

Prevention of Bullying on Children through the Integration of Character Education Values in Indonesian Folklores

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Abstract

Bullying cases in Indonesia are still high, such as a case of children bullied for stealing a thing, bullied by their fellows, and mocked in cyberspace. In order to overcome this situation, the writers provided such ways for the prevention of bullying toward children through the integration of character education values in Indonesian folklores. This research used a qualitative-descriptive method with heuristic and hermeneutic reading on folklores from Semarang Regency, Indonesia. Based on the result of the research, it can be described that (1) forms of character education values on folklores in Semarang Regency, Indonesia, are (a) 'religious', (b) 'honesty', (c) 'discipline', (d) 'hard work', (e) 'creative', (f) 'independent', (g) democracy, (h) curiosity, (i) appreciation on achievement, (j) 'communicative', (k) social care, and (l) 'responsible' value; (2) ways to prevent bullying on children through integration of character education values in folklores from Semarang Regency, Indonesia, are as follows. These following ways could be done before the learning process. First, the teacher reads the folklores from Semarang Regency, Indonesia; secondly, the teacher reads the character education values contained in the folklores. What the teacher could do while teaching on a learning are, (1) the teacher reads the folklores for the students; (2) the teacher describes the character education values contained in the folklores to the students; and (3) the teacher invests or integrates values of character education in the folklores into the learning process.

Keyword: *prevention of bullying, children, character education, Indonesian folklore*

I. Introduction

Commission for Protection of Indonesian Children (known as *KPAI*) explained the result of supervision on cases of children violation in the field of education from January to April 2019 that the

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majority of bullying cases were in forms of physical, psychic and sexual abuse. Psychic abuse and bullying are still the highest. However, cases of beatings and sexual abuse still exist. The bullying case involves children who are accused of stealing, bullied by fellows, and bullied by a teacher and cyber mocking. Besides, there were also cases of bullying on teachers being recorded and going viral on the internet. Based on the education level, the majority of the cases that happened in the elementary school level were 67% (Rahayu 2019). Bullying is an experience that happened to a person who got persecuted by another person and then he/she got trauma if the bad experience happened again while the victim was powerless to prevent it (Setyawan 2014).

Bullying happens because there is a gap of power between the victim and the doer with a repetitive pattern. Mellor (in Setyawan 2014) explained that there are some kinds of bullying namely (1) physical bullying, it is a kind of bullying that involves physical contact between the doer and the victim. The actions could be beating, kicking, spitting, pushing, strangling, hurting with things, forcing the victim to do certain physical actions, pulling hair, breaking the victims' property, etc. Physical bullying is the most visible and easiest-to-identify bullying that the other ones; (2) verbal bullying involves verbal language aimed to hurt a person's feelings. The actions could be: mocking, calling someone with an impolite nickname, slandering, sexual harassment, giving terrors, etc. Verbal bullying case often happens in daily life but gets less attention; (3) social relation bullying is a kind of bullying aimed to reject or break up the social relationship between the victim and other people, including the action of systematic self-esteem weakening by ignoring, isolating, or avoiding. Examples of social bullying are spreading rumors, public embarrassment toward a person, instigating people to avoid a person, making fun of someone, destroying a reputation, performing disdain body language, breaking up a relationship without any reason, etc.; (4) electronic bullying is a kind of bullying action that involves electronic media such as computer, handphones, internet, website, chatting room, e-mail, SMS, etc. The actions could be in forms of writings, pictures and videos aimed to intimidate, frighten, and hurt the victim. An example of cyberbullying is bullying through the internet. Referring to Mellor's explanation, case of violence in educational environment as happens nowadays is in form of physical bullying and it is a serious and dangerous problem, not only for the victim but also for the doer and the witnesses. It is in accordance with what has been explained by Donegan (2012) about bullying dan cyberbullying and also by Wayne (2013) about the social construction of bullying through media.

The effect of bullying, according to Victorian Departement of Education and Early Childhood Development (in Setyawan, 2014), could happen on: (1) the doer, bullying happens in Elementary School level could cause the actions of violation in the next level of education; the doer tends to act aggressively and involves in gangs and other mischief activities; the doer seems to be vulnerable to be involved in criminal case on teenage age; (2) the victim, could have problems of emotional, academic, and long-term behavior, tends to have lower self-esteem, feels more pressured, prefers to be alone, feels anxious, and insecure. Bullying could lead to problems relating to schools such as hatred on school, escape from school, and drop

out; (3) the witness, could have unpleasant feelings and experience difficult psychological pressure, feel insecure, and fear of being the next victim, get lower achievement in class because the attention still focus on how to avoid to become the next target of bullying rather than on academic tasks.

Some bullying cases happen for, one of the reasons, the lower character education for children. Character in etymology had been explained by Rutland, Koesoema, dan Wynne. Rutland (2009:1) suggested that 'character' came from the root of Latin word which means 'carved'. Character is a collection or combination of wisdom and values carved on a stone of life, that expresses the true values. Different from Rutland, Koesoema (2010:90) suggested that 'character' came from the Greek language "karasso" which means a blueprint, basic format, a print like a fingerprint. In Greek tradition, nature is a character; something free and unpossessed by human beings. Character is something that could be possessed by human intervention. Furthermore, a human could not intervene in it. The human could just give a form on it. In accordance with Koesoema, Wynne (in Sauri, 2010), the term 'character' was obtained from Greek language *Charassian* meaning *to mark*. There are two definitions according to the term. First, character indicates how a person acts. If someone acts dishonestly, cruel, or disharmony, so he/she is the manifestation of bad character. On the other hand, if a person behaves honestly, helpful, so the person is the manifestation of a good character. Character relates directly to aspects of personality, behavior, attitude, and nature that distinguish one person from another. Thus, the existence of character is typical to make a person trusted within a life together with others (Masrukhi 2011:8).

Moreover, Lickona (1992) suggested that 'character' consists of 3 correlating parts: moral knowing, moral feeling, and moral behavior. A good character consists of knowing kindness, loving or wanting goodness, and doing good. How to make a character effectively is by involving those three aspects. Moral knowing is an important thing to teach to, consisting of six things: (1) moral awareness, (2) knowing moral values, (3) perspective taking, (4) moral reasoning, (5) decision making, and (6) self-knowledge. The moral feeling is another aspect that could be invested in students and is a source of energy for a human to act based on moral principles.

In addition, character education is a holistic education process that connects moral dimension to a social field in students' life as a foundation for a quality generation who could live independently and have a principle of a truth that could be accounted for (Rahardjo 2010:233). Department of National Education (2010) described that there are about eighteen values of national culture and character education. The values are (1) 'religious' value; behavior and attitude of obedience in performing religious values, being tolerant to other religion's worship, and living peacefully with other religion followers; (2) 'honest' value; an attitude based on efforts to make himself a trusted person in sayings, actions, and works; (3) tolerance; an attitude of respecting difference of religion, tribe, ethnic, opinion, and behavior of other people toward himself; (4) discipline; an attitude showing orderly and obedient behaviors toward rules; (5) hard work; an attitude showing orderly and obedient behaviors toward rules; (6) 'creative', to think and do something to produce

ways or new result from something that had been owned; (7) independent, attitude and behavior that do not depend on others in sloving tasks; (8) democratic, how to think, behave, and act that considers similar rights and obligation between others and him; (9) curiosity, attitude and behavior that always attempt to know deeper and wider of something that is learned, seen, and heard; (10) national spirit, how to think, act and obtain education that places nation and state business above self or group matter; (11) love of nation, how to think, act and obtain education that places nation and state business above self or group matter; (12) appreciating achievement, attitude and behavior of encouraging himself to produce something that is beneficial to society, and acknowledge and respect on others' achievement, (13) friendly/communicative, attitude and behavior of encouraging himself to produce something that is beneficial to society, and acknowledge and respect on others' achievement, (14) love of peace, attitude and behavior of encouraging himself to produce something that is beneficial to society, and acknowledge and respect on others' achievement, (15) like to read, a habit to read various readings in spare time for self goodness, (16) enviromental awareness, attitude and behavior to always prevent damage on nature around, and develop efforts to repair the natural damage that have already happened, (17) social awareness, attitude and behavior to always want to help others who are in need of help, (18) responsible, attitude and behavior to do tasks and duties that should be dones toward himself, society, environment (nature, social and culture), nation and God.

Different from Department of National Education (2010), *Heritage Foundation* (in Ainusyamsi 2010) are divided into 9 kinds of basic characters namely (1) love to Allah SWT and universe and its contents, (2) responsible, discipline and independent, (3) honest, (4) respect and polite, (5) loving, care, and cooperation, (6) confident, creative, hard work and never give up, (7) justice and leadership, kind and humble, (9) tolerance, love of peace and unity. In addition, Character Counts in America (in Ainusyamsi 2010) defined character as 10 pillars namely (1) *trustworthiness*, (2) *respect*, (3) *responsibility*, (4) *fairness*, (5) *caring*, (6) *citizenship*, (7) *honesty*, (8) *courage*, (9) *diligence*, and (10) *integrity*.

Summarizing these values, Megawangi (in Zulaeha 2013) explained that what had been taught in character education to students as 9 pillars of character completed by integration of K-4 values are independence & responsibility, fairness/trustworthiness & wisdom, respect & politeness, generosity, helpfulness and co-operation, confidence, creativity & hard work, leadership and justice, kindness and humbleness, tolerance, peace, cleanliness, health and safety. Meanwhile, Busro and Suwandi (2017) suggested that values of character education included 1) character values related to God or religious values; 2) character values related to self are fairness, responsibility, healthy lifestyle, discipline, hard work, confidence, entrepreneurship, logical & critical thinking, creativity, innovation, independence, curiosity; 3) character values related to rights and obligation to others and own self: obedience to social rules, appreciation to others' work and potentials, democratic; 4) character values in relation to environment are social and environment care, environment preservation; 5) nationalism values are respect on diversity and patriotic. Character education values could be obtained from literary works such as folklore. Anafiah (2017) suggested that

reading folklore was beneficial for the development of children including holistic, moral, language and social development. Besides, reading folklore is useful to (1) enrich vocabularies, (2) integrate character values, and (3) entertain. While reading folklore, there are many interesting things for readers, so they would be entertained. The other benefits of reading folklore are (1) to read interesting stories that contain lessons; (2) to know why and how a custom happened (Setyawan 1993). Other benefits of reading folklore are (1) to teach good attitude and behavior, (2) to get used to reading, (3) to develop imagination (Habsari 2017). On the other hand, the learning of reading folklore decreased. It is the reason why the writer conducted research about "Prevention of Bullying on Children through Integration of Character Education Values in Indonesian Folklores." The statements of problems in this research are (1) how are forms of character education values in folklore? (2) how to prevent bullying on children through integration character education values in the folklore?. The Purposes of the research are (1) to describe forms of character education values in the folklore, and (2) to describe how to prevent bullying on children through integration character education values in the folklore.

II. Research Method

This research used a qualitative descriptive method. The object of the research is character education value in folklores from Semarang Regency, Indonesia. This research used a mimetic approach. The mimetic approach is defined as studying on a literary work by understanding the relationship between work and reality. The word 'mimetic' originated from the word 'mimesis' (Greek Language) meaning imitation. In this approach, a literary work is considered as the imitation of nature or life (Abrams 1981).

Data of this research are in forms of words, phrases, clauses, and sentences that contain character education values in folklores from Semarang Regency, Indonesia. Arikunto (2002:107) described that the source of research data is the subject from which the data are obtained. The data sources of this research were primary and secondary data sources. The primary data source in this research was the folklores from Semarang Regency, Indonesia. The secondary data source in this research was journals, books, articles, and also other relevant researches.

Instruments in this research were in forms of data cards used as tools to record all data obtained from reading the result. These cards were used to record and identify forms of character education values in folklores from Semarang Regency, Indonesia. The data collection technique in this research was reading and recording notes. The reading technique was used to reveal a problem in reading or discourse. By this technique, all language forms used in the folklores from Semarang Regency, Indonesia, were read carefully to determine the forms of character education values. The reading was conducted to document the data obtained. The data would be then recorded on data cards.

Data validity in this research was determined by using the triangulation technique. The triangulation technique is a technique to determine the validity of data by checking the data with other ways that have been used before to obtain data (Sudaryanto 2003:30). There are 4 kinds of triangulation technique namely triangulation of data, researcher, methodology, and theoretics. This research used theoretical triangulation. The theoretical triangulation was conducted by checking with other theories.

The data analysis technique in this research was conducted heuristically and hermeneutically. The heuristic reading did not find out the literary meaning. The heuristic reading was mimetic and built heterogeneous meanings (Faruk 1999:26). Furthermore, the heuristic reading was just on the mimesis level. The reading based on the language system and convention. The heuristic reading is basically first stage interpretation that moves from start to the end of literary text, from top to bottom of the syntagmatic sequence. Thus, the reading would produce a heterogeneous sequence of meanings (Ratih 2016:6). Furthermore, literary works should be re-read/retroactively by providing interpretation/hermeneutics. The hermeneutic method is a reading method based on second level of semiotic system (Pradopo 1999:76). The hermeneutic reading is a reading that leads to the finding of the meanings (Faruk 1996:29).

After reading the folklores from Semarang Regency, Indonesia, the writer then provided solutions on the prevention of bullying toward children through the integration of character education values in folklores from Semarang Regency, Indonesia.

III. Research Findings

This research attempted to (1) describe values of character education in folklores from Semarang Regency, Indonesia, (2) describe how to prevent bullying on children through integration of character education values in folklores from Semarang Regency, Indonesia. These two things are explained in the following.

Forms of Character Education Values in Folklores from Semarang Regency, Indonesia

Folklores in Indonesia have many values of character education. It is explained in Junaini's (2017) research saying that values of character education contained in the folklore of *Seluma* were values of bravery, need each other, self discipline, self respect, justice, caring each other, protect each other, respect to others, discussion preferred, and mutual cooperation. In addition, Indriyati (2017) suggested that values of character education in the folklore *Asal Usul Watu Wadol* (the Origin of Watu Wadol) were religious, honest, hard work, curious, national spirit, love of nation, appreciate achievement, friendly/communicative, social care and responsible. There were still some research about character education values in folklores such as by Gusal *et al* (2015). Folklores from Semarang Regency, Indonesia, as many as 10 folklores, could be described as follows. The first folklore, "*Hikayat Sraya dan Sari*" (The Story of Sraya dan Sari) contained 5 values of

character education namely religious value, discipline value, communicative value, social care value and responsible value. The second folklore, “*Kisah Putri Kumala*” (The Story of Princess Kumala) contained 3 values of character education namely hardwork value, social care value, and responsible value. The third folklore, “*Kisah Pengembaraan Suru dan Alim*” (The Wandering Story of Suru and Alim) contained 3 values of character education namely religious value, curious value, and social care value. The fourth folklore, “*Asal Usul Srumbung Gunung*” (The Origin of Srumbung Gunung) contained 5 values of character education namely religious value, hardwork value, creative value, communicative value and responsible value. The fifth folklore, “*Cerita Anak Petani dan Harimau*” (The Story of A Farmer’s Child and A Tiger) contained 3 values of character education namely honest value, discipline value and responsible value. The sixth folklore, “*Hikayat Karsa dan Kaloka*” (The Story of Karsa dan Kaloka) contained 3 values of character education namely religious value, independent value, and responsible value. The seventh folklore, “*Putri Lembah Sang Pelarian*” (A Princess of Valley: The Runaway) contained six values of character education namely honest value, discipline value, independent value, curious value, social care value, and responsible value. The eighth folklore, “*Asal Usul Babadan*” (The Origin of Babadan) contained six values of character education namely religious value, hard work value, creative value, democratic value, and responsible value. The ninth folklore, “*Nyatnyono*” contained 3 values of character education namely religious value, creative value, and responsible value. The tenth folklore, “*Cerita dari Dukuh Pathok*” (A Story from Dukuh Pathok) contained 3 values of character education namely religious value, appreciation to achievement value, and responsible value. The explanation is described on the following table.

Table 1
Values of Character Education in Folklores from Semarang Regency, Indonesia

No	Folklore	Values											
		A	B	C	D	E	F	G	H	I	J	K	L
1	The Story of Sraya and Sari	√		√							√	√	√
2	The Story of Princess Kumala				√							√	√
3	The Wandering Story of Suru and Alim	√							√			√	
4	The Origin of Srumbung Gunung	√			√	√					√		√
5	The Story of A Farmer’s Child and A Tiger		√	√									√

6	The Story of Karsa and Kaloka	√					√						√
7	The Princess of Valley: The Runaway		√	√			√		√				√
8	The Origin of Babadan	√			√	√		√				√	√
9	The Story About Nyatnyono	√				√							√
10	The Story from Dukuh Pathok	√									√		√

Information:

A: Religious Value

F: Independent Value

K: Social Care Value

B: Honest Value

G: Democratic Value

L: Responsible Value

C: Discipline Value

H: Curious Value

D: Hard Work Value

I: Appreciation on Achievement Value

E: Creative Value

J: Communicative Value

Ways of Prevention on Bullying toward Children through the Integration of Character Education Values in Folklores from Semarang Regency, Indonesia

Prevention on bullying had been done, such as in researches by (1) Dake *et al* (2003) who found out that pre-professional and sustainable education was needed to upgrade teacher knowledge about the activity of bullying prevention, (2) Saptandari (2013) suggested about training program “*Guru Peduli*” (Teacher Care) to reduce bullying in elementary school, (3) Handaya *et al* (2016) suggested about a system for parents to watch the internet usage by their children so they could prevent *cyberbullying*, (3) Ambarini *et al* (2018) suggested about a system of bullying prevention for early childhood, (4) Ani and Mariyati (2019) suggested about the prevention of bullying through assertive training, (5) Lestari *et al* (2019) suggested about society movement for bullying-responsive schools (Gema Sulling).

Different from those researches, this research described about how to prevent bullying on children through the integration of character education values in folklores from Semarang Regency, Indonesia. Some ways that could be done are as follow: There are 2 ways that teachers could do before the learning process. First, teachers read folklores from Semarang Regency, Indonesia. Second, they explain the values of character education in the folklore. Moreover, some ways could be done after the learning process: (1) teachers read the folklore for the students; (2) they explains the values of character education in the folklore to the students; (3) they invest/integrate the values of character education in the folklore into the learning process.

The followings are some values of character education in the folklore from Semarang Regency, Indonesia, that could be integrated in the learning process. First is 'religious' value. The religious value could be implemented by asking students to pray to God before and after the learning process. The second is 'responsible' value. The responsible value could be implemented while the teacher gives a task to the students and they should be responsible to their task. The third is 'discipline' value. The discipline value could be implemented by asking students to submit their assignments ontime. The fifth is 'social care' value. The social care value could be implemented when there is a student who is absent for illness, and then the other students wish for his/her recovery; or those who are in difficult situation and then the others provide some helps. The sixth is 'independent' and 'hard work' values. These values could be implemented when the teacher gives individual/personal assignment. The seventh is 'curious' and 'creative' value. These values could be implemented by giving a trial test to students so it could encourage curious and creative values. The eighth is 'honest', 'communicative' and 'democratic' values. These three values could be implemented when the teacher gives a task to students to present their task in turns.

Through those ways, students could spend more time to implement values of character education in the folklore in learning process, and hopefully the values could be implemented further outside of the learning process and become a good habituation process.

IV. Conclusion

Based on the results of the research, it can be concluded that (1) the values of character education in folklores from Semarang Regency, Indonesia are a) 'religious' value, (b) 'honesty' value, (c) 'discipline' value, (d) 'hard work' value, (e) 'creative' value, (f) 'independent' value, (g) democratic value, (h) curiosity value, (i) appreciation on achievement value, (j) 'communicative' value, (k) social care value, dan (l) 'responsible' value; (2) how to prevent bullying on children through integration of character education value in folklores from Semarang Regency, Indonesia, are as follows. There are 2 ways that teachers could do before the learning process. First, the teachers read folklores from Semarang Regency, Indonesia. Second, they explain the values of character education in the folklore. Moreover, some ways could be done after the learning process: (1) the teachers read the folklore for the students; (2) they explains the values of character education in the folklore to the students; (3) they invest/integrate the values of character education in the folklore into the learning process.

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