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## Forming Students' Character with The Story Learning Model (*Qishah Qurani*)

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### ABSTRACT

Fundamental character building is a benchmark for students in developing their potential. Of course, this is one of the most potentials that should be able to find one's identity. The Qur'an finds formulas in overcoming and forming characters according to its capacity, one of which is by the method of story. The story (*qishah*) in the Qur'an is unique and/or idiosyncratic in two main respects. First, paying attention to the aspect of truth and factuality (*waq'iyah*) is not just imagination. Second, pay attention to the goals and objectives of the exposure of the story. The purpose of the stories in the Qur'an (*qishah qurani*) is participation with other models or styles that the Qur'an utilizes to realize religious and educational goals and objectives, of which the Qur'anic story is among the most important methods. In Islamic education, many methods can be used to improve and develop, educate, care for, and strengthen every potential given by Allah to students, one of which is the story-learning model. This model is one of the models or solutions for teachers as students in teaching story material in the classroom and outside the classroom.

## 1. Introduction

The phenomenon that occurs in the Indonesian nation and society today is quite troubling for various kinds of events that show indications of low and declining morale

and character of the young generation of Indonesia. Less commendable events made headlines in the mass media and Indonesian television. Several times there have been cases of concern in the world of children and adolescents such as bullying. Cases of bullying occur in schools, even though schools must be a safe and comfortable place for students. In the case of student legislation in Cilacap, for example, the perpetrator and victim are junior high school students (Yusuf,2023). From a psychological point of view, junior high school age is a crucial age for someone because at that time humans are in the adolescent stage, where they are trying to find their identity, plus emotions are labile and explosive (Yusuf, 2014). The case was suspected because the student was offended by a remark and felt unacceptable. It can be identified in this case that 2 bad characters appear, namely talking badly, and impatience so that it becomes a serious problem.

According to Yandri A, S.H (2022) published in the Journal of the Directorate of Basic Education Teachers, "Currently, violence that occurs among adolescents and society is increasing, students use vulgar language, respect for parents and teachers decreases, and a weak sense of personal and collective responsibility, a culture of lies and dishonesty, and mutual suspicion and hatred between others, making character education in Indonesia a priority that needs to be strengthened."

The fragile character of the nation is indeed worrying, especially when faced with the climate of globalization and advances in communication and information technology today that bring openness to information coming from outside. Only with a strong personality and character will this nation be able to filter the influence of information containing bad values that come from outside. It is appropriate that the development of the nation's character receives serious attention.

To solve the problems of low morale and character of the Indonesian nation, education is one of the alternatives. Education is responsible for the formation of the character and personality of the nation. This is following Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have

noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

One effective method to shape the character of students by returning to the source of human life guidelines is the Qur'an. We know that the Qur'an is a book of completion in which is attached the information of truth revealed to the Prophet Muhammad (PBUH) through the stories told by the Angel Gabriel to the Beloved of Allah. The Qur'an is a source of Islamic teachings in which it contains various instructions for humans presented in various forms, including through the form of stories (qishah). All the contents of the Qur'an are instructions to be used as a guide for humans in carrying out their lives in order to achieve happiness in the world and the hereafter (Syahidin, 2019).

Allah has revealed the Qur'an to the Prophet Muhammad (peace be upon him), in the form of, inter alia through the form of stories, as in His words:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

*"We told you (Muhammad) the best story by revealing this Qur'an to you, and indeed you were among those who did not know before that."* (Q.S Yusuf : 3).

The Quran is the last book as well as a complement to the previous books, has its own advantages and uniqueness that make it special compared to other books. First, the Qur'an pays great attention to the aspects of truth and reality (*waq'iyah*), not just imagination. Second, pay attention to the purpose of presenting the story (Yulia Riski, 2022).

Stories are an easy means to educate learners even from an early age. This method of the story is very much found in the Qur'an or more often we call the story of the Quran, the story included in the Qur'an accompanies various aspects of education needed by humans in all aspects, including social and ethical aspects.

The story in the Qur'an contains various histories and stories that have happened in the past when humans were not good at writing history. By telling such stories, the Qur'an does not intend to provide entertainment or historical data but to establish a society based on its teachings so that people can draw moral lessons from the lives of their predecessors.

Stories in Islamic education, such as stories about the lives of the Prophets, the Scholars, and the Warriors occupy a high position. Because the person who reads the story, or the person who listens to it feels alive with the Prophets, the Scholars, and the

Islamic Warriors who are the characters of the story. From this story, we can learn good teachings and guidance that can be used as a guide in everyday life (Abdul Halim, 2007).

This story learning model is a learning model that shapes and strengthens a person's character or in terms of education, namely students.

## 2. Literature Review

### Good Character and Its Components

Building good character is what we want for our children. A Greek philosopher named Aristotle defined good ethics as living by doing righteous actions towards oneself and others. (Thomas, 2012). In character education, Lichona (2012) emphasizes the importance of three components of good character, namely moral knowing or knowledge of morals, moral feeling or feelings about morals, and moral action or moral actions. This is necessary for children to be able to understand, feel, and do at the same time virtue values.

Among the three components above, moral knowing is fundamental to be taught as a basis for the realization of moral feeling and moral action as a movement of both. According to Mansur Muslich, one way to cultivate aspects of moral feeling is to raise children's awareness of the importance of committing to moral values. For example, by making children aware of the importance of holding on to moral values. For example, to instill in children a sense of honesty by not cheating, parents or teachers must be able to cultivate guilt, shame, and lack of empathy for cheating.

### Quranic Story Method

According to Syahidin, 2019, the Quran is the main source that will never stand the test of time, the Quran provides many ideas and concepts that need to be realized by imitating the Prophet from his stories certainly in everyday life. One of the initiatives offered by the Qur'an is the basic principles of methodology, as contained in the following words of Allah SWT:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily your Lord, it is He who knows better who is lost in His ways and He is the One who knows better who is instructed." (Q.S An-Nahl : 125)

The words "*Hikmah*", "*Mau'izhoh*" and "*Mujadalah*" (as stated in the words in the above verse) are the basic principles in developing the methodology of teaching or preaching, while the methodology itself contains other verses that we need to look for and study carefully. Allah has revealed the Qur'an to the Prophet Muhammad (peace be upon him), in the form of, among other things, through the form of stories, as in His word:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ  
الْغَافِلِينَ

"We tell you (Muhammad) the best story by revealing this Qur'an to you, and indeed you were before that among those who did not know." (Q.S Yusuf : 3).

The delivery of Islamic teachings through the form of "stories" in the Qur'an is dominant enough that the word "story" is immortalized in a letter, namely Surat Al-Qashash which means "stories".

Syahidin,2019, explained that the word "story" comes from the Arabic word "*qishah*", absorbed into Indonesian into "story" which means story. However, there is a principled difference between the meaning of stories in the language of the Qur'an and history (dates), that is, events that have occurred in ancient times. While the story in Indonesian contains the meaning of stories that smell mystical or legends in the Qur'an called "*Asathir*". Etymologically the word '*qishah*' comes from the word '*Al-Qashshu*', which means to look for traces, as revealed in the sentence '*Qashashu atsarahu*', meaning I look for traces.

The word "*Qashah*" in its various forms is contained in verse 30 verses in the Qur'an which are scattered in various letters, including in Q.S Al Kahf verse 64:

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا

"He (Moses) said, "That is what we are looking for." Then the two came back, following in their original footsteps".

Terminologically, the word '*Qishah*' of the Qur'an contains two meanings, namely, first: '*Al-Qashash fi Alquran*', which means the Qur'anic preaching about the affairs of the

previous ummah, both information about prophethood and about events that occurred in the previous ummah. Second, 'Qashash Alquran' which means characteristic of the stories contained in the Qur'an. This second understanding is what is meant by a story as an educational method.

According to contemporary commentators, stories in the Qur'an can be distinguished from fairy tales or fiction, although in the Qur'an there is also a fictitious one called *atsar*. In Indonesian culture, stories in history/events that occurred in ancient times are often mixed with fairy tales or mythical legends, such as in West Java there is the story of Sangkuriang with his mother Dayang Sumbi or the story of the Kabayan with Nyi Iteung. In the Sumatran area, it is famous for the Malin Kundang the ungodly child.

The story in the Qur'an is an event that really happened to the previous humans and is a historical event that can be proven philosophically and scientifically through silent witnesses in the form of relics of previous people such as the Kaaba in Makkah, the Grand Mosque in Palestine, the Pyramids and Spink in Egypt and so on. As stated in the word of God:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ء

*"Indeed, in their stories there is a teaching for the intelligent. It is not a fabricated story, but confirms the preceding (books), explains everything, and (as) guidance and mercy for believers." (Q.S. Yusuf: 111)*

According to Mahmud in the article Maragustam Siregar mentioned that the story of the Qur'ani always gives imaginative meaning, coolness, subtlety of mind, even reflection and thought, consciousness, and *'ibrah* (teaching). This awareness and *'ibrah* is a manifestation of the degree of piety and piety as the noblest form of dignity in worship. Therefore, the Quranic story can be used as one of the methods that are very suitable in learning PAI to shape the character of the expected students. It is explained in various journals that this method can be continuously done starting from kindergarten to today.

Stories or stories are the most effective method of education. This method of storytelling has a number of traits that provide a perfect psychological and educational impact. In addition, stories also evoke warm emotions and activities in the soul, thus

motivating people to change behavior according to needs, and orientation, and take lessons from the story (Mamik, 2016).

The story in the Qur'an is a great work of literature, has certain themes, goals, and materials, and reflects the teachings of religious substance. The story in the Quran is not a free literary work, not a work of story, art that is entertaining in nature, so it loses its function idealism, and purpose and it has negative implications for the listener or reader (Maragustam, 2004).

### **3. Research Method**

This study uses research with a qualitative approach with a type of descriptive research, in determining the subject of research determined by Purposive. Data collection techniques used are participatory observation, structured interviews, and documentation. The data analysis used in this study uses the Miles and Huberman interactive model theory with steps to condense data "Data Condensation", present data or Display Data, provide an overview, and conclude it (Sugiono, 2017).

### **4. Result And Discussion**

#### **Quranic Story Method and Character Building of Students**

Stories or stories in the world of children and adolescents are something interesting and curious. In fact, in some children, the story or story will imprint on everyday life. Not infrequently the stories heard by children before going to bed will enter the dream world.

Islam is aware of human nature to like the method of stories and realizes the great influence on feelings, therefore Islam exploits stories to be used as one of the educational techniques in the Qur'an. The Qur'an conveys its messages in addition to using direct means, namely in the form of commands and prohibitions, many are also conveyed through stories. This shows the message to Muslims that stories have a huge influence on education.

*Qishah* or stories, whether conveyed to children orally or through a play can affect a child's life so as to bring major changes in his life. Not many know that the great Alexander, who was once a weak man and could not play swords, then turned into an 'aircraft carrier' for the power of his country in conquering other countries. Alexander gained access to the character formation of his heroism from stories written by Homer

through a fictional character named Achilles. It was this fictional figure that led Alexander to become 'The Great' (Elmubarak, 2008).

*Qishah* or stories bring a person into his fantasy, with an imagination that they can create themselves of course. Listening to the story is no Age limit, everyone can easily listen to the story. Stories bring a person into an imagination that can even imprint into the recesses of the heart. Unlike ordinary reading, stories or stories are easier to remember and interpret, so it will be very easy for children to remember and shape behavior in their lives.

## **Implementation of the Quranic Story Method in Islamic Religious Education Subjects**

### **Preparation for the Use of the Quranic Story Method**

In order to effectively realize the internalization of character values through the Quranic story method, before carrying out learning, a teacher must make various preparations. These preparations include:

- 1) Choose the theme of the Quranic story that is in accordance with the subject matter of Islamic religious education (referring to the SK and KD to be taught).
- 2) Determine the fragments of the story that contain characters, traits, or characters that stand out. For example, the story of Prophet Abraham's slaughter of his son Prophet Ismail (Q.S. As Shaaffaat [37]:102) contains characters about the steadfastness of prophets Ibrahim and Ismail in obeying the commands of Allah Almighty. Lukman is character-charged about tact. You can also choose an unenviable fragment of the story as a lesson, for example, the story of the war of Uhud which ended in the defeat of Muslims due to their greed for the spoils of war (QS. Ali Imron verses 152-153).
- 3) Identify the character values contained in the fragment of the story. Furthermore, the character values contained in the story are conveyed to students in their presentation.
- 4) Prepare analogies of Quranic stories presented with life experiences experienced by students daily.
- 5) Preparing learning media that can be used for presenting the Quranic story. The story of the Qurani can be presented with pictures, props, storybooks or supporting films.



## Examples of Quranic Stories Suitable for Islamic Religious Education Teaching Materials

### The story of the slaughter of Prophet Ismail (as. As Shaaffaat verses: 100-111)

Prophet Ibrahim (as) was born in the city of your, Kaldaniyah, a region in the south of present-day Iraq. When Ibrahim was old, Allah bestowed a son on Siti Hajar's mother, who was later named Ismail. Prophet Ismail (as) was an intelligent and skillful child. All his father's good qualities were passed down to him. His courage, honesty, intelligence, and intelligence are copied and pasted into the nature of Prophet Ibrahim (Abdul Aziz, 2011).

"One day when Prophet Ibrahim was visiting Ismail in Mecca, Prophet Ibrahim received a command from Allah (swt) (to be tested) through a dream to slaughter Ismail, who was his only beloved son. While the age of the prophet Ismail at that time was old enough to run with his father. Then Prophet Ibrahim conveyed the dream to his son: 'O my son, verily I saw in a dream that I (commanded by Allah) to slaughter, so think what you think!' Then Ismail replied, 'O my father, do what you are commanded, God willing, you are among the patient."

After both agreed and were determined to carry out Allah's command, there were many obstacles and temptations from Satan who always whispered into their ears to cancel the command because the command was not true and not from Allah Almighty. However, Prophet Ibrahim and Ismail continued to carry out the command.

*"Prophet Ibrahim took Ismail to the slaughter place and when Ibrahim was about to slaughter his son with a sharp sword placed on Ismail's neck, Ismail was lifted up by the angel Gabriel at the command of Allah Almighty. And after that, it was replaced with a large and fat sheep from heaven and slaughtered a lamb in place of Prophet Ishmael."*

The command given by Allah Almighty is only to try the faith, fortitude, and patience of both sons and fathers (Ismail and Ibrahim) in carrying out His commands. Finally, the prophets Ibrahim and Ismail gained victory before Allah Almighty by earning the title 'Ulul Azmi' (meaning those who have patience). The noble characters of the prophet Ismail in the story are: Sincerely giving and sacrificing because of Allah alone, Always cleansing and purifying the heart, Understanding what is right and which is obligation, and Always ready to be a bridge for the interests of others.

## **The story of the descent of the Prophet Adam from heaven due to the enticements of Satan (QS.Al Baqarah 36-37, QS. Toha 120-127, Al-A'raf 20-25)**

The following is the Qur'anic story about the descent of the Prophet Adam from heaven due to the enticements of the devil

"When the Prophet Adam (as) and his wife (Eve) lived and lived in paradise full of pleasure and delicacy from Allah Almighty, then there arose a sense of desire, envy and envy in the heart of the devil, so he tried his hardest to release -in surge. Then the devil tried to meet Adam and Eve, and finally, he managed to sneak into heaven and find Adam and his wife. When the devil was with Adam and Eve in heaven, the devil seduced and persuaded him with soft, sweet, and polite words. In fact, the devil does not hesitate to give advice by boldly taking an oath by mentioning the name of Allah Almighty which reads: 'I (the devil) am one of those who give advice to both of you'.

With subtle and polite persuasion, the devil was finally able to captivate Adam and Eve so that both dared to violate God's prohibition of eating the fruit of the khuldi tree. When there is, Man must be careful with Satan's trickery, because Satan's deception is very subtle and deceptive, Must always obey the rules, because the purpose is for good, Man must have the determination to be safe in life. The character of the prophet Adam contained in the story above includes being responsible for all mistakes committed, Sincerely accepting everything Allah received to him as a result of mistakes that have been committed, and Always apologizing and repenting from mistakes.

### **Pros of the Story Model**

1. Stories can activate and excite students. Because students will always ponder the meaning and follow various situations of the story, so that students are influenced by the characters and topics of the story.
2. Direct all emotions so that they converge to one conclusion that occurs at the end of the story.
3. The story is always enthralling, because it invites to follow its events and reflect on its meaning.
4. May affect emotions. Such as fear, feeling watched, willing, happy, hesitant, or hated so that it stirs in the folds of the story. (Arief, 2002).

In line with the above, (Supriadi, 2014) also explained that the Quranic story is different from ordinary stories mixed with fairy tales. The features of this Quranic story are as follows:

1. The language style is beautiful, fascinating, simple so that it is easy to understand and able to invite the curiosity of readers to know the story in full.
2. The material is universal in accordance with the history of the development of human life from time to time so that it can touch the reader's conscience
3. The material is lively because the cases are always actual and not boring and able to invite the emotions of the reader
4. Its truth can be proven philosophically and scientifically through historical evidence
5. Presentation can never be separated from dynamic and rational dialogue that invites readers to think.

## 5. Conclusion

Character education is an urgent necessity to be carried out in order to answer moral problems that plague the Indonesian nation and realize the goals of national education in the future, forming a dignified nation. Every teacher has the responsibility to instill character values and shape the commendable character of students, therefore the use of appropriate methods is an urgent need.

The Quranic story method, which seeks to adopt good stories and Islamic and Quranic examples in learning is a solution offered to shape the character of students, especially in PAI subjects. Besides being able to form characters, the story of the Qurani can also bring teachers and students closer, as well as balance television shows. Islamic Religious Education by including it in PAI materials related to the story, accompanied by identification of the character values contained therein.

Thus, the Quranic story learning model is one of the styles or methods that can be taken by education staff to be a solution in the development of a character education curriculum and can be used to support the learning process in the classroom.

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