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# **Efforts to Realize Simultaneous Elections in 2024 with Integrity based on Local Wisdom Values for the Baubau Community**

**Muhammad As Ari**

Faculty of Law, Universitas Sembilanbelas November Kolaka

Email: [asariarief01@gmail.com](mailto:asariarief01@gmail.com)

**Zulfikar Putra**

Faculty of Teacher Training and Education, Universitas Sembilanbelas November Kolaka

Email: [zulfikar072021@gmail.com](mailto:zulfikar072021@gmail.com)

**Riezka Eka Mayasari**

Faculty of Law, Universitas Sembilanbelas November Kolaka

Email: [riezkeeka@gmail.com](mailto:riezkeeka@gmail.com)

## **Abstract**

The phenomenon in every implementation of the General Election is the frequent occurrence of violations, be it money politics, black campaigns, vote inflation, etc., so one of the ways to do this is through a cultural approach. In this case that the existence of PO-5 is one of the options in minimizing the occurrence of irregularities in the General Election because the values contained in the PO-5 tradition essentially have relevance to the rules of organizing the General Election, but the difference is at the level of practice in the daily life of the Baubau people. The method used in this research is the data collection technique carried out by the researchers going directly to the field to get the data needed from the community, observers of Buton culture, and the election organizers in terms of The General Election Commission and The General Election Supervisory Agency. The conclusion is that the value of the PO-5 tradition sourced from *Sara Pataanguuna* does not conflict with election rules, Pancasila, (The Indonesian State Ideology) and the 1945 Constitution. In its implementation, the value of PO-5 has not been effective because the community's understanding of the value of PO-5 is still limited to conceptual, then the continuity of the program that has been initiated by the previous government has not been carried out optimally by the current government. Therefore, the authors offer a solution, namely the value of wisdom that has been prevailing in the community can be carried out with pride because it is a very valuable ancestral heritage.

Keywords: Simultaneous Election, Integrity, Local Wisdom, PO-5 Value.

## **Abstrak**

Fenomena yang terjadi dalam setiap penyelenggaraan Pemilihan Umum adalah sering terjadinya pelanggaran, baik itu politik uang, kampanye hitam, penggelembungan suara, dan lain sebagainya, maka salah satu cara yang dilakukan adalah melalui pendekatan budaya dalam

hal ini bahwa keberadaan PO-5 menjadi salah satu pilihan dalam meminimalisir terjadinya penyimpangan dalam Pemilu karena nilai-nilai yang terkandung dalam tradisi PO-5 pada hakikatnya memiliki relevansi dengan aturan-aturan penyelenggaraan Pemilu. Namun, yang menjadi pembedanya adalah pada tataran praktiknya di dalam keseharian masyarakat Baubau. Metode yang digunakan dalam penelitian ini adalah teknik pengumpulan data yang dilakukan dengan cara peneliti turun langsung ke lapangan untuk mendapatkan data yang dibutuhkan dari masyarakat, pemerhati budaya Buton dan dari pihak penyelenggara pemilu dalam hal ini KPU dan BAWASLU. Kesimpulannya adalah nilai tradisi PO-5 yang bersumber dari sara pataanguuna tidak bertentangan dengan aturan pemilu, Pancasila, dan UUD 1945. Dalam implementasinya, nilai PO-5 belum berjalan efektif karena pemahaman masyarakat terhadap nilai PO-5 masih sebatas konseptual, kemudian kesinambungan program yang telah digagas oleh pemerintah sebelumnya belum dijalankan secara maksimal oleh pemerintah saat ini. Oleh karena itu, penulis menawarkan solusi yaitu nilai kearifan yang telah berlaku selama di masyarakat dapat di jalankan dengan penuh rasa bangga karena merupakan warisan leluhur yang sangat berharga.

Kata Kunci: Pemilu Serentak, Integritas, Kearifan Lokal, Nilai PO-5

## INTRODUCTION

Indonesia is one of the countries that adheres to the principles of democracy in the world, with its distinctive feature of electing leaders and representatives of the people in the parliament by involving direct popular participation (Ritonga & Harahap, 2023). Democracy allows citizens to participate either directly or through representatives in the formulation, development and making of laws. Nowadays, Democracy is considered an indicator of a country's political development. The concept of democracy as "popular sovereignty" rests on the principle that the people are seen as the holders of political sovereignty (Pettit, 2022). One of the strategies to pave the way for democracy is to apply the value of democratic accountability. This is then the biggest homework for this nation. Anwar Ibrahim (Prime Minister of Malaysia) in his speech at the CT Corp Leadership Forum (Monday, 9/1/2023) said that "We are noisy, frenzied about democracy, but not accountability. Democracy cannot be determined by its fairness, or its greatness, solely in elections. However, its relevance to us on moral, and ethical considerations must be about accountability".

Democratic accountability encompasses two things; namely, 1) the electoral political process and 2) the post-election utilization or utility of democracy. In the electoral process, the meaning of accountability is determined by the extent to which democratic processes and mechanisms are ensured to run on principles that are trustworthy, and accountable. Meanwhile, in the aspect of democratic utility, accountability is determined by the maximization of the utilization or utility of democracy for fulfilling the aspirations of voters (Philip, 2009). Anwar's statement is very relevant to the efforts to mature and mature democracy in this republic, which is still characterized by various kinds of rot here and there, for example, corruption, money politics, and vote-buying (Syawaludin, 2022).

The phenomenon of this kind of democratic decay is predicted to continue to color the upcoming political year. This is based on the tendency of elites to use various methods to achieve their desire for power. In addition, indications of the rise of money politics in the upcoming elections are not just fake news (Khadijah et al., 2022). The addition of such a fantastic amount of money (in addition to the official election budget) is the basis for strong suspicion that the practice of money politics can erode the accountability of our democracy.

This is supported by information from the Head of Economics of Mandiri Sekuritas, Leo Putera Rinaldy, that there is an injection of money circulation during 2023, amounting to 118.9 trillion to 270.3 trillion as part of social assistance and various forms of "political costs" ahead of the election (Barlin, 2023). In connection with this, from the perspective of democracy, the practice of money politics and its various derivations can clearly damage and erode the level of democratic accountability in this country (Fitriyana, Pudjiastuti & Izomiddin, 2023). As stipulated in Law Number 10 of 2016 concerning the Second Amendment to Law Number 1 of 2015 concerning Government Regulation in Lieu of Law Number 1 of 2014 concerning the Election of Governors, Regents and Mayors into Law in Article 73, it has been regulated about the prohibition of money politics in general elections. In Article 73 it is emphasized that 1) Candidates and/or campaign teams are prohibited from promising and/or giving money or other materials to influence election organizers and/or voters. Anyone who is involved in money politics such as campaign teams, political party members, volunteers or other parties is subject to criminal sanctions in the form of imprisonment for a minimum of 36 (thirty-six) months and a maximum of 72 (seventy-two) months and a fine of at least Rp. 200,000,000 (two hundred million rupiah) and a maximum of Rp. 1,000,000,000 (one billion rupiah) as stipulated in Article 73 paragraph (4).

Maryono (2023) argued that the important to implement the values of *Bhinneka Tunggal Ika* for Indonesian people can better understand the meaning of unity and integrity as a nation with diverse cultures, religions, and ethnic groups. The implementation of the value of *Bhinneka Tunggal Ika* has an important role in maintaining political stability and the integrity of elections and regional elections (Mislawaty, Harahap & Anisyah, 2022). In addition, the monitoring of the spread of hoaxes and hate speech also needs to be improved to ensure the integrity and legitimacy of the electoral process. Arifin & Hidayat (2019) concluded that the role of the state in this case the government has the duty and obligation to protect the political rights of its citizens. Hasim (2023) argued that *Sara Pataanguuna* is a philosophy of local wisdom of the Buton people and is in harmony with Islamic religious values in shaping superior character with dignity which then the four basic values are expected to be the unifying knot of the Buton community in order to realize peace and conduciveness and stability of society.

The PO-5 tradition is the local wisdom values of the Buton people that have been passed down from generation to generation in the Baubau community which contains a philosophy of character values that are closely related to elections with integrity. Meanwhile, our research emphasizes the value of *Sara Pataanguuna* which is the basic value of Buton society in creating elections with integrity. The novelty value of our research compared to previous studies is the relevance of the dignity of seven on the value of *Sara Pataanguuna* with the Election Law, but the *Sara Pataanguuna* value studied is more philosophical both from the review of morality, law and social associated with the implementation of simultaneous elections in 2024. Whereas other studies that examine *Sara Pataanguuna* only focused on cultural values, such as research (Niampe, 2011).

## RESEARCH METHOD

Data sources and data collection procedures are required during the data collection process. Data sources are taken from direct interviews with informants related to data on PO-5 values. Besides that, doctrine is the basis for building a framework of thinking and documentation from previous studies (Viana, 2022). This study employs descriptive qualitative research, which is used to better understand social phenomena or symptoms because it is about society as the subject (Yusnita & Anisyah, 2023). The data collection technique is carried out by researchers going directly to the field to collect the data required from the community, observers of Buton

culture, and election organizers, in this case, the General Election Commission (KPU) and The General Election Supervisory Agency (Bawaslu), which are then analyzed using the principles contained in the PO-5 traditional values. According to Asikin (2003), the field research method is non-doctrinal research, in which the law is considered a real institution associated with various social variables.

## RESULT AND DISCUSSION

### General Election

General election, according to King (2000) is to provide legal certainty for the transfer of leadership and power in a constitutional manner to give birth to legitimate leaders (Rohmaniyah et al., 2023). In addition, elections are the process of choosing people to fill certain positions of office (Jurdi, 2018).

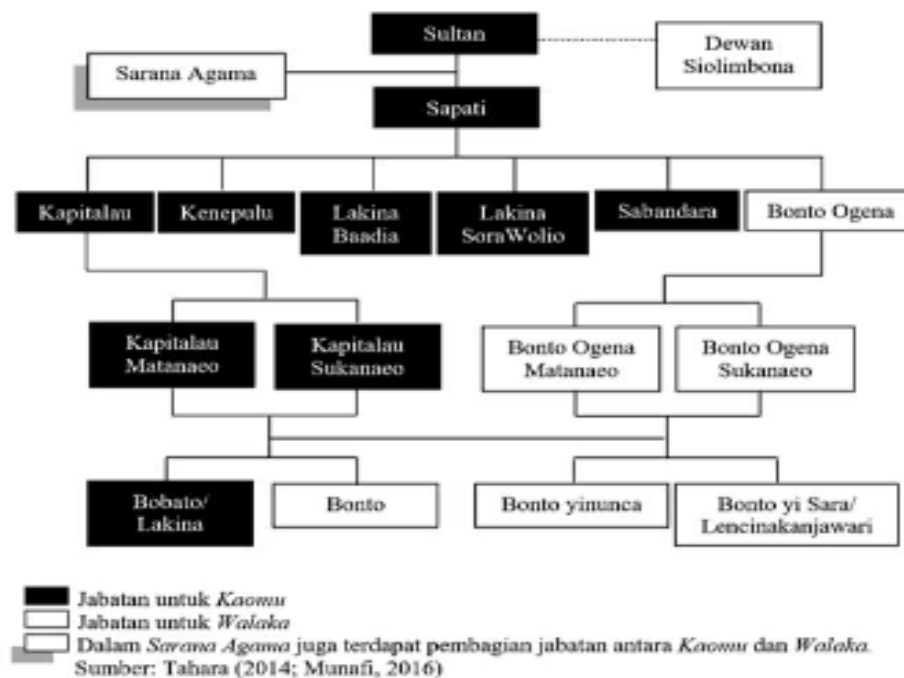
The implementation of democratic values has been going on for a long time during the sultanate period, especially in the Buton Sultanate peninsula. This can be seen in government elections. In the political field of the Buton government, several indicators can be analyzed, namely the ways of selecting the sultan, the laws used during the Buton kingdom as the basis of the state, and the bureaucratic system carried out during the Buton government. The politics of the sultanate's government is arguably unique when compared to other sultanates in the archipelago (Niampe, 2011). Other sultanates in the archipelago were usually led by kings whose leadership was based on genealogy (inheritance of the throne). This meant that when a king died, he would be succeeded by his descendants or sons-in-law (Wiridin et al., 2022).

However, Buton applied a different principle. Since Buton turned into an Islamic kingdom, it uses what is called the seven dignities system (Zuhdi, 1999) which means that the power of the sultan is regulated by democratic elections and inaugurations, not hereditary. This system was first implemented by the La Kila Ponto, who at that time replaced his father-in-law, still applied the system of inheriting the throne (Zuhdi, Ohorella & Said, 1996). The Seven Dignities are a reflection of the true form of God, which is reflected through the seven levels of government. Therefore, the establishment of Seven Dignities in the Wolio government, namely the first rank: the *Tanailandu* equated with the dignity of ahadiyah; the second rank: the *Tapi-Tapi* equated with the dignity of wahdah; the third rank of the *Kumbewaha* equated with the dignity of wahidiyah; the fourth rank: Sultan is equated with the dignity of the spirit realm; Fifth rank: *Sapati* is equated with the dignity of mitsal nature; Sixth rank: *Kenepulu* is equated with the dignity of ajsam nature; seventh rank: *Kapitalao*, which is two people, is equated with the dignity of the human realm (Niampe, 2011).

The first to third ranks are occupied by the three main noble classes of the sultanate, while the other four ranks are occupied by the positions of prime minister (*Sapati*), supreme judge (*Kanepulu*), sea king and Minister of Defence (*Sorawolio*) and the sultan is placed in a position between the first three ranks and the second four (Zuhdi, 2014). In its implementation, the Buton sultan election system requires gender provisions as explained by Zuhdi that there are several criteria for becoming a sultan, including: (1) come from the noble class (*Kaomu*); (2) must be male; (3) have the qualities of *siddiq*, *amanah*, *tabligh*, *fathonah*. Therefore, it has clear that the element of gender injustice is still present in the tradition of choosing the sultan of Buton. In this case, the Buton government still has similarities with the sultan appointment system of the Mataram Sultanate, where the position of sultan could not be occupied by women as it still applies during the reign of Yogyakarta today. When compared to modern Indonesia's government system, the election of the sultan of Buton is more or less the same as a modern election, where more than one candidate is bound by several criteria, such as being an Indonesian citizen, not having been convicted, etc.

Therefore, according to the comparison above, Buton possesses advantages in government that place the Buton government in a more modern position than other sultanates, namely the position of the Sultan is more flexible to be occupied by other people, not only from the sultan's descendants (marked by the election of the sultan). In addition, Buton's parliamentary structure showed its modernity during the time of Sultan La Elangi (1597-1631 AD), where at that time the executive (occupied by the kaomu community), legislative (occupied by the walaka), and judicial (may be occupied by the kaomu and walaka) positions were established as befitting the Trias Politika system (Iriani & Srimuryanti, 2021).

The structure of government during the reign of Buton can be seen from the following diagram (Munafi & Saafi, 2021).



Based on the government structure above, the Buton sultanate government at that time had imposed a division of government duties as it applies today. Not only was the executive in charge as shown in the black chart but there was also a legislature as shown in the white chart.

General elections are actually a means to present the best leaders and representatives of the people according to the will of the people/society, without having to use methods that can injure democracy to realize the welfare of the community. In an interview with the Baubau city general election commissioner, Mrs. Farida, stated that:

Every organizer of the General Election certainly wants the implementation of the General Election to run peacefully. Upholding democratic values by not making efforts that can injure democratic values by practicing money politics, black campaigns, and other deviant methods. The efforts of the General Election Commission of Baubau City in realizing an election with integrity still refer to applicable regulations, and what the organizers have done so far is a reflection of PO-5 values. (interview, August 26, 2023)

## Integrity

Understanding the meaning of integrity is not enough to be discussed only on the scale of behavior shown by individuals or moral principles held by individuals. Integrity includes both.

Therefore, the study and assessment of integrity must include both an understanding of the moral principles held by individuals and the behavior shown. The moral principles themselves must be built on universal moral values so that the actions taken are following moral principles that are truly ethical. That is why it is not easy to say that a person's actions are of integrity. Integrity is not just a term that indicates ethical behavior, but furthermore, integrity assumes a universal level of moral understanding that can be rationally accounted for. This implies that not every ethical behavior can be assessed as an act of integrity and only ethical behavior that is carried out on the basis of universal moral principles and values can be said to have moral integrity (Poitras Pratt & Gladue, 2022; Sajari, et.al., 2023).

Efforts to realize dignified elections are part of the ideals of democracy. Therefore, the requirement of integrity is a must for every component involved in general elections. Especially for election organizers and election implementers, because these two parties determine the success of the implementation of elections with integrity. If integrity issues still surround the organizers and implementers of elections, then elections with integrity cannot be realized. It cannot be denied that every candidate who competes in the elections has the same goal, namely, how to get as many public votes as possible so that they can smoothly occupy the seat of power, whether as regional heads or as representatives of the people. So it becomes a common sight in every election, the candidates make various efforts ranging from approaching the community to approaching the organizers to vote for them. From the results of the researcher's interview with one of the Baubau City General Election Supervisory Agency, namely efforts to maintain the integrity of the election organizers by always maintaining independency (not siding with one of the election participants). This was stated by Syahran that:

There are efforts from unscrupulous candidates to influence organizers to act non-neutrally. This is often experienced by the organizers, but with a commitment to keep the organizers independent until now, it can be avoided. One indicator is the success of the work of the organizers of the election (Baubau City General Election Supervisory Agency) by being awarded as the best organizer at the Southeast Sulawesi Province level (interview: Thursday, August 24, 2023).

Based on these interviews, it can be concluded that the role of the organizers, in this case General Election Supervisory Agency, is very important in maintaining the authority of the election organizers.

Indeed, the value of integrity is found in the value of *Sara-Pataanguuna* which in fact has a relationship with the Qur'an and Hadith (Hasim, 2023)

1. Fear of each other (*Pomaa-maeka*)

This value has meaning in QS. Al Maidah verse 2 which means "And let not your hatred of a people for preventing you from the Sacred Mosque encourage you to do wrong (to them). And help you in (doing) righteousness and piety, and do not help in sin and transgression. And fear Allah, surely Allah is severe in His punishment". In virtue, a positive invitation or encouragement can increase their enthusiasm and motivation to do good things. In addition, providing help or support in positive matters can help to encourage people or groups to be better and do more good. Meanwhile, in relation to the hadith narrated by Muslims, the Prophet Muhammad SAW said that as good Muslims, we should maximize the rights of Allah (Al-Qur'an), follow the instructions of the Prophet Muhammad SAW, listen to the directions of pious leaders and advise each other among Muslims.

2. Love One Another (*Po-maa-maasiaka*)

This value has meaning in QS. Ar-Rum verse 21 which means "And among the signs of His power is that He created for you wives of your own kind, so that you tend and

feel at ease with them and He made between you a sense of love and affection." While related to the hadith narrated by Tirmidzi that the Prophet Muhammad taught his people to love anyone on earth as he said "Love who is on earth, surely you will be loved by anyone in the sky." From this expression, it can be concluded that compassionate behavior is a noble act that is very loved by Allah SWT.

3. Nurturing each other (*Popia-piara*)

This value has meaning in QS. Al Anfal verse 1 which means "They ask you about (the division of) the spoils of war. Say: "The spoils of war belong to Allah and the Messenger; therefore fear Allah and mend relations among yourselves, and obey Allah and His Messenger if you are believers." By using kind words, we can create a positive and peaceful environment and establish good relationships with others. As in the context of the hadith of the prophet "Whoever believes in Allah and the Last Day should speak well or keep quiet." In this context, it is important to control our speech in everyday life. However, if you are unable, it is better to be silent than to say something bad and can cause problems.

4. Mutual Appreciation (*Poangka-angkataka*)

The value contained in QS. An Nisa verse 86 which means "When you are honoured with an honour. Then return the honour with something better than it or return the honour (with something similar). Verily, Allah takes all things into account." We are commanded to be kind and act in a good way towards others. In addition, in the hadith narrated by Ahmad which means "Verily Allah does not look at the colour of your skin, nor at the shape of your appearance, but Allah SWT looks at the heart. and your deeds". So it can be concluded that piety and righteous deeds determine a person's glory before Allah SWT, not other than that.

### Value of Local Wisdom (PO5)

Each region or area has its own local wisdom. As with the local wisdom that exists in the Baubau City community which is a form of culture that has long been valid since ancient times by the ancestors of the Buton people which aims to regulate all relationships and the way of life of the Buton people both with nature and with fellow humans to create a harmonious and dynamic community life. Ibad & Sayhrul, (2018) revealed that local wisdom has several functions, namely functioning in efforts to conserve and preserve natural resources, functioning for the development of human resources, functioning for the development of human resources, functioning for the development of culture and science, functioning as advice, beliefs, literature and taboos, social, socio-economic, ethical and moral meaning and political meaning. Substantially, local wisdom is a human intelligence possessed by certain ethnic groups obtained through community experience. This means that local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities (Suherman & Sirajuddin, 2018).

Local wisdom is a set of values, norms, ethics, beliefs, customs, customary laws or special norms that contain wisdom values to regulate the social life of the community to achieve goodness, order, peace, harmony or social harmony Rohmaniyah et.al., (2023). PO5 is the result of the actualization of Buton culture which is none other than the ancestral heritage derived from the values contained in *Sara Pataanguuna* (in the preamble of the Constitution of the Seven Dignities of the Buton Sultanate). PO5 stands for *po-maa-masiaka*, *po-angkaa-ngkata*, *po-pia-piara*, *pomae-maeaka* and *po-binci-binciki-kuli* as well as "*bolimo karo somanamo lipu*" which means mutual love, mutual care, mutual support or support, mutual respect and respect and do not hurt each other and prioritize the land of the kingdom or state which means prioritizing public interests over personal interests (Thamrin, 2019). These phrases are advice that is the result of a study of the process of practicing the long history of the ancestors of the

Buton people, with short phrases to be easily remembered by their children and grandchildren and even by the entire community in the interaction of social life, nation and state. Po in the above expression means equality or reciprocal treatment between several parties.

The existence of Seven Dignities, which was a law for the Buton people at that time, cannot be separated from the Islamic values. This is as stated by Laode Mu'jizat, who is one of the observers of Buton culture, said that:

Since the election of Dayanu Ikhsanuddin as Sultan of Buton, at that time Sultan Dayanu Ikhsanuddin together with one of the scholars named Syarief Muhammad formulated Seven Dignity (*Martabat Tujuh*), in which Islamic values that were part of the life of the Buton people entered the realm of Buton legislation. These Islamic values can be seen from the contents, including *bolimo arata somanamo karo* (wealth is useless unless the main self), *bolimo karo somanamo lipu* (self is important but more important is the state), *bolimo lipu somanamo sara* (as important as the state we must uphold culture), *bolimo sara somanamo* (the importance of culture but more important religion) (interview: Friday, August 25, 2023).

In addition, it was also conveyed by Alimudin in his writing with the title PO5 in Pinggir Notes on kulitinta media dated September 16, 2020, saying that as marginal notes to provide an understanding of current conditions to become the basis for the flow of thought in socializing the PO5 concept as initiated by Dr. H. AS. Tamrin, MH, namely:

*Po-mae-maeka*, which in everyday life is also known as *pomae-maeka*, is to maintain mutual dignity and self-respect. That each individual has a value that must be maintained, namely honour. Because if a person's honour has been tarnished as a result of an act that is contrary to the rules and norms that apply, the value of that person in the eyes of others will decrease. That is why the *po-mae-maeka* value, which is one of the values contained in the PO-5 value, is so important to be applied in life. Rasulullah SAW said to avoid prejudice because prejudice is the most lying speech. And do not silence each other, do not like to find fault, envy each other, turn your backs on each other and hate each other. And be you servants of Allah who are brothers (HR. Bukhari).

From the hadith above, when viewed from the perspective of maintaining the dignity and self-esteem of humanity in the order of social relations, it can be divided into two formulations as an outline, namely first: that fellow Muslims are brothers, so they should maintain the dignity and self-esteem of fellow brothers one and the other as a basic principle to maintain self-respect and the honour of others in good and healthy social interactions in a larger scope and in the scope of a small family; second: Brotherly relations based on *ukhuwah islamiyah* must be maintained in the frame of faith because Islam forbids its people to hate each other, envy, antagonize, find fault to humiliate or open the disgrace of others where it is intended that brotherhood is maintained and well established in the social life of the community.

*Po-pia-piara* is about maintaining social relations and friendships. Good social relations are closely related to how to build social relations in society. Part of good social relations can be seen in good relationships with neighbours and other people. The value contained in the *po-pia-piara* value means that a person's good social relationship is by his ability to control his tongue, attitude and behavior because not a few relationships become chaotic due to a person's inability to control himself. Imam Jafar As Shidiq said fear Allah and be brothers who love each other, visit each other, meet each other, and remind each other then live and maintain it. Similarly, the Prophet Muhammad SAW advised that whoever wants to expand his sustenance and extend his life then he should always maintain good relationship with people (HR. Bukhari, Muslim). The things that must be considered in maintaining each



other or staying in touch are first: visiting and communicating with each other, this is done with known and unknown neighbours. Through visits and communication, a reciprocal relationship will be maintained, leading to a nice atmosphere for both those who already know each other and those who build new friendships by greeting those who do not know each other; second: giving the best to each other as a manifestation of the message that a person does not believe until he loves his neighbour; third: forgiving or forgiving each other for an unpleasant act among others, whether intentional or not so that the relationship is well maintained and sustainable.

*Po-ma-masiaka* means mutual love and compassion. *Po-ma-masiaka* means to love and care for each other. Based on this philosophy, it means that one's attitude towards others is very important. It means that someone older should have a loving nature towards those who are younger than them while someone who is younger should have a loving nature towards those who are older than them. If this principle can be implemented well, the relationship between the young and the older can be well established as the nature of Allah, namely Ar-rahman and Ar-rahim, is the Most Compassionate and Most Merciful where the values of love become the main foundation in life so that Allah SWT says that indeed Allah SWT loves those who do good (QS.Al Imran: 138) where from this it can be said based on that the relationship between fellow humans must be built based on love and affection. Affection occupies an important place because it will lead to togetherness and reality as Rasulullah SAW once said that when someone loves his brother then he should show that love to him because then the bond and friendship will be more awake.

*Po-angka-angkataka* is mutual respect and tolerance. The principle of this value has long prevailed in Indonesian society. Not only as a motto that we have heard but then able to be implemented properly. It is also very clearly stated in the first principle, namely Godhead, in this case how to respect each other's beliefs. One of the tendencies or habits of believers in God Almighty is to always do good to others, both those who have kinship relations or those who are not known at all because believers always want to do good in this way is one form of grateful for the blessings that Allah SWT gives. Tolerance means respecting other people and the human rights inherent in every social being and creature of God Almighty so that a sense of tolerance is implemented in appreciating differences, bridging cultural gaps, and rejecting injustice in the form of unfair treatment so that it is hoped that togetherness in the frame of differences will be achieved (Fitriyana, Pudjiastuti & Izomiddin, 2023).

*Po-bhinci-bhinciki-kuli* means taking care of each other's feelings and maintaining togetherness. The value contained in the meaning of *Po-bhinci-bhinciki-kuli* actually has a correspondence with the value contained in the third principle of Pancasila. The value of togetherness framed in the value of mutual cooperation is part of the marker that the Indonesian people have a very good understanding of the meaning of togetherness. It is also interpreted that with unity we are strong and with division will cause conflict. Because in fact the Indonesian state was built with togetherness, namely making Indonesia a sovereign country without any intervention from other countries. Maintaining speech as a manifestation of the deepest heart and will lead to actions or behaviours that are directly proportional as proof of recognition as a creature of God Almighty. Maintaining speech is very important but maintaining the heart and behaviour is no less important.

From this description, it can be explained that the meaning of the four main philosophies in the social life of the Buton people in practice is internalized in the form of mutual feelings between one another to strengthen and maintain togetherness between individuals and between citizens with the application of the *Po-bhinci-bhinciki-kuli* value which means don't hurt others before you have felt how it feels to be treated the same way.

Thus, an action, deed or behaviour becomes a prerequisite for maintaining togetherness.

### **The Relationship between Integrity and the PO5 Values**

*Po-mae-maeka* which means maintaining mutual dignity and self-respect. When tracing this value, the social relations that have been well established among the Buton people become the reason why the value of maintaining mutual dignity and self-esteem is used in the contestation of the general election. The point is that every person or individual who participates in the contestation at the General Election has the same goal of winning the contestation. However, the principle of achieving the goal should still be based on the values of honour not to justify all means in achieving the desired goal. In this case, what should not be done for every individual who competes in elections is cheating because cheating is actually an act that degrades the dignity, authority, and self-esteem of the person concerned.

*Po-pia-piara* is maintaining social relations and friendships. In relation to realizing elections with integrity, the value of *po-pia-piara* is very important to be implemented by people or individuals in every election implementer, whether their position is as voters or elected. This is important because the impact of immaturity in politics can cause relationships between relatives or families to become tenuous just because of different choices. So being wise in politics is one of the important factors in democracy. The essence of elections is to elect competent people both as leaders and as representatives of the community whose purpose is to advance the region, region and even country and be responsible for the welfare of the community with policies that are pro-community and people.

*Po-ma-masiaka* implies mutual love and affection. This is one of the attributes of Allah SWT, namely *ar-rahman* and *ar-rahim*. It is also closely related to the value contained in the second principle of Pancasila, which is how to treat humans well and position them as part of God's creation that has the same rights as us. When it comes to the General Election, do not let the differences in choices make kinship, friendship, and relationship tenuous because contestation is not aimed at finding who becomes a leader and people's representative, but more essential is how to bring the region, region and nation forward and dignified. The value of *po-ma-masiaka* is important for every leader and people's representative because with this value, the policies issued are expected to be a good reflection of the community (Sajiwa, Syawaludin & Guna, 2022).

*Po-angka-angkataka* is mutual respect and tolerance. In the election contestation, what cannot be avoided is the different choices of each individual. And this becomes a common thing in an election contestation because differences in choice are part of the dynamics of democracy. The attitude of accepting all differences should be taken because it is part of the consequences of democracy. If it is associated with elections with integrity, then this rural attitude becomes an important part of determining the existence of leaders and representatives of the people who understand well a good democratic process. This is also of course expected to affect the political attitudes taken.

*Po-bhinci-bhinciki-kuli* is taking care of each other's feelings and maintaining togetherness. It is the common desire of both the organizers and implementers of the general election that the implementation of the general election can foster the values of togetherness. Basically, the general election is a five-year agenda to elect leaders and representatives at every level. But what needs to be a common concern is that maintaining mutual feelings and caring for togetherness is something that cannot be negotiated. The principle of the *po-bhinci-bhinciki-kuli* value means not hurting others by spreading negative news from political opponents, transferring employees who are indicated to support or vote for candidates who are at odds with their political attitudes and so on

## CONCLUSION

As the results of the research and discussion that have been described, it can be concluded that the problems that often occur in the election in the form of violations of the law can be minimized by the implementation of PO-5 traditional values sourced from *Sara Pataanguuna* whose philosophical values contained therein do not conflict with election rules, Pancasila and the 1945 Constitution. In fact, with the approach of PO-5 local wisdom values, it can be an adhesive for differences caused by different choices of support for candidates which then lead to greater interests, namely the interests of society, nation, and state. PO5 stands for *po-maa-masiaka*, *po-angkaa-ngkata*, *po-pia-piara*, *pomae-maeaka* and *po-binci-binciki-kuli* as well as "*bolimo karo somanamo lipu*" which means loving each other, nurturing each other, supporting each other, or supporting, respecting each other and not hurting each other and prioritizing the land of the kingdom or country which means prioritizing public interests over personal interests. These phrases are advice that is the result of a study of the process of practicing the long history of the ancestors of the Buton people with short phrases, with short sentences so that it is easily remembered by their children and grandchildren and even by the entire community in the interaction of social life, nation, and state.

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