

Storytelling Activities of the Story of Prophet Ayub AS at RA Dewi Masyithoh for the Formation of Children's Religious Characters in the Golden Age Phase

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Abstract. *Early childhood is the "golden era" because children's physical, motor, emotional, intellectual, and moral qualities develop rapidly. Coaching is carried out through education levels from birth to the age of six years to optimize the growth and development of early childhood, one of which is religious character education as a provision for a better life as the nation's next generation. Religious characters are crucial to cultivating because they have a better absorption capacity and have not been corrupted by harmful cultural influences that are not in line with the nation's character. Using storytelling activities on the stories of the prophets, particularly about the prophet Ayub AS, is one technique to inculcate religious character. This study aimed to identify the elements that supported and inhibited the formation of religious characters in children during the golden age era through tale-telling activities about the Prophet Ayub AS at RA Dewi Masyithoh. This study is a sort of qualitative study that employs observation, interviews, and documentation as tools. The preparation, implementation, and evaluation stages of the research on the formation of religious characters through storytelling activities for the story of the prophet Ayub AS include the preparation, implementation, and evaluation stages; the supporting factors for this research are teachers in general already know adequate learning strategies to carry out learning; early childhood likes to listen to stories, especially the story of the prophet; the inhibiting factor is not all teachers have knowledge about storytelling effective learning strategies to carry out learning; and the inhibiting factor is not all teachers know about adequate education.*

Keywords : *Religious Character; Storytelling; Story of the Prophet Ayub AS*

Abstrak. *Anak usia dini merupakan "masa keemasan" karena kualitas fisik, motorik, emosional, intelektual, dan moral anak berkembang pesat. Pembinaan dilakukan melalui jenjang pendidikan sejak lahir sampai dengan usia enam tahun untuk mengoptimalkan tumbuh kembang anak usia dini, salah satunya pendidikan karakter religius sebagai bekal kehidupan yang lebih baik sebagai generasi penerus bangsa. Karakter religius sangat penting untuk ditanamkan karena memiliki daya serap yang lebih baik dan belum terkorupsi oleh pengaruh budaya yang merugikan yang tidak sejalan dengan karakter bangsa. Menggunakan kegiatan mendongeng pada kisah para nabi, khususnya tentang nabi Ayub AS, merupakan salah satu teknik untuk menanamkan karakter religius. Penelitian ini bertujuan untuk mengidentifikasi unsur-unsur yang mendukung dan menghambat pembentukan karakter religius pada anak pada masa keemasan melalui kegiatan mendongeng tentang Nabi Ayub AS di RA Dewi Masyithoh. Penelitian ini merupakan jenis penelitian kualitatif yang menggunakan alat bantu observasi, wawancara, dan dokumentasi. Tahap persiapan, pelaksanaan, dan evaluasi penelitian pembentukan karakter religius melalui kegiatan mendongeng untuk kisah Nabi Ayub AS meliputi tahap persiapan, pelaksanaan, dan evaluasi; faktor pendukung penelitian ini adalah guru pada umumnya sudah mengetahui strategi pembelajaran yang memadai untuk melaksanakan pembelajaran; anak usia dini suka mendengarkan cerita, terutama cerita nabi; faktor*

penghambatnya adalah tidak semua guru memiliki pengetahuan tentang strategi pembelajaran mendongeng yang efektif untuk melaksanakan pembelajaran; dan faktor penghambatnya adalah tidak semua guru mengetahui tentang pendidikan yang memadai.

Kata Kunci : *Karakter Religius; Bercerita; Kisah Nabi Ayub AS*

PRELIMINARY

Because children's physical and motor skills develop and improve rapidly and their emotional, intellectual, and moral growth, early childhood is known as the golden era (Uce, 2017). Some even claim that 50% of intellect has been accomplished by the age of four, and by the age of eight, 80% of intelligence has been achieved (Farida, 2017). As a result, several parties are concerned about children's development at this golden period. Children aged 0 to 6 years go through infancy, toddlerhood, and preschool in early childhood. This development occurs regularly or abnormally; if it does not happen properly, it signifies that irregularities in its product have occurred (Filtru, H., & Sembiring, 2018). According to a review of psychology and science, early childhood education is a period of setting the groundwork or initial foundation for children's growth and development. What children received at a young age, whether it was food, drink, or stimulation from their environment, had a significant impact on their growth and development (Puspitasari & Hidayatulloh, 2020).

According to numerous research, the Golden Age is a compelling and urgent age for optimizing various potential intelligence possessed by human infants to produce high-quality Human Resources (Trenngonowati & Kulsum, 2018). The competence and awareness of educators in taking advantage of changes in this golden period typically determines the success or failure of developing a child's intellectual, emotional, and spiritual intelligence (Filtru, H., & Sembiring, 2018). The sustained and continuous optimization of educators' roles in children's growth and development during this period will define the quality of children in the future.

Early childhood (golden age) as the heir to the nation's values and future (Elfrida Ita, 2018; Shomiyatun, 2018). As a result, educators must be able to defend children and their rights so that they can live, grow, develop, and participate to their full potential following human dignity as a whole. This can be accomplished by giving youngsters ongoing direction.

Early childhood coaching occurs at all levels of school, from birth to the age of six, and involves the supply of educational stimuli to aid growth and development (Hidayati et al., 2021). Efforts to optimize all elements of physical, moral, social, emotional, language, cognitive, and motor development through education (Maiza & Nurhafizah, 2019). Character education as a provision for a better living as the nation's next-generation is one thing that can be done at the early childhood education level (Haerudin, D, A dan Nika, 2018).

Character education is one method for instilling moral principles in kids and overcoming moral crises. This character education consists of components such as awareness, understanding, concern, and a solid commitment to putting these values into practice, both towards God Almighty, oneself, others, the environment, society, and the nation, to become perfect human beings following their nature (Hambali & Yulianti, 2018). Early childhood character education is more significant because moral principles and noble character are more accessible to instill in young children than older children (Susilawati, 2020). Early infancy has a larger absorption capacity and is less tainted by negative cultural influences incompatible with the nation's original identity (Karyadi, 2018). All parties (Stakeholders) must be involved in character education, including the components of the education system, such as curriculum content, learning plans, learning processes, school management, implementation of student self-development, infrastructure, financing, and all citizens' work ethic and school environment.

Character education is a soft skills ability that believes in transforming children into fully human beings with character in the dimensions of heart, mind, body, taste, and intention. Individual character is determined by integrating the heart, mind, and body and a mix of taste and preference.

Character education is founded on moral ideals and informs students' actions and attitudes (Fajri Zaenol; Syaidatul Mukaroma, 2021). Character education, in essence, will mold a person's personality, which is made up of three components: moral knowing, moral emotion, and moral action (Ramdhani et al., 2019). This is necessary so that children can comprehend, experience, and apply the values of goodness (Ahsanulhaq, 2019; Lestyowati, 2020).

Character and character education are concepts that may be heard in casual conversation. Character refers to a person's intrinsic tendency to respond to stimuli predictably. The formation of a kid's character does not happen overnight; there is a process that must be followed to become a character that is innate in the child. Good relationships and communication between the environment, educators, and students are required when instilling character education. A good character will be perfectly established if habituation is carried out wherever the child is (Mutiawati, 2019; Pratiwi, 2016).

The teacher significantly influences children's education, particularly in character education. Teachers play a critical role in determining instruction success in schools (Fajri, 2019; Fitriani & Adawiyah, 2018). It impacts whether kids succeed or fail in establishing their overall personality. If instructors and educators pay attention to and execute ideas such as values, ethics, efforts, and children's motivation, character education will be successful (Fajri et al., 2021). All stakeholders must be fully involved in implementing the curriculum, learning process, management, and assessment to establish character education in schools (Sari et al., 2018).

Indonesians have forgotten about character education due to the current era of globalization. Meanwhile, character education and moral values are critical national foundations, necessitating character education beginning at a young age. Instilling religious character qualities as early as possible in a person's life makes them aware that God guides everything they do. Character education, in this context, is a constructive purpose in dealing with the moral criticism currently afflicting the younger generation, particularly among students. As a result, spiritual character development is an excellent idea in educational institutions (Fajri Zaenol; Syaidatul Mukaroma, 2021).

Religious character values are formed in early childhood, which embodies Pancasila's first precept, which states that religious morality and spirituality are essential as the primary foundation for a country's integrity and longevity. Explaining divinity within the context of Pancasila illustrates the Indonesian people's ethical resolve to create a public-political life based on morality and noble character traits.

The storytelling method is one of the ways used by educators to impart the concepts of morality and noble character in young children. Storytelling is the art of giving people stories that are entertaining, not patronizing, and can help them develop their imagination (Susilawati, 2020). The stories told through storytelling will instill facts and values in the child's memory. Numerous reports can be used in early childhood education learning activities. Fairy tales, folk tales, and short stories are among the stories employed (short stories).

It argued that storytelling has numerous advantages for youngsters and individuals who narrate the story. Because of the importance of storytelling activities, there are several procedures, including sorting and selecting storytelling material, understanding and memorizing the story's content, and appreciating the characters. Because of the importance of storytelling activities, several procedures include sorting and selecting storytelling material, stimulating children's verbal abilities, stimulating interest in writing and reading, and opening children's knowledge horizons (Karyadi, 2018; Amelia, 2021).

It can be taken from the stories of scientists, prophets, and others in storytelling-based learning. Still, the stories of the prophets are the most ideal if the teaching is aimed at instilling a religious character. The prophets' stories are chosen following moral standards and exemplary behavior (Sudjarwati, Shanti., 2019). The story of the prophet Ayub AS is one of the prophet's stories. The account of Prophet Ayub AS was chosen since he was well-known as one of Allah SWT's prophets who faced numerous difficulties and returned often. Prophet Ayyub As faced trials were not limited

to one or two types. However, there were several trials, both beneficial and harmful. As a prophet, he maintains his faith in the face of adversity. One example of the prophet Ayub AS's model that will be conveyed to students is being rich but generous, patient when poor, the illness he suffered, and the prophet's condition in which he began to lose property to the point where his entire family withdrew, but he remained sincere and patient (Mu'minin dkk, 2020; Suntiah, 2018).

In line with Haerudin's previous research entitled "Penerapan Metode Storytelling Berbasis Cerita Rakyat dalam Menanamkan Nilai-Nilai Karakter Anak," which was conducted at PAUD/RA Bani Uthman Darma, the findings of the research on the application of the storytelling method in instilling the values of children's character are as follows: learning can develop the character for early childhood, due to several factors, including the teacher's skills when telling stories. Responsibility, courage, hard effort, and helping others are character values that can be adopted (Haerudin, D, A dan Nika, 2018). The study "Efektifitas Pendidikan Karakter melalui Metode Storytelling bagi Siswa Tingkat Menengah Atas," was undertaken by Istiani and Athoillah. Suppose the story material is a true story based on religious teachings or a scientist's life story (Istiani & Islamy, 2020). According to Ayi Sobarna's study on "Efektivitas Metode Storytelling Bermedia Boneka untuk Pengembangan Kemampuan Berkomunikasi", the storytelling method increased the effectiveness of learning about students' abilities to communicate (Sobarna, 2010).

As a result, this research demonstrates how storytelling can be an effective technique to develop children's imagination by listening to and acting on moral lessons regarding ethical ideals contained in stories for preschool children. Of course, when using the storytelling method with young children as listeners, teachers must consider several factors both in the planning stage and throughout the storytelling process to ensure that the process of establishing religious character in children is as effective as possible. Apart from that, RA Dewi Masyithoh deserves to be examined because most student guardians indicated that they sent their children here. After all, RA Dewi Masyithoh was still dense with theological nuances. Supported by the teacher's narrative talents, most of the teachers already know the prophets' stories, particularly the account of the prophet Ayub AS. As a result, it would be highly appropriate if this study looked into the formation of religious character in youngsters throughout the golden age era through tale-telling activities about the prophet Ayub AS at RA Dewi Masyithoh.

Compared to previous studies, this one is a lot of fun to conduct. The following are some of the parallels and differences between this study and earlier research:

Table 1. Similarities and differences between previous and current research.

Researcher/ Author	Title	Research result	Research equation	Research differences
Dodi Ahmad Haerudin, Nika Cahyati	Penerapan Metode Storytelling Berbasis Cerita Rakyat dalam Menanamkan Nilai-Nilai Karakter Anak(Haerudin, D, A dan Nika, 2018)	According to the findings, early childhood character development includes responsibility, courage, hard effort, and helping others. The teacher's abilities in narrating stories, adapting stories to make them simpler and easier to grasp, and learning using picture media and folklore themes chosen according to the child's interests and qualities determine this achievement.	The current research of Dodi Ahmad Haerudin and Nika Cahyati has a lot in common because they both use the storytelling approach and develop character values. In addition, the same research was conducted at the Early Childhood level.	Dodi Ahmad Haerudin's and Nika Cahyati's research only focuses on planting children's characters in general and applying the storytelling method based on folklore at RA Bani Uthman Darma. In contrast, current research focuses on producing religious characters and using the storytelling method of Nabi Ayub AS at RA Dewi Masyithoh.
Nurul Istiani dan Athoillah	Efektifitas Pendidikan Karakter	The findings show that using the storytelling method to teach character can engage	Nurul Istiani and Athoillah Islamy's studies are	The difference between Nurul Istiani's and Athoillah Islamy's research

Researcher/ Author	Title	Research result	Research equation	Research differences
Islamy	melalui Metode Storytelling bagi Siswa Tingkat Menengah Atas(Istiani & Islamy, 2020)	students' attention and imagination in listening to and acting on moral messages about ethical values contained in storytelling, particularly factual stories derived from religious teachings or a scientist's life story.	comparable to the current research in that they both look at character education and storytelling methodologies.	is that Nurul Istiani's research only focuses on character education and the application of storytelling methods in general. It was conducted on high school students, whereas the current research focuses on instilling religious characters and applying the storytelling method of Nabi Ayub AS's story in RA Dewi Masyithoh.

Based on the above description of the problem, the goal of this research is to find out:

1. To learn about establishing religious characters in youngsters during the golden age phase by participating in storytelling activities about the Prophet Ayub AS at RA Dewi Masyithoh.
2. Through storytelling activities regarding the story of the Prophet Ayub AS at RA Dewi Masyithoh, to discover the supporting and inhibiting variables in creating children's religious personalities in the golden age phase.

RESEARCH METHODS

Qualitative research was used in this study. A qualitative descriptive method or an explanation of something relevant to the facts on the ground was used (Firthian & Putry, 2021). Qualitative descriptive research is a method of tackling a study by describing and describing the state of items and research subjects as they seem or as they are (Moleong, 2010; Moleong, 2011; Sugiyono, 2013; Creswell, 2012). Observation, interviews, and documentation were used to obtain data. In the even semester of the 2021/2022 academic year, the research population in RA Dewi Masyithoh with research samples of group A and group B. Observation sheets, interviews, and documentation were employed to collect data. Interviews were done through dialogues or questions and answers to collect more detailed information from direct data sources (Rahmina et al., 2020).

Observation sheets, interviews, and documentation were used to collect data. Interviews were done through dialogues or questions and answers to collect more detailed information from direct data sources (Rahmina et al., 2020). After completing learning utilizing the storytelling approach in applying religious characters, the teacher and many students conducted interviews. Then, through the prophet Ayub AS's storytelling activities, observe activities associated with building religious character. Documentation is done to gather records of events, which might be photographs, written artifacts, or other theories regarding the research subject (Aristia et al., 2020).

Starting with the outcomes of observations, interviews, and documentation, the methods to systematically locate, record, and arrange guest research results are known as data analysis. This data analysis can be done concurrently with data gathering and then resumed once the data collection is finished. The following is the sequence of research implementation:

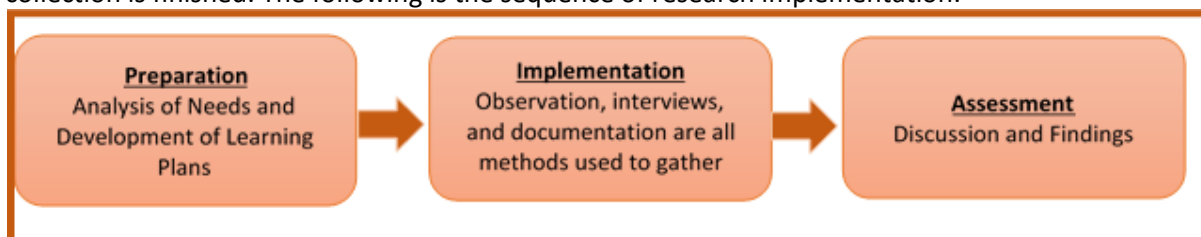


Figure 1. shows the research process.

According to Figure 1: Research Flow, the first stage is planning, during which the researcher meets with the teacher to determine what components are required for the study, particularly the strategies to be used in instilling religious values in children. In addition, the teacher and the researcher collaborated on a storytelling-based lesson plan. The researcher makes direct observations of the learning process in the second stage of the research. Interviews are conducted with the principal, teacher, and one of the students after the lesson is completed. The documentation of the learning outcomes of religious character cultivation and the application of the storytelling method of the Prophet Ayub AS's story was continued. The final stage is evaluation, which involves analyzing the results and discussing the research implementation at RA Dewi Masyithoh before concluding.

RESULTS AND DISCUSSION

With 32 students divided into Group A and Group B, RA Dewi Masyithoh is one of the Kindergartens in Mojomulyo Hamlet, Puger District, Jember Regency. The following are the specifics of the research's implementation:

A. Preparation

1. Needs assessment

Before conducting research, a needs analysis is performed to determine the needs or shortcomings in the application of learning, to increase and facilitate the cultivation of early childhood religious characters in RA Dewi Masyithoh through the application of the storytelling method of the story of Nabi Ayub AS. Analyzing needs (needs assessment) is the first stage in identifying and determining priority learning goals. This can help you make the best judgment possible about what you need. The needs analysis results revealed the necessity for supporting facilities in the learning process, among other things. For example, learning tools, methodologies, and other learning media. Teachers already have the capacity and comprehension of the Prophet's stories; therefore, they can be used as supporting components for storytelling-based learning. Early childhood education at RA Dewi Masyithoh still has a limited understanding of religious characters, necessitating acquiring knowledge that would assist children in their daily lives.

The following is the conclusion of the needs analysis based on observations, interviews, and documentation:

Table 1. shows a requirements analysis based on observations, interviews, and documents.

No.	The outcome of the observation	The outcome of the interview	The outcome of the documents
1	Learning focuses more on cognitive than emotional factors (religious character)	Even though the teacher can do applies storytelling but is rarely used in the classroom.	Early childhood education lacks religious character knowledge and experience, as evidenced by student learning outcomes (papers) in school.
2	There aren't enough opportunities for pupils to raise questions about what they're learning.	Because learning focuses primarily on cognitive factors, students still lack knowledge and experience with religious figures.	
3		The teacher is familiar with the storytelling approach and the prophet's stories, but they rarely tell them to early childhood.	

2. Design a learning strategy

The next step was to create a learning design to teach the religious character of early life in RA Dewi Masyithoh using the storytelling style of the prophet Ayub AS after determining the requirement or absence of learning implementation. When choosing the learning implementation plan, it is also essential to consider the time allotted for the performance, the media required, and things that may obstruct the smooth implementation of learning. The educational learning objectives, curricular needs, student interests, and characteristics are all factored into the learning

implementation plan. As a result, it is hoped that the learning implementation will proceed well and smoothly and that the goal of planting religious characters will be met to its full potential.

B. Implementation

Data collection is carried out during the implementation stage of this research and during and after learning. When carrying out learning, data is collected using observation sheets to observe the learning process, and interviews and documentation are carried out afterward. Interviews with the principal, teachers and a few students who took part in the learning at random were conducted. In research, documentation is used to acquire data in supporting documents.

The following are the findings of the study, which were obtained by observation, interviews, and documentation:

Table 2. Shows the study's findings, which were obtained by observation, interviews, and documentation.

No.	The outcome of the observation	The outcome of the interview	The outcome of the documents
1.	Even if one pupil is still not paying attention, the implementation of learning the cultivation of religious characters through storytelling activities can function well.	Teachers find it simple to supervise learning, especially in early childhood, because pupils enjoy listening to the prophet Ayub AS stories.	In learning about religious figures, the worth of students based on papers owned by teachers has begun to rise. (as evidenced by student work).
2.	The first observer's observations yielded 90.5 percent data, whereas the second observer got 92.5 percent. The average observation result is then 91%. This is due to differences in views of learning activities, including the planting of religious figures through early childhood storytelling activities.	Teachers must have a thorough understanding of the storyline and voice intonation to incorporate learning about religious personalities through storytelling activities for the story of the prophet Ayub AS.	
3.		The story of the prophet Ayub AS helps students become more aware of religious characters.	

C. Assessment

The study's overall conclusion is that moral inculcation through storytelling activities based on the story of Nabi Ayub AS can be effective in instilling the values of children's character in RA Dewi Masyithoh. The learning that took place during the research was told through storytelling. It narrates the story of Prophet Ayub AS, who teaches character and moral traits like patience, sincerity, and constantly being grateful for all of Allah SWT's challenges.

The following is a summary of the research activities:

1. At RA Dewi Masyithoh, the process of molding children's religious personalities during the golden age era through storytelling activities based on the story of the Prophet Ayub AS.

Teaching excellent and bad things, the process of learning activities in instilling religious character in children, and giving examples that are told in the storytelling activities of Nabi Ayub AS because Allah SWT has tested it through his children, his family, his wealth, and his own body, but he remained patient and sincere in carrying out Allah's commands and constantly repented to Him. The installation of religious character values in youngsters is introduced through real-life examples that can be mimicked in implementing this research.

The following are the procedures taken in instilling religious character in children during the golden age phase through tale-telling activities on the story of the Prophet Ayub AS at RA Dewi Masyithoh: (a) planning: During this stage of planning, the school, particularly teachers and researchers, deliberate in identifying students' learning deficiencies, which is followed by the creation of learning plans and good alternatives in the hopes that learning would run smoothly. (b) learning implementation includes doing research, such as watching learning activities for teachers and students to determine the success of education. During this implementation stage, the instructor instills a religious character in the students by using the storytelling method to tell the

story of Prophet Ayub AS. (c) The teacher uses evaluation to determine the success of early childhood learning at this level. One of them is to have teachers and pupils ask and answer questions concerning the prophet Ayub's stories to determine early childhood grasp of the learning that has been done.

The following are the findings of the research at RA Dewi Masyithoh: (a) The form of strategy activities for planting and forming religious characters by teachers using storytelling activities. (b) Creating and developing religious values and character activities through integrated activities. (c) The process of storytelling activities by instilling religious character through the story of the Prophet Ayub AS. Children get more engaged in the learning process due to storytelling activities. (d) After implementing the narrative exercise, the religious characters emerge as good, patient, steady, pious, and sincere.

As Muslims, we are responsible for raising our children to be good, faithful, religious, and well-informed. Khaliq believes that anyone who intentionally fails to teach his child what is helpful to him and subsequently abandons him has committed a significant crime (Abd Khaliq, 2017). The child's harm is primarily caused by a parent or instructor who left him and failed to impart religious knowledge.

Implementing and improving character education in early childhood education for the future of children as a better generation of Indonesians, particularly in early life at RA Dewi Masyithoh. With character education, children will grow up to be perfect. The brain of a child between the ages of 0 and 6 years develops rapidly. They may quickly absorb information about what they see or hear (Hijriati, 2016).

Character, according to Zulva, is a style of thinking and behaving that is unique to individuals who live together in a family, community, nation, and state setting (Zuva, 2019). Character, according to Hamdani, is a person's character, character, character, or personality that is shaped through internalizing many policies that are believed and used as a basis for thinking, acting, and behaving (Hamdani, 2019).

2. Factors support and inhibit the formation of religious personalities in youngsters during the golden age era through tale-telling activities about Prophet Ayub AS at RA Dewi Masyithoh.

There are numerous challenges to overcome after learning with the construction of children's religious personalities in the golden age phase through tale-telling activities about the story of the Prophet Ayub AS at RA Dewi Masyithoh:

a) Factors that support

- (1). Teachers are well-versed in appropriate learning methodologies for carrying out instruction.
- (2). In general, early childhood students at RA Dewi Masyithoh enjoy listening to prophetic stories, especially when told by a charismatic teacher; thus, it is ideal if the instructor uses storytelling.

b) Factor that inhibits

- (1). Some teachers still do not grasp the storytelling approach. Not all teachers at the RA Dewi Masyithoh Institute can learn through storytelling activities; thus, teachers need to gain knowledge and practice.
- (2). The teacher's lack of knowledge about the prophets' stories; to successfully and efficiently establish religious character in early childhood, the teacher must genuinely grasp the stories of the prophets, particularly the prophet Ayub AS.

CONCLUSION

The process of forming children's religious characters in the golden age phase through storytelling activities about the story of the Prophet Ayub AS at RA Dewi Masyithoh can be said to be effective and efficient, according to the description of the discussion in this study, with the following details:

a. The process of forming children's religious characters in the golden age phase through storytelling activities about the story of the Prophet Ayub AS at RA Dewi Masyithoh through

several stages of preparation before learning and research, implementation of learning while conducting research, and the evaluation phase, which includes evaluation of learning and assessment of research implementation based on the knowledge that has been done.

- b. The following are the supporting and inhibiting elements in this study: a) Support factors: Teachers in general already have knowledge of appropriate learning strategies for carrying out learning; early children at RA Dewi Masyithoh like listening to prophet stories, thus it is incredibly appropriate when the teacher uses storytelling. b) Inhibiting factors, such as the fact that not all instructors at the Dewi Masyitoh RA are capable of teaching through storytelling activities, and a lack of teacher understanding about prophet stories, particularly the prophet Ayub AS (not all teachers understand the stories of the prophets).

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