

Internalizing PO-5 (Pomaemaeka) Values to Prevent Educational Transgressions: Focus on Sexual Violence

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ABSTRACT

This study aims to determine and analyze the internalization of "PO-5 (Pomaemaeka)" values in education and as efforts to prevent 3 major sins in education in Indonesia, especially sexual violence for students in Wolio District. This study was analyzed using qualitative and quantitative approaches. The population of this study were all students in Wolio District. The sampling technique used simple random sampling so that a sample of students from junior to senior high school level was determined which represented a population of 42 people. Data collection techniques through observation, questionnaires and interviews. The data analysis technique used quantitative data techniques, namely descriptive statistical tests and inferential statistics, while qualitative data techniques were data reduction, data display and data verification. The results showed that the internalization of "PO-5" values in education for students in Wolio District was in the 'Often' category with a score interval of 46-59 as many as 18 respondents, a percentage of 42.86%; One of the efforts to prevent 3 major sins in education, especially sexual violence for students, is to internalize "PO-5" values in education comprehensively at all levels of education.

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1. Introduction

In today's global era, Indonesian society is experiencing the impact of rapid world development. One of the effects of globalization is the emergence of problems and challenges caused by the ease of access to information, which in turn encourages cooperation with other countries (Suparno 2015; Asha et al., 2025; Youngsun et al., 2024; Cahyani et al., 2025). Human resources are an essential component in the competition of workforce in the global market. According to (Hidayatullah 2010), quality character education is essential to ensure high-quality human resources. Character values must be integrated into educational programs to help students develop good character (Siregar, 2015; Mahdori et al., 2025; Junaid et al., 2023; Sendana et al., 2025).

The Ministry of Education, Culture, Research, and Technology has introduced a new curriculum called the *Merdeka Curriculum*. The *Merdeka Curriculum* is designed to allow students to learn in accordance with their interests and talents. In addition, there are two fundamental competencies that students must master, namely literacy and numeracy. Beyond these two competencies, one distinctive feature of the *Merdeka Curriculum* is the *Pancasila Student Profile*. The *Pancasila Student Profile* represents an effort to internalize the values of Pancasila by emphasizing character education for students (Utaminingsih et al., 2023). Referring to Santrock (2007), character education is a direct approach to moral education by teaching students' fundamental moral knowledge to prevent them from engaging in immoral or harmful behaviors toward themselves or others.

In response to the regulations of the *Merdeka Curriculum*, the Baubau city government has emphasized that all institutions and communities should practice character values known as PO-5. PO-5 is an acronym derived from several words in the Wolio language. According to Thamrin, PO-5 carries a simple philosophical meaning, formed from several Wolio terms: *Pomasimasiaka*, which means loving and caring for one another; *Popiapiara*, which refers to mutual care and protection; *Pomaemaeka*, which signifies a sense of shame to preserve dignity; *Poangkaangkata*, which means supporting one another; and *Pobincibinci kuli*, which refers to sharing in others' suffering.

According to Gazalin and Asiri (2022), the concept of PO-5 is the result of elaboration and exploration of past cultural values found in *Sarapatanguna*, the first part of the *Martabat Tujuh* Law of the Buton Sultanate. It consists of five

values: *po-maamaasiaka*, *po-piapiara*, *po-maemaeka*, *po-angkaangkataka*, and *po-bincibinciki kuli* as its *causa prima*, which embody the principles of equality, equity, and justice, and essentially serve as ethical values in community life.

Sarapatanguna comes from the Wolio language and consists of three words: *Sara*, *Pata*, and *Angu*. *Sara* means norms, values, or legal rules, and can also refer to the government that receives a mandate from the people to implement and enforce regulations. *Pata* means four, types, or elements. Thus, *Sarapatanguna* can be interpreted as the four norms or values that must be obeyed and upheld by the entire community in social, national, state, and religious life (Bagea, 2016).

However, in its implementation, several problems arise, including certain cases that reveal serious issues, particularly in the education sector. Various forms of aggressive and inappropriate behavior demonstrated by students in the school environment include bullying, intolerance, and sexual violence. Izharifa et al. (2023) argue that the three major sins in education bullying, sexual violence, and intolerance must be addressed in order to create a safe and comfortable learning environment.

At present, in the city of Baubau, students are still frequently found either committing or experiencing the three major sins, both within and outside the school environment, particularly in cases of sexual violence. Based on data from the UPTD PPA of Baubau City, there were 30 cases of sexual violence in 2023 involving 31 individuals. One of the causes of this issue is that the implementation of PO-5-character values remains limited to memorization and has not been deeply internalized; moreover, students lack an understanding of the philosophical meaning of PO-5, which leads to the continued occurrence of immoral behaviors.

The research problem of this study is how the internalization of PO-5 (Pomaemaeka) in education is carried out and how efforts to prevent the three major sins in education, particularly sexual violence, are implemented among students in Wolio District. The objective of this study is to identify and analyze the internalization of PO-5 (Pomaemaeka) in education as well as the preventive measures against the three major sins in education, especially sexual violence, among students in Wolio District.

Internalization is the process by which individuals learn and become part of, as well as bind themselves to, the values and social norms of community behavior (Kalidjernih, 2010). Meanwhile, Sujatmiko (2014) explains that internalization is lifelong learning carried out by an individual within society or social groups, in which one absorbs societal rules, values, and norms. Kartono (2010) defines internalization as an activity undertaken by an individual through practice with awareness and without coercion. Internalization represents the regulation of an individual's behavior or attitude within the mind and personality, so that their actions and conduct can serve as an application for others as part of themselves.

The PO-5 tradition represents the local wisdom values of the Buton community, passed down from generation to generation in Baubau society, and embodies philosophical character values closely related to the integrity of elections (Ari, 2023). Meanwhile, Thamrin, as cited in Gazalin and Asiri (2022), explains that the concept of PO-5 consists of *pomaamasiaka*, meaning to love and care for one another; *popiapiara*, meaning to protect or nurture; *pomaemaeka*, meaning a sense of shame; *poangka-angkataka*, meaning to uphold each other's dignity; and *pobinci-bincikuli*, meaning to pinch one another, based on the philosophy of shared feelings.

According to Suherman et al. (2020), PO-5 is an acronym of several life philosophies of the Butonese community, consisting of: (1) *Popia-piara*, which means mutual protection and care among fellow human beings; (2) *Poangka-angkataka*, which means mutual respect among human beings; (3) *Pomae-maeaka*, which signifies mutual fear or a sense of caution among people; (4) *Poma-masiaka*, which means loving one another; and (5) *Pobinci-bincikikuli*, which means that hurting others is the same as hurting oneself.

In the field of education, the term 'three major sins' (sexual violence, bullying, intolerance) refers to serious problems that threaten the safety and well-being of students within the school environment. According to Nuriafuri, Rakhmawati, and Handayani (2024), the three major sins in education are defined as follows: bullying, which refers to oppression, abuse, harassment, or intimidation, particularly the use of threats, violence, or coercion to exploit, dominate, or intimidate others; intolerance, which is the inability to accept differences and respect the rights of others; and sexual violence, which involves acts of violence with sexual elements, such as sexual harassment or coercion. Sexual violence can have serious impacts on both the physical and psychological well-being of children.

2. Methodology

This study employs a mixed-method approach, combining both quantitative and qualitative methods. According to Creswell and Creswell (2018), mixed methods research is an approach that integrates both qualitative and quantitative forms to investigate issues related to behavior, social aspects, and health by rigorously collecting and analyzing both quantitative and qualitative data as answers to research questions. This research was conducted in Wolio District. The research population consisted of students in Wolio District, and the sampling technique used was simple random sampling, resulting in a sample of junior high school and senior high school students representing the population. Data were collected through observation, questionnaires, and interviews. Data analysis employed quantitative techniques, namely descriptive and inferential statistical tests, while qualitative techniques included data reduction, data display, and data verification.

3. Result and Discussion

3.1 Analysis of the Internalization of PO-5 Values in Education among Students in Wolio District

The measurement tool used to assess the internalization of PO-5 values in education in this study was a questionnaire. The questionnaire was designed based on indicators related to the internalization of PO-5 values in education. Based on the research findings from 42 students in Wolio District who were randomly selected as respondents, the average score of PO-5 value internalization was 43.90, with a minimum score of 18 and a maximum score of 72, and a standard deviation of 11.74. The data are presented in the table below:

Table 1. Descriptive Statistics of PO-5 (Pomaemaeka) Value Internalization Scores

Description	Statistical Values
Sum of scores	1844
Mean	43,90
Median	45,5
Standard Deviation	11,74
Range	54
Minimum Score	18
Maximum Score	72

Source: Results of Questionnaire Analysis (2024)

The results of descriptive statistical calculations based on the frequency of respondents' choices in the answer categories show a mean score of 43.90, with a total score of 1,844 from 42 research respondents. The distribution of the frequency of PO-5 value internalization in education among students in Wolio District is presented in Table 2 below.

Table 2. Frequency Distribution of PO-5 (Pomaemaeka) Value Internalization among Students

Interval	Reading Interest	Frequency	Percentage
60 – 73	Always	3	7,14
46 – 59	Often	18	42,86
32 – 45	Sometimes	14	33,33
18 – 31	Never	7	16,67
Total		42	100,00

Source: Questionnaire Analysis Results, 2024.

Based on Table 2 about the frequency distribution of the internalization of the PO-5 values, it can be seen that the internalization of the PO-5 values in education falls into the category of always with 3 respondents (7.14%), the category of often with 18 respondents (42.86%), the category of sometimes with 14 respondents (33.33%), and the category of never with 7 respondents (16.67%). The average statistical score for the internalization of the PO-5 values is 43.90. The distribution of the frequency of internalization of the PO-5 values (Pomaemaeka) can also be illustrated in the following diagram.

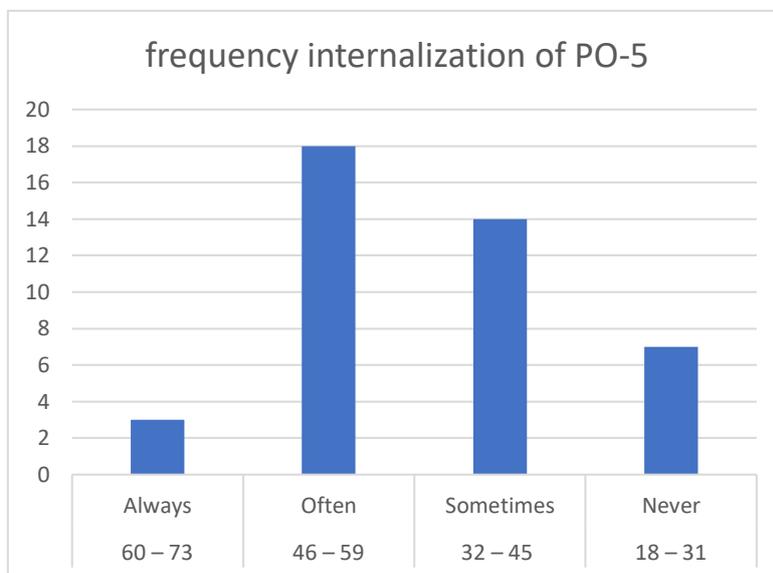


Figure 1. Diagram of the frequency of internalization of PO-5 values (Pomaemaeka) for students

Based on the diagram, it can be concluded that the internalization of the PO-5 (Pomaemaeka) values in education for students in Wolio District is in the 'Often' category with a score interval of 46-59, involving 18 respondents with a percentage of 42.86%. This means that the implementation of PO-5 (Pomaemaeka) values in education for students in Wolio District has often been carried out. They have frequently heard about and understand the PO-5 (Pomaemaeka) values and how they are practiced in daily life.

However, the implementation of PO-5 (Pomaemaeka) values has not been evenly distributed across all educational institutions in Baubau City. Based on the research conducted in Wolio District, among the 42 respondents, there are still students who have limited understanding and rarely hear the term PO-5. Some respondents have even never been familiar with the philosophical concept of PO-5 as a set of character values that should be internalized in education. This finding is reflected in the distribution shown in the previous diagram, where 14 respondents (33.33%) fall into the *sometimes* category and 7 respondents (16.67%) fall into the *never* category. These results indicate that although PO-5 values have been normatively introduced, their internalization and comprehension among students remain partial and require further reinforcement in everyday educational practices.

3.2 Efforts to Prevent the 3 Major Sins of Education, Especially Sexual Violence

Efforts to prevent the 3 major sins of education, especially sexual violence against students in Wolio District, can be seen from the results of interviews conducted by the researcher with several sources, namely middle and high school students in Wolio District. The results of the interviews that have been reduced by the researcher are as follows. "PO-5 in the prevention of the 3 major sins of education is interconnected, especially regarding sexual violence, where there are values of pomaemaekaka which means we respect each other and fear actions that contradict legal and religious norms".

Another source stated, "The values of PO-5 such as shame and mutual respect help prevent sexual harassment by applying the values of PO-5 in schools, leading to the formation of a safe, moral, and caring educational culture".

Another opinion states that 'PO-5 regarding the three major sins of education is very important to be applied in schools as it is beneficial to prevent bullying, sexual harassment, and violence among students, both as perpetrators and as victims'. Another source also stated, "the value of PO-5 teaches to respect each other, provides a moral framework and behavior that can help create a safe educational environment free from the 3 major sins of education, especially sexual harassment in schools".

Based on the results of the interview, it can be concluded that the internalization of the values of PO-5 in education is very important to be carried out optimally and comprehensively in educational units. Not only in the Wolio District but also throughout the city of Baubau. PO-5 plays an important role in preventing harassment and sexual violence in schools through: a) Building Respect: Encouraging empathy and respecting boundaries among students. b) Open Communication: Creating a safe space to report incidents without fear. c) Sexuality Education: Providing understanding of rights and body boundaries. d) Role of Teachers: Building positive relationships to detect and address issues. By applying the values of PO-5 and additional measures, schools can create a safer environment for students.

3.3 Discussion

This study employed a questionnaire as the research instrument. The questionnaire was designed to analyze the internalization of PO-5 values in education using a Likert scale consisting of four response options. Before being administered in the study, each item in the questionnaire was first tested for validity. As a result, 18 items were declared valid and ready to be distributed to the research respondents. The validated questionnaire was then administered to 42 randomly selected junior and senior high school students in Wolio District, each of whom responded to 18 statements. After the data were collected, the researcher proceeded to analyze the questionnaire results.

The results of the analysis show that the internalization of PO-5 values in education among students in Wolio District falls into the "Often" category, with a score interval of 46–59, represented by 18 respondents (42.86%). This indicates that the implementation of PO-5 values in education for students in Wolio District has often been carried out. Students are frequently exposed to and understand the values of PO-5 as well as their application in daily life. However, its implementation has not yet been comprehensive across all educational institutions in Baubau City. There are still students/respondents who have limited understanding of PO-5 values, and some have never even heard of the term. The internalization of PO-5 values is crucial to be applied as a means of preserving and reintroducing local wisdom values to the community. In line with this, Suherman et al. (2020) stated that the PO-5 program serves as both a preservation effort and a reintroduction of local wisdom values to the community, which has become one of the main concerns and work programs of the Baubau City government.

Interviews with students in Wolio District revealed that the internalization of PO-5 values in schools plays a significant role in preventing the three major sins in education, particularly sexual violence. Rooted in Butonese local wisdom, PO-5 emphasizes moral development, mutual respect, and collective responsibility. The values *Pomaamasiaka* (mutual love), *Popiapiara* (care and protection), *Pomaemaeaka* (shared sense of shame for misconduct), *Poangka-angkataka* (upholding dignity and respect), and *Pobinci-binci kuli* (empathy through shared feelings) serve as guiding principles for fostering ethical behavior among students (Asiri & Gazalin, 2023).

The researcher concludes that the internalization of PO-5 in educational institutions plays the following roles:

1. Creating a Safe and Structured Environment
 - a) PO-5 provides a clear framework for school organizational structure and governance;
 - b) it helps create a structured, safe, and orderly school environment;
 - c) with a clear organizational structure, each party has defined roles and responsibilities;
 - d) it helps prevent uncontrolled and irresponsible actions, including harassment and sexual violence.
2. Raising Awareness and Education

a) PO-5 can serve as a platform to increase awareness of the Three Major Sins of Education, including harassment and sexual violence;

b) schools can incorporate materials on the prevention of harassment and sexual violence into the curriculum or extracurricular activities;

c) PO-5 can also regulate reporting and handling mechanisms for cases of harassment and sexual violence in schools.

3. Building a Value-Based School Culture

a) PO-5 helps shape a positive school culture oriented toward noble values;

b) values such as respect, empathy, and responsibility can be integrated into PO-5 and practiced in daily school life;

c) a positive, value-based school culture can help prevent immoral actions such as harassment and sexual violence.

4. Enhancing Supervision and Monitoring

a) PO-5 can regulate supervision and monitoring mechanisms to ensure that its values are properly implemented;

b) this is important to prevent actions that violate norms and ethics, including harassment and sexual violence.

5. Facilitating Communication and Dialogue

a) PO-5 can create space for open communication and dialogue on important issues, including the prevention of the Three Major Sins of Education;

b) schools can organize forums, discussions, or other activities involving the entire school community to address issues related to harassment and sexual violence.

4. Conclusion

The internalization of PO-5 values in education among students in Wolio District falls into the "Often" category, with a score interval of 46–59, represented by 18 respondents (42.86%). This indicates that the implementation of PO-5 values in education for students in Wolio District has often been carried out. They are frequently exposed to and understand PO-5 values as well as how to apply them in daily life.

One of the efforts to prevent the Three Major Sins in education, particularly sexual violence among students, is through the comprehensive internalization of PO-5 values across all levels of education. PO-5 contains elements of local wisdom that are practical for daily application in preventing the occurrence of the Three Major Sins in education. These values include Pomaamasiaka (mutual love and care), Popiapiara (to nurture and protect one another), Pomaemaeaka (a shared sense of shame when committing wrongdoing), Poangka-angkataka (upholding dignity, mutual respect, and appreciation), and Pobinci-binci kuli (empathy, expressed through the philosophy of shared feelings). Therefore, the government and educational institutions should implement specific strategies or conduct socialization programs to internalize PO-5 values comprehensively at all levels of education in Baubau City. This would help students avoid involvement in the Three Major Sins of education, particularly sexual violence, whether as perpetrators or as victims.

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