

The Investment of Islamic Education Values toward Children in the Early Age through Story-Telling Method

Abdul Rofiq Badril Rizal Muzammil

Abstract—Education is an absolute necessity for human's life that one must fulfill for the entire life. Without education it is impossible for human to develop her/himself well. The education process is an effort to maintain a good behavior within one's life. Good behavior will be absolutely achieved if it is taught to early-aged children. This paper focuses on how the story telling method enables teachers to make the students have the construction of good behavior and obtain the goal of national education in Indonesia. The targeted students would involve students in As-Solihin kindergarten, Salafiyah-Syafi'iyah Mumbulsari, Jember, Indonesia.

Story is what early-aged children like most. Thus, it is a gorgeous chance to make story telling activity as a method to invest Islamic education values to children. This paper, however, also focuses on some deliberately important aspects which of course teachers need to consider including objectives and strategies of the method's implementation. The teachers will be in need of knowing each student's characteristic in the classroom so that it would enable them to select appropriate stories that fit best to early aged students. The selected stories are taken from Islamic stories that tell the life of Prophet and heroes of Islam as well as well-known persons in Islam. In addition, there will be a number of activities done in the classroom after the delivery of the story is over on purpose of leading students to have the fundamental foundation of how to build self-awareness in order they could understand better about the importance of being a well-behaved person.

After reviewing relevant theories, secondary research and scholars' opinion involved in all aspects of early-aged children behavior, the author concludes that by leveraging trusted sources, a proactive, co-operative and creative strategy, the teacher can successfully build up children's good behavior by instilling the Islamic value toward early-aged children through story telling method.

Keywords—Story, Islam, children, early age.

I. INTRODUCTION

EDUCATION is an absolute necessity for human's life that one must fulfill for the entire life. Without education it is impossible for human to develop her/himself well. The education process is an effort to develop and actualize learners maximally based on their talents and interests, both formally and informally.

In educational institutions, both formal and informal, moral values and religious development become the main duty of an institution [1]. Based on this evidence, moral values and religious development stay in a very crucial place within national education [2]. The purpose of education itself is to develop personal benefit of decency, develop the personality of human in order to be a good member of the society, develop

the ability of making good communication with the surrounding communities, and develop the awareness of being good citizens based on the *Bhineka Tunggal Ika* (Unity Diversity).

Islamic Education urgency can be clearly identified from the definition of Islamic education itself. It is clearly stated in UUSPN number 2/1989 article 39 point 2 that any kind of curriculum at any educational levels must contain several certain subjects, and one of them is religious education. It is also clearly stated that religious education is an effort to strengthen the faith and devotion to the God the Almighty according to each student's religion by giving great attention to the demand of respecting the other religion believers in order to have peaceful life with them, specifically within the society's life to create national unity.

The development of an early-age-children religion needs encouragements and stimulation as tree requires water and fertilizer to grow. It is a must to foster and lead the interests and the skills of children into the right direction through education [3]. The process of giving religious education to children must be in line with their psychological development. Therefore, it is in need of having a good educator who has been well-mentally educated as a religious educator in order to give good example to the children she/he is dealing with.

The existence of Islamic education is expected to be able to form personal piety and social piety in order Islamic Education doesn't foster: (1) The spirit of fanaticism; (2) creating intolerance among Indonesian students as well as societies, and (3) weakening the harmony of living with variety of religion and national unity [4]. As a result of Islamic Education, it is expected to create Islamic brotherhood in a broad sense, which can be generally said as 'Ukhuwah fi al-'ubudiyah, ukhuwah fi al-insaniyah, ukhuwah wathaniyah fi al-wa al-lineage, and ukhuwah fi din al-Islam'.

Imam al-Ghazaly argued that religious education should be taught to children as early as possible, first to educate their hearts with knowledge and educate their souls to worship [5]. Islamic education is a human endeavor with the guidance and leadership to drive the children's religious nature towards the formation of the main personalities based on what the religion taught.

After knowing the importance of education to children, especially forming the personalities of children that are not as easy as we feel, a good educator is demanded to be able to play his role and also carry his functions as an educator. This is to avoid any conflicts of functions and roles, so that educators can put the interests of the individual, members of community, citizens and educators into the right position. An

Abdul Rofiq Badril Rizal MZ is with the Faculty of Teacher Training and Education, The University of Jember, East Java 68121 Indonesia (phone: +6285257793353; badril_rizal@yahoo.com).

educator must understand the conditions of children's development, the environment's development, and something that the children really like most to enable the educator to instill Islamic values to children, as it is known in human development that children do like stories, fairy tales and the like.

Most previous scholars argued that the story is one of God's weapons to strengthen the beliefs of his guardians. Imam Abu Hanifah also said, "The stories of the scholars and their good deeds are the thing I like better than jurisprudence because the story tells me about a courtesy of a certain ethnic" [6]. This story will always have a great influence in attracting children's attention and improving children's intelligence because the story has its own pleasure and beauty to read.

According to T. Handayu, the selection of the right books (stories) could be an important factor in the development of the children's personality. A study shows the power of the story, that children, who grow up with stories about a certain character who has the ability to overcome the challenges of life, will be a great man who has a high determination in fighting for any purposes they have [7].

One of the methods that Islamic education uses to educate the children is through story and beneficial learning lesson. This method has been used since the revelation up to now. Moreover, it has also been already used as a part of the language lessons that is specially taught at special occasion. Story also has already existed in modern education system as it is clearly identified that it is also included in the school curriculum [8].

In general, a certain method is required in every educational process to obtain the education's goals. In the process of Islamic education, a method has a vital role in achieving the goals of education itself because it becomes a meaningful media of subject matter that can be understood by students to be functional notions upon their behaviors [9].

Story telling is a kind of activity done by teachers to students, parents to children, and story tellers to the listeners. Story is categorized as a kind of art because it is closely related to the power of words usage that is used to achieve the purpose of the story [10].

It is interesting to study about story because a story can attract the reader's and listener's attention either adults or kids. Today, we can easily find a lot of kinds of story books everywhere that are intended for either adults or kids. Unfortunately, those various kinds of story books are not entirely suitable for children to read. From that case, it is a must for parents to be able to select and filter the appropriate story books to give to their children.

The emergence of a variety of story books today are to be welcomed, in order to complete the education with the storytelling method. However, there must be a process of selecting the story books in the very first place especially those that are intended for children because it is necessary to have good and appropriate story to support the educational process of children, so that they can be protected from any negative effects of the story books.

The selection of story book is considered to be something important to do because at the end of the story, the information and events contained in the story will affect the moral formation of children, especially in forming their sensitivity and language.

The method of storytelling is one of the techniques used in the delivery of education in kindergarten which has advantages and disadvantages. By varying techniques in the delivery of course material, it will enable the teacher to perform their duties well. Therefore, the method of storytelling will provide learning experience for the provision of kindergarten children when the story is delivered verbally by the teacher [11].

Kindergarten (TK) is a school for children aged 5-6 years. On the initiative of Ms. Ny. Hj. Yus, on July 1st, 1987, As-Solihin kindergarten, Mumbulsari, Jember started to be built up and it was also known as an educational institution that was pioneered by the mother-nanny of Pondok Pesantren Salafiyah-Syafi'iyah Mumbulsari, Jember which invited children from SALafiyah-Syafi'iyah Islamic Boarding House's surrounding to have the education in order to improve the quality of nation.

One of responsibilities that an institution should carry is to prepare children to be able to develop their personalities that are consistent and balance between physical and spiritual maturity. So that children can grow and develop to be qualified, skilled and smart human resources.

In the process of education, As-Solihin Salafiyah-Syafi'iyah kindergarten as an educational institution, in which of course includes a variety of activities and lessons that are conducted either in the classroom or outside the classroom by using a variety of methods, such as playing method, storytelling, singing and others. After observing the learning process that is carried out by teachers in As-Solihin Salafiyah-Syafi'iyah kindergarten, the researcher decided to make storytelling method as the main focus of the study because the development of children in Islamic education is done through storytelling method.

II. THEORETICAL FRAMEWORK

This study leads to how to instill Islamic Education through storytelling methods in As-Solihin Salafiyah-Syafi'iyah kindergarten. However, the focus of this study comes from the assumption that an attempt to inculcate Islamic education to children with the story must first be done through educators (teachers) who need to know about the criteria of a good story to teach to the children. This study also comes from the reality about the enthusiasm of nowadays' children toward a wide range of available books that are appropriate to read by the children or not. There must also be a great control from the teachers or parents to guide children in choosing the right and appropriate story that provides positive value for them.

As an educational institution that organizes guides and teaches children in As-Solihin Salafiyah-Syafi'iyah kindergarten, it has the responsibility to adjust the education method for children there based on their mental development.

One of ways that can be used to complete that responsibility is using storytelling as a method in Islamic education.

Values that will be instilled to children at the kindergarten where the researcher does the observation are forming a human who has great awareness in doing all obligations that the religion orders the worshippers to do and fostering the spirit to be a human who has good behavior (Akhlakul Karimah) by following good deeds done by a certain character from a various type of stories that contain elements of children's education.

A. Islamic Education

According to Zakiyah Darajat, he said that Islamic Education is the effort for the students in order to be able to understand and implement what Islam teaches to them and make what Islam Teaches as the guidance of life and way of life [12].

According to Zuhairini, he stated that Islamic education is an effort that is aimed to form the children's personalities that is in line with what Islam teaches [13].

From the explanation above, it can be concluded that Islamic education is a guidance for children so that after the completion of their education, they can understand, appreciate, implement the teachings of Islam which have been entirely believed, and make the teachings of Islam as their guidance for their better life and security as well as their welfare either in the world or in the hereafter.

B. Story Telling Method

Method in education is an important issue in achieving the education goals, because the method is one of the vital factors in determining the success of the education and it also becomes a media to achieve that goal.

Story is a way to educate children that has been used since past time to nowadays. A story follows the development of era, and it will always be so even in the different period of time.

Story is a successful method when others are failed [14]. In Islam, storytelling method has been used since the advent of Islam itself. It is proven in Al-Qur'an that Islam has always been using stories that have positive values to educate children. From the whole verses Al-Qur'an has (6666 verses); there are over 1600 verses that tell about stories [15].

Islam realizes that human's nature is they like story and Islam also realizes that stories have great influence toward human's feeling. Therefore, Islam uses storytelling to be one of the methods or techniques in gaining the goals of education [16].

C. Good Stories

A story is closely related to the world of education. Consequently, every educator especially parents must be able to always educate their children with lots of stories, as Allah commanded the Prophet. The Important thing that can be done by parents in educating their children is an effort to help the children develop a realistic mindset, which is to be honest and open. Through the story, besides it fosters the development of

children's emotional, it also trains the children to feel the real life situation in their surroundings [17].

Before someone tells a story, she/he must understand first what kind of story she/he would like to deliver to the listeners because story consists of a great number of types. Each story has different characteristic. Therefore, in having a good way of telling a story, it is a must for the story teller to select first the type of the story to tell. The selection of the story is determined by the listener's age, the number of the listener, the purpose of delivering the material, the atmosphere of the nuance, the situation and the condition of the listener and the like [18].

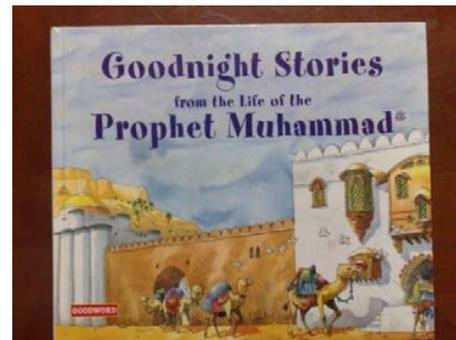


Fig. 1 Goodnight Stories From the Life of the Prophet Muhammad

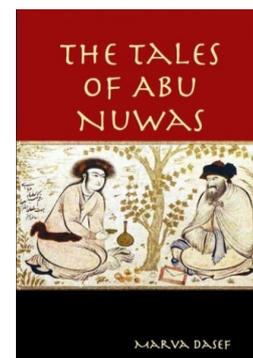


Fig. 2 The Tales of Abu Nuwas

D. Selection of Stories

Some people are able to tell a certain type of story better than another type of stories such as the mastery of humorous stories, animals, mysteries, and so on. It is considered to be something essential that story teller should select the story that she/he knows best, but it is different from teachers, it seems that it would be a bit difficult for them to limit themselves to just master a kind of type of stories because the story that they are going to deliver, especially when the story is taken from a certain book, are varied. However, a good teacher is still demanded to master how to deliver any kinds of story types, of course, by doing sustainable exercises.

Story is classified into two, sad and happy story. In this case, the teacher should be able to choose stories that are suitable with his/her condition at that moment. It is all about whether the teacher should select a sad or delightful story

because the condition of the story teller will also give influence toward the story.

There are other factors that can help the story teller in the selection of the story, that is knowing the situation and condition of the students. For example, it is good to select "Sakinah and her Son" at the beginning of the year because the characters in this story are very close to children before enrolling the school. Then, it will be good to pick "Endless Story" at the end of the year because this story tells something that happens continuously like an ant goes for a grain, it enters the storage to take the grain then it comes out after taking it, then others are doing exactly the same thing, and so on. What teachers should take into account in delivering a funny and sad story is they should use the right way in the delivering the story so that the students do not have the wrong impression on it. For example, the students are laughing when the teachers tell a sad story to them and vice versa [19].

E. Criteria for a Good Story in Islam

1. The Characteristics of a Good Story

As a method in education, we also need to know the qualified story that can affect children's soul and children's character development. According to that, teachers must consider some of these following points in selecting qualified story for children [20]:

- Story is something enthralling and entertaining
- Story is something that develops children's imagination
- Story is something that gives a deep emotional experience and deep impression
- Story is something that raises a thorough sense of humor
- Story is something that expands children's knowledge
- Story is something that gives satisfaction to the needs of self-expression

In the very first place, the teacher must select a story that he is going to deliver and he must understand whether the story contains the value of Islam or not because it is considered to be something essential to pick a qualified story that can support the process of giving good education to children.

Besides considering the criteria of a good story that must be selected by the teacher above, a teacher should also consider the purpose and the mission of the story being delivered to children. That's why, it is considered to be something essential to assess a story which contains positive and negative values. The teacher also needs to understand the effect of the story on the student's behavior. In Islam, a story is well known as a story that is derived from Al-Qur'an and other exemplary tale that are mixed [21].

Nowadays, Islamic story books are widely published in various kinds of styles like magazine and comic books.

The characteristics of Islamic stories can be seen from these following points:

- Telling about old-time people who are mentioned in the Qur'an and it is never stale to tell
- Telling about the epic story of the Islam's hero
- Telling and introducing the noble of the Prophets and the God's messenger.

- Telling about the daily life and telling about life stories that contain moral values of Islam
- Telling about stories that can be used to preach to children, especially which contain positive and negative value so that children can distinguish which is negative and which is not.
- Telling about a story that contains a lot of wisdoms.
- Telling about stories that are taken from the experience of Prophet, peace be upon him and his companions [22].

III. RESEARCH METHODOLOGY

This research was done in Assolihin Kindergarten Jember, in which the targeted population were 16 kindergarten students belong to the second group in that kindergarten. The research variables consist of moral values and methods used in delivering the stories. The approach used in this research is descriptive qualitative approach in which the data were obtained from observation, interview and documentation. After gaining them, the data will be interpreted by using percentage technique by Anas Sudjiono [23] as follows:

$$p = \frac{f}{N} \times 100\%$$

Note: P : Percentage
F : The total answer from each alternative
N : The total of the targeted population

A. The Result of the Research

TABLE I
THE ASPECT OF RESPECTING SOMEONE ELSE

Meeting	DVG		DBE		SD		ND	
	F	%	F	%	F	%	F	%
1	3	18,75	6	37,5	4	25	3	18,75
2	5	31,25	5	31,25	3	18,75	3	18,75
3	7	43,75	4	25	3	18,75	2	12,5
4	8	50	4	25	2	12,5	2	12,5
5	9	56,25	2	12,5	4	18,75	1	6,25
6	10	62,5	3	18,75	2	12,5	1	6,25
Average		43,75		25		18,75		12,5
Total	16	100	16	100	16	100	16	100

DVG : Develop Very Good; DBE : Develop based on expectation; SD : Start to develop; ND : No Development.

Based on Table I, the percentage of respecting someone else aspect shows 43,75% students' respect Develop Very Good (DVG), 25% Develop Based on Expectation (DBE), 18,75% Start to develop and 12,5% No Development.

TABLE II
THE ASPECT OF POLITENESS

Meeting	DVG		DBE		SD		ND	
	F	%	F	%	F	%	F	%
1	3	18,75	6	31,25	4	18,75	3	31,25
2	5	25	5	18,75	3	31,25	3	25
3	7	37,5	4	25	3	18,75	2	18,75
4	8	37,5	4	31,25	2	12,5	2	18,75
5	9	50	2	25	4	12,5	1	12,5
6	10	50	3	18,75	2	18,75	1	6,25
Average		37,5		25		18,75		18,75
Total	16	100	16	100	16	100	16	100

Based on Table II, the percentage of Politeness aspect shows 50% students' politeness Develop Very Good (DVG), 18,75% Develop Based on Expectation (DBE), 18,75% Start to develop and 12,5% No Development

TABLE III
THE ASPECT OF RESPONSIBILITY

Meeting	DVG		DBE		SD		ND	
	F	%	F	%	F	%	F	%
1	4	25	5	31,25	4	25	3	18,75
2	6	37,5	3	18,75	4	25	3	18,75
3	8	50	3	18,75	3	18,75	2	12,5
4	9	56,25	4	25	1	6,25	2	12,5
5	10	62,5	2	12,5	3	18,75	1	6,25
6	11	68,75	3	18,75	1	6,25	1	6,25
Average		50		18,75		18,75		12,5
Total	16	100	16	100	16	100	16	100

Based on Table III, the percentage of Responsibility aspect shows 37% Develop Very Good (DVG), 25% Develop Based on Expectation (DBE), 18,75% Start to develop and 18,75% No Development

B. The Result of the Interview

Based on the result of the interview with the 2nd group class's teacher, Mrs. Susila, S.Pd, she said that:

- In improving the students' morality value, the teacher usually does a kind of rote learning and Implementing learning by playing method which basically can be considered as the standard method in improving the students' morality value. However, those kinds of method do not contribute significant changes on the students' morality value. After implementing the story telling method especially about famous persons in Islam, the students' morality value improve significantly.
- The implementation of story-telling method is expected to give significant contribution toward the development of the students' language mastery, social life and the students' knowledge mastery after listening to the story. In delivering the story to children, the teacher must be able to adjust him/herself with the phase of the children's development itself in order to achieve effective and communicative atmosphere for both the teacher and the students. The story-delivery process is done in or outside the classroom depending on the theme of the story which is about to be delivered to the students.
- Some obstacles that the teacher finds in the effort of improving the students' morality value through story telling method in As-Solihin kindergarten are as follows:
 - The lack of human resources. There must be at least some teachers that should implement story telling method inside the classroom. When one of the teachers tells the story to the students, the rest of the teachers should monitor the students in order that the transformation of the moral value in the story can be easily transfred to the students.
 - Kindergarten students tend to think about abstract things. Their world is still so full of imagination that we need to provide some media in delivering the story. The media

can be in the form of books, plants, dools and pictures of the Islamic persons.

- The content of the story must be suitable with the kindergarten students' development because the monotonous story will create a boring atmosphere in the teaching and learning process.
- The lack of media in delivering the story and the teacher's incapability in delivering stories with good technique. It can cause a gap that can block the students' ability in receiving the moral value in the story being delivered.

IV. CONCLUSION

This paper purposes to make scholarly contributions to several strands of academic inquiry. Foremost, this paper will put its big attention to find out whether the implementation of Story Telling method done by the researcher would foster the development of moral and personalities of early-aged children.

Early aged children require a special treatment to build up their good personalities. The existence of story will enable the teachers to instill the value of Islam to children. This paper will not only foster the development of early aged children's good personalities in As-Solihin Salafiyah-Syafi'iyah Kindergarten, Mumbulsari, Jember, but it will also be introduced to a large sector of educational institution in Indonesia in order to obtain the education goals.

ACKNOWLEDGMENT

The author gratefully acknowledges the financial support of the University of Jember, East Java Indonesia. The author also deeply thank to Drs. Annur Rofiq, M.A., M.Sc for his encouragement, Isma Alfia Novita and Muhammad Mustaqim for their help and all staffs in the author's department for their support.

REFERENCES

- H. A. R Tilaar and Riant Nugroho, *Kebijakan Pendidikan*, Yogyakarta, Pustaka Pelajar, 2008, p. 30.
- N. Riant and H. A. R Tilaar, *Kebijakan Pendidikan*, Yogyakarta, Pustaka Pelajar, 2008, p.30
- Z. Daradjat, *Kesehatan Mental*, Jakarta: PT. Toko Gunung Agung, 2001, p.127.
- Minister of Religious Affair, 1996
- H. F. Sulaiman, *Sistem Pendidikan Versi Al-Ghazaly*, Bandung, PT. Al Ma'arif, 1986, p.61
- S. Mursi and Syaikh Muhammad, *Seni Mendidik Anak*, Pustaka Al-Kautsar, 2001, p.117
- T. Handayu, *Memahami Cerita Mengasah Jiwa*, Solo: Era Intermedia, 2001, p.17
- A. Majid and Abdul Aziz, *Mendidik Dengan Cerita*, Bandung: Remaja Rosda Karya, 2002, p.VIII
- H. Ikhsan, *Filsafat Pendidikan Islam*, Bandung: Pustaka Setia, 1998, p.163
- Soekanto, *Seni Cerita Islami*, Jakarta: Bumi Mitra Press, 2001, p.9.
- R. Moeslichatoen, *Metode Pengajaran di Taman Kanak-Kanak*, Jakarta: PT. Asdi Mahasatya, 2004, p.157
- Z. Daradjat, *Kesehatan Mental*, Jakarta: PT. Toko Gunung Agung, 2001, p.86
- Zuhairini, *Filsafat Pendidikan Islam*, Jakarta: Bumi Askara, 1995, p. 152.
- Umdirah and Abdurrahman, *Metode Al-Qur'an Dalam Pendidikan*, trj. Abdul Hadi Basulthanah, Surabaya: Mutiara Ilmu, 2003, p.246.
- A. Hanafi, *Segi-Segi Kesusastraan pada Kisah-kisah Al-Qur'an*, Jakarta: Pustaka Al-Husna, 1984, p.22.

- [16] M. Quthb, *Sistem Pendidikan Islam*, trj. Salman Harun, Bandung: PT. Alma'arif, 1993, p.348.
- [17] T. Handayu, *Memahami Cerita Mengasah Jiwa*, Solo: Era Intermedia, 2001, p.74.
- [18] Anwad and Jaudah Muhammad, *Mendidik Anak Secara Lisan*, Jakarta: Gema Insani Press, 1995, p.3.
- [19] A. Majid and Abdul Aziz, *Mendidik Dengan Cerita*, Bandung: Remaja Rosda Karya, 2002, p.30.
- [20] S.A. Sukanto, *Seni Bercerita Islami*, Depok: Bina Mitra Press, II, 2001, p.20
- [21] T. Handayu, *Memahami Cerita Mengasah Jiwa*, Solo: Era Intermedia, 2001, p.116
- [22] S.A. Sukanto, *Seni Bercerita Islami*, Depok: Bina Mitra Press, II, 2001, p.124.
- [23] A. Sudijono, *Pengantar Statistik Pendidikan*, 1997, p.40.