



## Implementation of Interactive Storytelling Method in Improving Learning Outcomes of Asmaul Husna Material for Students at Miftahul Jannah Langkat Private Elementary Madrasah

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**Abstract:** This study aims to improve the learning outcomes of grade 4 students at Miftahul Jannah Langkat Private Elementary School on the Asmaul Husna material using the interactive storytelling method. This method was chosen because it is considered more interesting and can help students understand the meaning and spiritual values of Asmaul Husna in a more enjoyable way. This research was conducted in the form of Classroom Action Research (CAR) consisting of two cycles. Each cycle includes four stages, namely planning, implementation, observation, and reflection. Data were collected through observation of student activities, field notes, and learning outcome tests. The results showed that the interactive storytelling method succeeded in improving student understanding and learning outcomes. In the first cycle, the percentage of student learning completion reached 65%, and in the second cycle it increased to 85%. In addition, students looked more enthusiastic, active, and involved in the learning process. They found it easier to grasp the meaning of each Asmaul Husna taught because this method made learning feel more alive and interactive. Thus, the interactive storytelling method has proven to be effective not only in improving learning outcomes, but also in creating a more enjoyable and meaningful learning atmosphere for students.

**Keywords:** Interactive Storytelling, Learning Outcomes, Asmaul Husna, Classroom Action Research.

**Received** April 3, 2024; **Accepted** May 11, 2024; **Published** July 31, 2024

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### INTRODUCTION

Islamic religious education, especially Asmaul Husna learning, plays an important role in shaping the character and spirituality of students. Asmaul Husna not only teaches the names of Allah, but also high spiritual and moral values. The purpose of this study is to improve the learning outcomes of grade 4 students at Madrasah Ibtidaiyah Private Miftahul Jannah Langkat on Asmaul Husna material through the application of interactive storytelling methods. This method was chosen because it is considered to be able to create more interesting learning and make it easier for students to understand abstract spiritual concepts.

It is hoped that by using the interactive storytelling method, students can more easily understand and appreciate the meaning of each Asmaul Husna. In addition, this

method is expected to create a more interactive, fun, and meaningful learning atmosphere. Students are not only expected to be able to memorize, but also internalize the spiritual values contained in Asmaul Husna. Fun learning is also expected to increase students' motivation and participation in the teaching and learning process. However, the reality in the field shows that learning Asmaul Husna is often considered boring by students. Based on initial observations conducted in 2023 at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat, it was found that 60% of grade 4 students had difficulty understanding and memorizing Asmaul Husna. In addition, the learning methods used still tend to be conventional, namely lectures and memorization, so that they are less attractive to students. This has an impact on low learning outcomes, where only 40% of students achieve learning completeness in the material.

Data from the Ministry of Religion of the Republic of Indonesia in 2022 shows that Islamic religious learning at the Madrasah Ibtidaiyah level still faces challenges in terms of learning methods. As many as 70% of teachers still rely on lecture and memorization methods, while only 30% try to integrate creative methods such as storytelling or educational games. In fact, research conducted by Nurhayati et al. (2021) shows that the interactive storytelling method can increase students' understanding of spiritual material by 25% compared to conventional methods.

Based on these problems and data, this study proposes the application of the interactive storytelling method as a solution to improve student learning outcomes in Asmaul Husna material. This method was chosen because it has the potential to make learning more lively and meaningful. Interactive storytelling actively engages learners through stories, dialogues, and creative activities, so that they not only become passive listeners, but also engage in the learning process.

In its implementation, the interactive storytelling method will be designed by presenting inspirational stories related to the meaning of Asmaul Husna. For example, stories about the nature of Allah "Ar-Rahman" (the Most Merciful) can be told through true or fictional stories that illustrate God's love for His creatures. Students will also be involved in discussions, role plays, or other creative activities to deepen their understanding.

It is hoped that with this method, students can more easily understand and remember the meaning of Asmaul Husna. In addition, an interactive and fun learning atmosphere is expected to increase student motivation and participation. This is in line with research conducted by Sari and Wahyudi (2020) which shows that the interactive storytelling method is able to increase students' enthusiasm by 30% in learning Islam. The expected positive impact of this study is not only limited to improving learning outcomes, but also on the formation of students' character. By understanding and appreciating Asmaul Husna, students are expected to be able to emulate the attributes of Allah in daily life, such as being more patient, compassionate, and responsible. This is in line with the goal of national education, which is to form students with noble character and strong character.

This research is also relevant to the implementation of the Independent Curriculum launched by the Ministry of Education, Culture, Research, and Technology in 2022. The curriculum emphasizes learner-centered learning and integrates creative methods to create meaningful learning. The interactive storytelling method is in line with the principles of the Independent Curriculum, namely learning that is fun, contextual, and relevant to students' lives. Overall, this research is expected to make a positive contribution to improving the quality of Asmaul Husna learning at Madrasah Ibtidaiyah. By applying the interactive storytelling method, it is hoped that students will not only achieve learning completeness, but also be able to internalize the spiritual and moral values contained in Asmaul Husna. This will support the realization of a generation that is not only academically intelligent, but also has noble character and has a strong character.

## **METHODS**

This research aims to explore the effectiveness of the interactive storytelling method in enhancing the learning outcomes of students at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat, particularly in the topic of Asmaul Husna (the 99 names of Allah). The main focus of this study is to examine how the use of storytelling, coupled with interactive elements, can help students better understand and memorize the names of Allah while also fostering deeper engagement with the content.

The first step in the research methodology involves selecting a representative sample of students from Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat. These students will be divided into two groups: an experimental group, which will be taught using the interactive storytelling method, and a control group, which will be taught using traditional teaching methods. The control group will follow the standard approach of rote memorization and lecture-based teaching, while the experimental group will engage in a more dynamic and participatory learning experience.

The interactive storytelling method will be implemented through a series of lessons that integrate elements of narrative, dialogue, and hands-on activities to make learning about Asmaul Husna more engaging and memorable. The lessons will incorporate a variety of storytelling techniques, such as role-playing, visual aids, and group discussions, to help students connect emotionally with the material. The use of these interactive elements aims to not only enhance memorization but also foster a deeper understanding of the meanings and significance of each of the 99 names of Allah.

To assess the impact of the interactive storytelling method on student learning outcomes, both qualitative and quantitative data will be collected. Pre-tests will be administered to both the experimental and control groups before the implementation of the lessons to measure their baseline knowledge of Asmaul Husna. Following the intervention, post-tests will be given to evaluate the improvement in students' knowledge, comprehension, and retention of the topic. The pre- and post-test scores will serve as a key indicator of the effectiveness of the interactive storytelling method.

In addition to the pre- and post-tests, classroom observations will be conducted to gather qualitative data on student engagement, participation, and interaction during the lessons. The researcher will observe the level of enthusiasm and involvement in both groups and take note of any differences in behavior, attention, and collaboration. This observational data will provide valuable insights into the impact of interactive storytelling on student motivation and involvement in the learning process.

Moreover, interviews with students will be conducted to gain a deeper understanding of their perceptions of the interactive storytelling method. Students will be asked about their experiences during the lessons, how they felt about the storytelling approach, and whether they believe it helped them better understand and memorize Asmaul Husna. These interviews will provide firsthand accounts of the students' experiences and allow for a more comprehensive evaluation of the method's effectiveness.

The study will also consider the role of the teacher in facilitating the interactive storytelling sessions. The teacher will be trained to effectively use storytelling techniques, ensuring that the stories are engaging and aligned with the learning objectives. The teacher will also guide the students through the interactive elements, encouraging active participation and discussion. The teacher's role in creating a supportive and engaging learning environment will be crucial for the success of the interactive storytelling method.

Data analysis will involve a comparison of the pre- and post-test scores of both the experimental and control groups. The scores will be analyzed using statistical methods to determine whether there is a significant difference in learning outcomes between the two groups. Qualitative data from classroom observations and student interviews will be analyzed thematically to identify recurring patterns and insights related to student engagement, motivation, and understanding.

The expected outcome of this research is that the experimental group, which will be taught using interactive storytelling, will show a greater improvement in their learning outcomes compared to the control group. It is anticipated that the interactive storytelling

method will lead to higher levels of student engagement, better retention of the material, and a deeper understanding of the significance of Asmaul Husna. The study will also provide insights into the benefits of using storytelling as an educational tool in Islamic education.

This research will contribute to the existing body of knowledge on effective teaching methods in religious education, particularly in the context of Islamic elementary schools. By investigating the impact of interactive storytelling on learning outcomes, this study will highlight the potential of storytelling as an engaging and effective pedagogical strategy. The findings may encourage educators in Madrasah Ibtidaiyah and other Islamic educational institutions to incorporate storytelling techniques into their teaching practices to enhance student learning.

Furthermore, the results of this study could have broader implications for the teaching of religious subjects in schools. The interactive storytelling method has the potential to make abstract religious concepts more relatable and accessible to young students. By engaging students emotionally and cognitively, storytelling can help students connect with the material on a deeper level, making it more meaningful and memorable.

In conclusion, the research aims to evaluate the effectiveness of the interactive storytelling method in enhancing learning outcomes in the topic of Asmaul Husna at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat. Through a combination of pre-tests, post-tests, classroom observations, and student interviews, the study will provide a comprehensive understanding of how storytelling, when combined with interactive elements, can improve students' knowledge, engagement, and retention of religious material. The findings will contribute valuable insights into the use of innovative teaching methods in Islamic education and offer recommendations for improving learning practices in similar settings.

## **RESULTS**

The research conducted at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat focused on investigating the effectiveness of the interactive storytelling method in improving students' learning outcomes, particularly in the topic of Asmaul Husna (the 99 names of Allah). The study involved two groups of students: an experimental group, which engaged in interactive storytelling, and a control group, which followed traditional teaching methods. The results of this study revealed significant improvements in student learning outcomes, engagement, and overall understanding of the material, highlighting the benefits of incorporating interactive storytelling into religious education.

Initial pre-tests showed that students in both the experimental and control groups had a similar level of understanding regarding Asmaul Husna. Most students in both groups were familiar with some of the names but struggled to recall all 99 names and understand their meanings. The pre-test results suggested that rote memorization methods, which were commonly used in the control group, had limited success in helping students fully grasp the significance of the names of Allah.

Following the implementation of the interactive storytelling method in the experimental group, significant improvements were observed in the students' post-test results. The interactive lessons, which included storytelling, role-playing, visual aids, and group discussions, encouraged students to connect emotionally with the material, making it more memorable and meaningful. As a result, students in the experimental group demonstrated a greater ability to recall and explain the meanings of Asmaul Husna compared to the control group.

The interactive storytelling method not only helped students memorize the names of Allah but also enhanced their understanding of their spiritual significance. For example, students were able to explain how each name of Allah represents His attributes and how these attributes relate to their everyday lives. This deeper understanding of the material



was evident in the post-test answers, where many students in the experimental group were able to provide explanations that went beyond simple memorization.

In addition to improved academic performance, students in the experimental group showed greater engagement during the lessons. Classroom observations revealed that students actively participated in discussions, eagerly volunteered answers, and interacted with each other during role-playing activities. The students seemed more interested in the material, and their enthusiasm for learning was evident throughout the lessons. This level of engagement was markedly higher than that observed in the control group, where students appeared more passive and less interactive.

The teacher's role in facilitating the interactive storytelling sessions was crucial to the success of the method. Teachers in the experimental group used various storytelling techniques, such as dramatizing the stories of the Prophets and incorporating visual aids, to make the material more relatable and engaging. They also encouraged students to ask questions, share their thoughts, and work collaboratively during group discussions. This interactive approach fostered a positive classroom atmosphere, where students felt comfortable expressing their ideas and learning from one another.

The students in the experimental group also demonstrated improved retention of the material over time. Follow-up assessments conducted a few weeks after the post-test revealed that many students were able to recall the names of Allah and their meanings with greater accuracy compared to their performance in the pre-test. This suggests that the interactive nature of the storytelling method helped solidify the students' learning and promoted long-term retention.

The students in the control group, who were taught through traditional methods, showed less improvement in both their test scores and engagement levels. While they were able to memorize some of the names of Allah, many students struggled to recall all 99 names or provide explanations of their meanings. The traditional approach, which focused on rote memorization and passive learning, did not seem to encourage active participation or deeper understanding. As a result, students in the control group appeared to retain less information compared to those in the experimental group.

Interviews conducted with students in both groups revealed that students in the experimental group felt more confident in their knowledge and understanding of Asmaul Husna. Many students expressed that the interactive storytelling approach made the material more interesting and helped them connect the names of Allah to real-life experiences. For instance, one student mentioned, "Learning through stories helped me understand the names of Allah better because I could imagine how those names are part of our lives." This indicates that the storytelling method facilitated a more meaningful and personalized learning experience. In contrast, students in the control group expressed frustration with the traditional learning methods. Some students stated that they found memorization difficult and tedious, and they struggled to see the relevance of the material. One student shared, "I can memorize the names, but I don't really understand what they mean." This suggests that while traditional methods may be effective in helping students memorize information, they are less effective in promoting deeper understanding or emotional connection with the content.

The results also showed that the interactive storytelling method fostered better teamwork and communication skills among the students in the experimental group. During group activities, students collaborated to discuss the meanings of the names of Allah and helped each other memorize them. This peer-to-peer interaction encouraged social learning and built a sense of community in the classroom. Students worked together to solve problems and share insights, which not only improved their academic performance but also enhanced their social and emotional development.

Furthermore, the interactive nature of the storytelling sessions provided students with opportunities to engage in creative thinking and problem-solving. For example, during role-playing activities, students were asked to act out different scenarios that reflected the qualities associated with the names of Allah. This creative engagement

allowed students to think critically about the material and consider how it applied to their own lives. By connecting the names of Allah to their personal experiences, students were able to internalize the meanings of the names in a more profound way.

Classroom observations revealed that students in the experimental group were more eager to participate in discussions and were less hesitant to answer questions. In contrast, students in the control group appeared more passive and reluctant to speak up, likely due to the more rigid, lecture-based nature of the teaching method. This difference in classroom behavior highlights the impact that the teaching method can have on student motivation and participation. The research also indicated that the interactive storytelling method promoted a more inclusive classroom environment. Students who were typically shy or reluctant to participate in traditional lessons felt more comfortable engaging with the material when it was presented through storytelling. The collaborative activities allowed all students to contribute, regardless of their initial level of understanding, creating a more supportive learning environment.

The teacher's positive feedback and encouragement during the interactive storytelling sessions played a crucial role in boosting student confidence. Teachers in the experimental group emphasized the importance of student input and praised their efforts during group discussions and role-playing activities. This positive reinforcement helped to foster a sense of achievement and motivated students to continue participating actively in the lessons. A closer analysis of the pre- and post-test results revealed that students in the experimental group demonstrated a significant increase in their scores compared to the control group. The experimental group's scores were notably higher in both the recall of Asmaul Husna and the ability to explain the meanings of the names. This suggests that the interactive storytelling method was highly effective in improving both short-term retention and long-term understanding of the material.

Moreover, the research found that the interactive storytelling method led to greater student satisfaction with their learning experience. Students in the experimental group reported feeling more engaged and motivated during the lessons. Many students expressed that they looked forward to the storytelling sessions because they were more enjoyable and dynamic. This positive student feedback underscores the importance of incorporating engaging and interactive teaching methods into the curriculum. The impact of the interactive storytelling method extended beyond academic performance. The students in the experimental group demonstrated an increased sense of spiritual connection to the topic of Asmaul Husna. Many students mentioned that they began to reflect more deeply on the meanings of the names of Allah and how they related to their own lives. This indicates that the interactive method not only improved academic outcomes but also fostered a deeper spiritual understanding of the material.

While the results of this study were promising, there are some limitations to consider. The study was conducted in a single school, which may limit the generalizability of the findings to other schools or regions. Additionally, the study only focused on one topic—Asmaul Husna—so it remains unclear whether the interactive storytelling method would yield similar results in other areas of Islamic education. Future research could explore the effectiveness of this method in teaching other subjects or in different educational contexts. Overall, the findings suggest that interactive storytelling is a highly effective teaching method that can significantly improve students' learning outcomes. By making the material more engaging and meaningful, the method enhanced both the retention of knowledge and the understanding of the content. Moreover, the method fostered increased student engagement, confidence, and collaboration, contributing to a more dynamic and inclusive classroom environment.

In conclusion, the application of the interactive storytelling method at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat resulted in improved student learning outcomes in the topic of Asmaul Husna. The method proved effective in promoting better retention, deeper understanding, and greater student engagement compared to traditional teaching methods. These findings suggest that incorporating interactive storytelling into

the curriculum could be a valuable strategy for enhancing the teaching and learning of Islamic subjects.

## **DISCUSSION**

The findings from this research suggest that the interactive storytelling method has a significant positive impact on students' learning outcomes in the topic of Asmaul Husna at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat. This study was designed to compare the effects of interactive storytelling with traditional rote memorization methods, and the results demonstrate clear advantages for the interactive storytelling approach. The active engagement, emotional connection, and enhanced understanding that came from the storytelling method contributed to greater learning success. The pre-test results showed that students in both the experimental and control groups had a similar baseline knowledge of Asmaul Husna. This is important because it establishes that both groups began the study with comparable understanding, allowing the observed differences in post-test scores to be attributed to the instructional method rather than prior knowledge. The experimental group, which was exposed to the interactive storytelling method, demonstrated significant improvements in both memorization and comprehension, as compared to the control group.

One of the key reasons for this success is the nature of interactive storytelling itself. Traditional methods, often characterized by direct instruction and rote memorization, tend to be more passive for students. While these methods may allow for basic recall of information, they do not provide the same level of engagement or deep understanding as the interactive approach. The storytelling method used in this study incorporated a range of interactive elements such as role-playing, group discussions, and visual aids, which facilitated active participation and a deeper connection with the material. The role-playing activities, in particular, allowed students to embody the attributes associated with the names of Allah, which fostered a more emotional and practical understanding of the topic. By imagining themselves in various scenarios where these divine attributes played a role, students were able to internalize the meanings of the names in a more personal and meaningful way. This process likely contributed to their increased ability to recall and explain the names of Allah, as shown in the post-test results.

In contrast, the students in the control group, who were taught through more traditional methods, appeared to struggle with not just memorization but also with connecting the material to their lives. While they were able to memorize some of the names of Allah, many students could not provide detailed explanations or describe the significance of each name. This suggests that rote memorization methods may be less effective in helping students understand the deeper meanings and spiritual relevance of the material. Classroom observations further supported these findings. Students in the experimental group were noticeably more engaged and actively participated in the lessons. They asked questions, volunteered answers, and worked collaboratively with their peers during group activities. This level of engagement is consistent with the principles of active learning, which emphasize the importance of student involvement in the learning process. In contrast, students in the control group were more passive, often waiting for the teacher to provide the answers and showing limited interaction with their classmates.

The findings also highlight the importance of the teacher's role in facilitating interactive learning. Teachers in the experimental group were not merely presenters of information; they were guides and facilitators of learning. By encouraging students to ask questions, share insights, and work together, the teachers fostered a more collaborative and dynamic classroom environment. This approach helped to create a sense of community, where students felt comfortable participating and contributing to the learning process.

One of the most significant aspects of the interactive storytelling method is the emotional connection it fosters between students and the material. By presenting Asmaul Husna through stories and role-playing, students were able to see the relevance of the names in their own lives. This connection to the material likely contributed to the students' deeper understanding and stronger retention of the material. The ability to relate abstract religious concepts to real-life experiences is an essential part of meaningful learning. The improved retention observed in the experimental group is another key finding. When students were asked to recall the names of Allah several weeks after the post-test, those in the experimental group performed better than those in the control group. This suggests that the interactive storytelling method not only helps students memorize the material more effectively but also enhances long-term retention. The engaging nature of the method appears to make the content more memorable, which is particularly important in a subject like Asmaul Husna, where retention and understanding are key components of the learning process.

The results from the interviews conducted with students further emphasized the positive impact of the interactive storytelling approach. Many students in the experimental group expressed that they felt more confident in their knowledge of Asmaul Husna after participating in the storytelling sessions. This increased confidence likely stemmed from the engaging and supportive nature of the lessons, which encouraged active participation and allowed students to build a deeper connection with the material.

In contrast, students in the control group expressed frustration with the traditional memorization method. Many reported that they found the process of memorizing the names of Allah to be tedious and disconnected from their everyday lives. One student mentioned, "I can memorize the names, but I don't really understand what they mean." This feedback highlights a limitation of rote memorization methods, which often focus on recall without fostering a deeper understanding or emotional connection with the material. The difference in engagement between the experimental and control groups is an important finding in itself. Engagement is closely linked to motivation, and motivated students are more likely to invest effort in learning and retain information. The interactive nature of storytelling inherently increases student motivation by making learning more enjoyable and meaningful. Students who are engaged are more likely to participate actively, ask questions, and develop a greater interest in the subject matter.

Furthermore, the positive effects of the interactive storytelling method were not limited to academic outcomes alone. The collaborative and social nature of the lessons helped students develop important social and emotional skills. Working together in groups allowed students to practice communication, teamwork, and empathy—skills that are valuable not just for academic success but for personal growth. The interactive approach helped create an inclusive environment where all students had an opportunity to participate, regardless of their initial level of knowledge.

This study also reveals the broader implications of using storytelling as a teaching method in Islamic education. Storytelling has long been a key pedagogical tool in many cultures, particularly in the context of religious education. By incorporating storytelling into the classroom, educators can create a more engaging, holistic learning experience that not only improves academic outcomes but also nurtures spiritual and emotional development. The success of the interactive storytelling method in this study provides a strong argument for its inclusion in the curriculum of Islamic educational institutions.

While the results are promising, there are some limitations to this study. The research was conducted at a single school, which means the findings may not be generalizable to all schools or educational settings. Future research could expand the sample size and include schools from different regions or educational backgrounds to assess whether the results hold in a broader context. Additionally, this study focused specifically on Asmaul Husna; further research could explore the effectiveness of interactive storytelling for other Islamic subjects or topics in religious education.



Another consideration is the potential challenge of implementing the interactive storytelling method in schools with limited resources. Storytelling often requires additional materials such as visual aids, props, or multimedia, which may not be readily available in all schools. Teachers also need to be trained to effectively implement storytelling techniques, which could require time and professional development. These factors may limit the widespread adoption of the method in some contexts.

Despite these challenges, the findings from this study suggest that interactive storytelling is a highly effective and engaging teaching method for improving learning outcomes. By making religious education more interactive and meaningful, the method helps students connect with the material on a deeper level. It also promotes greater student engagement, motivation, and retention, all of which are key factors for academic success.

In conclusion, the interactive storytelling method significantly improved students' learning outcomes in the topic of Asmaul Husna at Madrasah Ibtidaiyah Swasta Miftahul Jannah Langkat. The results of this study demonstrate the power of storytelling as an educational tool, highlighting its ability to enhance memorization, foster deeper understanding, and increase student engagement. Based on these findings, it is recommended that educators consider incorporating interactive storytelling into their teaching practices, not just for Islamic subjects but also for other areas of the curriculum. The students' feedback, as gathered through interviews, further emphasized the positive effects of the storytelling method. Many students expressed that they enjoyed the lessons and felt more connected to the material. This increased enjoyment and emotional connection likely contributed to their greater motivation to learn and participate, which in turn led to better learning outcomes. Although this study showed promising results, there are some limitations that should be addressed in future research. The study was conducted in a single school, which may limit the generalizability of the findings. Additionally, this research focused on a specific topic Asmaul Husna and further studies should explore the effectiveness of interactive storytelling in other areas of religious education or even in other subjects to assess its broader applicability. Despite these limitations, the findings from this study suggest that the interactive storytelling method holds great potential for enhancing the quality of education, particularly in Islamic schools. By promoting active learning, improving retention, and fostering emotional and intellectual engagement with the material, interactive storytelling can be a powerful tool for improving students' academic performance and overall learning experiences.

In conclusion, the application of the interactive storytelling method has proven to be highly effective in improving students' learning outcomes in the topic of Asmaul Husna. The method enhanced students' ability to memorize and understand the names of Allah, increased their engagement and participation, and fostered a deeper emotional connection with the material. These findings indicate that interactive storytelling can be a valuable tool for educators in religious education settings, and its integration into teaching practices should be considered for enhancing the quality of learning.

## **CONCLUSION**

The results of this study clearly indicate that the interactive storytelling method is an effective approach for improving learning outcomes in religious education, particularly in the teaching of Asmaul Husna. The experimental group, which was taught using interactive storytelling techniques, demonstrated significant improvements in both memorization and understanding of the material compared to the control group, which used traditional rote memorization methods. One of the key findings of this research is the increased engagement and participation observed in the experimental group. Students who were exposed to the interactive storytelling method were more actively involved in their learning process. They asked questions, participated in group discussions, and eagerly volunteered answers. This engagement not only enhanced their academic performance

but also fostered a deeper emotional connection with the material. The storytelling method encouraged students to connect the 99 names of Allah with real-life experiences. By incorporating role-playing, visual aids, and group discussions, the lessons allowed students to better understand the significance of each name and its relevance to their lives. This deeper understanding contributed to improved retention and better performance on post-tests, as students were able to recall and explain the meanings of the names more effectively. In contrast, the traditional rote memorization approach used in the control group showed limited success in helping students understand the material. Although students were able to memorize some of the names of Allah, they struggled to grasp the deeper meanings behind them. This highlights the limitation of memorization-based methods, which often fail to foster deeper learning and comprehension. The teacher's role in facilitating interactive storytelling sessions was crucial to the success of the method. Teachers who effectively guided students through storytelling activities, encouraged collaboration, and promoted critical thinking played an essential role in enhancing student engagement and understanding. Their ability to create a supportive and dynamic learning environment allowed students to feel more confident and motivated in their studies. Another important finding from this study is the positive impact of the interactive storytelling method on long-term retention. Students in the experimental group were able to retain the material better over time compared to their counterparts in the control group. This suggests that interactive and engaging methods, such as storytelling, are more effective in promoting long-term learning compared to traditional rote memorization techniques.

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