

A Customary Leader's Perspective on the Implementation of Poda Na Lima as a Guideline for Preventing Smoking Behavior during Aqiqah Ceremony for Newborn Babies in Padangsidempuan

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ABSTRACT

OBJECTIVE: To explore the role of Poda na Lima cultural values as ethical guidelines in preventing the impact of cigarette smoke on newborns at Aqiqah events, by emphasizing the perspective of Batak Angkola customary Leaders.

METHODOLOGY: The study was conducted using a qualitative approach, with in-depth interviews and a Focus Group Discussion (FGD), involving Batak Angkola customary Leaders, health workers, and academics, totalling 15 people in the Padangsidempuan City area. Data collection was conducted in August 2025.

RESULTS: The study produced five themes, namely: 1) the views of customary Leaders on Poda Na Lima, 2) the attitudes of customary Leaders at the aqiqah event for newborns, 3) the application of Poda Na Lima at the aqiqah for newborns, 4) the role of customary Leaders in preventing smoking at the aqiqah for newborns, and 5) the expectations of customary Leaders for the aqiqah for newborns.

CONCLUSION: The application of Poda na Lima at the aqiqah event is an important guideline to prevent smoking and protect babies and families. However, there are still customary Leaders who smoke, even though some have tried to restrain themselves. Customary Leaders are expected to set an example by establishing smoke-free aqiqah rules, reminding others, and encouraging organizers not to provide cigarettes. Support from regional regulations is needed to ensure the values of Poda na Lima are truly realized in protecting the health of future generations.

KEYWORDS: Perspective, Customary Leader, Poda Na Lima, smoking behavior, aqiqah

INTRODUCTION

Smoking has long been ingrained in society¹, including among traditional leaders who hold important positions as role models and guardians of cultural values. Cigarettes are often seen as part of social interaction and a symbol of intimacy in social interactions². However, behind that, smoking has serious health impacts, not only for active smokers but also for those around them, namely passive smokers, such as children who are exposed to indoor cigarette smoke^{3,4}. Their immune systems are still very vulnerable, becoming passive smokers, at risk of respiratory disorders, acute respiratory infections,

asthma, and long-term impacts that can hinder their growth and development and even cause death^{5,6}. Cigarettes have a significant influence on Indonesian culture, particularly in Padangsidempuan City, North Sumatra Province. The Batak Angkola community in Padangsidempuan considers smoking an important part of their culture. This includes traditional ceremonies such as weddings, birth anniversaries, aqiqah (celebration ceremonies), and even funerals. At some events, the room used for meetings is filled with cigarette smoke. Even though there are several government regulations prohibiting smoking, the smoking habit of some Angkola Batak people remains difficult to overcome, especially during traditional ceremonies⁷.

In the Batak Angkola tradition, the birth of a child is celebrated through the aqiqah (a family ritual). This event serves to strengthen bonds of brotherhood, involving traditional leaders, religious leaders, community leaders, families, and the community. The aqiqah is seen as a collective prayer for the baby to grow healthy and strong, and to bring blessings. However, it is common for traditional leaders to smoke during the aqiqah ceremony.² Event organizers provide cigarettes for guests. The presence of cigarette smoke at this sacred moment creates a paradox, as the family prays for the baby's safety and

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health, while also posing a threat to the child. For traditional leaders, this situation seems like a normal habit, as smoking has long been a part of their daily lives. This act can undermine the noble meaning of the aqiqah. This places traditional leaders in a dilemma: on the one hand, they are symbolic guardians of values, but on the other, they are setting an example of behavior that could harm the next generation. If left unchecked, this habit endangers the child's health and risks diminishing the authority and credibility of traditional leaders in the eyes of the community.

The Batak Angkola community in Padangsidempuan City has a local wisdom known as Poda na Lima, a philosophy of life that emphasizes the importance of maintaining health, namely maintaining a clean heart (Paia rohamu), a clean body (Paia pamatangmu), clean clothes (Paia parabito mu), a clean house (Paia bagasmu), and a clean environment (Paia pekaranganmu)^{9,10}. These values are highly relevant as a foundation for preventing exposure to cigarette smoke in newborns. During the aqiqah ceremony. If these values are implemented, the aqiqah will become a more meaningful occasion. Aqiqah is not only a ritual of gratitude, but also a tangible manifestation of the family and community's commitment to protecting babies from the dangers of cigarette smoke.

By using Poda na Lima as a guideline, customary Leaders not only impart advice but also set a healthy lifestyle example for their families and communities. Therefore, the phenomenon of customary Leaders still smoking at aqiqah ceremonies should be viewed as both a challenge and an opportunity. The challenge lies in the persistent difficulty of quitting smoking. Still, the opportunity lies in the value of Poda na Lima, which can serve as a strong foundation for behavioral change. If customary Leaders can refrain from smoking and lead by example, traditional traditions will become more meaningful, not only preserving cultural heritage but also fostering a healthy generation protected from the threat of smoking from birth.

METHODOLOGY

Study Design

This qualitative research was designed within an interpretive paradigm, using a philosophical hermeneutic approach. This approach helps uncover the deeper meaning of a text and its relevance to philosophical thought and human knowledge more broadly. Hermeneutics is the interpretation of human culture by treating that culture as a text.

Participant

Participants in this study were selected using purposive sampling techniques. Fifteen participants participated. In-depth interviews were conducted with traditional leaders, and focus group discussions (FGDs) were conducted with health workers, Batak Angkola cultural experts who understand the value

and significance of Poda Na Lima in community life, and academics with expertise in health, nursing, and local culture. The presence of academics is expected to provide analytical and scientific perspectives in connecting health concepts with cultural approaches. The research activities were conducted from June to September 2025.

Instrument

Data collection was conducted using focus group discussions (FGDs) involving traditional leaders, health workers, and academics. Researchers sought to explore their knowledge, experiences, and perspectives regarding the dangers of cigarette smoke for newborns and how Poda Na Lima values are implemented as a preventative measure. They were able to reveal agreed-upon norms and their implementation within the community.

Data Analysis

Data analysis in this study was conducted qualitatively using a thematic analysis approach. The analysis process began when data were collected through FGDs and continued until all data were collected. The data were presented in narrative form. Through thematic analysis, researchers identified and compared key themes emerging from the perspectives of husbands (daily experiences and practices) and experts (scientific and professional knowledge), including risk understanding, preventive attitudes, and recommendations for maternal protection. This approach allows for a comprehensive integration of practical and theoretical perspectives.

Ethical Statement

This study was undertaken following the approval from the institutional research ethics committee at Institut Kesehatan Deli Husada Deli Tua, reference number Nomor: 227/KEP-IKDH/XII/2025.

RESULTS

Characteristics of Respondent

The data on the characteristics of the respondents in this study are:

Table I: Characteristic Participants (customary leaders)

Characteristics	F	%
Gender		
Male	8	100
Age (Years)		
> 60 years old	7	87,5
< 60 years old	1	12,5
Education		
Senior High school	7	87,5
Bachelor	1	12,5

Table I indicates that 100% of participants are male, most of the age range is above 60 years old (87,5%), and most of the participants are senior high school education (87,5%).

Table II: Characteristic Participants (customary leaders)

Characteristics	F	%
Gender		
Male	3	42,86
Female	4	57,14
Age (Years)		
< 40 years	2	28,57
> 40 years	5	71,43
Education		
	2	28,57
Bachelor Magister Doctoral	3	42,86
	2	28,57

Table II indicates that most of the participants are female (57,14%), most of the age range is above 40 years (71,43%), and most of the participants are Magister (42,86%).

Five themes were identified in this study: 1) Customary Leaders' perspectives on Poda Na Lima; 2) Attitudes of customary Leaders regarding the aqiqah ceremony for newborns; 3) Implementation of Poda Na Lima in the aqiqah ceremony for newborns; 4) The role of customary Leaders in preventing smoking during the aqiqah ceremony for newborns; 5) Expectations of customary Leaders for the aqiqah ceremony for newborns. These themes are shown in the following table:

Table III: Theme Matrix.

Customary Leaders' perspectives on the implementation of Poda Na Lima as a guideline Preventing smoking behavior during the Aqiqah ceremony for newborns

Theme1: Customary Leaders' Views on the Five Pillars	
1. Meaning of poda Na Lima	1. for the Life of the Angkola Batak Tribe 2. Advice from the Ancestors of the Angkola Batak Tribe
2. Values in Poda Na Lima	1. Clean and healthy living habits 2. Be responsible for yourself and those around you.
Theme 2: Attitudes of Customary Leaders at the Newborn Aqiqah Ceremony	
Smoking	1. Bad behavior 2. Setting a bad example
2. No care	1. Turning babies into passive smokers 2. Harm to babies with exposure to cigarette smoke
3. No smoking	1. Do not take the cigarettes provided 2. Do not smoke
Theme 3: Implementation of Poda Na Lima in Newborn Aqiqah	
1. Clean your heart	1. Maintaining the baby's health 2. Commitment to not smoking

	1. Do not touch the baby with hands exposed to cigarette smoke.
2. Clean your body	2. Wash your hands before touching the baby.
3. Clean your clothes	1. Wear clean clothes
4. Clean your house	1. No smoking during the event
5. Clean your yard	1. Smoke away from the aqiqah event

Theme 4: The Role of Customary Leaders in Preventing Smoking at Newborn Aqiqah

1. Establish smoke-free aqiqah regulations	1. Smoking ban 2. Smoke-free house
2. Remind other customary Leaders not to smoke	1. Advise customary Leaders not to smoke 2. Advise customary Leaders to smoke after the event is over

Theme 5: Customary Leaders' Hopes for Newborn Aqiqahs

1. Regional regulations	1. Smoking Prohibition at Aqiqah 2. Education on the Impact of Cigarette Smoke on Newborns
2. Event organizers	1. No smoking is provided 2. Remind customary Leaders not to smoke

Customary Leaders' Views on the Five Pillars

"We, the Batak Angkola people in Padangsidempuan, have had guidance since ancient times on maintaining cleanliness. Five pillars are advising us to maintain cleanliness: the heart, body, clothing, house, and yard."

"Besides maintaining personal cleanliness, the Five Pillars also encourage us to maintain environmental cleanliness. This means, for example, not smoking in front of others."

Attitudes of Customary Leaders at the Newborn Aqiqah Ceremony

"Smoking is not good for babies. The baby could suffer from illnesses, such as shortness of breath due to cigarette smoke. It also sets a bad example for younger children."

"There is a ban on smoking at aqiqah ceremonies, but some event organizers still provide cigarettes in cups, so customary Leaders smoke during the event."

"Some even provide cigarettes in cups, but they don't want to smoke; they just keep them, and then smoke outside after the ceremony is over."

Implementation of Poda Na Lima in Newborn Aqiqah

"Poda na Lima is excellent as a guideline for our Batak lives, because it advises maintaining a clean heart. This means aiming not to smoke to avoid harming the baby, keeping our bodies and clothes clean. If possible, avoid going to food stalls so that we don't get smoked."

"The same applies to maintaining the cleanliness of the house and yard. Don't smoke during the aqiqah. Stay away from smoking."

"If it's full of cigarette smoke, how can the family and invited guests feel comfortable? So let's respect the event."

The Role of Customary Leaders in Preventing Smoking at Newborn Aqiqah

"The customary Leader must be firm in enforcing a smoking ban, specifically at aqiqah ceremonies for babies, because we don't want the baby to inhale cigarette smoke, which is dangerous."

"Remind others not to smoke. Smoking after the aqiqah is complete means the house will be free of smoke for the baby to inhale."

Customary Leaders' Hopes for Newborn Aqiqahs

"It's best for husbands not to smoke in the yard, because the smoke will enter the house. If they're outside, it's best to close the door to prevent cigarette smoke from entering."

"I agree with the government's regulation prohibiting smoking at traditional ceremonies, especially aqiqah ceremonies, because exposure to cigarette smoke is very dangerous for babies. We gathered community leaders to be aware of this regulation and explained the regulations and the impact of cigarette smoke on babies."

"Those hosting the event shouldn't provide cigarettes in glasses. If they do, that means the host is doing it wrong. They're telling people to smoke, right?"

"If there aren't any cigarettes in the glasses, the customary Leaders will understand that the homeowner forbids smoking inside their home because there's a baby. And it's also not wrong to tell guests not to smoke."

DISCUSSION

Poda Na Lima is a life philosophy of the Batak Angkola-Mandailing people that has been passed down from generation to generation as a guideline for maintaining physical and spiritual cleanliness. Literally, Poda means advice or teaching, while Na Lima means five. This philosophy emphasizes five main principles: paias rohamu (cleanse the heart), paias pamatangmu (cleanse the body), paias parabitonmu (cleanse clothes), paias bagasmu (cleanse the house), and paias pekaranganmu (cleanse the environment)¹¹⁻¹³. Since ancient times, Poda Na Lima has served as a basis for establishing clean, healthy, and moral living behaviours in family and community life, and remains relevant today as local wisdom in health promotion.

Indigenous leaders view Poda na Lima as a guide to life passed down from their ancestors. Its values extend beyond hygiene rules to reflect moral and social responsibilities in everyday life. Poda na Lima teaches that everyone should maintain the cleanliness of the heart, body, clothing, home, and environment¹⁴. When linked to the concept of health, Poda na Lima can be interpreted as an educational tool that encourages people to adopt a clean and healthy lifestyle, one of

which is not smoking¹⁵. This ancestral message emphasizes the importance of self-awareness and responsibility, not only for oneself but also for others¹⁶. In the context of modern life, including traditional ceremonies such as aqiqah (aqiqah ceremony), Poda na Lima is seen as relevant to prevent smoking habits that can harm babies and families. By practicing Poda na Lima, the Angkola Batak people are believed to be able to maintain the health, harmony, and safety of future generations without abandoning traditional and cultural values. Poda Paias Rohamu strengthens health literacy by fostering inner awareness and moral responsibility in understanding and applying health information. This value encourages individuals to consciously avoid harmful behaviors such as smoking, especially in protecting babies and families, while remaining rooted in traditional cultural values.

The results of the study indicate differences in the attitudes of traditional leaders in implementing the values of Poda na Lima in the aqiqah ceremony for newborn babies. They were still found smoking even though they were aware of the presence of babies around them. This finding is in line with research that traditional leaders smoke during aqiqah ceremonies for newborn babies². This shows a lack of concern for the impact of cigarette smoke, which can be harmful to health. This attitude is contrary to the values of Poda na Lima, especially paias rohamu (cleansing the heart) and paias bagasmu (cleaning the house), which should serve as the basis for awareness to maintain a clean and healthy environment¹⁷.

On the other hand, this study also found that traditional leaders try not to smoke during the aqiqah ceremony. They understand that maintaining babies' health is part of their moral responsibility and of their respect for traditional values. This attitude aligns with ancestral teachings in Poda na Lima, which emphasize the importance of protecting oneself, family, and society from harm. These differences in findings indicate that the internalization of traditional values still varies among traditional leaders. Therefore, efforts are needed to strengthen the role of traditional leaders as role models in implementing Poda na Lima, while simultaneously encouraging the development of local customary rules and policies to support smoke-free traditional events. Findings indicate differences in health literacy among traditional leaders in the implementation of Poda na Lima during aqiqah ceremonies. Some demonstrate a better understanding and application of health values, while others reflect limited health awareness. This highlights the need to strengthen the internalisation of Poda na Lima to support smoke-free traditional events.

The application of Poda na Lima during the aqiqah ceremony for newborns is an important guideline for creating a healthy, smoke-free environment for babies, as Fallafolita's¹⁸ research indicates that maintaining a smoke-free home environment is crucial for children. First, paias rohamu (cleanse your heart) teaches self-awareness for traditional leaders and the

community to have a sincere intention to maintain the health of the baby, including refraining from smoking. However, in reality, traditional leaders were found to smoke during the aqiqah². This is due to the benefits of smoking for traditional leaders, which provides relaxation during the event¹⁹. Second, paias pamatangmu (cleanse your body) emphasizes that the body must be protected from harmful habits, so smoking is seen as an act that pollutes the health of oneself and those around them, such as children²⁰. Third, paias parabitoimu (clean your clothes) contains a message not to let clothes be exposed to the smell and residue of cigarette smoke, which is risky for babies who are still vulnerable. This study aligns with Pozuelos et al., namely, keeping clothes free of cigarette smoke residue²¹. Fourth, paias bagasmu (clean your house) emphasises the importance of keeping the house or aqiqah place clean, comfortable, and free of cigarette smoke, so that the event can take place solemnly and healthily. The house must be free of cigarette smoke to reduce the risk of disease for people living in the house²². Fifth, paias pekarangmu (clean your yard) teaches responsibility by keeping the environment around the event clean and healthy, so that people who attend are also protected from smoke exposure. Cigarette smoke from smokers in the yard near the entrance of the house also has the potential to enter the house, causing people inside the house to be exposed. Lopez et al.²³ stated that cigarette smoke can move from outside to inside the room. Poda na Lima guides the understanding and practice of smoke free behavior to protect newborns during the aqiqah ceremony. Each principle promotes awareness of the risks of smoking at the personal and environmental levels, but continued smoking behavior demonstrates a gap between knowledge and action. Therefore, strengthening health literacy based on Poda na Lima is crucial to supporting a smoke-free environment for infants.

Traditional leaders play a crucial role in every traditional event, including the aqiqah ceremony for a newborn. As community role models, traditional leaders are expected to uphold cultural and health values. In the context of preventing smoking, traditional leaders should play a key role in establishing a smoke-free aqiqah ceremony. This rule not only maintains the sanctity and comfort of the event but also protects infants and children from the dangers of cigarette smoke exposure. However, this rule is not enforced by traditional leaders and guests. The culture or custom in Padangsidempuan City always begins the event with a traditional leader and the offering of cigarettes, which encourages them to smoke⁷. In addition to establishing rules, traditional leaders also play an active role in reminding fellow traditional leaders and the community in attendance not to smoke during the event. This mutual reminder reflects the value of togetherness and the implementation of Poda na Lima, which means keeping the heart, body, clothing,

home, and environment clean. However, not all traditional leaders and guests heed this warning. This is due to the offering of cigarettes to the guests. Traditional leaders shape community understanding and practice of smoke-free behavior. When cultural habits like offering cigarettes persist, they reflect gaps in translating health knowledge into action. Strengthening health literacy through the role of traditional leaders and Poda na Lima is key to creating smoke-free aqiqah ceremonies.

Traditional leaders expressed their hope for stronger support through regional regulations that explicitly prohibit the provision of cigarettes at all traditional events, especially aqiqah. This regulation is considered important for protecting infants and children from exposure to cigarette smoke and for strengthening the community's commitment to maintaining the health of future generations. Although the Padangsidempuan regional government has issued Regional Regulation Number 7 of 2012 on smoke-free areas, at various events, including traditional events held mostly indoors, cigarettes are still offered. The smoke-free areas do not specifically mention the prohibition of smoking at traditional events, and the lack of socialization of smoke-free areas means that the community is unaware of this⁷. Education about the impact of exposure to cigarette smoke on passive smoking is needed, especially for traditional, religious, and community leaders. This is similar to the work of Cory et al.²⁴, who provided comprehensive education and local smoking areas to community leaders in South Padangsidempuan. In addition, traditional leaders hope that organizers of traditional events will play an active role by no longer providing cigarettes as part of the food. This step also serves as a form of education that smoking is not a symbol of respect or obligation during traditional ceremonies², but rather a threat to health²⁵. Traditional leaders also emphasise the importance of reminding one another not to smoke during the event. With local regulations, support from organisers, and awareness from traditional leaders themselves, a healthy, smoke-free environment is created for traditional events, in accordance with the noble values of Poda na Lima. These findings highlight gaps in awareness and implementation of smoke-free regulations at traditional events. Strengthening education, regulations, and the role of traditional leaders can improve health literacy and support smoke-free aqiqah ceremonies in accordance with Poda na Lima.

Poda Na Lima-based health literacy is not only beneficial for the Batak Angkola community but also relevant for everyone. Its values are universal, maintaining a clean heart, body, clothing, home, and environment, which align with modern health principles. However, for the Batak Angkola community, Poda Na Lima has added power because it is rooted in local identity and culture, making its health messages easier to understand, accept, and practice.

CONCLUSION

The implementation of Poda Na Lima in akikah ceremonies reflects varying levels of health literacy among traditional leaders and the community. Some traditional leaders can understand and apply health information through non-smoking behaviour. In contrast, cultural norms and a limited understanding of health risks and smoke-free area regulations continue to influence others. Strengthening health literacy grounded in the local wisdom of Poda Na Lima, supported by education, the example of traditional leaders, and strict regional regulations, is essential to achieving smoke-free traditional ceremonies that protect the health of infants and future generations.

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AUTHOR CONTRIBUTION

Ramlan: Research concept and research supervisor

Siregar GT: Data collector (focus group discussion), research concept

Nora S: Research administration

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