

Implementation of the Storytelling Program in Implementing Islamic Education Values in Elementary School Students

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ABSTRACT

In the era of digital society 5.0, the role of educators in character building cannot be replaced. One method that can be used by teachers in providing character education to students is through the storytelling method. Through this method, it is expected to be able to instill Islamic education values in students. The purpose of the overview is related to the implementation of the storytelling program in instilling Islamic education values in students at PKBM (Community Learning Activity Center) of Khoirunnisa Character Islamic School and to find out the supporting factors in the effectiveness of the program. The research method used in this research is a descriptive method with a qualitative approach. The data collection techniques used are interviews and documentation. The findings of this study are that the implementation of the storytelling program can largely instill Islamic educational values, through exemplary stories of the apostles, verses of the Koran, good advice, or stories from inspirational figures. Supporting factors for the effectiveness of the storytelling program in instilling Islamic education values depend on the teacher who delivers it, both in choosing the right story, and interesting delivery methods. A teacher's scientific insight, delivery from the heart, and exemplary in everyday life are also supporting factors for the effectiveness of this storytelling program.

Keywords: Keywords: Storytelling, Islamic Education Values, Elementary School, Society 5.0

1). INTRODUCTION

In the era of society 5.0, people face technology that allows access to the virtual world to feel like the real world. In the field of education in the era of Society 5.0, students in the learning process are dealing with robots that are specifically designed to replace the role and function of an educator. It is not impossible that the learning process can be carried out anywhere and anytime, whether an educator is present or not (Rahayu, 2021).

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In facing the era of society 5.0, especially in the field of education, of course, we need to remember what the goals of education in Indonesia are. As stated in Law No. 20 of 2003 concerning the national education system, the goal of Indonesian education is to educate the nation's life and develop a complete Indonesian human being, namely a human being who believes and is devoted to God Almighty, has a noble character, knowledge and skills, physical and spiritual health, a stable and independent personality, and a sense of community and national responsibility (Aryanto, et al., 2021). This educational goal certainly needs to be used as a foundation for facing the era of society 5.0.

In the view of Islam, education is a process of making young people who have the potential and can practice the values of Islamic education that they have learned. According to Imam Abu Al-Hasan Al-Asy'ri, the three main values that include the teachings of Islam are akidah, sharia, or worship, and morals. These three values should be the foundation of human life (Imansyah, et al., 2022).

In today's life, after the presence of technology in life, not a few children today use their watch as a guide. With easy access to information and various content that they see every day, it can be a factor in shaping their personalities. As we know, the content presented by the media today not only contains positive content, but even most of it contains content that is not suitable for consumption by children. Of course, this also has a negative impact and keeps the younger generation away from the values of Islamic education.

At Khoirunnisa Character Islamic School, there are still some students who speak harshly, eat and drink while standing, disturb their friends when they are learning, and engage in other adab-related matters. Of course, this is also a problem where the adab of today's students is not guided by the values of Islamic education. The problems that occur are certainly related to character education or student morals. Character education is certainly the responsibility of everyone, family, school, community, and government (Hakim, 2014). In the scope of education at school, of course, educators have the task of providing character education to students. As stated in Indonesian Law Number 14 of 2005 concerning teachers and lecturers in Article 1 paragraph 1, teachers are professionals in educating, teaching, guiding, directing, training, assessing, and evaluating students (Misbah and Sutarsih, 2021). Therefore, in the era of society 5.0, which is all digital, the role of educators in character-building cannot be replaced. An educator certainly needs to provide examples and instill the values of Islamic religious education in students as their foundation for facing life in the future.

Character education can be delivered both verbally and in actions that they see directly. In providing examples and instilling Islamic education values in students, of course, every educator has different methods. One method that can be used is the storytelling method. The storytelling method allows the development of the emotional side of children because it can provide unique and interesting learning experiences, arouse enthusiasm, create involvement, and stimulate the imaginative power of students (Agustin and Anjar Sari, 2022). Teachers can use storytelling activities to teach courage and honesty, provide motivation or wisdom and lessons contained in the stories told, and other positive attitudes (Agustin and Anjar Sari, 2022). However, in its implementation, not all stories can instill Islamic education values; of course, there are supporting factors for the effectiveness of the program. From the explanation above, researchers are interested in conducting research with the title "Implementation of Storytelling Programs in Instilling Islamic Education Values in Students in Elementary Schools." The research was conducted at PKBM (Community Learning Activity Development) Khoirunnisa Islamic School, which has implemented a storytelling program to instill Islamic education values. The purpose of this study is to provide an overview of the implementation of the storytelling program in instilling the values of Islamic education. At Khoirunnisa Character Islamic School, there are still some students who speak harshly, eat and drink while standing, disturb their friends when they are learning, and engage in other adab-related matters. Of course, this is also a problem where the adab of today's students is not guided by the values of Islamic education.

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2) METHODS

The approach used in this research is qualitative. A qualitative approach, according to Waruwu (2023), is a research technique that uses narratives or words to explain and describe the results or meaning of a particular phenomenon or social situation. A qualitative approach helps researchers dig deeper into a phenomenon to be studied. The method used in this research is descriptive. The researcher chose this method because it was felt to be quite effective in this study and relevant to the research objectives. According to Syahrizal (2023), a descriptive research method is a research method that tries to describe the object or subject of research according to what it is. This is in line with the focus of the research, which describes the implementation of the storytelling program in instilling Islamic religious education values in students in elementary schools.

The data collection techniques used in this research are interviews and documentation. Interview is a data collection method involving interaction between researchers and respondents. In this study, the respondents were the founder of the school and also the principal at the PKBM (Community Learning Activity Center) of Khoirunnisa Character Islamic School. Researchers used interview techniques to dig up information about the focus of the research problem (Waruwu, 2023). The type

of interview used is semi-structured, where the researcher is more free, while the interview guidelines that have been designed can be revised or developed during the interview. As for the collection of information through the search for accurate evidence by the focus of the problem, in this case, in the form of videos, researchers use documentation techniques (Waruwu, 2023). Primary data sources used in this research are information sourced from the school founder and also the principal. Secondary sources of this research are articles, books, and videos that are relevant to the focus of the research.

Data analysis techniques used in this research include data reduction, data presentation, and conclusion drawing. Data reduction means focusing the analysis according to the needs, which are then arranged systematically. The reduced data can provide a detailed picture, which will later be presented with a more understandable picture (Purnamasari et al., 2021). At the data reduction stage in this study, we are transcribing the results of interviews that have been conducted previously. The next stage of data analysis is data presentation. At this stage, all the data that has been presented in detail in the previous stage is presented in a shorter and easier-to-understand form (Purnamasari et al., 2021). The next stage is concluding. At this stage, the conclusions drawn can answer the problem formulation of a study and also reveal new findings that have never existed before.

3) RESULTS AND DISCUSSION

Implementation of the Storytelling Program in Cultivating Islamic Religious Education Values in Primary Schools

Starting from the background of the implementation of this storytelling program, the first is because of the awareness that the level of literacy of children today is considered quite low. This is in line with the research results related to the analysis of students' literacy skills in elementary schools, whose results show that students' literacy skills in elementary schools are still in the low category (Harahap et al., 2022). To improve literacy skills in students, of course, not only by forcing students to read and write diligently but all forms of information that can be digested by children is an effort to improve literacy. Another form that is felt to enhance children's literacy skills is by hearing or listening to information. So PKBM (Community Learning Activity Development) of Khoirunnisa Character Islamic School believes that this storytelling program can be one of the efforts to improve literacy skills in students.

In addition, the background of this program is because it is felt that many children today have poor communication skills. This is due to the limited language they have; so many children today speak harshly and speak impolitely. Because of this, the storytelling program is also implemented; by listening to the various stories told, of course, the children will find new diction and will look for the meaning of the diction they find. This is in line with the opinion of Nurbaeti et al. (2022) that the storytelling method can improve verbal language skills.

Another background to the implementation of this storytelling program is the discovery of children who behave poorly, but educators are aware that reprimanding or scolding cannot directly change the child's attitude. So through this storytelling program approach, the teacher can provide an overview of how the stories of the prophets and apostles, the companions, or other inspirational figures faced similar conditions. Teachers also make students realize that Allah SWT describes wisdom and lessons through the stories of previous people. According to Kurniasih and Pratama (2022), telling stories can touch children's emotions because a story or story can connect people's hearts and affect their emotions and lives. That way, learners will find a different impression and will understand that their behavior is a mistake. And hopefully, learners reach the stage of willingness to change. Because of this, the storytelling program is implemented to instill and shape the character of students by the values of Islamic religious education. This program also aims to make learners aware of the meaning of the story. Because according to Kurniasih and Pratama (Tambak, 2016) listening to a story can arouse children's thoughts and feelings in such a way that they are interested in receiving unwanted messages.

From the explanation above, it can be concluded that PKBM (Community Learning Activity Development) of Khoirunnisa Character Islamic School held a storytelling program with three objectives, namely: first, to increase students' literacy through listening to the stories told. Second, to improve communication skills with polite and good language, through diction delivered in storytelling activities. Third, to instill Islamic religious education values that shape the character of students in their daily behavior.

In the implementation of this storytelling program, several stages are carried out, including: first, the preparation stage, where at this stage the scheduling of teachers to tell stories is carried out. Each teacher needs to prepare the story to be delivered, and also the method chosen in delivering the

story. The criteria for selecting the themes of the stories delivered are adjusted to the situation of the students, if the students' behavior is found to be bad, then the theme delivered must be by the findings. However, if there are no findings from students, the teacher is free to choose the theme of the story to be delivered. As for the forms of the stories conveyed, they can be in the form of exemplary stories of prophets and apostles, stories of companions, stories of scholars or other inspirational figures related to the theme of the story to be conveyed, or in the form of verses of the Koran, hadiths, and good advice that can instill Islamic religious education values in students.

The second stage is the implementation stage. This storytelling program is carried out Monday to Thursday. This storytelling program is carried out before teaching and learning activities take place, students are gathered in the school field, and the duration of time for storytelling is only five to seven minutes. The series of activities begins with the recitation of the pledge and then continues with the teacher delivering the story that has been prepared previously. In delivering the story, the teacher needs to choose the right method so that it can attract the attention of students and the message of the story presented to students. The method that is usually used is in the form of songs to be easily remembered by students. Or in the form of role-playing, where teachers play a role according to the theme of the story to be conveyed.

The third stage is the evaluation stage, whether the message conveyed during the storytelling reaches the students or not. Starting with the enthusiasm of students when listening to the stories told, and also the teacher's method of delivering the story. As for seeing the success of this storytelling program, the school uses the direct observation method assisted by coordination with the parents of the students at home.

Supporting Factors for the Effectiveness of the Storytelling Program in Planting Islamic Religious Education Values in Students

In implementing a program, of course, there are supporting factors for the effectiveness of this storytelling program. The supporting factors for the effectiveness of this storytelling program include: first, the commitment of teachers as educators in preparing the stories to be told. The scientific treasure of a teacher is also a supporting factor for the effectiveness of this program, where teachers are required to find as many sources as possible to be used as material when telling stories. So the teacher's literacy skills, especially in reading, also need to be improved. In addition, teachers must also be able to minimize time with a short duration, but the intended message must be conveyed properly

to students. In addition, teachers must also provide examples to students, both through verbal and daily actions. Teachers must be able to practice what they have conveyed. Teachers who can master the story and choose the right method, and can provide an example, will convey the story from the heart and will also reach the hearts of their students. So that the cultivation of Islamic religious education values through this storytelling program will run effectively.

The second factor that becomes a supporting factor is the criteria for choosing the right story. How the story is told is interesting to convey to students, by the circumstances or conditions of the students, and the story told must be by the specified theme. With the story selection criteria, the teacher will be easier when telling stories and students will be actively involved in storytelling activities. The values of Islamic religious education that become the benchmark in the story selection criteria, namely the first value of worship education, where at the point of worship value the school emphasizes worship that is *habluminannas* or worship related to humans. How to instil children's connectivity to the people around them. One of the stories told by the teacher related to the value of worship is about the spirit of sharing, and after the teacher conveyed the theme of the story, there was one of the students who without the knowledge of his parents, teachers, and friends, he gave one of his shoes to his friend, and of course that is one of the impacts of the storytelling program in instilling Islamic religious education values, namely the value of worship because the value of worship teaches humans to do all actions with the foundation of a sincere heart and only expect the *Ridha Allah SWT* (Imansyah, et al., 2022). The second educational value is the value of belief education. Teachers often tell stories with the theme of hope in Allah, either through exemplary stories of prophets and apostles, friends, and other inspirational figures. The hope is that every time students ask for hope, they only hope in Allah through prayer, in this case also instilling an attitude of dependence on Allah. Making learners realize that describing the life journey of the prophets and apostles, is related to the concept of belief that Allah SWT sent the prophets and apostles with all the help given. Teachers also often remind learners that the essence of our lives is to worship Allah SWT. This is in line with the opinion of Imansyah et al. (2022) that the value of belief teaches humans to believe that Allah SWT is the only God who has the right to be worshiped. The third value that is instilled is moral value. According to Imansyah, et al. (2022), moral values teach humans to behave and behave well by applicable norms and manners. Usually, teachers convey stories related to morals using the simulation or role-playing

method so that the point in question can be accepted in real terms by students. Students are also introduced to the stories of the prophets and their companions, treating their parents. One of the stories introduced is the exemplary story of Uwais Al-Qarni who was so obedient to his mother. There is also the story of the friendship of the Prophet Muhammad SAW and Abu Bakar who are so close and love each other because of Allah. The hope is that students can emulate their exemplary stories.

The third supporting factor is the conditioning of students, and how students remain conducive in participating in storytelling activities. Teachers usually remind students of the manners of listening to teachers. Teachers who are not in charge of delivering the story are also usually present in the middle of the students to help secure the students. Because this conditioning is one of the most important supporting factors in the effectiveness of the storytelling program.

It can be concluded that the supporting factor for the effectiveness of the storytelling program in instilling Islamic religious education values is how the teacher's commitment as an educator in preparing the stories to be conveyed and also the scientific treasures of a teacher. The second factor is the selection of criteria for the stories to be conveyed, of course, in line with the values of Islamic religious education. The third factor is the conditioning of students when listening to the story told by the teacher.

In addition to the supporting factors described above, there are also inhibiting factors to the effectiveness of this storytelling program, namely the limitations of an adequate place, and a less conducive place will disrupt the concentration of students, which is also related to the conditioning of students when listening to the stories told by the teacher.

4). CONCLUSIONS

From the data exposure of the research results and discussion, the author can conclude that the implementation of the storytelling program in instilling Islamic religious education values at PKBM (Community Learning Activity Development) has the first goal of increasing students' literacy through listening to the stories told. Second, to improve communication skills with polite and good language through diction conveyed in storytelling activities. Third, to instill Islamic religious education values that shape the character of students in their daily behavior. The implementation of this storytelling program is carried out in three stages, starting with the preparation stage, where a teacher schedules to deliver the stories. In the preparation stage, the teacher must also prepare the stories that will be

delivered to students. Furthermore, the second stage is the implementation stage; this storytelling program is carried out before teaching and learning activities begin. The storytelling activity begins with a pledge, followed by listening to the story told by the teacher. The third stage is the evaluation stage, which is the stage to assess whether the message of the stories delivered has reached the students properly or not.

Supporting factors for the effectiveness of the storytelling program in instilling Islamic religious education values are the commitment of the teacher as an educator in preparing the stories to be delivered and also the scientific treasures of a teacher. The second factor is the selection of criteria for the stories to be conveyed, of course, in line with the values of Islamic religious education. The third factor is the conditioning of students when listening to the stories told by the teacher.

The inhibiting factor of the implementation of this program is the limitation of an inadequate and conducive place, so that children find it difficult to concentrate when listening to the story told by the teacher. Broadly speaking, it can be concluded that the implementation of the storytelling program at PKBM (Community Learning Activity Development) has an impact on the cultivation of Islamic religious education values in students. The suggestions that can be taken into consideration in implementing this program are the creation of a syllabus related to the theme of the stories that will be delivered to students. That way, the theme delivered will be directed.

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