Increasing Children's Religious Values Through Method of Storying Stories of Islamic Figures in Group B Children

[1]Triyani

[1]Universitas Muhammadiyah Palu

Correspondent : triyaniii1234@gmail.com[1]

ABSTRACT: This research aimed to determine whether the method of telling the stories of Islamic figures could increase the value of religiosity in group B at TK Aisyiyah Bustanul Athfal Tombiobong. The subjects in this study are group B children of Aisyiyah Bustanul Athfal Kindergarten aged 5-6 years, totaling 10 students, consisting of 3 male students and seven female students. This is a classroom action research that was carried out in two cycles. Each cycle consists of two meetings. Each cycle of learning activities consists of 4 stages: planning, implementing, observing, and reflecting. The data collection techniques in this study are observation sheets, interviews, and documentation. The data analysis technique uses descriptive analysis, which is both quantitative and qualitative. The overall assessment of students during the pre-action with three aspects, knowing God through his creation, getting used to worship, and behaving politely and politely, shows the average value of children's religiosity in the developing category (MB) 44.2%. Then in the first cycle of the first meeting, the average value of children's religiosity in the starting to develop (MB) category was 50%. In cycle I of the second meeting, the value of children's religiosity was developing according to expectations (BSH) 63.27%. At the first meeting of cycle II, it was still in the developing category as expected (BSH) at 72.5%. Then at the second meeting of cycle II, it became very well developed (BSB) at 84.2%. There was an increase from pre-action to cycle I of 19.07 and from cycle I to cycle II an increase of 20.93%. Based on the research above, it can be concluded that the method of telling stories of Islamic figures can be used to increase the religiosity value of children in group B at Aisyiyah Bustanul Athfal Tombiobong Kindergarten.

Keywords: Storytelling Methods, Stories of Islamic Figures, Children's Religious Values.

INTRODUCTION

Education must be a necessity for every human individual. Without good quality education, humans will not develop and be able to actualize themselves properly in life. By increasing the

value of religiosity, children will be able to differentiate between good and bad things. In the education system, whether formal, informal or non-formal, personality development, good morals and religion are important things to pay attention to. In the era of globalization, with the increasing proliferation of information and the process of cultural acculturation, the world of education has its own challenges in producing creative individuals who move dynamically but do not deviate from religious values themselves.

Education from an early age needs to continue to be carried out in order to create individuals who are superior, civilized and have noble character. Children's development certainly requires stimulation. Children's interests and aspirations must be nurtured with a good religious foundation, so that future generations are not brought down by the rise of delinquency and crime due to the times. Knowledge and understanding of religion must be taught to children from an early age, first educating them with knowledge, and nurturing their souls with worship. So ensuring that children's religious abilities continue to increase is a joint task for teachers, parents and education observers themselves (Adha & others, 2021; Naufal, 2022).

Based on Law No. 20 of 2003 concerning the national education system, Chapter 1 Article 1 Paragraph 14, Early Childhood Education (PAUD) is a coaching effort aimed at children from birth to the age of six which is carried out through providing educational stimulation to help physical and spiritual growth and development so that children are ready to enter further education.

Learning efforts through PAUD are expected to instill Islamic religious education so that personal piety and social piety are formed. The results of cultivating good Islamic religious education will foster a spirit of usefulness, foster an attitude of tolerance among students and the wider community and provide religious harmony, unity and national unity. The importance of religious education for early childhood is stated in Minister of Education and Culture Regulation no. 137 of 2014 concerning National Standards for Early Childhood Education, the level of achievement of children's development in moral and religious aspects for children aged 5-6 years includes: knowing their religion, carrying out religious services, behaving honestly, being sporty, helpful, polite, maintaining personal and environmental cleanliness, knowing religious holidays, respecting and being tolerant with other religions.

A teacher or educator must understand the developmental conditions of his students, the state of the surrounding environment and the psychology of the child so that he can choose the appropriate method to increase the value of religiosity in the child. Choosing the right method can help achieve the desired educational goals. Instilling Islamic religious education can be implemented in various methods. One of them is the storytelling method. The storytelling method is a way for teachers to convey religious messages such as honesty, loyalty, courage, sincerity and various other positive attitudes. Previous scholars have applied storytelling methods to educate children who today we know as great people. For example, Muhammad Al-Fatih, a conqueror of Constantinople, was also taught by stories. Even the Al-Quran, the Islamic holy book, in several verses uses stories and tales of a people to become lessons for all of us. A person's story or story provides a special interest for children. We often hear children telling stories fluently about characters they know, for example spiderman, superman, ultraman and several other figures they

consider great. Even children often imitate the behavior of the characters super hiro the. From his language, body style, character and various characteristics of the figures he idolizes. Therefore, it is important for an educator to convey Islamic figures who can be used as role models and role models. So that children can learn wisdom and have Islamic religious values instilled in them. From stories, children can learn good things to do and bad things to leave behind. It is found in the Al-Quran surah Thaaha 99 with the pronunciation.

It means "In this way we narrate to you (Muhammad) some of the stories of the people who have passed, and indeed we have given you a warning (Q.S. Thaaha: 99).

The Prophet SAW in his words narrated by Imam Al-Bukhari from Abu Hurairah RA also emphasized the importance of moral teaching based on Islamic values.

"Every child is born in the state of God's fitrah (a feeling of trust in God), so it is the two parents who make the child Jewish, Christian or Magian". (HR. Bukhari No 1296)

Based on chapter Of top can understood that educator, Good Teacher nor people old, own not quite enough answer Which very big in educate child based on faith And morality

Based on what the researcher saw and witnessed when he was one of the volunteers teaching, the researcher found that there were many children who had not reflected Islamic values in their daily lives, children still often answered with bad sentences such as "dog", "stupid" when communicating with their friends, children did not say hello when entering class, many children were lazy about praying when invited to pray Duha, insulted each other at their peers and did not want to take turns in the queue for washing their hands and performing ablution. Of the 10 children in group B, the researchers found that only around 2 children spoke politely, said hello when entering class and cared about their friends.

With this background, the researcher was encouraged to conduct research with the title "Increasing Children's Religiosity Values Through the Method of Telling Stories of Islamic Figures in Group B at the Aisyiyah Bustanul Athfal Tombiobong Kindergarten."

This research aims to find out whether the method of telling stories about Islamic figures can increase children's religiosity values.

Understanding Religiosity Values

According to Jalaluddin (2012:319) "values are the driving force in life, which gives meaning and validation to a person's actions and behavior". Meanwhile, the value of religiosity according to Mustari M. (2014) is a character value that is closely related to God. Refers to all attitudes and behavior starting from thoughts, words and actions based on the values taught by the religion one adheres to.

Based on the opinion above, it can be understood that the value of religiosity is the attitude and behavior of being obedient to the teachings of the religion one adheres to, respecting (tolerant) the implementation of other religious rituals and something that is beneficial for life and can be

used as a guide to achieving life goals in achieving success in this world and the hereafter. Basically the value of religiosity includes:

1. Faith and Aqidah, which is related to children's understanding of the creator of the universe

2. Worship, Suaidah (2012:1) "worship is a form of submission or total obedience to something that has control over the body and soul with a mastery, namely God Almighty." That is, children can carry out daily worship activities as a form of their faith. For example, children pray.

3. Morality, according to Qodariyah, L. (2017:1) "Morality is a matter that is attached to the soul (sanubari), from there actions arise spontaneously without going through a long and careful thinking process first." That is, children can behave and behave politely and politely as a reflection of noble morals.

Understanding Storytelling Methods

According to Fadlillah (2014: 172) "the storytelling method is a learning method that tells an event or incident to students". This activity is delivered to students with unique sentences, phrases and facial expressions so that they can attract attention.

Based on the expert's explanation above, it can be understood that the storytelling method is an activity Which done educator regularly oral to his students for bring message, information by containing good and true values so it can be lessons in life.

Steps in Storytelling

Wiyani & Barwani (2014) stated the steps for implementing the storytelling method in the classroom, including:

1. Determine objective and him story

2. Determine the form of story chosen, for example telling stories by reading directly from story books, using puppets or puppets and so on.

3. Find it material And tool Which will need for tell a story

4. Determine the flow of stages of storytelling activities, such as: Presenting the topic of the story, Positioning the seat correctly, opening the story, developing the story, choosing a speaking technique, carrying out an evaluation by asking questions related to the story that has been told.

5. Prepare an observation sheet to determine the success of the story conveyed.

METHOD

Judging from its type, this research is classroom action research (PTK). according to Arikunto et al (2011:88) "Classroom Action Research is a study about activity learning form action activities

Which regularly aware produced And happen regularly simultaneously Of in class. ". The research entitled "Increasing Children's Religiosity Values Through the Method of Telling Stories about Islamic Figures in Group B at the Aisyiyah Bustanul Athfal Tombiobong Kindergarten" took place in Tombiobong Hamlet, Maleo Jaya Village, South Batui District, Banggai Regency, Central Sulawesi Province.

This research was carried out in 2 stages, namely the initial stage before the research (pre-research) and the next stage, namely the core research stage (research), which was implemented in approximately 1 month.

This research is a type of classroom action research (PTK) which refers to the model developed by Kurt Lewin (1994) in the book Classroom Action Research Theory and Practice written by Cahyadi & Mualimin (2014) where 1 cycle consists of four components including planning, action, observation and reflection. The research procedure can be described in the chart below:
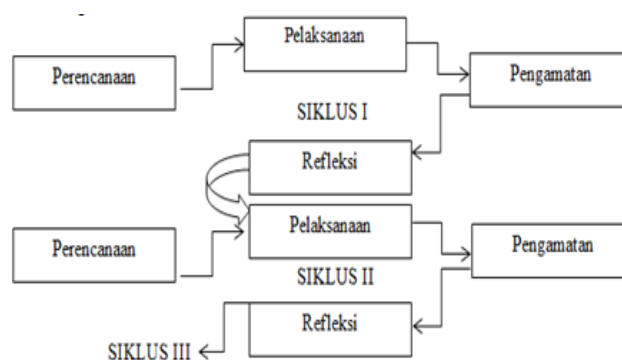

Figure 1. Chart of Kurt Lewin model research procedures

In Classroom Action Research (PTK) data can be analyzed qualitatively and quantitatively. Improvement process learning specifically action researchers who act as teachers are determined through analysis data qualitative and then explained in shape description.

Meanwhile, quantitative data analysis is used to see improvements in children's learning outcomes due to the impact of each action that has been implemented. Quantitative analysis uses percentage analysis. According to Purwanto (2018), a simple statistical formula is the following percentage:

$P = F/n \times 100$

Informatio :

P= Introduce yourself

F= number of children who have succeeded in reaching a certain level of development

N = number of children used as research samples

    100 = constant

The results of the data are analyzed and given an evaluation in accordance with the criteria applied in the Kindergarten with the following template:

1. Criteria 75.1% - 100% Very Well Developed (BSB)

2. Criteria 50.1% - 75% Developing According to Expectations (BSH)

3. Criteria 25.1% - 50% Starting to Develop (MB)

4. Criteria 0% - 25% Undeveloped (BB).

The indicators of completeness in this classroom action research include:

1. Children are able to express who the creator is and say words of praise appropriately and correctly without the help of a teacher. Children know when to worship and get used to worship without the help of teachers/adults. Children are able to behave politely.

2. Learning is said to be complete if students have achieved indicators of success with an average score of at least 75.1% on the very well developed (BSB) criteria.

RESULT AND DISCUSSION

Aisyiyah Bustanul Athfal Tombiobong Kindergarten was established on August 26 2019. Basically, this Kindergarten is intended for the remote community of the Loinang Remote Indigenous Community (KAT). It started with the visit of Aisyiyah and Muhammadiyah volunteers in 2017 who were members of the Stunting prevention task force carrying out a social agenda, which gave rise to anxiety from the Aisyiyah Regional Leadership (PDA) of Banggai Regency and the team who saw that children from Tombiobong hamlet had to cross the river to go to school, a distance of around 3 KM. The high illiteracy rate in the area prompted the Aisyiyah Institute to establish a Kindergarten. Initially, this school only used a halfway house built by the Social Service to become an emergency school.

When the researcher conducted the research there were 10 students in class B with 3 male students and 7 female students. Learning activities are carried out in two cycles, each cycle consisting of 2 meetings. Each learning cycle consists of 4 stages, namely, planning, implementation, observation and reflection. So, it produces the following results:

Table 1. Pre-Action Observation Results

No	Category	Observed aspects of religiosity values					
		Knowing God through his creation		Get used to worship		Behave politely and politely	
		F	%	F	%	F	%
1	BSB	0	0	0	0	0	0
2	BSH	1	10	1	10	3	30
3	MB	4	40	3	30	6	60

4	BB	5	50	6	60	1	10
	Amount	10	100	10	100	10	100

Based on the results of observations in table 1, it can be seen that the 10 students in group B of Aisyiyah Bustanul Athfal Tombiobong Kindergarten were used as research subjects in the three aspects observed, namely knowing God through His creation, getting used to worship and behaving politely and politely. It can be seen that the results show that for the aspect of knowing God through His creation there are no children in the very well developed (BSB) category. There are 1 or 10% of students in the developing according to expectations (BSH) category, 4 or 40% of students in the starting to develop (MB) category and 5 or 50% of students in the not yet developing (BB) category. The aspect of getting used to worship is not yet in the very well developed (BSB) category, 1 or 10% of students are developing according to expectations (BSH), 3 or 30% of students are in the starting to develop (MB) category and 6 or 60% of students are in the not yet developed (BB) category. Meanwhile, in the aspect of polite and polite behavior, there are no students who are developing very well (BSB), 3 or 30% of students are in the developing according to expectations (BSH) category, 6 or 60% of students are in the starting to develop (MB) category and 1 or 10% are in the not yet developing (BB) category. Based on the results of pre-action observations, it can be seen that the categories not yet developed (BB) and starting to develop (MB) still dominate. so the researcher designed the first cycle of action.

Table 2. Observation Results of Cycle I First Meeting

No	Category	Knowing God through his creation		Get used to worship		Behave politely and politely	
		F	%	F	%	F	%
1	BSB	0	0	0	0	0	0
2	BSH	3	30	1	10	3	30
3	MB	5	50	5	50	6	60
4	BB	2	20	4	40	1	10
	Amount	10	100	10	100	10	100

It can be seen in table 2 that the results show that for the aspect of knowing God through His creation there are no students in the very well developed (BSB) category. There are 3 or 30% of students in the developing according to expectations (BSH) category, 5 or 50% of students in the starting to develop (MB) category and 2 or 20% of students in the not yet developing (BB) category. The aspect of getting used to worship is not yet in the very well developed (BSB) category, 1 or 10% of students are developing according to expectations (BSH), 5 or 50% of students are starting to develop (MB) and 4 or 40% of students are in the not yet developed (BB) category. Meanwhile, in the aspect of polite and polite behavior, there are no students who are developing very well (BSB), 3 or 30% of students are in the developing according to expectations (BSH) category, 6 or 60% of students are in the starting to develop (MB) category and 1 or 10% are in the not yet developing (BB) category.

Table 3. Observation Results of Cycle I Second Meeting

No	Category	Observed aspects of religiosity values					
		Knowing God through his creation		Get used to worship		Behave politely and politely	
		F	%	F	%	F	%
1	BSB	3	30	0	0	0	0
2	BSH	3	30	2	20	5	50
3	MB	4	40	8	80	5	50
4	BB	0	0	0	0	0	0
	Amount	10	100	10	100	10	100

It can be seen in table 3 that the results show that for the aspect of knowing God through His creation there are 3 or 30% in the very well developed (BSB) category. There are 3 or 30% of students in the developing according to expectations (BSH) category, 4 or 40% of students in the starting to develop (MB) category and no students are in the not yet developing (BB) category. The aspect of getting used to worship is not yet in the very well developed (BSB) category, 2 or 20% of students are developing according to expectations (BSH), 8 or 80% of students are in the starting to develop (MB) category and no students are in the not yet developed (BB) category. Meanwhile, in the aspect of polite and polite behavior, there are no students who are developing very well (BSB), 5 or 50% of students are in the developing according to expectations (BSH) category, 5 or 50% of students are in the starting to develop (MB) category and there are no students in the not yet developing (BB) category.

Table 4. Observation Results of Cycle II First Meeting

No	Category	Observed aspects of religiosity values					
		Knowing God through his creation		Get used to worship		Behave politely and politely	
		F	%	F	%	F	%
1	BSB	4	40	2	20	0	0
2	BSH	6	60	4	40	7	70
3	MB	0	0	4	40	3	30
4	BB	0	0	0	0	0	0
	Amount	10	100	10	100	10	100

Based on the results of observations in table 4, it can be seen that the 10 students in group B of Aisyiyah Bustanul Athfal Tombiobong Kindergarten were used as research subjects in the three aspects observed, namely knowing God through his creation, getting used to worship and behaving politely and politely. It can be seen that the results show that for the aspect of knowing God through His creation there are 4 or 40% in the very well developed (BSB) category. There are 6 or 60% of students in the developing according to expectations (BSH) category, there are no students in the starting to develop (MB) and not yet developing (BB) categories. In the aspect of getting used to worship, there are 2 or 20% of students in the very well developed (BSB) category, 4 or

40% of students develop according to expectations (BSH), 4 or 40% of students in the starting to develop (MB) category and no students are in the not yet developed (BB) category. Meanwhile, in the aspect of polite and polite behavior, there are no students who are developing very well (BSB), 7 or 70% of students are in the developing according to expectations (BSH) category, 3 or 30% of students are in the starting to develop (MB) category and there are no students in the not yet developing (BB) category.

Table 5. Observation Results of Cycle II Second Meeting

No	Category	Observed aspects of religiosity values					
		Knowing God through his creation		Get used to worship		Behave politely and politely	
		F	%	F	%	F	%
1	BSB	8	80	3	30	3	30
2	BSH	2	20	7	70	6	60
3	MB	0	0	0	0	1	10
4	BB	0	0	0	0	0	0

Based on the results of observations in table 5, it can be seen that the 10 students in group B of Aisyiyah Bustanul Athfal Tombiobong Kindergarten were used as research subjects in the three aspects observed, namely knowing God through His creation, getting used to worship and behaving politely and politely. It can be seen that the results show that for the aspect of knowing God through His creation there are 8 or 80% in the very well developed (BSB) category. There are 2 or 20% of students in the developing according to expectations (BSH) category, there are no students in the starting to develop (MB) and not yet developing (BB) categories. In the aspect of getting used to worship, there are 3 or 30% of students in the very well developed (BSB) category, 7 or 70% of students develop according to expectations (BSH), there are no students in the starting to develop (MB) category and there are no students in the not yet developed (BB) category. Meanwhile, in the aspect of polite and polite behavior, 3 or 30% of students are developing very well (BSB), 6 or 60% of students are in the developing according to expectations (BSH) category, 1 or 10% of students are starting to develop (MB) and there are no students in the not yet developing (BB) category.

This research is related to and discusses the value of children's religiosity which includes aspects of aqidah (knowing God through his creation), aspects of worship (getting used to worship) and morals (behaving politely and politely).

Knowing God through his creation

From the results of pre-action observations, cycle I and cycle II, it can be seen that there is an increase in the religiosity value of children as a result of learning in the aspect of knowing God through his creation. From pre-action it increased by 30% to cycle I. And there was an increase of 50% from cycle I to cycle II.

Get used to worship

Overall there has been a significant increase in the aspect of getting used to worship. Although in the very well developed (BSB) category there has been no increase from pre-action to cycle I, in the developed as expected (BSH) category there has been an increase of 10%. Meanwhile, the increase from cycle I to cycle II in the success criteria, namely the very well developed category, was an increase of 30%.

Behave politely and politely

Shows an increase in aspects of polite and polite behavior achieved by students from the results of pre-action observations to the results of cycle I observations. In the developing according to expectations (BSH) category, from pre-action to cycle I there was an increase of 10%. Meanwhile, the very well developed (BSB) category from cycle I to cycle II was 30%.

If we calculate the average observation results for the level of children's religiosity scores in the three aspects of pre-action, it is 44.2% from cycle I of the first meeting at 50%, cycle I of the second meeting is at 63.27, cycle II of the first meeting is 72.5% and cycle II of the second meeting is 84.2%. There was an increase of 19.07% from pre-action to cycle I and 20.97% increase from cycle I to cycle II. It can be explained in the following graphic image:
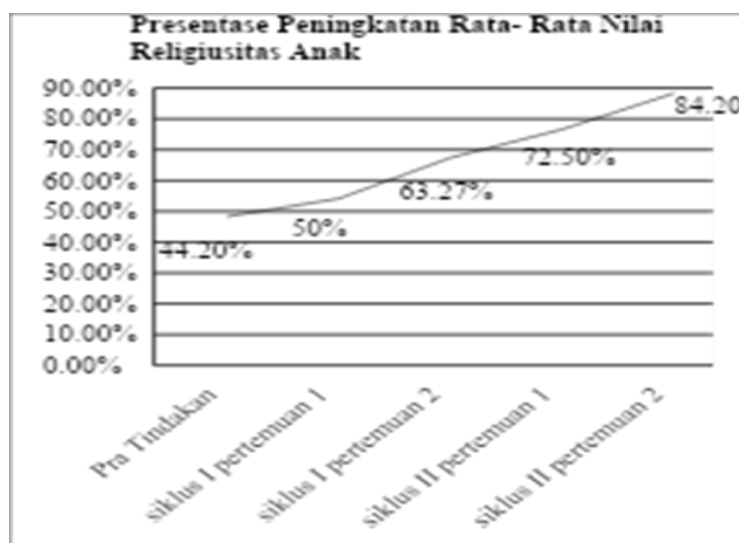

Figure 2. Graph of the percentage increase in children's religiosity scores

CONCLUSION

Based on the results obtained in the research and discussions carried out, it can be understood that through the method of telling stories about Islamic figures can increase the religiosity value of children in group B of Kindergarten Aisyiyah Bustanul Athfal Tombiobong. Based on the results of observations with indicators that have been determined for success, 8 out of 10 students are in the very well developed (BSB) category with an average percentage of 84.2%. In the final results

of cycle II, with three aspects observed, knowing God through His creation, getting used to worship and behaving politely and politely, 8 students were found in the very well developed (BSB) category, 2 children in the developing according to expectations (BSH) category and there were no children in the starting to develop (MB) and not yet developed (BB) categories. The success of the method of telling stories of Islamic figures to increase children's religiosity values depends on the way the teacher tells the story, selecting appropriate stories and choosing media that is interesting to children and has educational value.

The suggestions that researchers can convey are as follows:

a. School principals are expected to pay more attention to school administration and the availability of school facilities.

b. Teachers are expected to be more creative in delivering lessons in class, more time disciplined and pay attention to children's hygiene.

c. For future researchers, it is hoped that they will maintain good communication with those in the research environment, including school principals, teachers and parents, as well as the surrounding community.

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