

APPLICATION OF STORYTELLING LEARNING METHOD TO INSTILL AQIDAH VALUES IN EARLY CHILDHOOD

Nur Azizah

Department of Non-Formal Education, Faculty of Teacher Training and Education, Banten-Indonesia

Email: 2221210074@untirta.ac.id

ABSTRACT

Aqidah refers to the basic beliefs that every Muslim must hold firmly. These are the fundamental principles that serve as a solid foundation to become a believer. Aqidah acts as the spirit (soul) for the activities of Muslims, plays a vital role in carrying out sharia (Islamic law) and forming morals (praiseworthy behavior). The values of aqidah must be instilled since children are still in early childhood. This is because many children do not understand the concept of God, how to live according to religious teachings, and are easily influenced by a bad environment when they enter adolescence. Although early childhood is not yet able to process abstract things related to God, basic aqidah values should be introduced to children. The cultivation of aqidah values in early childhood can be done through the learning process in non-formal educational institutions, one of which is TPQ. The storytelling learning method is a method that can be used in order to instill aqidah values in early childhood. However, in its application there are still problems, such as teachers who have not mastered storytelling techniques and managed the concentration of students to keep paying attention. Therefore, this article with a systematic literature review method was prepared in order to answer how the application of the storytelling learning method to instill aqidah values in early childhood.

Keywords: *Aqidah; Early Childhood; Storytelling Method.*

INTRODUCTION

Indonesia is one of the countries that has a diversity of ethnicities, nations, religions, races, and cultures. In terms of religion, there are several religions that have been legalized in Indonesia, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. Religion can be likened to a compass that guides humans in life. This compass contains instructions about faith (belief) and human belief in God Almighty. By following these instructions, humans can live a life that is directed and in harmony with religious and cultural values (Christien et al., 2022).

As a religious believer, learning and understanding religious teachings in depth is important. This aims to build a harmonious relationship with fellow humans, the universe, and God Almighty. The cultivation of religious values and teaching must begin when children are still at an early age, seeing that there are still many children who do not understand the concept of God, how to live according to religious teachings, and are easily influenced by a bad environment when they enter adolescence. This problem is often caused by the lack of guidance and upbringing from parents at home, as well as the lack of collaboration between parents and teachers at school in paying attention to the development of aqidah values in children (Christien et al., 2022).

The home is the first and main place of education for children with parents who act as teachers to guide children's behavior and life. Parents are the ones who should have the most time with children who should be an example for children and provide education towards their intelligence, character, and faith. However, in addition to education at home, the role of teachers at school is also very important in teaching, educating and guiding early childhood. This is in accordance with the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Chapter 1 Article 1 which explains that education is a conscious and planned effort to create a learning atmosphere and learning process that allows students to actively develop their potential, including religious spiritual strength,

self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation and state. Education here plays an important and main role in improving all the potential of children to become quality human beings for the future of the nation. Without education, a person will find it difficult to become a useful and complete human being (Christien et al., 2022).

When associated with religion, especially Islam, education can be defined as a fundamental element in shaping individuals with noble character. This is in line with the objectives of Islamic religious education, namely to foster and perfect faith, piety, and noble character (Kutsiyah in Arsyad & Risnawan, 2023). All of these goals refer to the values of *aqidah* that every human being, especially Muslims, must have.

In Islam, *aqidah* refers to the basic beliefs that every Muslim must hold firmly. These are fundamental principles that become a solid foundation for becoming a believer. *Aqidah* acts as the spirit (soul) for the activities of Muslims, plays a vital role in carrying out *sharia* (Islamic law) and forming morals (praiseworthy behavior). When *aqidah* weakens, the order of *sharia* and morals is potentially neglected (Lesmaini, 2022).

Leading Islamic scholars, such as Imam Mahmud Syaltut, assert that *aqidah* is a framework of views that requires firm faith and unshakable by doubt. In other words, *aqidah* is a solid foundation that forms the identity of a Muslim who is intact and noble, so that he can achieve the pleasure of Allah SWT. Al-Ghazali, a renowned Islamic philosopher and theologian, emphasized the importance of teaching *aqidah* from an early age. He believes that early childhood has a better capacity to accept the truth without the need for concrete empirical evidence. Therefore, instilling *aqidah* values becomes a fundamental step in education, even before Muslim children are taught about morals (Lesmaini, 2022).

The source of Islamic *aqidah* is the Qur'an and As-Sunnah. This means that everything that Allah SWT conveyed in the Qur'an and what the Messenger of Allah conveyed in his sunnah must be believed (Ilyas in Munawaroh, 2022). According to Hasan Al-Banna, the scope of the discussion of *aqidah* includes:

- 1) *Ilahiah*, which discusses everything about God, such as God's existence, His names and attributes, and God's actions.
- 2) *Nubuwwah*, which discusses everything related to the Prophet and Messenger, including the books of God and miracles.
- 3) *Spiritual*, which deals with the metaphysical realm, such as angels, jinn, demons, devils and spirits.
- 4) *Sam'iyah*, which discusses things that can only be known through *naqli* evidence (Al-Qur'an and As-Sunnah), such as the beyond, the afterlife, and the punishment of the grave. (Department of Religious Affairs, Textbook of Islamic Religious Education at Public Universities in Munawaroh, 2022).

The teachings of Islam are not like a fragmented guidebook, but a system that is closely interconnected. *Aqidah*, *Ibadah*, *Akhlak*, and *Muamalat* are like cogs that drive each other. Strong *Aqidah* encourages solemn worship. Solemn worship gives birth to noble morals. Noble morals give birth to *Muamalat* which is fair and based on Islamic values. These four elements cannot be separated. Efforts to foster and practice Islam must be carried out as a whole, not just focusing on one aspect. That way, individuals are born with faith, noble character, and always uphold Islamic values in every aspect of their lives.

A person cannot be called noble if he does not have the right *aqidah*. This applies to all aspects of life. A person may be able to manipulate his way out of a formal obligation, such as *zakat*, but he cannot avoid the demands of *aqidah*. Or a person may be able to pretend to carry out the formal teachings of Islam, but Allah SWT will not give value to his actions if they are not based on the correct *aqidah* (faith).

The values of aqidah reflect the quality of one's belief in practicing the six pillars of faith, which are the basic framework of aqidah or belief in Islam. This is manifested through seven actions that reflect perfect faith. Although abstract concepts in aqidah may be a challenge in the education process, it is important to instill the values of aqidah from an early age (Lesmaini, 2022). The logical and systematic description of the basic framework of Islamic aqidah is summarized in the pillars of faith, so that a person's perfect faith competence is shown through the following characteristics:

- 1) Always feel watched over by Allah SWT as the creator.
- 2) Keeping prayers and trusts and fulfilling promises.
- 3) Avoiding sinful acts.
- 4) Obeying the commands and avoiding the prohibitions of Allah SWT.
- 5) Be grateful when you get happiness.
- 6) Be patient when facing calamities.
- 7) Strive to realize the plan and have faith in Allah SWT (Febrianingsih, 2020).

Early childhood is a child who is in the golden phase or known as the Golden Age, where children are in the stage of growth and development both physically and spiritually. The age of 0-6 years is the right time to instill basic life values that greatly affect the formation of children's morals, character, and character. It is said that every child has intelligence, including spiritual intelligence which relates to skills and understanding in cultivating the spirit (Yus in Christien et al., 2022).

The Permendikbud number 37 of 2014 explains that early childhood education aims to stimulate and maximize the development of various aspects in children. There are six aspects of development that must be developed by Early Childhood Education (ECE) teachers, namely religious and moral values, cognitive, social-emotional, language, physical motor skills, and art.

Instilling aqidah values to children is one way to support the development of religious and moral aspects. Instilling aqidah values to early childhood can be done through the learning process at Early Childhood Education institutions or the like, such as religious education institutions that are widely available in the community, namely the Al-Qur'an Education Park. Taman Pendidikan Al-Qur'an (TPQ) is a non-formal educational institution that focuses on teaching and instilling Qur'anic values in children. TPQ also provides teaching in reading the Qur'an which is oriented towards the formation of Islamic morals and personality. This institution is designed to help and guide children from an early age, with the aim that the teachings given are embedded from childhood and can be remembered until adulthood, and can be practiced (Malik in Nurochmah, 2022).

In an educational institution, educators are responsible for instilling the values of true aqidah to children to build the next generation of believers and noble character. This is the responsibility of educators, both parents and teachers. The teachings of Islam, as a source of fundamental values for human life, are the main guide in the process of instilling this aqidah.

In this process, various obstacles can occur, especially because the targeted students are early childhood who still have limited understanding and concentration abilities. Children at this age tend to receive information more easily through interactive and fun learning methods, such as storytelling and play. Therefore, educators need to use creative and effective approaches, which can attract children's interest and help them understand and internalize the values of aqidah well. Based on this, educators must determine the right method that can be used to guide children in order to foster the values of aqidah in order to form praiseworthy morals that are evidenced through daily activities.

One of the fun methods that can be applied by teachers is the method of learning through stories. In this case, the storytelling method is able to communicate the values of aqidah in an interesting way and is easily understood by children. For children who are still in the early stages of learning, understanding moral values in life can be difficult. The storytelling activity carried out by the teacher becomes an important moment to strengthen their understanding of these values. Through stories, children can learn about exemplary stories, understand moral values and noble morals, and foster their love for Allah SWT.

The paragraph above explains that the storytelling method is an effective way to convey moral messages to children. Stories that are delivered orally and contain interesting stories can instill good values in children. In addition, stories that use good language and are easy to understand can stimulate children's imagination. The storytelling method can also provide examples to children on how to deal with problems well, communicate politely, and control desires in accordance with community norms. In other words, stories or fairy tales have a strong influence on shaping children's mindsets in a more positive direction. This is because the message contained in the story can influence the development of the child's soul.

The storytelling method is a fun educational method for children, helping children to hone their problem-solving skills. Through stories, children are guided to adjust to the norms and values prevailing in society. The stories told should be able to touch the hearts and minds of children, encouraging them to reflect on their attitudes and roles in life to be in line with religious teachings.

Experts say that children generally begin to be interested in listening to stories at the age of two. As they grow older, they begin to have an understanding of their surroundings and crave exciting adventure stories. Therefore, it is important for educators to choose stories that are full of positive values, such as obedience to Allah SWT, gratitude in all situations, and patience in facing life's trials. Storytelling, with all its benefits, is one of the effective methods in child education, especially in instilling solid aqidah values from an early age (Lesmaini, 2022).

In connection with the application of effective learning methods in instilling aqidah values in early childhood, the author is interested in compiling a literature review article on the application of storytelling learning methods in early childhood.

The purpose of this article is to explore the various approaches and strategies that have been used by educators in utilizing stories as an effective learning tool. Through this literature review, the author will review various studies and sources that discuss the effectiveness of the storytelling method in teaching religious values to young children. The author will identify the most successful storytelling techniques and the types of stories that are most suitable for instilling aqidah values.

This article will also evaluate the challenges faced in implementing the storytelling method and how educators can overcome these obstacles. The author hopes that through this literature review, educators can gain a deeper insight into the benefits and techniques of storytelling, so that it can be applied more effectively in early childhood education settings. Thus, this research will not only enrich the existing literature, but also provide practical guidance for teachers and parents in using stories as a means to instill strong aqidah values in children from an early age, ensuring that they grow up with a solid moral and spiritual foundation.

The process and strategy to prevent children from dropping out of school has been carried out systematically in Indonesia. However, when it comes to the strategy for children returning to school still have difficulties, as well as several obstacles and dilemmas to requires the right strategy. The purpose of this study is to examined the strategies of eradicating out-of-school children and the best practices of alternative schools to provide inclusive and free education Qualitative methods were chosen in the research process, primary data collection was carried out through in-depth interviews and focus group discussions (FGD) with 28 informants, includes policy makers, principals, teachers and students. The data was analyzed using thematic analysis (Rosmilawati, 2024).

Transformative learning is learning that can change students' perspectives in meaning life experience. This transformative learning lead students to have critical awareness in seeing, understanding, or make sense of life experiences or realities what is seen or felt. Transformative learning or transformative learning developed during this time focusing on efforts to resolve internal conflicts within oneself individual to achieve harmony, because the self is a central and integral part of totality of personality (Mustaqin, 2023).

RESEARCH METHODS

The method used in this article is a systematic literature review. Systematic literature review is a research methodology designed to collect and evaluate studies related to a particular topic. Systematic Literature Review (SLR) is a term for a way of identifying, evaluating, and interpreting all available research that is relevant to the problem formulation or topic area under study (Calderon and Ruiz, 2015). Systematic Literature Review (SLR) is defined as the process of identifying, assessing and interpreting all available research evidence with the aim of providing answers to specific research questions (Kitchenham et al., in Ramdhani, 2021). The detailed activities include determining the data search strategy, selecting studies based on quality according to eligibility criteria, data synthesis, and data extraction.

The aim is to identify, review, evaluate and interpret all studies relevant to a particular research question. The review also aims to provide an overview of research trends, methods, and coverage of the fields studied in the digital scientific literature over a period of time (Triandini, 2019). In this study, the literature collected was published within the last 10 years. The purpose of this SLR or Systematic Literature Review research is to find strategies that will help overcome the problems faced and identify different perspectives related to the problem being studied and reveal theories that are relevant to the case in this study which examines more deeply the application of the storytelling learning method to foster aqidah values in early childhood.

The data used in this research is secondary data obtained not from direct observation, but obtained from studies that have been conducted or previous research. Secondary data sources can be articles or journals that are nationally accredited with themes that have been determined by researchers. The keywords used in the literature search were "application" or "implementation", "aqidah values" or "aqidah", "storytelling method", and "early childhood". The database source used was Google Scholar.

The eligibility criteria in this study included inclusion criteria. The inclusion criteria were: 1) Literature in the form of scientific journals and/or proceedings, 2) Sources from Google Scholar, 3) Scientific journals and/or proceedings with open access, 4) Full text articles, 5) Journals in English or Indonesian, 6) Publications between 2015-2024, 7) Discussion of the application of the storytelling method related to the cultivation of aqidah values from the aspects of planning, implementation, and evaluation. 8) Descriptive or qualitative research design.

The study also considered the impact of storytelling method on children's understanding and internalization of aqidah values. Inclusion criteria also include studies that assess the effectiveness of storytelling methods in the context of teaching aqidah, including aspects of child engagement, teacher-child interaction, and learning outcomes measured through various religious and moral indicators. Data synthesis in this literature review aims to determine the application of storytelling methods related to the cultivation of aqidah values from the aspects of planning, implementation, and evaluation. Data extraction produces a table that lists the name of the researcher, year of publication, research title, object of research, research design, place of research, and results of research related to the application of storytelling learning methods to foster aqidah values in early childhood.

RESULTS AND DISCUSSION

The cultivation of aqidah values is not just a spontaneous activity, but a well-planned structured process. This process aims to instill solid belief and faith in individuals, so that they can live their lives in accordance with Islamic religious guidance. The aqidah values instilled in individuals become a compass that guides them in their behavior and decisions. These values foster a sense of love for Allah SWT, fear of Him, and a sense of obedience to His commands.

Among the various methods of moral education for children, storytelling occupies a special position. Children have a natural tendency to like and enjoy stories, both in terms of ideas, imagination, and events told. If packaged appropriately and interestingly, stories and tales can be a powerful tool in instilling aqidah values in children. A good story can be part of the art that children, even adults, love.

In the context of the teaching and learning process at school, the storytelling method is one of the communication techniques used, which has advantages and disadvantages. A variety of different techniques in conveying material will help teachers in accomplishing their tasks well. Therefore, the use of the storytelling method is one way to provide educational experiences to children, where teachers present stories orally to their students. The story told by the teacher not only attracts children's attention but is also inseparable from the purpose of education for them. The Quran, as the holy book of Muslims, uses fictional media in some of its verses. This holy book takes the stories of the prophets and previous people to convey divine values to mankind.

Allah's words in Al-A'raf verse 176 invite people to reflect on these stories: "So tell them the stories that they may think" (Al-A'raf: 176). The stories in the Quran have values or lessons that can be used as learning materials. These stories in the context of education can be used as a means of learning, for example by emphasizing the importance of truth and monotheism conveyed by the prophets in their stories. The storytelling method can also overcome the boredom of children in the classroom, as stated in Surah Yusuf: "We tell you the best story by revealing this Quran to you, and indeed you were before (we revealed) it among those who did not know."

Therefore, telling stories with appreciation and persuasive expressions can make students more interested and motivated to follow the story. Teachers who are able to deliver inspirational stories to their students will help them have a more positive outlook on life. In applying the story method for early childhood, educators are advised to read directly from storybooks with illustrations, continue the story with role plays or through movie tapes, and use various other media. This method can be used to instill faith, morals and religious values in children, and to avoid boredom and disinterest in the material presented by the teacher.

When applying the storytelling method, teachers must pay attention to several things, such as clarity of direction and purpose of the story, good communication, the level of child development, the classroom situation, and good storytelling. The storytelling technique also involves the expression of historical events, including moral, social, and spiritual wisdom, for all mankind in all places and times. Through good stories, with good consequences, and stories containing offenses with bad consequences in the past, children can learn many important values in life.

Table 1.
Research results about application of the storytelling learning method to instill aqidah values in early childhood

No.	Research Tittle	Researcher and Year	Research Result
1	Penanaman Nilai-Nilai Aqidah Anak Melalui Metode Bercerita Islami di Sekolah Dasar Negeri 57 Seluma	Lesmaini (2022)	At the Cycle I learning stage in this study, activities carried out included telling Islamic stories, inviting children to sing about the Pillars of Islam, inviting children to jointly bring aqidah material contained in Islamic stories, and conducting questions and answers about aqidah material when talking about Islamic stories. At the Cycle II stage, teacher activities increased with the results of activities at the first meeting reaching 74% and at the second meeting reaching 88%. Teacher activities at the Cycle II stage include calling the children one by one to come forward and recite the Pillars of Islam and the Pillars of Faith, inviting children to read together the aqidah material, and conducting picture coloring activities. From the research results, it can be seen that in Cycle I, the first meeting reached 18% and the second meeting reached 36%. While in Cycle II, the first meeting reached 46% and the second meeting reached 80%. This indicates that the understanding

			of children's aqidah values through the Islamic storytelling method increases with each cycle.
2	Penanaman Nilai Aqidah Islam di Pesantren Daerah Minoritas Muslim	Bulu' and Nuryani (2019)	<p>Pesantren Pembangunan Muhammadiyah Tana Toraja applies various methods in learning, among which is the storytelling method. The purpose of using this method is to support the achievement of learning objectives, namely so that students have knowledge, understanding, and religious behavior in accordance with Islamic teachings as contained in the Koran and the sunnah of the Prophet Muhammad SAW.</p> <p>The cultivation of Islamic aqidah values is carried out through learning materials such as tawhid, pillars of faith, and pillars of Islam, as well as through religious mental development and efforts to prevent misunderstanding related to shirk, superstition, heresy, and khurafat behavior. The impact of the cultivation of Islamic aqidah values on santri behavior includes increasing santri belief in the truth of Islamic teachings, increasing the intensity and quality of worship, improving morals and discipline, overcoming inappropriate behavior, and can change motivation and outlook on life to be more positive.</p>
3	Implementasi Metode Cerita Islami dalam Penanaman Moral Keagamaan	Devi Yusnila Sinaga, Sukron Habibih Hasibuan, and Eji Habibah Sembiring (2022)	<p>One of the specific objectives of the storytelling method is to instill aqidah (tawhid), instilling a sense of divinity in children. Therefore, in order to achieve this goal, the teacher must take: several steps in applying the storytelling method, including:</p> <ol style="list-style-type: none"> Preparation This stage is the initial stage where the teacher must determine the learning objectives using the storytelling method, determine the theme of the story, and prepare the tools needed in the implementation of the method. Implementation The teacher reads the story to the students and must keep the students' attention focused and not bored through several strategies, such as making eye contact, being responsive, providing humor in the story, and so on. Closing The teacher makes reflection activities that can help children remember and understand the content of the story
4	Penerapan Nilai-Nilai Aqidah dalam Kegiatan Ekstrakurikuler Hadrah di MTs KP Karangjati Ngawi	Dian Febrianingsih (2020)	<p>The aqidah values contained in hadrah extracurricular activities at MTs KP Karangjati are the implementation of the pillars of faith which are summarized in the competence of faith, namely:</p> <ol style="list-style-type: none"> Feeling the supervision of Allah swt in all actions. Pray diligently. Gratitude. Learn to be patient. Learn to have faith. Learn to be pious. Try to avoid sin.

5	Pendidikan Aqidah, Ibadah, Akhlak untuk Anak Usia Dini di PAUD Tunas Bangsa, Taam Aisyah Miftahul Khoir, Pos PAUD Ar Rahcmat, TK Islam Kreatif Muhammadiyah Cianjur	Nenny Rosnaeni (2021)	<p>The storytelling method is an effective approach in fostering aqidah values in early childhood in various educational institutions. By using storybook media and relevant materials, this method helps children recognize and understand basic concepts in Islam. Here are some implementations of the storytelling method for aqidah learning:</p> <p>a) Pos Paud Tunas Bangsa The storytelling method is used to facilitate children's growth and development in accordance with the norms adopted. The media used is an aqidah book with the material "Allah is always close to me."</p> <p>b) Taam Aisyah Miftahul Khaer Aqidah learning aims for children to recognize and believe in the existence of Allah. The method used is storytelling with storybook media, with material that explains the names and properties of Allah.</p> <p>c) TK Islam Kreatif Muhammadiyah Cianjur The purpose of learning aqidah is to form pious children. The method used is storytelling with storybook media, and the material presented is "Prophet Muhammad is my Prophet."</p>
6	Konsep Pendidikan Anak Usia Dini dalam Perspektif Pendidikan Islam	Nini Aryani (2015)	<p>Early childhood education also positions aqidah as very basic, namely as a pillar of faith and pillar of Islam which distinguishes between Muslims and non-Muslims. Although young children are not yet able to understand deep concepts about God, angels, prophets, holy books, the last day, and qadha and qadar, they can still be given initial education about aqidah. This early education can include introducing the names of God and His creations around them, the names of angels, stories of prophets and messengers, and other basic materials related to aqidah or the pillars of faith. These materials can be learned by using the storytelling method with the teacher as a good storyteller who will make the story interesting and lively, so that children's involvement in the story creates a fresh, interesting atmosphere, and becomes a unique experience for children.</p>
7	Implementasi Pemberian Cerita Islami dalam Upaya Menanamkan Nilai-Nilai Keagamaan Anak di TK-IT Khairul Imam Kecamatan Medan Johor	Muhammad Riduan Harahap and Hotni Sari Harahap (2021)	<p>The success of Islamic storytelling can be seen from several aspects. First, the values of faith instilled in children through Islamic stories greatly help them to know and understand the teachings of Islam. Children are able to practice them in their daily lives, such as mentioning the names of Allah, angels, books of Allah, prophets, and understanding the concept of heaven and hell. Secondly, the values of worship are successfully instilled, which can be seen from the practice of prayer and Hajj rituals performed by the children with their teachers. Third, moral values are also successfully instilled through Islamic stories, as seen from the changes in children's attitudes and behaviors, which become more polite, kind to friends, and come to school and</p>

			shake hands with teachers. All this they do by imitating stories that contain religious elements.
--	--	--	---

Based on some selected literature above, it can be concluded that stories are a powerful tool in children's education. Not only as entertainment, but also to build character and foster positive values in them. Islamic stories that are delivered appropriately and effectively can help children understand religious values easily and embedded in their hearts. In early childhood education institutions, Islamic stories are an important part of the learning process. Teachers realize that stories have an important role in shaping children's character and morals. Therefore, they strive to deliver stories in a creative and interesting way for children.

Before starting a storytelling session, teachers must make careful preparations. Teachers must determine the objectives and choose themes and types of stories that are appropriate for the age, condition, atmosphere and natural state of the children. One of the most important factors in choosing a story theme is the age of the child. For early childhood, the story chosen should be simple and easy to understand. For example, stories about the Prophet Muhammad SAW that tell of his goodness and example. Whereas for older children, the stories chosen can be more complex and contain higher moral values. For example, stories about the Prophet's companions that show their firmness of faith and enthusiasm in preaching.

In addition to preparation, in the implementation of the storytelling learning method, teachers must also have various techniques to deliver stories interestingly so that children are riveted and moral messages are conveyed well. Here are some techniques:

1. Good Communication

Good communication skills are essential in capturing children's attention. Teachers who have experience and training in communicating with children should be able to create a warm and comfortable atmosphere, so that children feel free to interact and participate in the story.

2. Voice and Expression Variations

Teachers should use a variety of voices and facial expressions to bring the story to life. They should be able to imitate the voices of different characters, animals and natural elements in different voices. This makes the story more interesting and digestible for children.

3. Use of Props

Props such as puppets, pictures and other objects are also used to help children visualize the story. The use of props can increase children's focus and interest in the story.

4. Leading Question

Teachers occasionally ask children questions to ensure they understand the story. These questions also serve to grab the attention of children who may be bored or less focused.

In the closing stage, to complete the teaching and learning process using the storytelling method, the teacher must create activities that allow children to remember the material provided. with the hope that the story material conveyed by students can take lessons which are good and which are bad

In the application of the storytelling method, teachers can use stories in the Qur'an as categorized by scholars. Here are some categories:

a. The stories of the prophets of Allah SWT

This includes the story of their da'wah to the people, the miracles that strengthen the da'wah, the attitude of those who are hostile to them, the development and stages of da'wah, and the consequences received by those who believe and those who deny. For example, the stories of Prophet Muhammad, Ibrahim, Luth, Isa, and others.

b. Stories about past events and people other than prophets. These include stories of people who left their homelands for fear of death, the story of Talut and Jalut, the two sons of Adam AS (Ashab al-Kahf), Dzulkarnain, Qarun, Ashab al-Sabt, Maryam, and others.

c. The story of the events that took place during the time of the Prophet Muhammad. It tells about events such as the Battles of Badr and Uhud mentioned in Surah Ali Imran, the events of Hijrah, and Isra' Mi'raj.

The storytelling method can be used effectively to instill aqidah values in early childhood. Through this method, children can better understand the concepts of aqidah summarized in the pillars of faith, and apply them in daily life in the following ways:

- a. **Feeling the Presence of Allah SWT in Every Daily Action**
By hearing stories about the greatness of God and the stories of the prophets, children learn to feel God's presence in every aspect of their lives. For example, through stories about the creation of the universe by Allah, children can develop a sense of awe and gratitude for all the blessings given.
- b. **Keeping Prayers and Trusts and Fulfilling Promises**
Stories about the importance of prayer and honesty, such as the story of Prophet Ibrahim who always kept his promises and established prayer, can inspire children to keep their prayers and always try to fulfill promises and maintain trust.
- c. **Making an Effort to Avoid Immoral Acts**
Stories that illustrate the bad consequences of sinning, such as the story of the people of Prophet Luth who were punished for their sin, can help children understand the importance of staying away from actions forbidden by Allah.
- d. **Obedying the Commands and Avoiding the Prohibitions of Allah SWT**
Stories about the Prophet's companions who always obeyed God's commands and avoided His prohibitions, such as the story of Abu Bakr who obeyed worship and always tried to follow the teachings of Islam, can motivate children to follow these examples in their daily lives.
- e. **Always be grateful if you get sustenance**
Through stories about characters who are grateful for the blessings given, such as the story of Prophet Sulaiman who was always grateful for the wealth and power he had, children can learn to always say thank you when they get sustenance.
- f. **Learning to be Patient in Facing Calamities or Difficulties**
Stories about the patience of the prophets, such as Prophet Job who remained patient despite being tested with illness and loss of property, teach children to be patient and keep faith when facing difficulties.
- g. **Strive for Qawakkal after Making an Effort**
Stories about tawakkal, such as the story of Prophet Muhammad who always surrendered to Allah after trying his best, can help children understand the importance of tawakkal after trying and working hard.

As for the application of this method, there are not only advantages, but also disadvantages, as follows:

1. **Advantages of the storytelling method:**
 - a. **Activate and Excite Students**
Stories are able to activate and excite students because they will continue to ponder the meaning behind the story and follow the different situations in the story. As a result, students are affected by the characters and themes of the story.
 - b. **Managing Emotions**
The storytelling method allows for the management of all the students' emotions so that they can coalesce into one clear conclusion about what happened at the end of the story.
 - c. **Always Interesting**
Stories are always interesting to listen to as they encourage students to keep following the events as they happen and reflect on the meaning behind them. This makes students more interested and engaged in the learning process.
 - d. **Affecting Emotions**
Stories can affect a wide range of student emotions such as fear, a feeling of being watched, desire, happiness, reluctance, or even hatred. These emotions can explode in the various folds of the story and make the learning experience more profound and memorable.
 - e. **Make it Easier for Teachers to Study the Class**
The storytelling method makes it easier for teachers to learn the dynamics of the class and understand the characteristics of each student better.
 - f. **Improving Student Concentration**

Teachers can improve students' concentration for a relatively long time through interesting stories that contain important messages.

g. Easy Preparation

The storytelling method is relatively easy to prepare, so teachers do not need too much time to prepare the story material to be delivered.

h. Easy Implementation for Teachers

Teachers can easily apply the storytelling method in the learning process, as stories can be told in a simple yet effective way.

i. Can be followed by many students

This method can be followed by a large number of students, so it is suitable for use in classes with a large number of students.

2. Disadvantages of the Storytelling Method:

a. Students Sometimes Neglect History

There are times when students are distracted from the actual historical context because they are too focused on the story being told. This can lead to them not understanding the whole story if it doesn't end with a proper explanation.

b. Only Articulate Teachers Are Effective

The storytelling method is only effective if the teacher has the ability to speak and play with words or sentences well. Teachers who are not good at speaking may not be able to deliver the story effectively.

c. Making Students Passive

This method tends to make students passive because the teacher is more active in telling stories. Students just listen without much interaction or participation.

d. Students Remember the Content of the Story More Often than the Essence

Students often remember the literal content of the story rather than understanding the essence or moral message contained in the story. This can reduce the effectiveness of stories as a deep learning tool.

CONCLUSIONS

Based on some literature, the storytelling learning method is very effective in children's education, especially for instilling aqidah values. Stories are not only entertainment, but also build character and foster positive values. Islamic stories told appropriately help children understand and internalize religious values. In early childhood education institutions, Islamic stories are an integral part of learning. Teachers realize the important role of stories in instilling aqidah values in children, so they try to deliver stories creatively and interestingly.

Teachers must make careful preparations before telling stories, including setting goals, choosing themes, and types of stories that are appropriate for the age, condition, and mood of the children. For example, stories about the Prophet Muhammad are suitable for early childhood because they are simple and easy to understand. In implementation, teachers need to apply techniques such as communication skills, voice and expression variations, use of props, and prompting questions to ensure children understand the story. At the end of the session, teachers should conduct a closing activity that helps children remember and reflect on the story material.

The storytelling learning method has many advantages, such as activating students, managing emotions, and making it easier for teachers to understand the class. However, there are also some drawbacks, such as the tendency to make students passive and focus more on the content of the story rather than its essence. Nevertheless, with proper application, the storytelling method remains a powerful tool to instill aqidah values in children.

REFERENCES

- Arsyad, M., & Risnawan, M. (2023). Pentingnya Aqidah dalam Pendidikan. *Journal Islamic Education*, 1(3), 344.
- Aryani, N. (2015). Konsep Pendidikan Anak Usia Dini dalam Perspektif Pendidikan Islam. *POTENSIA: Jurnal Kependidikan Islam*, 1(2), 226.
- Bulu', & Nuryani. (2019). Penanaman Nilai Akidah Islam di Pesantren Daerah Minoritas Muslim. *Jurnal Aqidah-Ta*, V(1), 107-108.
- Christien, A., Elan, & Sianturi, R. (2022). Penanaman Nilai-nilai Keimanan untuk Anak Usia Dini. *Jurnal Tunas Siliwangi*, 8(2), 102.
- Febrianingsih, D. (2020). Penerapan Nilai-Nilai Aqidah dalam Kegiatan Ekstrakurikuler Hadrah di MTs KP Karangjati Ngawi. *Al-MIKRAJ: Indonesian Journal of Islamic Studies and Humanities*, 1(1), 73,75.
- Harahap, M. R., & Harahap, H. S. (2021). Implementasi Pemberian Cerita Islami dalam Upaya Menanamkan Nilai-Nilai Keagamaan Anak di TK-IT Khairul Imam Kecamatan Medan Johor. *Journal of Islamic Early Childhood Education*, 2(1), 41.
- Lesmaini. (2022). Penanaman Nilai-nilai Aqidah Anak Melalui Metode Bercerita Islami di Sekolah Dasar Negeri 57 Seluma. *Jurnal Pendidikan Profesi Guru Agama Islam*, 2(5), 103-107.
- Munawaroh, M. (2022). Nilai-nilai Akidah dalam Novel Penakluk Badai Karya Aguk Irawan MN dan Relevansinya dengan Pendidikan Agama Islam. *Skripsi*, 11-12.
- Mutaqin, M. F. T., Risna, I., & Sari, N. (2023). DEVELOPMENT OF A TRANSFORMATIVE PARENTING PROGRAM E-MODULE IN INCREASING THE RESILIENCE OF MOTHERS WITH STUNTING CHILDREN. *Journal of the Existence of Out-of-School Education (E-Plus)*, 8(2).
- Nurochmah, A. D., Nabila, G., & Ritonga, M. (2022). Peran TPQ dalam Meningkatkan Kualitas Kemampuan Baca Al-Qur'an pada Anak di TPA Ar-Rahmah. *Jurnal Pendidikan Dasar Dan Sosial Humaniora*, 1(9), 1842-1843.
- Peraturan Menteri Pendidikan dan Kebudayaan Nomor 37 Tahun 2014.
- Rahayu, S., & Hosizah. (2021). Implementasi Sistem Rujukan Layanan Kesehatan: Systematic Literature Review. *Indonesian of Health Information Management Journal (INOHIM)*, 9(2), 139-141.
- Rosmilawati, I., & Mutaqin, M. F. T. (2024). Eradicating out-of-school-children: strategies and best practices from alternative education context. *JPPI (Jurnal Penelitian Pendidikan Indonesia)*, 10(2), 364-376.
- Rosnaeni, N. (2021). Pendidikan Aqidah, Ibadah, Akhlak untuk Anak Usia Dini di PAUD Tunas Bangsa, Taam Aisyah Miftahul Khoir, Pos PAUD Ar Rahmat, TK Islam Kreatif Muhammadiyah Cianjur. *Journal Riset Pendidikan Anak Usia Dini*, 1(1), 23-24.
- Sinaga, D. Y., Hasibuan, S. H., & Sembiring, E. H. (2022). Implementasi Metode Cerita Islami dalam Penanaman Moral Keagamaan. *Jurnal Mahasiswa TARBAWI: Journal on Islamic Education*, 5(2), 7-16.
- Triandini, E., et al. (2019) Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia. *Indonesian Journal of Information Systems* 1(2), 64.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.