because for people who have reason and rights are given rights and obligations, have a heart where to remember the Creator, this heart is always seen by God, God does not look at one's body and stature. Then the heart must always be clean and beautiful again praiseworthy.

In addition to reason, sir, dhamir, fuad and heart, Allah created human beings and blew their souls along with the nature and asthma 99, all of which have great potential and capital for humans to become caliphs on earth. God made the earth all for humans, then humans are expected to maintain it. The colors of life are made like a rainbow; the more colors will become more beautiful. Many ethnic groups are like millions of stars, which one another can illuminate one another. The low level of social status is like billions of wood in a forest, viewed from any angle it is always harmonious. Everything is God's creation, so humans who have carried out the five poda na (five admonitions about purity and cleanliness) to Him always serve.

Conclusion

"Poda Na Lima" is five advices that must be carried out in daily life, which are oriented to purify and cleanliness, namely your spiritual paisa (clean your spirit), pematang paisa (clean your body), you parabiton paisa (clean your clothes), clean your paisa (clean your house), and your expert expertise (clean up your environment). By practising the five counsel of purify and cleanliness we can obtain a life is peaceful and harmonious, prosperous and noble, just

prosperous and the Divine we always serve. Poda na lima, namely five advices for purify and cleanliness, are not just for u, but are for all nation.

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