



Integrating the Five-Pillar Philosophy into Pancasila Education Lessons on Diversity to Prevent Child Bullying in Batak Communities

Yezkyna Ringan Pakpahan*, Rini Triastuti, Dewi Gunawati

Pendidikan Pancasila dan Kewarganegaraan, Universitas Sebelas Maret, Surakarta, Indonesia

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* Corresponding author:

E-mail:

yezkyringanpakpaha@student.uns.ac.id

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ABSTRACT

This qualitative case study research aims to describe the philosophical meaning and implementation of the Lima Poda Philosophy in cultivating character to prevent child bullying and to formulate a reconstruction model integrating its values into PPKn learning at SMP Negeri 022 Parbotihan, Humbang Hasundutan Regency. Data were collected through method triangulation, including semi-structured interviews with PPKn teachers and customary figures, non-participant observation, and document analysis, with data validity ensured through source triangulation. Analysis followed the interactive model of data reduction, display, and verification. The findings reveal that the core concept of Lima Poda, Paias (cleanse), is highly relevant to bullying prevention. Paias Rohamu is reconstructed as social empathy to address emotional insensitivity, while Paias Pamatangmu and Parabitonmu are transformed into moral integrity and non-discrimination to prevent physical and appearance-based bullying. Paias Bagasmu and Pakaranganmu are reconstructed into collective responsibility to foster safe school environments. This reconstruction is systematically integrated into Grade VII PPKn learning on diversity through learning objectives, strategies, and steps aligned with Lickona's moral domains. Overall, Lima Poda represents valuable local wisdom that can serve as a contextual character education model to combat child bullying in schools.

1. Introduction

The issue of bullying has developed into a serious problem in the field of education due to its impact on students' psychological, social, and academic conditions. This behavior generally manifests in the form of verbal, physical, and social aggression that occurs repeatedly and involves an imbalance of power. The impact is not only experienced by victims but also affects the overall learning climate in schools. Research published in the *Journal of Educational Sciences* indicates that victims of

bullying experience a significant decline in self-confidence and self-esteem, thus requiring appropriate educational interventions to restore their psychosocial well-being (Putri & Darmayanti, 2025). Recent studies further confirm that bullying is strongly associated with anxiety, depression, and decreased academic engagement among students (Zhao et al., 2023; Robinson & McMahon, 2023).

Efforts to prevent bullying require a comprehensive approach, one of which is through character education integrated into the learning process. Character education functions not only as moral reinforcement but also as a means of shaping positive social behavior. Research in the *Journal of Educational Sciences* shows that the use of innovative learning media, such as educational games, can effectively enhance students' anti-bullying attitudes (Hutagaol & Suwarjo, 2025). This is supported by recent findings that character education significantly contributes to reducing aggressive behavior and strengthening students' moral awareness and social responsibility (Muhammad et al., 2024; Ariyanti et al., 2024).

In addition, the use of interactive and contextual learning approaches has been proven to improve students' understanding of bullying and its impacts. Research findings in the *Journal of Educational Sciences* reveal that the use of interactive videos helps students recognize bullying behavior and encourages more empathetic attitudes toward others (Nurmala et al., 2025). Other studies highlight that technology-enhanced and experiential learning approaches are effective in increasing students' empathy and engagement in bullying prevention (Lin & Shih, 2024).

From an institutional perspective, the role of schools is also crucial in creating a safe and inclusive environment. The child-friendly school approach is considered an effective strategy for preventing bullying. Research in the *Journal of Educational Sciences* demonstrates that the implementation of child-friendly school strategies can prevent and address bullying through systematic and sustainable approaches (Cahyani et al., 2025). This aligns with recent studies emphasizing that a positive school climate and collaborative approaches significantly reduce bullying behavior and foster inclusive interactions among students (Damayanti et al., 2024; Chapakiya et al., 2024; Manar & Hikmah, 2024)

Furthermore, strengthening character education is essential in addressing moral degradation, which is one of the main causes of bullying. Recent studies indicate that bullying prevention requires multidimensional interventions that integrate moral, social, and cultural dimensions of learning (Velarde-Camaqui et al., 2025; Veranita et al., 2025). In this context, culturally grounded character education has been shown to be more effective in shaping students' identity, empathy, and social responsibility (Rezky et al., 2025; Darnia et al., 2024).

In conclusion, bullying prevention requires an integrative approach through character education, innovative learning strategies, and supportive school environments. In this context, the integration of local wisdom values, such as the *Lima Poda* philosophy, becomes important in fostering students' character to be empathetic, tolerant, and socially responsible. Based on the issues outlined above,

this study aims to: (1) identify the philosophical meanings of the *Lima Poda* philosophy within the Batak Toba community, (2) analyze its implementation in shaping students' character, and (3) examine the integration of these values into Civic Education (PPKn) learning as an effort to prevent bullying among students at SMP Negeri 022 Parbotihan.

2. Methodology

Research Design

This study employed a qualitative approach with a case study design to gain an in-depth understanding of the phenomenon of student bullying and the relevance and implementation of the *Lima Poda* philosophy in the educational context. A qualitative approach was selected because it enables the researcher to explore meanings, values, and socio-cultural practices within the Batak Toba community in a holistic and contextual manner. The research was conducted at SMP Negeri 022 Parbotihan, Humbang Hasundutan Regency, Indonesia. The site was chosen due to the presence of student behaviors indicating bullying tendencies and the strong influence of Batak Toba cultural values, which are highly relevant to the focus of this study. The research participants included Civic Education (PPKn) teachers, traditional leaders (*Raja Huta*), community members, students, and school authorities who are directly involved in the implementation of *Lima Poda* values and bullying prevention efforts.

Research Instruments

The primary research instrument in this study was the researcher, supported by several data collection tools. These included semi-structured interview guides designed to explore participants' understanding and experiences related to the philosophical meaning and implementation of *Lima Poda*. Observation checklists were used to systematically record social interactions and potential bullying behaviors within the school environment. In addition, documentation sheets were utilized to collect and review relevant school documents, such as lesson plans, teaching modules, and disciplinary records. These instruments were developed to ensure consistency, depth, and relevance of the collected data.

Data Collection

Data were collected through methodological triangulation to enhance the depth and credibility of the findings. The techniques included:

1. Semi-structured interviews with PPKn teachers, traditional leaders (*Raja Huta*), and community members to explore the philosophical meanings and practical implementation of *Lima Poda*.
 2. Non-participant observation to examine students' social interactions and identify potential bullying behaviors within the school setting.
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3. Documentation study to analyze school records, teaching materials, and other supporting documents relevant to character education and student behavior.

To ensure data validity, source triangulation was applied by comparing and cross-checking information obtained from different participants and data collection methods. This process enhanced the credibility and trustworthiness of the research findings.

Data Analysis

Data analysis was conducted using an interactive model proposed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, which consists of three main stages: data reduction, data display, and conclusion drawing/verification. In the data reduction stage, the researcher selected and focused on relevant data related to the research objectives, particularly the philosophical meanings of *Lima Poda*, its implementation, and its integration into Civic Education learning. In the data display stage, the data were organized and presented in narrative and thematic forms to facilitate the identification of patterns and relationships among concepts. Finally, in the conclusion drawing and verification stage, conclusions were continuously developed and validated through repeated data checking to ensure consistency and accuracy. This process resulted in valid findings and the formulation of an operational and applicable model for integrating *Lima Poda* values as a preventive approach to student bullying based on local wisdom.

3. Results and Discussion

Meaning and Implementation of the Lima Poda Philosophy in an Empirical Context

This study reveals that the Lima Poda philosophy functions not only as a cultural value system but also as a contextual moral framework that shapes students' behavior in preventing bullying at SMP Negeri 022 Parbotihan. The findings were derived from triangulated qualitative data sources, including interviews, observations, and document analysis, which strengthens the credibility of the results. Each component of Lima Poda contributes to different dimensions of students' social interactions, particularly in shaping attitudes related to empathy, respect, and social responsibility. These findings indicate that local cultural values remain relevant in contemporary educational contexts, especially in addressing social issues such as bullying. The integration of these values occurs not only through formal instruction but also through daily social practices within the school environment. This suggests that character formation is influenced by both structured and unstructured learning experiences. In addition, the presence of strong cultural values provides a contextual foundation that supports students' moral development. Therefore, Lima Poda can be interpreted as a culturally grounded approach that complements existing character education frameworks in schools.

The empirical findings show that *Paias Rohamu* (clean your heart) is closely associated with students' emotional awareness and respectful interaction patterns. The statement, "If a child's heart is clean, they will not have the intention to mock or belittle others, because they have been taught to respect others from an early age" (Interview, Community Leader 1, March 12, 2025), reflects how internal values influence behavior. Observational data further show that students who actively participated in religious activities demonstrated more polite communication patterns (Observation, School Religious Activity, March 12, 2025). This is also supported by documentation indicating that religious and character-building programs are routinely implemented in the school environment (School Document, February 2025). These findings indicate that emotional control and empathy are developed through repeated exposure to value-based activities. This supports Zhao et al. (2023), who emphasize the importance of emotional regulation in reducing aggressive behavior. However, unlike previous studies that focus on formal interventions, this study highlights the role of informal cultural transmission in shaping emotional awareness. This indicates a research gap, where local wisdom-based approaches are still underutilized in bullying prevention strategies. Therefore, *Paias Rohamu* can be interpreted as an effective cultural mechanism for strengthening students' emotional intelligence in a contextual manner.

In the aspect of *Paias Pamatangmu* (clean your body), findings reveal that personal hygiene significantly influences students' social acceptance within peer groups. The statement, "If a child is dirty or untidy, they usually become the target of ridicule. But if they are clean, others will hesitate to look down on them" (Interview, Community Leader 1, March 14, 2025), illustrates this perception clearly. Observational findings show that students with untidy appearances were more likely to receive teasing during informal interactions. These interactions were observed during break-time activities (Observation, Student Interaction, March 14, 2025). Students who did not maintain personal hygiene were often subject to comments from peers. Documentation data also indicate that several student conflicts were related to physical appearance (School Document, February 2025). These findings suggest that bullying behavior is influenced by socially constructed standards of cleanliness and appearance. This is consistent with Ariyanti et al. (2024), who state that verbal bullying often arises from visible differences among students. However, this study adds a cultural perspective by showing that cleanliness is interpreted as a moral value within the Lima Poda philosophy. This creates a critical implication that values promoting discipline may also contribute to exclusion if not balanced with inclusive education approaches.

Similarly, *Paias Parabitoimu* (clean your clothing) reflects the importance of personal appearance as a representation of social identity and respect. The statement, "Clothing reflects a person. If it is neat and proper, others will respect you and not speak carelessly" (Interview, Community Leader 2, March 15, 2025), reinforces the social meaning attached to clothing. Observational data indicate that students who did not comply with uniform standards were more frequently exposed to teasing behavior during classroom interactions (Observation, March 15, 2025). Documentation also confirms that the school enforces uniform regulations as part of disciplinary measures (School Document, January 2025). These findings suggest

that clothing functions as a symbolic marker that influences peer perception and interaction patterns. This aligns with broader studies on social identity in bullying behavior, which highlight the role of external attributes in shaping peer relationships. However, this study provides a deeper cultural insight by showing that clothing neatness is not only a social expectation but also a moral expression. This indicates that cultural values shape how students interpret and respond to differences among peers. Therefore, understanding bullying behavior requires attention to both social and cultural dimensions. This reinforces the importance of integrating cultural awareness into character education programs.

In the aspect of *Paias Bagasmu* (clean your home), findings indicate that family practices play a crucial role in shaping students' cooperative behavior and social attitudes. The statement, "At home, we teach our children to cooperate and clean the house so they don't become disrespectful toward others" (Interview, Parent 1, March 16, 2025), illustrates how character formation begins within the family environment. Observational data show that students who are accustomed to cooperation at home demonstrate stronger collaboration during group learning activities (Observation, March 16, 2025).

Documentation findings also support this through group learning evaluation reports (School Document, February 2025). These results indicate that values learned in the family context are transferred into school interactions. This is consistent with Darnia et al. (2024), who emphasize the importance of family in character development. However, this study highlights that such values are transmitted informally through daily practices rather than structured programs. This suggests that informal learning environments play a significant role in shaping students' behavior. It also indicates that bullying prevention cannot rely solely on school-based interventions. Instead, collaboration between family and school is essential for strengthening students' social competence.

Furthermore, *Paias Pakaranganmu* (clean your environment) emphasizes the role of collective responsibility and community engagement in fostering inclusive behavior. The statement, "If people are used to working together in their environment, they will not belittle others because they feel they are part of the same group" (Interview, Community Leader 3, March 18, 2025), reflects the importance of shared social values. Observational findings show that students actively participated in communal activities such as school service programs (Observation, March 18, 2025). These activities encouraged interaction across different peer groups and reduced tendencies toward exclusion. Documentation analysis confirms that such programs are regularly implemented in the school (School Document, February 2025). These findings support Chapakiya et al. (2024), who highlight the effectiveness of community-based approaches in reducing bullying. However, this study adds that cultural practices naturally foster inclusivity without requiring formal intervention structures. This suggests that collective cultural values can serve as preventive mechanisms against bullying. At the same time, it highlights the importance of maintaining such practices within the school environment. Therefore, integrating community-based values into education can strengthen social cohesion among students.

Integration of Lima Poda Values in Civic Education Learning

Findings from interviews, observations, and documentation indicate that Lima Poda values are integrated into Civic Education (PPKn) learning through contextual and informal practices. Teachers tend to incorporate these values through modeling behavior, verbal explanations, and real-life examples during classroom instruction (Observation, March 2025). This approach allows students to relate abstract concepts to their daily experiences. However, documentation analysis shows that these values are not explicitly included in formal lesson plans (School Document, February 2025). This indicates a gap between implementation and curriculum design. While teachers recognize the importance of local wisdom, its integration remains dependent on individual initiative. Who emphasize the need for structured character education programs. However, this study reveals that cultural values are already practiced but not systematically documented. This suggests that formalizing these practices could enhance their effectiveness and sustainability. Therefore, integrating Lima Poda into curriculum planning represents an important step toward strengthening culturally responsive education. The empirical relationship between Lima Poda principles, observed learning practices, and their contribution to bullying prevention efforts is summarized in Table 1.

Table 1. Mapping of Lima Poda Values Integration in Civic Education Learning for Bullying Prevention at SMP Negeri 022 Parbotihan

No	Lima Poda Value	Empirical Evidence Source
1	Paias Rohamu	Interview (Community Leader 1, March 12, 2025); Observation (Religious Activity, March 12, 2025); School Document (Religious Program, February 2025)
2	Paias Pamatangmu	Interview (Community Leader 1, March 14, 2025); Observation (Student Interaction, March 14, 2025); School Document (Discipline Record, February 2025)
3	Paias Parabitoimu	Interview (Community Leader 2, March 15, 2025); Observation (Classroom Interaction, March 15, 2025); School Document (Uniform Regulation, January 2025)
4	Paias Bagasmu	Interview (Parent 1, March 16, 2025); Observation (Group Learning, March 16, 2025); School Document (Evaluation Report, February 2025)
5	Paias Pakaranganmu	Interview (Community Leader 3, March 18, 2025); Observation (Community Service, March 18, 2025); School Document (Activity Report, February 2025)

The mapping demonstrates that each Lima Poda value is consistently reflected in students' daily interactions within the school environment. Although these values are not yet formally embedded in curriculum documents, their presence in practice indicates strong cultural influence. These findings suggest that local wisdom has significant potential to support character education. Conceptually, this aligns with Lickona's (2012) framework, particularly in the dimensions of moral knowledge, moral feeling, and moral action. However, this study shows that such dimensions can emerge organically from cultural practices rather than formal instruction alone. This highlights the importance of contextualizing universal character education theories within local cultural settings. At the same time, the findings remain limited

to the specific research context. Therefore, further studies are needed to examine the applicability of this approach in different educational environments. Overall, this study contributes to the development of culturally grounded models for bullying prevention.

4. Conclusion

This study aims to examine the philosophical meaning, implementation, and integration of the *Lima Poda* philosophy in Civic Education (PPKn) learning as an effort to prevent bullying. The findings demonstrate that *Lima Poda* embodies a coherent system of values that is highly relevant to character education. Each principle *Paias Rohamu*, *Paias Pamatangmu*, *Paias Parabitoonmu*, *Paias Bagasmu*, and *Paias Pakaranganmu* contributes to shaping respectful behavior, self-discipline, social awareness, and collective responsibility, which are essential components of anti-bullying character.

Furthermore, the study reveals that the implementation of *Lima Poda* can be effectively transformed into modern character education principles, including empathy, tolerance, moral integrity, and social responsibility. These values align with Lickona's framework of moral development, encompassing moral knowledge, moral feeling, and moral action, thereby supporting a holistic approach to character formation. In the context of Civic Education learning, the integration of *Lima Poda* provides a contextual and culturally grounded framework that guides students to respect diversity and regulate their behavior in social interactions. This integration strengthens the role of PPKn not only as a cognitive subject but also as a medium for cultivating ethical and responsible citizenship. The main contribution of this study lies in offering a culturally based model of character education that integrates local wisdom into formal learning as a preventive strategy against bullying. This model demonstrates that local philosophical values can be systematically adapted into educational practices, thereby supporting the development of a safe, inclusive, and sustainable school environment.

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