Qonita

by Fakultas Keguruan Dan Ilmu Pendidikan UMSurabaya

Anti-Bullying Education Based on Local Wisdom Through Friendship Stories For Early Childhood

Qonita Fardlillah,
Universitas Muhammadiyah Surabaya, Indonesia
qonita.fardlillah@um-surabaya.ac.id

Nur Sadia,
Universitas Muhammadiyah Surabaya, Indonesia
nursaida2311@gmail.com

Abstract

Bullying cases are the most crucial problem in Indonesia because they disturb, hurt, and even cause problems for others. Prevention of bullying in early childhood can be done by implementing character education through storytelling methods based on local wisdom in Surabaya. The study aims to (1) determine the instillation of character values and local wisdom in children, (2) analyze the application of storytelling methods with a local wisdom approach in developing anti-bullying characters in early childhood. Descriptive qualitative research was conducted on research subjects of 20 students aged 4-6 years at Aisyiyah Bustanul Athfal 12 Kindergarten Surabaya. The results of the analysis show that storytelling methods based on local wisdom can encourage the development of various skills, foster positive character values, and introduce local wisdom that needs to be preserved in children. The content of the story contains an introduction to artistic elements, values of tolerance, attachment and empathy so that positive characters are formed in children. Children from an early age are strengthened with character education which is one of the efforts to prevent bullying and is closely related to local wisdom because it is hoped that later children will be able to apply character values in living a life that is inseparable from the local wisdom of the surrounding community.

Keywords: *Character Education, Anti-Bullying, Early Childhood, Local Wisdom.*

Introduction

Bullying is a crucial and horrific problem in Indonesia. As time goes by, more and more cases of bullying are occurring at the early childhood education (ECE) level, although not as severe as those at elementary, middle, and high schools. ECE institutions should provide adequate facilities for children's development, including protection, security, and comfort during the learning process at school.[1] As stated in Law No. 35 of 2014, Article 9, paragraph 1A concerning child protection, "every child has the right to receive protection in the unit from sexual crimes and violence committed by educators, educational staff, fellow educators, or other parties." This is also reinforced in Law No. 20 of 2003 on the National Education System, Article 1, point 14, which states that "Early Childhood Education is a development effort aimed at children from birth to 6 years of age, carried out through educational

---

[1] AB Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 1, https://doi.org/10.14421/jpai.v21i1.7759.

stimulation to help physical and spiritual growth and development so that children are ready to enter further education".[2].

However, in reality, in Indonesia, many children are victims of bullying by their own friends or siblings. Bullying is an act of continuously disturbing, annoying, or causing trouble.[3] Bullying can occur and become an intention for the perpetrator if it is expressed from the perspective of the differences or similarities between the victim and other friends such as physical form, appearance, toys, attitudes and others. Given the prevalence of bullying in early childhood, anti-bullying character education is very important to provide because the child's brain is experiencing rapid development, but this can also be influenced by genetics and the environment.[4] The implementation of anti-bullying character education in early childhood is important to be done by instilling the values of tolerance, empathy and compassion towards friends.

The phenomenon of bullying is also rampant in other countries, such as Norway. Research in that country found that schools play a role in handling these cases. If a child experience bullying, kindergartens must address, stop, and follow up.[5] Efforts in other countries, such as Indonesia, are also being made when bullying occurs in an educational institution. One effort that is easily provided to children is the implementation of character education through storytelling. The use of storytelling can improve children's speaking skills.[6] A fun and engaging learning environment can stimulate children's language development through the application of storytelling in early childhood education.[7]

Based on observations at Aisyiyah Bustanul Athfal 12 Kindergarten in Surabaya, located in the center of Surabaya, it has 20 students with varying characters, family educational backgrounds, and diverse ethnic cultures. Two students with special needs were also identified as being distinct from their peers. Researchers also noted variations in ability among students in the class and the school's centrally located environment, which could potentially lead to children becoming less familiar with local wisdom. Therefore, this situation is feared to lead to bullying, a decline in positive character values, and an increase in negative influences that could ultimately erode character values and local wisdom.

---

[2] (Undang Undang Sistem Pendidikan Nasional No 20 tahun 2003 pasal 1 butir 14 n.d.)
[3] (Permendikbud No. 82 Tahun 2015 adalah tentang Pencegahan dan Penanggulangan Tindak Kekerasan di Lingkungan Satuan Pendidikan. n.d.)
[4] Ahmadi Ahmadi, "The Implementation of Islamic Character Education in Overcoming Bullying Behavior in Islamic Primary Schools," *Tribakti: Jurnal Pemikiran Keislaman* 36, no. 2 (2025): 2, https://doi.org/10.33367/tribakti.v36i2.6933.
[5] Training., Norwegian Directorate for Education and. 2017. *Framework for Kindergarten's content and ta*. Norway: Norwegian Directorate for Education and Training.
[6] Anggraeni, D., Hartati, S., & Nurani, Y. 2019. " Implementasi metode bercerita dan harga diri dalam meningkatkan kemampuan berbicara anak usia dini. 3(2),." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini,* 3 (2): 404-415.
[7] Zainal Arifin and Zaenul Mahmudi, "Mandatory Wills for Adultery Children, Analysis of the Compilation of Islamic Law from the Perspective of Maqasid Syariah Al-Syatibi," *International Journal of Law and Society* 1, no. 1 (2022): 1, https://doi.org/10.59683/ijls.v1i1.4; Amjad Hussain, "Islamic Education: Why Is There a Need for It?," *Journal of Beliefs & Values*, ahead of print, Taylor and Francis Ltd, December 1, 2004, world, https://doi.org/10.1080/1361767042000306130.

As time goes by, negative influences are increasingly impacting early childhood. Early childhood is a prime time for instilling positive character values, including local wisdom.[8] The city of Surabaya boasts a rich local wisdom, encompassing culture, traditional arts, local cuisine, customs, traditions, and more. To maintain the strength of this culture and preserve the character of future generations, it is crucial to introduce local wisdom through character education, incorporating storytelling methods based on local wisdom.[9] According to Mulyasa (2011), instilling character values in children encompasses awareness, understanding, caring, and a strong commitment to applying these values toward God Almighty, oneself, and society.[10] Character education requires a long process, starting with awareness, understanding, caring, and commitment, leading to action, making it easier for each individual to understand and apply them.

Considering the importance of character education given to students at Aisyiyah Bustanul Athfal 12 Kindergarten in Surabaya, the teachers' efforts include implementing anti-bullying character education for children through storytelling methods based on local wisdom by introducing elements of art, character values of compassion, tolerance, and empathy. Storytelling is also a learning method that many children enjoy because it has a positive impact on child development. The content of the story "Love Between Friends" is expected to optimize the understanding of faith values, positive character values, and local wisdom in children. This will create a connection between students in understanding positive character values and elements of local wisdom that can be preserved so that each child is able to build character while maintaining the existence of local wisdom in their environment.

Method

The study used a descriptive qualitative approach to describe findings in the field related to the implementation of anti-bullying character education through storytelling methods based on local wisdom.[11] The research location was at Aisyiyah Bustanul Athfal 12 Kindergarten Surabaya, because it is located in the city center with diverse student characters and minimal student knowledge of Surabaya's local wisdom as well as anticipating bullying by students. The research subjects were 20 students aged 4-6 years. Data analysis was carried out using the Miles and Huberman model with four stages, namely data reduction, presentation, verification, reduction, and drawing conclusions.[12] The research data sources

[8] A Faqihuddin et al., "Multisensory Approach in Memorizing the Al-Quran for Early Childhood: Integration of the Tradition of Memorizing the Al-Quran with Digital Technology," *AL-ISHLAH: Jurnal* 19 no. Query date: 2025-04-22 18:18:29 (2024), http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/5326.

[9] H Hasbullah and AS Sanusi, "Quran-Based Early Childhood Education Management," *JURNAL PENELITIAN* ..., no. Query date: 2025-04-22 18:18:29 (2023), https://journal.uinmataram.ac.id/index.php/jpk/article/view/7456.

[10] Mulyasa. 2011. *Manajemen pendidikan karakter* . Jakarta : Bumi Aksara .

[11] Jo Anne Ollerenshaw and John W. Creswell, "Narrative Research: A Comparison of Two Restorying Data Analysis Approaches," *Qualitative Inquiry* 8, no. 3 (2002): 329–47, https://doi.org/10.1177/10778004008003008.

[12] MATTHEW B. MILES and A. MICHAEL HUBERMAN, "Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft," *Educational Researcher* 13, no. 5 (1984): 20–30, https://doi.org/10.3102/0013189X013005020.

were obtained through documentation, interviews with teachers, and observations.[13] Furthermore, the findings were analyzed using data source triangulation. Data source triangulation analysis was carried out to explore the truth of information from data collection methods and data sources obtained, which made the results more relevant.[14]

In today's era, character education based on local wisdom is needed, taught from an early age. Based on research conducted at Aisyiyah Bustanul Athfal 12 Kindergarten in Surabaya, an Islamic kindergarten located in downtown Surabaya, researchers collected data through observations, teacher interviews, and documentation. Data were collected using indicators of bullying, character values, and the application of stories based on local wisdom. The findings are presented in the following table:

Table 1. Research findings through observation and interviews

Observation	Interview teacher	Efforts made by teachers
Bullying		
There are differences in students needs in the class, including behavioral issues and learning delays. Teachers provide character building to all students to prevent bullying, considering the differences in student conditions.	Are children with special needs always the dominant victims of bullying? "They're not always the victims; sometimes they're the ones doing the bullying, like this child who got angry and threw his shoes. Thankfully, his friends understood his situation, and then the other children told their friends not to approach him or retaliate when he was angry." (N). "I told my friends not to retaliate against this child." (NS)	The teacher instructs other students that when a student with disabilities engages in rude behavior, the other students should provide kind advice and not retaliate. The teacher also encourages the child with disabilities to talk to him or her to calm him down.
There are causes of verbal and physical bullying, such as when a child is playing and accidentally	What causes frequent physical and verbal bullying?	Efforts made by teachers to overcome the forms of bullying that are often carried out by children

---

[13] SJ Agius, "Qualitative Research: Its Value and Applicability," *The Psychiatrist*, no. Query date: 2025-06-18 05:14:19 (2013), https://www.cambridge.org/core/journals/the-psychiatrist/article/qualitative-research-its-value-and-applicability/51B8A4C008278BA4BA8F518060ED643C.
[14] AM Ambert et al., "Understanding and Evaluating Qualitative Research," *Journal of Marriage and the ...*, no. Query date: 2025-06-18 05:14:19 (1995), https://www.jstor.org/stable/353409.

knocks over a toy. The disturbed child then curses or hits the child who knocked over the toy.	"It's caused by children who feel they have power over their weaker peers." (N) "Yes, sometimes one likes to bully them, while the other doesn't want to be bothered." (NS)	include providing examples of good and bad actions that can hurt friends and explaining the consequences that occur.
There are acts of physical bullying, such as some students hitting, pinching, pushing, and pulling their friends' hair. There are also acts of verbal bullying, such as students teasing their friends because of physical differences, such as being fat, thin, or dark skin.	What forms of bullying do children often engage in? "Like hitting, kicking, calling friends stupid" (N). "Sometimes kids start out joking, but then someone doesn't take it well and ends up hitting, pinching, or pushing their friends" (NS).	Addressing verbal and physical bullying involves the teacher calling the perpetrator and the victim, reminding them not to do so, and explaining the negative consequences of hurting a friend.
The teacher uses storytelling and singing methods that incorporate character education and anti-bullying messages. While telling stories or advising children, the teacher invites them to sing the song "Here's a friend, there's a friend" and recite the hadith "Love Your Friends."	What learning methods are used to prevent physical or verbal bullying? "I often use singing and storytelling methods because the messages resonate more with children, and they also foster good behavior, such as not hitting or teasing friends when angry." (N). "I use various appropriate learning methods so that children better understand that bullying is not acceptable because it can hurt friends." (NS).	Teachers' efforts to prevent bullying include employing various engaging learning methods, such as storytelling, role-playing, singing, and providing examples of good behavior and fostering positive habits that are easy for children to understand and implement.

	Character building	
Teachers teach children character values such as responsibility, caring for friends, not fighting, and many more. Teachers encourage children to apologize and forgive their friends. Teachers teach children to be responsible.	What forms of character education are taught to students? "I usually ask my children to tidy up their toys and other items after they've been used." (N) "I make it a habit to pray before and after doing something, and I model good behavior using appropriate methods." (NS)	Teachers' efforts in implementing character education include providing an understanding of character values by providing examples of good character traits that can be imitated and practiced, and by providing examples of bad character traits that should not be imitated or practiced.
	Implementation of local wisdom-based storytelling methods	
The teacher told a story based on local wisdom, depicting character education, including tolerance and respect for fellow worshippers, and local wisdom, such as the Surabaya art form, the Remo dance. The students were enthusiastic about listening to the teacher's story.	What message is conveyed in this story based on local wisdom? "This story conveys to students that Surabaya has a local art form, the remo dance. Children can practice it during school holidays, thus preserving this dance as part of Surabaya's local wisdom." (N). "The story follows a group of children practicing remo, but one of their friends is sick. Two of them cannot visit because they are away on religious outings. The message teaches tolerance, respecting friends who worship according to their religion and visiting friends who are sick.	The teacher's efforts in implementing storytelling methods based on local wisdom. The teacher tells a story about compassion in friendship. The storybook contains a story of children practicing the remo dance. A friend who is unable to practice due to illness takes the initiative to visit the child, fostering tolerance and compassion among the friends.

	This also strengthens the children's character." (NS)	
The teacher provides recall or reinforcement at the end of the story.	What activities were carried out to strengthen the story? "I encouraged them to discuss the story's content: what dance they were practicing, where the Remo dance originated, who liked Remo dance, and what character values were demonstrated in the story. The children enthusiastically expressed their opinions" (N). "Because the story revolved around visiting a sick friend and caring for friends, I added a hadith about caring for friends" (NS)	The teacher's efforts include encouraging the children to recite the hadith on compassion and reminding them that they once visited a sick friend.

Based on the table above and triangulation through interviews, observations and documentation carried out by the researcher, the research findings obtained from informants were strengthened by observations of the researcher's findings in the field, then analyzed and concluded.

The results of the analysis of observations in the kindergarten, still found bullying between friends such as hitting, throwing toys, cursing or teasing friends, calling friends by pulling their headscarves. Some of these actions are sometimes unintentional but can be considered bullying, while there are also acts of bullying that are intentional because the perpetrator feels disturbed and carries out bullying actions against friends. These observations are in line with research that found that bullying that occurs in kindergarten institutions is physical and verbal bullying that is often carried out by perpetrators against victims. At a young age, physical bullying often occurs such as throwing objects, hitting,

pulling hair, kicking, pinching. Meanwhile, verbal bullying usually includes physical teasing, using harsh words, and belittling friends[15].

Current findings related to teachers' efforts to prevent bullying and instill character education in the learning process are conducted through storytelling methods based on local wisdom. The story depicts children visiting a sick friend. The teacher also encourages them to recite the prayer for visiting the sick:

"Allahumma rabbannaasi adzhibil ba'sa, isyfihi wa anta syaafi laa syifa'a illaa syifaa uka syifaa'an la yughaadiru saqama"

Artinya: Ya allah Rabb yang dipertuhankan manusia, hilangkan rasa sakit dan anugerahkanlah kesembuhan pada yang sedang sakit, karena Engkau adalah Dzat Yang Maha Menyembuhkan

This also serves as a form of character building, encouraging children to empathize with and pray for their sick friends. In addition to teaching the prayer for visiting the sick, teachers also teach the hadith "Love".

مَنْ لَا يَرْحَمْ لَا يُرْحَمْ

Artinya: "barang siapa yang tidak menyayangi, niscaya ia tidak akan disayang" (HR. Al Bukhari).

The provision of this hadith is also a form of character strengthening so that children have a sense of affection between friends without discrimination.

Figure 1. The teacher is telling a story about love between friends.

The story presented depicts affection in friendship, demonstrating local wisdom in preserving dance, values of compassion, tolerance, and empathy. The story features five children from different religions: Islam, Christianity and Hinduism. This story, in line with the teacher's story, is also supported by research[16]. That character education based on local wisdom in early childhood can be implemented with the aim of fostering tolerance and mutual respect for cultural and traditional diversity, enabling children to interact socially at school and at home. The story conveys the message that despite differences in religion and ethnicity, we must still respect and care for each other.

---

[15] Rahayu, A. P., & Fardlillah, Q. 2024. "Penerapan Read Aloud and Singing Sebagai Strategi Pendidikan Karakter Anti Perundungan pada Anak Usia Dini: Read aloud and singing." *Murhum: Jurnal Pendidikan Anak Usia Dini* 5 (2): 676-690.

[16] Erviana, Y., & Faisal, V. I. A. 2022. "Kearifan lokal lereng sindoro-sumbing dalam membangun profil pancasila anak usia dini." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6 (6): 6909-6923.

Figure 2. A story book about love between friends.

The results of the analysis of interviews with teachers indicate that Aisyiyah Bustanul Athfal 12 Kindergarten Surabaya has 20 students, so efforts are made to instill character education in various ways such as anti-bullying education, introducing local wisdom, accustoming children to responsibility and providing relevant learning methods. Teachers said that they often use the storytelling and singing methods because students remember the messages that have been conveyed better. With the storytelling method, children will be more interested and remember the messages conveyed in the content of the story. The method that can be used to introduce character education is the CBBA method which includes stories (C), examples (C), habituation/habituation (B), appreciation (A).[17] Indirectly or directly, the moral messages contained in the story can shape children's character through the role models of the story characters.[18]

Although the majority of students at Aisyiyah Bustanul Athfal 12 Kindergarten in Surabaya are Muslim, teachers still provide an understanding of religious tolerance with people of other faiths, empathy for friends who are sick, and respect for the differences of friends both at school and at home.[19] This way, children will understand and apply good character so they can get along with each other, avoid bullying, fights, and other things. Character education has implications for an individual's ability to utilize knowledge and internalize character values and noble morals that are reflected in positive behavior in everyday life.[20]

The results of the analysis of the findings above are in line with research conducted by Erviana in the Kapencar village area, the slopes of Sindoro Sumbing, namely efforts to form character from an early age are carried out through religious, social and other activities. The implementation of character education based on local wisdom in kindergarten means that

---

[17] Garnika, Eneng. 2020. *Membangun Karakter Anak Usia Dini Menggunakan Metode CCBA*. Tasikmalaya: Edu Publisher.

[18] Suci, I. G. S., & Ubaidillah, M. 2024. "INTERNALIZATION OF BALINESE LOCAL WISDOM THROUGH STORYTELLING IN EARLY CHILDHOOD EDUCATION. ." *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY*. 2 (1): 734-738. https://ejournal.unuja.ac.id/index.php/icesh.

[19] Dr Sajjad Ahmad et al., "Character-Building Pillars in Society: Role of Mosque in Muslim Society," *Al-Kashaf* 4, no. 1 (2024): 1.

[20] Yuslia Styawati, "Prophetic Parenting Sebagai Paradigma Pendidikan Karakter," *Didaktika Religia* 4, no. 2 (2016): 86–110, https://doi.org/10.30762/didaktika.v4.i2.p86-110.2016.

children are accustomed to accepting differences in religious beliefs, namely Islam, Catholicism, and Buddhism and there are already places of worship available, however, Hinduism and Christianity do not yet have places of worship in the Kapencar village area, the slopes of Sindoro.[21]

Several things can be taught to children to implement character education and local wisdom in various aspects of activities. In religious activities, schools that have students from various religions can facilitate the strengthening of piety and faith according to each student's religion by presenting religious figures such as ustadz or ustadzah, priests or nuns, monks so that children can learn about the worship practiced by each religion.[22] In religious activities, children can also get used to respecting the commemoration of other religions' holidays. In social activities, children are accustomed to visiting sick friends despite their different religions and social status. In addition, children are taught to be grateful for the work and income of their parents by not being jealous, not mocking their parents' work, and children can even help friends who are more in need. In cultural activities, schools and families can introduce and provide children with an understanding of local wisdom found in their environment, such as culture, traditions, customs and traditions, art, and local food. This is part of instilling local wisdom in the residential area, which must be preserved from an early age.

The implementation of character education in Aisyiyah Bustanul Athfal 12 Kindergarten Surabaya is carried out through a storytelling method based on local wisdom with the aim of preventing bullying while strengthening the character values and local wisdom of Surabaya. This is in line with research findings which state that in its application, character education based on local wisdom includes moral education, values, ethics and morals which aim to guide children in making choices and distinguishing good and bad behavior[23]. Children who are accustomed to being introduced to local cultural values from an early age will later develop into individuals who have cultural skills, are able to sort out global influences and have the potential to become a generation that preserves culture.[24] Stories can be used as moral messages, examples become models of goodness that can be imitated by children, habits can be done repeatedly so that children are accustomed to doing them, and appreciation by giving awards for every good action done by children.

Based on field findings, researchers observed that the stories in the book teach children to instill character values in all aspects, such as:

1. Relationships with others: The story depicts children from different religions, including Islam, Christianity, and Hinduism. The story conveys a message of tolerance,

---

[21] Erviana, Y., & Faisal, V. I. A. 2022. "Kearifan lokal lereng sindoro-sumbing dalam membangun profil pancasila anak usia dini." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6 (6): 6909-6923.
[22] Elsa Yulianingsih, "Preferensi Orangtua Dalam Memilih Sekolah Anak: Preferensi Orangtua Dalam Memilih Sekolah Anak," *At-Tarbiyah Jurnal Pendidikan,Kebudayaan Dan Keislaman* 5, no. 2 (2024): 2.
[23] Ndruru, Maria Purnama. 2016. "PENDIDIKAN KARAKTER BERBASIS KEARIFAN LOKAL DI LINGKUNGAN KELUARGA." *Prosiding Seminar Nasional PGSD Universitas PGRI Yogyakarta.*
[24] Plaiphum, S., & Tansuchat, R. 2023. "Cultural Capital of Sea Salt Farming in Ban Laem District of Phetchaburi Province as per the Globally Important Agricultural Heritage Systems (GIAHS)." *Sustainability,* 15 (15): 11947. doi:10.3390. Bahrun Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 1121–47, https://doi.org/10.22373/sjhk.v7i2.17901.

emphasizing that as human beings, we should respect friends who practice their religion. Furthermore, the story illustrates an invitation to visit a sick friend, demonstrating empathy and caring for others, which can be demonstrated by visiting and praying for a sick friend.

Figure 3. The story contains values of tolerance, love of peace, empathy, and caring.

2. The divine aspect, namely the story's content, tells how the children still remember to perform their religious duties while practicing the Remo dance. This story conveys the message that as humans, we must always be obedient in carrying out our religious duties and worshiping God according to the teachings of our respective religions, even when we are busy with other activities.

Figure 4. The story contains the value of God's love.

3. The aspect of the relationship with the residential environment, namely the content of the story tells about children who are practicing the Remo dance which originates from East Java. Remo dance practice activities are carried out routinely every Sunday, remo dance practice is done not only because of a hobby but also as a form of love for the homeland through the preservation of local wisdom in the form of local arts. In addition, there is a story character named Jonathan who is Christian and named Ketut who is Hindu from the Balinese tribe but both children diligently practice the remo dance even though they are not of Javanese descent. The story gives a message that children can recognize the local wisdom of the remo dance and can be proud by continuing to practice in order to preserve the art which is part of the local wisdom in Indonesia.

Figure 5. Story content based on local wisdom (preserving the arts)

Stories told by teachers can convey character values to children, explaining that there are good things to imitate and bad things to avoid. This indirectly implements character education, emphasizing that not everything is good to imitate. Character education encompasses several important aspects, including behavior, moral understanding, social-emotional skills, communication, academic and non-academic achievement, and attitudes toward parents and teachers[25]. All of these aspects aim to shape individuals to have good character toward themselves and others.

The findings of the current study identified three aspects that constitute efforts to instill anti-bullying character education through a story method based on local wisdom in early childhood. The three aspects are: 1) the aspect of relationships with others, 2) the aspect of divinity, and 3) the aspect of the environment. The findings of this study are in line with other studies, character education taught to children from an early age can refer to four dimensions of character education: 1) divinity includes belief in God, worship of God, and ethical values to God; 2) self-esteem includes honesty, responsibility, and independence; 3) fellow human beings include rights and obligations, obeying the law, respecting others and

---

[25] Berkowitz, Battistich, dan Bier. 2008. *What Works in Character Education. What Is Known and What Needs to Be Known. Handbook of. Moral and Character Education*. New York: : Tailor and Francis.

being polite; 4) the environment includes enthusiasm, nationality, love of the homeland, communicativeness, and care for the environment[26]. Several aspects or dimensions can be introduced to children gradually by providing reinforcement and good examples so that children can understand and apply character education both towards God, themselves, and even their social environment and place of residence.

Conclusion

Child bullying can be prevented through character education through storytelling based on local wisdom. Storytelling is certainly enjoyable for young children and must be reinforced by providing meaningful or important messages within the story. Character education and local wisdom have different meanings, yet they are closely related. Strengthening character education is not limited to understanding good values but also integrates it into thoughts and actions. Meanwhile, local wisdom is a regional identity that grows, develops, and is preserved by the community, taking into account various perspectives. Therefore, children should be strengthened in character education from an early age, as it is an effort to prevent bullying and is closely related to local wisdom. Every human being is expected to apply character values in their lives, which are inseparable from the local wisdom of their surrounding community. Human life is surrounded by elements of local wisdom, and each individual must strive to respect and maintain its existence within their surroundings.

Acknowledgments

References

Abubakar, Bahrun, Sanusi Sanusi, Razali Razali, Taat Kurnita Yeniningsih, and Mujiburrahman Mujiburrahman. "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 1121–47. https://doi.org/10.22373/sjhk.v7i2.17901.
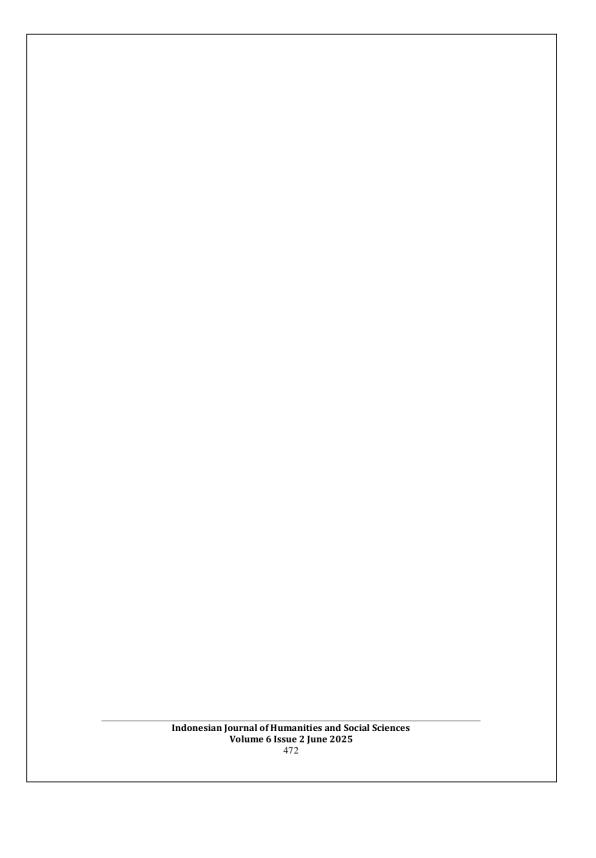
Agius, SJ. "Qualitative Research: Its Value and Applicability." *The Psychiatrist*, no. Query date: 2025-06-18 05:14:19 (2013). https://www.cambridge.org/core/journals/the-psychiatrist/article/qualitative-research-its-value-and-applicability/51B8A4C008278BA4BA8F518060ED643C.

Ahmad, Dr Sajjad, Javiria Kokab, and Hammad Ali. "Character-Building Pillars in Society: Role of Mosque in Muslim Society." *Al-Kashaf* 4, no. 1 (2024): 1.

---

[26] Jaedun, A. &. 2020. "Dimensions of Early Childhood Character Education Based on Multicultural and Community Local Wisdom." *International Journal of Instruction* 13 (2): 365-380.

Ahmadi, Ahmadi. "The Implementation of Islamic Character Education in Overcoming Bullying Behavior in Islamic Primary Schools." *Tribakti: Jurnal Pemikiran Keislaman* 36, no. 2 (2025): 2. https://doi.org/10.33367/tribakti.v36i2.6933.

Ambert, AM, PA Adler, P Adler, and DF Detzner. "Understanding and Evaluating Qualitative Research." *Journal of Marriage and the …*, no. Query date: 2025-06-18 05:14:19 (1995). https://www.jstor.org/stable/353409.

Anggraeni, D., Hartati, S., & Nurani, Y. 2019. " Implementasi metode bercerita dan harga diri dalam meningkatkan kemampuan berbicara anak usia dini. 3(2),." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini,* 3 (2): 404-415.

Arifin, Zainal, and Zaenul Mahmudi. "Mandatory Wills for Adultery Children, Analysis of the Compilation of Islamic Law from the Perspective of Maqasid Syariah Al-Syatibi." *International Journal of Law and Society* 1, no. 1 (2022): 1. https://doi.org/10.59683/ijls.v1i1.4.

Berkowitz, Battistich, dan Bier. 2008. *What Works in Character Education. What Is Known and What Needs to Be Known. Handbook of. Moral and Character Education.* New York: : Tailor and Francis. .

Erviana, Y., & Faisal, V. I. A. 2022. "Kearifan lokal lereng sindoro-sumbing dalam membangun profil pancasila anak usia dini." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6 (6): 6909-6923.

Faqihuddin, A, MI Firmansyah, and … "Multisensory Approach in Memorizing the Al-Quran for Early Childhood: Integration of the Tradition of Memorizing the Al-Quran with Digital Technology." *AL-ISHLAH: Jurnal …*, no. Query date: 2025-04-22 18:18:29 (2024). http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/5326.

Fathoni, AB Musyafa, Mubaidi Sulaeman, Elima Amiroh Nur Azizah, Yuslia Styawati, and Mahendra Utama Cahya Ramadhan. "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency." *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 1. https://doi.org/10.14421/jpai.v21i1.7759.

Garnika, Eneng. 2020. *Membangun Karakter Anak Usia Dini Menggunakan Metode CCBA.* Tasikmalaya: Edu Publisher.

Hasbullah, H, and AS Sanusi. "Quran-Based Early Childhood Education Management." *JURNAL PENELITIAN …*, no. Query date: 2025-04-22 18:18:29 (2023). https://journal.uinmataram.ac.id/index.php/jpk/article/view/7456.

Hussain, Amjad. "Islamic Education: Why Is There a Need for It?" *Journal of Beliefs & Values*, ahead of print, Taylor and Francis Ltd, December 1, 2004. world. https://doi.org/10.1080/1361767042000306130.

Jaedun, A. &. 2020. "Dimensions of Early Childhood Character Education Based on Multicultural and Community Local Wisdom." *International Journal of Instruction* 13 (2): 365-380.

Miles, Matthew B., and A. Michael Huberman. "Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft." *Educational Researcher* 13, no. 5 (1984): 20–30. https://doi.org/10.3102/0013189X013005020.

Mulyasa. 2011. *Manajemen pendidikan karakter*. Jakarta : Bumi Aksara .

n.d. "Permendikbud No. 82 Tahun 2015 adalah tentang Pencegahan dan Penanggulangan Tindak Kekerasan di Lingkungan Satuan Pendidikan."

n.d. "Undang Undang Sistem Pendidikan Nasional No 20 tahun 2003 pasal 1 butir 14."

Ndruru, Maria Purnama. 2016. "Pendidikan Karakter Berbasis Kearifan Lokal Di Lingkungan Keluarga." *Prosiding Seminar Nasional PGSD Universitas PGRI Yogyakarta.*

Ollerenshaw, Jo Anne, and John W. Creswell. "Narrative Research: A Comparison of Two Restorying Data Analysis Approaches." *Qualitative Inquiry* 8, no. 3 (2002): 329–47. https://doi.org/10.1177/10778004008003008.

Plaiphum, S., & Tansuchat, R. 2023. "Cultural Capital of Sea Salt Farming in Ban Laem District of Phetchaburi Province as per the Globally Important Agricultural Heritage Systems (GIAHS)." *Sustainability,* 15 (15): 11947. doi:10.3390.

Rahayu, A. P., & Fardlillah, Q. 2024. "Penerapan Read Aloud and Singing Sebagai Strategi Pendidikan Karakter Anti Perundungan pada Anak Usia Dini: Read aloud and singing." *Murhum: Jurnal Pendidikan Anak Usia Dini* 5 (2): 676-690.

Styawati, Yuslia. "Prophetic Parenting Sebagai Paradigma Pendidikan Karakter." *Didaktika Religia* 4, no. 2 (2016): 86–110. https://doi.org/10.30762/didaktika.v4.i2.p86-110.2016.

Suci, I. G. S., & Ubaidillah, M. 2024. "Internalization Of Balinese Local Wisdom Through Storytelling In Early Childhood Education." *Proceeding Of International Conference On Education, Society And Humanity*. 2 (1): 734-738. https://ejournal.unuja.ac.id/index.php/icesh.

Training., Norwegian Directorate for Education and. 2017. *Framework for Kindergarten's content and task.* Norway: Norwegian Directorate for Education and Training.

Yulianingsih, Elsa. "Preferensi Orangtua Dalam Memilih Sekolah Anak: Preferensi Orangtua Dalam Memilih Sekolah Anak." *At-Tarbiyah Jurnal Pendidikan,Kebudayaan Dan Keislaman* 5, no. 2 (2024): 2.

Qonita

12 Submitted to Syntax Corporation
Student Paper

<1 %

13 pdffox.com
Internet Source

<1 %

14 www.coursehero.com
Internet Source

<1 %

15 Farida Ariani, Nurul Ulfatin, Achmad Supriyanto, Imron Arifin. "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation", European Journal of Educational Research, 2022
Publication

<1 %

16 Syahria Anggita Sakti, Suwardi Endraswara, Arif Rohman. "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach: A Case Study on a Preschool in Yogyakarta", Heliyon, 2024
Publication

<1 %

17 Submitted to Tikrit University
Student Paper

<1 %

18 jurnal.uin-antasari.ac.id
Internet Source

<1 %

19 jurnal.uinsyahada.ac.id
Internet Source

<1 %

20 repository.unika.ac.id
Internet Source

<1 %

Exclude quotes   On   Exclude matches   < 15 words
Exclude bibliography On