

CAPACITY BUILDING OF THE PPKS TASK FORCE AT SMAN 2 SEMARANG IN MITIGATING THE THREE MAJOR SINS IN EDUCATION BASED ON PANCASILA VALUES

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ABSTRACT:

Education is not merely the transfer of knowledge, but a transformative process that shapes character, instills values, and fosters social awareness. Schools are expected to nurture students into morally upright and socially responsible citizens. However, this ideal is threatened when educational spaces are tainted by sexual violence, bullying, and intolerance. Responding to this crisis, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) issued Regulation No. 46 of 2023 to eliminate these three major sins. One institutional response to this policy is the establishment of Satgas PPKS at SMAN 2 Semarang, driven by alarming data on social deviance within schools. This study, using a qualitative case study approach, reveals that Pancasila values (especially humanity, justice, and unity) serve as a vital foundation for the task force's role in prevention and transformation. The involvement of Universitas Negeri Semarang (UNNES) as a teacher training institution (LPTK) provides significant academic and practical contributions through participatory mentoring and training. This collaboration strengthens the Satgas' capacity to build a school culture that is safe, inclusive, and aligned with national values. The findings offer a replicable model for other schools and underscore the importance of value-based internal policies supported by cross-sectoral partnerships in combating violence in education.

Keywords: *Satgas PPKS, Three Major Sins, Pancasila values, Bullying, Intolerance*

Article Info

Received	:	12 July 2025
Accepted	:	01 August 2025
Published	:	03 August 2025
DOI	:	https://doi.org/10.30872/psd.v6i2.173

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1. INTRODUCTION

Education is a fundamental instrument in shaping the civilization of a nation. It is not merely a process of knowledge transfer, but also a transformative journey of character formation, value cultivation, and the development of critical social awareness. Schools, as formal educational institutions, bear a profound responsibility in nurturing the younger generation to grow into individuals who are faithful, knowledgeable, empathetic, and morally upright. This responsibility extends beyond academic instruction to include the internalization of ethical values, national identity, and a sense of social justice. The ideal vision of education is one that gives rise to well-rounded Indonesian citizens intellectually intelligent, emotionally mature, and resilient in facing the complex challenges of an ever-changing era. However, such aspirations become increasingly difficult to realize when educational environments are tainted by acts of violence, intolerance, bullying, and discrimination. When schools become breeding grounds for injustice and fear, they betray their core mission and fail to uphold the principles of humanity and dignity. Education, in its true essence, is a deliberate and systematic effort to guide individuals toward becoming independent, responsible, creative, healthy, knowledgeable, and virtuous human beings citizens who not only possess cognitive competence but also embody the values of Pancasila in their daily lives. Therefore, the cultivation of a safe, inclusive, and value-driven educational space is not an option but a necessity in ensuring that education fulfills its noble purpose as the foundation of national progress and human development (Anjani et al., 2025; Digdoyo, 2018; Elawati et al., 2024; Hikmalisa & Dona Kahfi Ma Iballa, 2022; Qotimah & Hakim, 2025).

Indonesia's education system is currently facing serious challenges in the form of the widespread occurrence of sexual violence, bullying, and intolerance within educational institutions. These three forms of misconduct are often referred to as the "three major sins of education" due to their profoundly destructive impact on students' psychological safety, moral integrity, and appreciation of diversity. According to data reported by detik.com, there were at least 115 cases of sexual violence, 61 cases of bullying, and 24 cases of intolerance that occurred in school environments. These facts indicate that educational institutions which should serve as safe and nurturing spaces for children's development are, in some cases, becoming sites where violence and discrimination may take place (Badriyah et al., 2024; Kurniati et al., 2024).

The Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) issued Regulation Number 46 of 2023 as a systematic effort to eliminate the three major sins in education. One of the concrete measures mandated by this regulation is the establishment of the Task Force for the Prevention and Handling of Sexual Violence (Satgas PPKS) within educational institutions. The formation of this task force represents an institutional commitment to ensure the existence of a preventive and responsive mechanism that is structured and sustainable (Kurniati et al., 2024; Rahmadani et al., 2025).

SMA Negeri 2 Semarang, a public high school located in an urban area with complex social dynamics, has responded to the policy by establishing a Satgas PPKS (Task Force for the Prevention and Handling of Sexual Violence) consisting of teachers and students. However, the mere existence of the task force does not automatically ensure the effectiveness of prevention and case handling efforts if not accompanied by the strengthening of both personal and institutional capacities. The challenges faced include limited understanding of gender-based violence, a lack of empathetic communication skills for conflict mediation, and the insufficient internalization of Pancasila values in the daily behavior of the school community (El Adawiyah et al., 2019; Kurniati et al., 2024; Lin et al., 2017; Oktarini & Sabaruddin, 2024).

The values of Pancasila serve a strategic function as a moral reference for embracing diversity, upholding justice, and rejecting all forms of violence. Therefore, the capacity development of the Satgas PPKS should not only focus on procedural aspects of case handling, but also on strengthening Pancasila values as the foundation for character building and school culture. In this regard, Universitas Negeri Semarang (UNNES), as a Teacher Education Institute (LPTK), plays an active role through community service programs aimed at assisting and equipping the Satgas PPKS at SMAN 2 Semarang. This initiative aligns with UNNES's conservation-oriented vision, which positions Pancasila values as the central pillar in fostering a civilized, safe, and inclusive educational environment (Saridin, 2024; Setiabudi et al., 2024).

The ultimate goal of national education is to create a safe, inclusive, and humane learning environment one in which every student feels valued, protected, and empowered (Muhammad Abdul Latif et al., 2021; Wuryandani et al., 2018). However, this idealism remains far from reality. Data indicate that social deviations such as sexual violence, bullying, and intolerance are in fact emerging within spaces that are supposed to be the safest for children. It is within this context that a gap becomes apparent between the aspirations envisioned by the education system and the lived experiences of students on a daily basis. When schools fail to provide a nurturing and protective environment, the fundamental rights of children to develop holistically are placed at serious risk (Candrasari et al., 2023; Hasibuan & Rahmawati, 2019; Muhammad Abdul Latif et al., 2021; Yulianto, 2016).

The phenomenon of promiscuity, a consumptive lifestyle, and the unchecked influence of digital media have increased the likelihood of violence and deviant behavior. On the other hand, weak social control and a lack of value-based literacy have further exacerbated the situation. In such an environment, efforts to create a safe and character-driven school cannot rely solely on regulations; what is needed are agents of change who possess both awareness and capacity to cultivate a civilized school culture (Acetylena, 2018; Fahmi, 2021; Jayanta et al., 2024; Maunah, 2016; Mawaddah & Zaida, 2021; Wuryandani et al., 2018).

Globally, 243 million women and girls aged 15–49 have experienced sexual and/or physical violence perpetrated by an intimate partner in the past 12 months, with more than 40% of women in Southeast Asia affected. It is also estimated that an additional 15 million cases of gender-based violence occurred globally during the COVID-19 pandemic due to increased economic stress, health conditions, and safety concerns. The 2021 National Women's Life Experience Survey (SPHPN) revealed that 1 in 4 women have experienced physical, sexual, and psychological violence. These figures further highlight the urgent need for collective action to address violence against women. The United Nations Population Fund (UNFPA) remains firmly committed to eliminating gender-based violence and harmful practices, in line with one of UNFPA's transformative goals and Target 5 of the Sustainable Development Goals (SDGs) (Kementerian Pemberdayaan dan Perlindungan Anak Republik Indonesia, 2021).

The presence of the Satgas PPKS within schools should not be viewed merely as an administrative compliance with regulatory mandates, but must be transformed into a substantive force capable of driving cultural change within educational institutions. The task force is expected to serve as a value-based agent that exemplifies the practical application of Pancasila in daily school life. Through the habituation of fair attitudes,

respect for differences, and rejection of all forms of violence and discrimination, the Satgas can help foster a learning atmosphere grounded in empathy, tolerance, and social solidarity (Adikaram & Kailasapathy, 2020; Marfu'ah et al., 2021; Saragih et al., 2023; Torjesen & Waters, 2023; Wulandari et al., 2024).

However, this strategic role cannot function optimally without adequate capacity strengthening. Field observations indicate persistent gaps in the competencies required to carry out Satgas responsibilities—both in terms of technical skills and value-based awareness (Scarduzio et al., 2019; Wulandari et al., 2024). Therefore, mentorship and training are crucial to equip Satgas members with a deep understanding of students' social dynamics, empathetic communication skills, and the ability to build inclusive relationships grounded in civility and mutual respect.

2. METHOD

This study employs a descriptive qualitative approach to provide an in-depth depiction of the processes, dynamics, and effectiveness involved in conducting the research (Creswell, 2017; Mardawi, 2020; Tashakkori & Creswell, 2007). This approach was chosen because it enables the researcher to gain a comprehensive understanding of social realities, particularly in the context of values, perceptions, and experiences of educational actors in responding to issues of sexual violence, bullying, and intolerance in schools (Abdussamad, 2020; Harahap, 2020; Kusumastuti & Khoiron, 2019). Subjek The research subjects consisted of members of the Satgas PPKS, including teachers and students, the school principal, as well as representatives from the academic community of Universitas Negeri Semarang (UNNES) who were involved in the capacity-building program. Informants were selected using a purposive sampling technique, based on their active involvement and knowledge of the implementation of the Satgas PPKS program within the school environment.



Source: Sugiyono, 2018

Figure 1. Data Collection Techniques

Based on the figure above, data were collected using three main techniques: (1) participatory observation during the implementation of training sessions and mentoring activities; (2) in-depth interviews with Satgas members, the school principal, and the mentoring team from UNNES; and (3) document study involving relevant regulations, Satgas PPKS guidelines, and evaluation reports of the capacity-building program. All data were analyzed using thematic analysis, which involved identifying patterns of meaning, tendencies, and relationships among data in order to address the research focus. Data validity was ensured through source and method triangulation, as well as member checking with informants to confirm the accuracy of interview result interpretations (Sugiyono, 2018, 2020). This study aims not only to describe the existing conditions but also to provide strategic recommendations based on Pancasila values for strengthening the institutional capacity of the Satgas PPKS, enabling it to carry out its mitigative role effectively and sustainably.

3. RESULTS AND DISCUSSION

3.1 *The social context of education and three major sins in the schools*

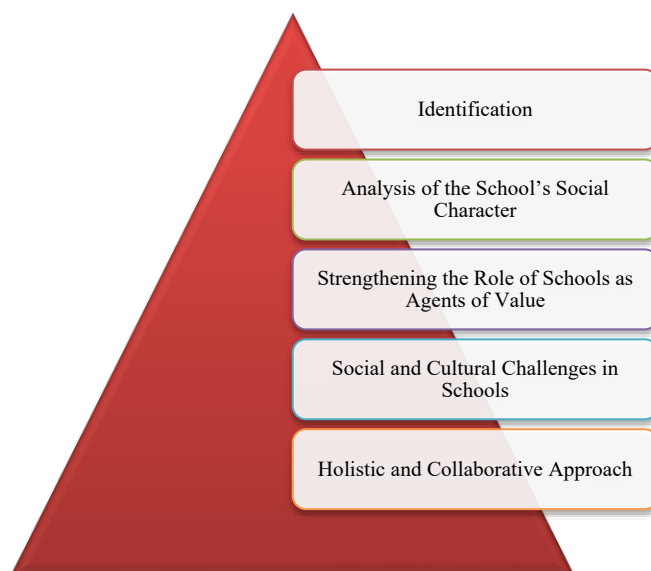
The phenomena of sexual violence, bullying, and intolerance within educational settings commonly referred to as the "three major sins of education" are systemic issues that threaten the quality and humanistic values of the national education system. A study by the Indonesian Child Protection Commission (KPAI, 2023) reported that 24% of all child violence cases occurred in schools. This highlights the urgent need to establish a prevention and response system that prioritizes child protection and the fulfillment of children's rights within educational environments (Elaine, 2024; KPAI, 2023; Suryarandika, 2023).

These data reflect that educational institutions have not yet fully become safe, supportive, and nurturing spaces for students' affective and cognitive development. On the contrary, schools can become loci of violence

that damage students' self-esteem, disrupt social relationships, and hinder the formation of ideal character. Moreover, the forms of violence occurring in schools are often not limited to physical acts but also include verbal, psychological, and symbolic violence such as social exclusion of students based on their religion, ethnicity, or gender expression (Putri, 2020). In this context, intolerance becomes the seed of radicalism and symbolic violence subtle yet deeply impactful in the long term.

Therefore, schools must not merely serve administrative functions, but must also act as agents of value transformation. SMAN 2 Semarang, as part of the educational system in an urban setting, faces unique challenges: the influence of individualistic values, academic pressure, and exposure to uncontrolled digital information (Rahmawati et al., 2022). These three factors intensify the potential for violence and moral deviation. Hence, the existence of the Task Force for the Prevention and Handling of Sexual Violence (Satgas PPKS) is not merely a policy response, but a structural and cultural necessity to build a safe and dignified educational ecosystem.

The characteristics of urban areas such as Semarang place students within a complex and competitive social landscape. The pressure to achieve, cross-border social interactions through digital media, and shifting patterns of parenting in modern families have led many students to experience a sense of value disorientation. In some cases, tensions between students or groups of students are triggered by differences in socioeconomic status, lifestyle, or ideological views, which if not addressed wisely may escalate into acts of bullying or discrimination. Such conditions emphasize the need for approaches that go beyond legalistic frameworks and adopt more humanistic and context-sensitive strategies to address violence in schools (Alfath et al., 2022; Rahmawati et al., 2022).



Source: Compiled by the Researcher, 2025

Figure 2. Analysis of the Social Context of Education and the Three Major Sins in Schools

As an institution responsible for character formation and the cultivation of values, the school must position itself not merely as an academic body, but also as a social institution accountable for shaping the nation's character. This role requires the strengthening of school culture rooted in Pancasila values as the foundation of communal life. The second and third principles of Pancasila, for instance, offer a moral basis for rejecting all forms of violence and intolerance, while fostering social solidarity among students. These values must be internalized through exemplary behavior, daily habituation, and programmatic interventions such as the establishment of the Satgas PPKS. Furthermore, efforts to prevent violence in schools should be directed toward strengthening internal, community-based protection systems. This aligns with the principles of transformative education, which position students as subjects not objects of the educational process. In this sense, students must not only be protected, but also empowered to become part of the solution to the issues they face. The Satgas PPKS at SMAN 2 Semarang can play a strategic role in fostering students' critical awareness and social leadership, provided they are given space, mentorship, and institutional legitimacy.

Thus, the function of the school expands into that of a social institution responsible for instilling national character and humanistic values in its students (Muhammad Abdul Latif et al., 2021; Wuryandani et al., 2018). Moreover, strengthening the integration of Pancasila values into everyday school life has become an imperative

that can no longer be overlooked (Fakurulloh, 2022; Irawan, 2024; Irawan et al., 2023; Irawan, Masyitoh, Rahmat, Darmawan, & Anggraeni, 2024; Utari et al., 2023). The value of just and civilized humanity (the second principle of Pancasila) and the value of Indonesian unity (the third principle) must serve as the moral foundation for building a culture of anti-violence and anti-discrimination. Schools must not only teach these values as academic content but also cultivate them as lived practices embedded in the daily interactions among members of the school community. In this regard, the existence of the Task Force for the Prevention and Handling of Sexual Violence (Satgas PPKS) is a vital instrument not merely to comply with Ministerial Regulation No. 46 of 2023, but as a transformative tool to shape a safe, inclusive, and dignified school environment.

However, the greatest challenge in implementing the Satgas lies not in structural completeness or technical procedures, but in the gap of value orientation and awareness among educational stakeholders. Many school members still lack an understanding of gender-based violence or even normalize bullying as a form of “discipline” or “seniority tradition.” Therefore, capacity building for the Satgas must include substantive training: understanding students’ social dynamics, empathetic communication skills, the ability to foster inclusive relationships, and the courage to ethically intervene grounded in Pancasila values and human rights principles (Marfu’ah et al., 2021; Saragih et al., 2023; Wulandari et al., 2024).

A study by (Ashila et al., 2022) A study noted that educational institutions which adopt a participatory approach in establishing the Satgas PPKS tend to demonstrate greater social resilience in responding to cases of violence. This is due to the emergence of a sense of ownership over the program, as well as an increased collective awareness that violence is not merely an individual offense, but a systemic failure. In this regard, strengthening the capacity of the Satgas becomes crucial not only as technical implementers but also as agents of value transformation.

This value-based awareness must be continuously developed so that the Satgas operates not only procedurally but also reflectively. By understanding the social dynamics of students, the psychological context of victims, and the structural roots of violence within the school, the Satgas can formulate more targeted and sustainable intervention strategies. Every act of violence that occurs in a school does not only harm the individual involved but also undermines the dignity of the educational institution itself.

3.2 Implementation of the satgas PPKS at SMAN 2 Semarang

The establishment of the Satgas PPKS at SMAN 2 Semarang was a direct response to the mandate of Ministerial Regulation (Permendikbudristek) No. 46 of 2023. The task force consists of teachers and students appointed by the school principal, who have received basic training on the prevention and handling of sexual violence. However, the initial implementation revealed several challenges, such as a limited understanding of gender-based violence, difficulty distinguishing between cases of violence and ordinary disciplinary violations, and concerns about potential social sanctions faced by reporters. In addition, some Satgas members still lack confidence in carrying out their duties particularly in the areas of mediation, counseling, and case documentation. This situation is compounded by the absence of an internal Standard Operating Procedure (SOP) that outlines clear and integrated workflows. These challenges indicate that although the Satgas has been structurally established, it remains functionally underdeveloped and in need of intensive mentoring and ongoing capacity building.

A competitive lifestyle, academic pressure, and diverse socio-economic backgrounds within the student body have also created conditions conducive to social fragmentation in classrooms. In such an environment, intolerance and bullying often emerge as defensive mechanisms used by certain student groups to maintain dominance. The Satgas PPKS must be sensitive to these dynamics and develop a contextual and empathetic approach to address them effectively (Adikaram & Kailasapathy, 2020; Kementerian Pemberdayaan dan Perlindungan Anak Republik Indonesia, 2021; Saragih et al., 2023; Wulandari et al., 2024).

A Pancasila-based approach serves as a strong ethical and operational framework for addressing these issues. Pancasila education should not be limited to cognitive instruction in formal lessons, but must also be embodied in the daily practices of school life. Attitudes of mutual respect, cooperation (*gotong royong*), and tolerance must be cultivated through consistent habituation and exemplary behavior demonstrated by educators and school personnel. According to Mahmuda et al., (2024) Effective value education must be rooted in students’ concrete experiences and the social environments in which they live.

Within this framework, the Satgas PPKS must function as an agent for the internalization of values, not merely as an executor of internal legal procedures. They are expected to act as facilitators of dialogue among school members, mediators in conflict situations, and trusted and safe sources of information for victims. This undoubtedly requires continuous training and a structured mentoring system. A study by Saragih et al., (2023) It has been shown that the success of the Satgas is significantly influenced by managerial support from the school as well as the involvement of competent psychologists and educators. One recommended strategy is the

development of a non-formal curriculum focused on digital ethics, healthy communication, and value-based sexual education. This material is essential not only for students but also for teachers and parents, to foster a shared understanding in creating a healthy and safe school environment. The curriculum may be integrated through extracurricular activities, student discussion forums, or educational digital content managed by the Satgas. This study also indicates that the use of technology can enhance the role of the Satgas. For example, the development of a violence reporting application that guarantees anonymity and the safety of reporters can serve as an alternative to increase victim engagement. Such an application should be integrated with psychological and counseling services to ensure that case handling does not end merely at administrative processes, but also facilitates the psychological recovery of victims. This strategy has proven effective in several digitally integrated schools (Ahyati & Dewi, 2021; Alhudawi, 2023; Melati et al., 2023; Nugroho, 2020).



Source: Researcher's Documentation, 2025

Figure 3. Strengthening Educational Content on Sexual Violence Prevention

The reinforcement of Pancasila values served as the core of the approach used in this community engagement initiative. In the session on preventing sexual violence in schools, participants were provided with an understanding of the background, forms, and legal foundations of the three major sins in education. The material emphasized the importance of swift action, consistent education, and collaboration between schools, students, and parents. It was also conveyed that normalizing acts of violence constitutes a violation of Pancasila values particularly the second principle, Just and Civilized Humanity, and the third principle, The Unity of Indonesia. This awareness-building effort is crucial, as many cases of violence go unreported due to the prevailing culture of silence within school environments (Anggraeni et al., 2025; Masrukhi et al., 2024; Suhardiyanto et al., 2025).

Through interactive media such as presentations and video screenings, participants were not only introduced to theoretical concepts but also given practical tips for identifying and addressing potential violations. One of the shared approaches highlighted the importance of empathetic communication and continuous education for all members of the school community in order to foster an anti-violence attitude rooted in values. In this context, Pancasila is not merely a national symbol but a living principle that must be manifested in every social interaction within the school (Mahmuda et al., 2024; Marfu'ah et al., 2021; Saragih et al., 2023; Saraswati & Sewu, 2022).

Structurally, the success of the Satgas cannot be separated from the commitment of school leadership. The principal must act as a key driver of an anti-violence culture and integrate the Satgas as an essential component of school culture development. Without structural support, the Satgas will face difficulties in accessing resources, receiving training, and implementing effective case interventions. In this regard, a value-based leadership approach becomes a highly relevant model to adopt.

Collaboration between schools and teacher training institutions (LPTKs), such as Universitas Negeri Semarang (UNNES), holds significant potential for developing sustainable and context-sensitive training models. UNNES, through its conservation-oriented vision, can provide research-based training modules, expert support, and establish advocacy networks for child protection within schools. Such partnerships also create spaces for collective reflection among educators, ensuring that character development is not seen as the sole responsibility of civics (PPKn) teachers, but rather a shared commitment of the entire school community (Hermawan, 2014; Irawan et al., 2023, 2025; Irawan, Masyitoh, Rahmat, Darmawan, Anggraeni, et al., 2024; Irawan & Masyitoh, 2023; Istianah et al., 2025; Yaumi, 2014).

4. CONCLUSION

The three major sins in education sexual violence, bullying, and intolerance are systemic problems that threaten the integrity of educational institutions as safe spaces for students. National data shows that the high incidence of violence within schools serves as evidence that prevention and intervention efforts have not yet been fully effective. In this context, the establishment and strengthening of the Satgas PPKS represent a strategic effort to build a protection system that is responsive, inclusive, and value-driven. SMAN 2 Semarang, highlights that the core challenges in strengthening Satgas PPKS lie beyond procedural aspects they include gaps in values, social awareness, and practical skills in addressing sexual violence, bullying, and intolerance. As an urban school, the risks are compounded by academic pressure, individualism, and social media influence. While Pancasila values particularly humanity and unity offer a strong moral foundation, their practical internalization remains limited. A key limitation of this study is its single-case focus, which may not reflect broader school contexts. Practically, schools should institutionalize regular training for Satgas based on Pancasila ethics, improve value-based internal policies, and ensure accessible reporting systems. Academically, further research should explore cross-school comparisons and develop impact evaluation tools. Strengthening Satgas with value-driven policies and capacity building will allow them to function not only as protectors but also as transformative educators.

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