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## ***Philosophy Poda Na Lima for Victims of Bullying: A Literature Review***

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<b>Histori Artikel</b>	<b>ABSTRACT</b>
Diterima : 1 Juni 2025  Direvisi : 15 Juni 2025  Disetujui : 25 Juni 2025	<p><i>This study aims to explore the role of the Poda Na Lima philosophy in addressing bullying and supporting the recovery of bullying victims in the Mandailing Angkola community, North Sumatra, Indonesia. Poda Na Lima, which consists of five principles of cleanliness of the heart, body, clothes, home, and environment, is a traditional philosophy that is deeply rooted in Mandailing Angkola culture. This research uses a literature study approach to examine how the principles of Poda Na Lima can be applied in character education and anti-bullying programs in schools and communities. Based on a review of previous studies, Poda Na Lima has been shown to increase emotional resilience, improve self-esteem, and create social harmony, which is highly relevant to address the effects of bullying, such as anxiety, depression, and social isolation. The results show that by emphasizing inner hygiene and self-respect, this philosophy can help victims of bullying in the process of emotional and social healing. In addition, the application of Poda Na Lima in educational and community settings can strengthen social support, reduce stigma, and improve relationships between individuals. This research proposes that Poda Na Lima be further integrated in educational curricula and community programs to create a more supportive environment and reduce bullying behavior in the future.</i></p>
Keywords : <i>Mandailing; Culture; Bullying Victims; North Sumatra.</i>	

### **INTRODUCTION**

Bullying remains a pervasive problem in educational settings around the world (Carney & Merrell, 2001; S. Nasution et al., 2023; Sari et al., 2024) , affecting students' physical, emotional, and psychological well-being (Borualogo & Casas, 2021b; S. Nasution et al., 2024). In the context of the Mandailing Angkola community, a culturally rich ethnic group in North Sumatra, Indonesia, bullying presents unique challenges that relate to local traditions and values. This ethnicity, which is predominantly Muslim, is strongly tied to cultural practices that emphasize social harmony, respect, and moral integrity (Dianto, 2022). However, cases of bullying in school and community settings can undermine these values, leading to significant consequences for victims, including decreased psychological well-being, poor academic performance, and emotional stress.

Addressing the impact of bullying within the mandailing ethnic group requires an approach that respects the local cultural framework while building resilience and positive character development among youth.

The impact of bullying on students has been well documented in numerous global studies (Delprato et al., 2017, 2017; Demanet & Van Houtte, 2012). Studies show that victims of bullying often have low subjective well being (Borualogo & Casas, 2021a; Savahl et al., 2019; Yubero et al., 2023) and experience anxiety, depression, lack of confidence and a sense of alienation that can hinder their academic progress and social development (Borualogo & Casas, 2021a; Savahl et al., 2019). In the context of Mandailing Angkola, where community cohesion and family ties are highly valued (Borualogo & Casas, 2021a; Savahl et al., 2019), bullying can undermine social ties and undermine the cultural emphasis on mutual respect and kinship (Borualogo & Casas, 2021a; Savahl et al., 2019). Research, such as that conducted by Salamanca & Rollo (2024), highlights how bullying affects students' sense of self across multiple physical, emotional, and social dimensions, with long-term consequences for their well-being. In Indonesia, where diverse ethnic groups maintain unique cultural practices, addressing bullying requires culturally sensitive interventions that align with local wisdom to ensure effectiveness and acceptance by the community.

*Poda Na Lima*, a foundational philosophy of the Mandailing Angkola community, consists of five exhortations that emphasize cleanliness of the heart, body, clothes, home, and environment (Azizan et al., n.d.; Lubis et al., 2024). This philosophy, deeply embedded in the community's way of life, serves as a guide for moral and social behavior, promoting values such as religious piety, honesty, concern for the environment, social responsibility, and accountability. Research by K. Nasution & Siregar, (2023) describes *Poda Na Lima* as a framework for character education, noting the potential of this philosophy to foster ethical behavior and social harmony. By encouraging individuals to maintain inner and outer hygiene, *Poda Na Lima* provides a holistic approach to personal development that can counteract negative behaviors such as bullying. Its emphasis on self-discipline and respect for others aligns with the goals of bullying prevention and support for victims.

*Poda Na Lima's* role in education goes beyond academic teaching to include character building and social values (Rohman & Lubis, 2020). As a form of local wisdom, this philosophy has been integrated into educational practices in the Mandailing Angkola region to build resilient and morally upright individuals (Maryam et al., 2024). Research by Lubis et al (2024) highlights its strategic role in character education, particularly in the South Tapanuli region, where the philosophy is considered a tool to develop a generation that is socially strong and able to cope with modern challenges. By integrating *Poda Na Lima* into school curricula and community programs, educators can address bullying by promoting values that reduce aggression and encourage empathy (Siregar & Naelofaria, 2023). This philosophy's focus on cleansing the heart and mind can help students internalize positive behaviors, reducing the likelihood of engaging in or tolerating bullying (Harahap ., 2018)

For victims of bullying, *Poda Na Lima* offers a culturally relevant framework for healing and empowerment (Izuddinsyah Siregar, Ahmad Rusli, 2022). This philosophy's emphasis on self-purification and social responsibility can help victims rebuild self-esteem and a sense of community. For example, advice to "cleanse the heart" encourages emotional resilience and forgiveness, which can reduce the psychological scars left by bullying. Likewise, a focus on keeping clean clothes and surroundings symbolizes dignity and respect for oneself, empowering victims to reclaim their identity. Studies, such as the one conducted by Sibarani et al., (2021) suggest that *Poda Na Lima* promotes community health and social cohesion, which can create a supportive environment for victims to recover and thrive. By integrating these values in anti-bullying initiatives, schools can provide victims with tools to cope with trauma while strengthening community solidarity.

This literature review aims to synthesize existing research on bullying, its impact, and the potential of *Poda Na Lima* as a culture-based solution in the Mandailing Angkola community. By examining the relationship between bullying and local wisdom, this study seeks to highlight the advantages of using *Poda Na Lima* to address cases of bullying and support victims. The review will explore how this philosophy can be operationalized in educational settings to build a culture of respect and resilience, ultimately contributing to the national education goal of producing a morally and intellectually capable generation. Through a qualitative analysis of relevant literature, this study will provide insights into how traditional values can address contemporary challenges, offering a model for culturally diverse communities facing similar issues.

## RESEARCH METHOD

This research uses a literature study approach to explore the application of the *Poda Na Lima* philosophy in Mandailing community education. This literature study aims to analyze various sources that discuss the integration of *Poda Na Lima* in character education, both in the context of formal and informal education in Mandailing society. The sources used include journals, books, articles, and previous research that discuss the philosophy of *Poda Na Lima*, local wisdom-based bullying victims, and its application in Mandailing indigenous peoples. Researchers will collect and review relevant literature to understand how the principles of *Poda Na Lima* can be utilized on victims of bullying and as a cultural preservation effort. In the analysis process, this study will identify the main themes that emerge in the relevant literature, such as the importance of character education, *Poda Na Lima*, the challenges faced in integrating local wisdom. Thus, this literature study aims to explore the potential of *Poda Na Lima* in developing education that is more relevant to the cultural values of Mandailing society and contributes to the character building of the younger generation rooted in local traditions.

## RESULT AND DISCUSSION

### Results

Based on an in-depth analysis of the available literature, the key points that will be discussed in this study are

#### 1. *Poda Na Lima* Concept

*Poda Na Lima*, which is the cornerstone of Mandailing Angkola cultural philosophy, summarizes five guiding principles for ethical and harmonious living: keeping the heart, body, clothes, home, and environment clean (Nuddin, 2021; Sahrul & Daulai, 2022). Rooted in the traditions of the Mandailing Angkola community in North Sumatra, Indonesia, this philosophy serves as a moral compass, promoting values such as piety, honesty, social responsibility, and environmental stewardship. According to K. Nasution & Siregar (2023) *Poda Na Lima* is not just a set of rules, but a holistic framework for character development embedded in the community's social and religious practices. The principle of cleansing the heart emphasizes emotional purity and forgiveness, while cleanliness of the body and clothing highlights personal dignity and respect for oneself. The home and environment components reflect communal harmony and accountability, fostering a sense of collective well-being. In educational contexts, such as, *Poda Na Lima* is integrated in character education to form resilient and morally upright individuals (Siregar & Naelofaria, 2023). This philosophy's emphasis on inner and outer cleanliness provides a culturally relevant approach to addressing social problems, including bullying, by encouraging behaviors that align with respect and empathy.

#### 2. Impact of Bullying

Bullying, which is a widespread problem in educational settings, has a profound and prolonged impact on victims, perpetrators and the wider community. Research by (Salamanca & Rollo, 2024) highlights that bullying affects students across multiple physical, emotional and social dimensions,

leading to consequences such as anxiety, depression and decreased self-esteem. In the Mandailing Angkola community, where social cohesion and familial bonds are highly valued, bullying disrupts the cultural emphasis on mutual respect and kinship, creating cracks in community harmony. Victims often experience reduced academic performance and social isolation, which can hinder their personal development and sense of community (Nuddin, 2021; Sahrul & Daulai, 2022). Furthermore, bullying can exacerbate the cycle of aggression, as the perpetrator may internalize negative behaviors, further undermining the values of peace and cooperation within the community. Studies, such as those conducted by (Olweus, D., Limber, S., & Mihalic, 1999), show that the long-term impacts of bullying can continue into adulthood, manifesting in the form of mental health challenges or difficulties in building trusting relationships. In the context of Mandailing Angkola, addressing bullying requires culturally sensitive interventions that align with local values to restore balance and support affected individuals.

### **3. Poda Na Lima as a Healing Framework for Bullying Victims**

*Poda Na Lima* offers a culturally-based framework for healing and empowering victims of bullying within the Mandailing Angkola community. This philosophy's emphasis on cleansing the heart encourages emotional resilience, forgiveness, and self-reflection, which are crucial for victims recovering from the psychological trauma of bullying. By fostering inner peace, this principle helps victims process negative emotions and rebuild their self-esteem. The focus on body and clothing hygiene symbolizes personal dignity, empowering victims to reclaim their identity and self-confidence. In addition, the principle of keeping the home and environment clean promotes a supportive community atmosphere. Integrating *Poda Na Lima* in school-based anti-bullying programs can provide victims with practical tools to cope with trauma, such as self-awareness practices rooted in purifying the heart or community activities that strengthen social bonds. By aligning with a community's cultural values, *Poda Na Lima* not only addresses the direct impact of bullying, but also strengthens social structures, creating an environment that supports healing and growth.

## **Discussion**

*Poda Na Lima*, a traditional philosophy from the Mandailing Angkola community, offers a unique and culturally resonant framework to support the recovery of victims of bullying. This philosophy, which consists of five principles-clean heart, body, clothes, home, and environment-promotes holistic personal and social development. Its advantage lies in its emphasis on inner purification and communal harmony, which is very much in line with the psychological and social needs of victims of bullying. By fostering emotional resilience, self-respect, and community support, *Poda Na Lima* addresses the multifaceted effects of bullying, such as low self-esteem, anxiety, and social isolation, as noted in the study by Salamanca and Rollo. In contrast to common anti-bullying interventions, *Poda Na Lima* is deeply embedded in the cultural fabric of the Mandailing Angkola community, making it a relevant and effective tool for healing in this context.

The principle of clearing the heart is particularly beneficial for victims of bullying, as it promotes emotional healing and forgiveness, which are key components of psychological recovery. Victims often internalize negative experiences, leading to feelings of shame or worthlessness. *Poda Na Lima's* focus on purifying the heart promotes self-reflection and emotional clarity, helping victims process trauma and rebuild their sense of self-worth. Research by K. Nasution & Siregar, (2023) highlights how this principle fosters piety and inner peace, which can counter the emotional distress caused by bullying. By integrating these practices into school counseling or community programs, victims can develop culturally meaningful and psychologically empowering coping mechanisms, allowing them to move forward past their experiences with resilience.

The emphasis on body and clothing hygiene further supports victims by reinforcing personal dignity and self-respect (Harahap, 2018). Bullying often targets the appearance or social status of victims, undermining their self-confidence. *Poda Na Lima* encourages individuals to take pride in their physical appearance, symbolizing a sense of self-worth and identity reclamation. This practice can be particularly empowering for young victims in educational settings, where peer judgment is common. As Siregar & Naelofaria (2023), *Poda Na Lima* is already integrated in character education in the Mandailing Angkola region, demonstrating its potential to be adapted in anti-bullying initiatives. By promoting personal dignity, this philosophy helps victims regain self-confidence and affirms their value within the peer group.

The principle of keeping the home and environment clean extends the benefits of *Poda Na Lima* to the community level, creating a support network for victims of bullying. Sibarani et al (2021) emphasize that these principles foster social cohesion and collective responsibility, which are critical to creating a safe space where victims feel accepted and valued. In Mandailing Angkola communities, where family ties and communal harmony are highly valued, this aspect of *Poda Na Lima* ensures that victims are not isolated, but rather included in a supportive social structure. Schools and community programs can leverage these principles to encourage peer-to-peer support and empathy, reduce the stigma associated with being a victim of bullying and facilitate social reintegration.

The suitability of *Poda Na Lima* for the recovery of bullying victims lies in its holistic and culturally-based approach, which addresses both the individual and communal dimensions of healing. In contrast to Western therapeutic models that may feel alien in the Mandailing Angkola context, *Poda Na Lima* resonates with local values, ensuring its greater acceptance and effectiveness. Its integration in educational settings, as supported by Siregar's research, allows for practical application through activities such as group discussions, cultural workshops, or counseling sessions that emphasize its principles. By promoting emotional resilience, personal dignity, and community support, *Poda Na Lima* offers a comprehensive framework that not only helps in recovery but also prevents future bullying by building a culture of respect and empathy, making it an ideal approach for the Mandailing Angkola community.

## CONCLUSION

In the context of the Mandailing Angkola community, the *Poda Na Lima* philosophy offers a holistic and culturally-based approach to address bullying and support victim recovery. With its emphasis on cleanliness of heart, body, clothes, home, and environment, *Poda Na Lima* not only shapes individual character but also strengthens social cohesion within the community. The philosophy inculcates values such as piety, honesty, social responsibility, and self-respect, which can promote emotional resilience, self-esteem restoration, and forgiveness among victims of bullying. The principles embodied in *Poda Na Lima* can help victims of bullying to emotionally heal, restore personal dignity, and rebuild a sense of community. By incorporating local cultural values and an approach based on inner peace and social harmony, *Poda Na Lima* has the potential to be an effective model to address bullying in other cultural communities facing similar challenges.

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