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Efforts to Improve Student Learning Outcomes in Islamic Education Learning through Storytelling Methods at MI Unggulan Al-Fadel Bogor

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Abstract: This study aims to see the impact of using the storytelling method to increase students' interest in learning and activeness and improve student learning outcomes in Islamic Religious Education learning about distinguishing good and bad morals in class I students of MIS Unggulan Al Fadel Sasak Panjang, Bogor. The study used classroom action research with 2 cycles with each cycle stage being planning, action, observation, and reflection. Data collection was carried out through observation of the teaching and learning process and documentation of the results of the actions taken. The results of this study indicate an increase in students' interest in learning Islamic religious education about morals through the storytelling method, this can be seen from the results of observations of students' interest in learning in cycle I 63% increasing to 94% in cycle II. The results of research on student activeness in learning have also shown an increase from 57% of students who have good activeness in cycle I to 89% in cycle II. Likewise, research on student learning outcomes increased by 47% of students who have good learning outcomes in cycle I, to 74% in cycle II. The storytelling method can improve the learning outcomes of class I students of MIS Unggulan Al Fadel Sasak Panjang, Bogor in learning Islamic religious education about morals for students and can improve students' abilities in distinguishing between good and bad morals or actions.

Keywords: Learning outcomes, storytelling methods, elementary school student.

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INTRODUCTION

Article 3 of Law Number 20 of 2003 concerning the National Education System states that National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

These goals are in line with the goals of national development, even with the teachings of Islam. In this regard, articles 36 and 37 of the Law mandate that the curriculum be prepared, among other things, by paying attention to increasing faith, piety and noble morals and must contain religious education, especially for primary and secondary education.

Religion has a very important role in human life. Religious education is expected to be a guide in efforts to realize a meaningful, peaceful and dignified life. Realizing that the role of religion is very important for the life of mankind, the internalization of religious values in the life of each individual becomes a reality, which is achieved through educational institutions both through the family, school and community environments.

Islamic religious education is intended to shape students into human beings who believe and are devoted to Allah SWT and have noble morals and increase spiritual potential. Noble morals include ethics, character, and morals as a manifestation of religious education. Increasing spiritual potential includes the introduction, understanding, and instillation of religious education values, as well as the practice of these values in individual or social life. Increasing spiritual potential ultimately aims at optimizing various potentials that in fact reflect their dignity and status as creatures of Allah SWT.

Islamic religious education must be taught to children as early as possible so that they can become children with Muslim personalities, commendable morals and noble character in accordance with the teachings of Islam. Therefore, Islamic religious education learning must be implemented in the teaching and learning process at Private Elementary Madrasahs (MIS) because at this time the child's situation is sensitive to receiving external stimuli that are appropriate to their developmental stages, so the child's abilities will develop optimally, so that religious stimulation given at this time without ignoring the level of development will be very beneficial for the child's maturity in religion.

Elementary Madrasahs are formal education pathways that have a very important role in providing educational stimulation to help physical and spiritual growth and development so that children are ready to enter further education. Efforts to teach Islamic religious education values to students at Elementary Madrasahs can be done by implementing the habit of noble moral behavior to students as a foundation for behavior in everyday life.

MIS Unggulan Al Fadel is located in an environment where religious life is not so strong, so children who enter MIS Unggulan Al Fadel still lack Islamic religious education, one of which is about morals. Students at MIS Unggulan Al Fadel still cannot distinguish between good morals and bad morals.

In reality, the teaching and learning process at MIS Unggulan Al Fadel does not always run smoothly, sometimes it is fun and interesting for students, sometimes it is boring for students. With the lack of motivation owned by students to follow the learning process in the classroom, students will become lazy so that it will hinder the achievement of the objectives of MIS Unggulan Al Fadel also experienced this in teaching Religious Education learning as desired. In Islam, the methods and media used by teachers are less interesting for students.

The challenge in Islamic religious education that needs to be found an alternative way out is the question of methods. Given that in the process of Islamic religious education, methods have a very significant position in achieving the goals of Islamic religious education. Even methods as an art in transferring knowledge to students are considered more significant than the material itself. This is a reality that communicative delivery methods are more preferred by students, even though the material presented is actually not very interesting. On the other hand, material that is quite interesting, because it is delivered in a less interesting way, the material cannot be digested by students. Therefore, the application of the right method greatly influences success in the teaching and learning process (Ichwan Mohammad Nor, 2008: 2).

Based on the description above, in teaching Islamic Religious Education, the right method is needed. A fun and exciting method will make students enthusiastic in learning activities so that it is easier for students to understand the values of Islamic religious education that are taught. Therefore, the use of storytelling methods needs to be applied considering that the results of learning Islamic religious education about morals are not yet in accordance with what is expected. For this reason, this study was designed to

examine Efforts to Improve Learning Outcomes of Islamic Religious Education about Morals Through the Storytelling Method for Class I Students of MIS Unggulan Al Fadel, Sasakpanjang, Bogor in 2016.

The study was conducted based on efforts to improve results, namely better than before. The ideas tried in the study must be brilliant and the teacher is very confident that the results will be better than usual. According to the understanding of teaching, a class is not a room, but a group of students who are learning. Thus, research can be conducted not only in the classroom but anywhere, as long as there is a group of children who are learning. Based on the above thinking in order to improve student learning outcomes at MIS Unggulan Al Fadel in learning Islamic religious education about morals, the use of storytelling methods needs to be applied so that students can be more interested in what is conveyed by the teacher and it is hoped that by using this method, it can explore children's comprehension, thinking power, concentration and fantasy.

METHODS

The design of this research is an observation of learning activities in the form of an action that is deliberately raised and occurs in a class together (Suharsimi Arikunto, 2006:3). The subjects of this research were conducted at MIS Unggulan Al Fadel. The subjects of the research were grade I students and class teachers at the school in 2016. The research is a population study, meaning that all grade I students totaling 19 children and 1 teacher were the subjects of the research

The research cycle was chosen using the model proposed by Kemmis and Mc Taggart which consists of four steps (and its repetition), which include planning, implementation, observation, and reflection. In detail, the procedures for this research are as follows:

Planning: At this stage in detail the things done before the implementation of the action are the preparation of learning devices, namely: Learning Scenario Planning CYCLE II Observation Reflection Implementation Planning CYCLE I Observation Reflection Implementation Pre-Cycle Learning Islamic Religious Education on morals will be carried out in 2 cycles but if the problem has not been resolved it will be continued to the next cycle. In cycles I and II, there will be 2 meetings. In each meeting, the teacher makes a Learning Implementation Plan (RPP) containing the learning material that will be taught in 1 meeting. Learning Materials The material that will be delivered in learning Islamic Religious Education about morals is about children's ability to distinguish between good and bad deeds. The Learning Materials or Tools used in this learning are picture story books of 25 Prophets, as well as the creation of observation instruments.

Implementation of action: At this stage, the teacher gives initial assignments to students whose results will be compared with the final assignments carried out in cycle II. The follow-up to cycle I learning is to identify the strengths and weaknesses of the learning outcome process which will be used as a benchmark for planning cycle II learning.

The implementation of actions at each meeting that have been listed in the RPP are 1) Initial or Opening Activities, which consist of Praying before the activity, the teacher greeting, student attendance, and apperception. 2). Core activities, 3). Delivery of learning materials that have been written in the RPP, 4). Evaluation of activities that have been carried out, praying before going home, the teacher giving closing greetings.

Observation, observation of research results was carried out during the implementation of the research by following the planned learning techniques. The researcher prepared the observation instrument. The observation instrument uses observation guidelines that contain indicators that have been planned based on the focus of the research. Observation

focuses on student activities and teacher activities, namely recording what is seen, heard and observed during the learning process that takes place at school.

Reflection, Reflection is carried out by analyzing the results of the action to what extent the level of students' ability is in distinguishing good and bad actions before and after the action is taken. The material that is reflected is the result of observation notes or observations during the implementation of the action. Based on the results of this reflection, the weaknesses of the learning activities carried out by the teacher will be identified so that they can be used to determine research in the next cycle.

The research instrument used by researchers to assess student success is documentation in the form of: lesson implementation plans, attendance books, namely books containing the names of students in 1 class that record student attendance. Observation sheets, namely observation sheets used to observe teachers and students during the learning process. Observations of teachers are carried out to determine the teacher's ability to manage the class and carry out the learning process. While the observation sheets for students are used to record student activities during the learning process. Assignments are a method of assessment in the form of giving assignments that must be done by students within a certain time, either individually or in groups.

Data collection techniques are obtained directly from the research location, data is taken using documentation and observation with the technique of recording and summarizing all activities during the teaching and learning process, in each cycle. In addition, data is also taken through assignments given to students.

Data analysis of this study uses descriptive analysis techniques to describe the state of achievement of success indicators for each cycle and to describe the success of learning with the storytelling method in Islamic religious education. The data analysis process begins by reviewing all available data from various sources, namely observations that have been recorded in observation instruments, documentation, photos and so on. Analysis is carried out to prove the statements put forward in the action hypothesis.

RESULTS

The implementation of research in an effort to improve the learning outcomes of Islamic Religious Education on Morals through the storytelling method for class I students of MIS Unggulan Al Fadel Sasakpanjang, Bogor in 2016, the learning process was carried out in 2 cycles, namely cycle I and cycle II. In the pre-cycle cycle, one meeting was held to determine the students' abilities before the research was carried out or had not used the story method. In cycle I, it was held in 2 meetings. Likewise, in cycle II, 2 meetings were held. After being collected through observation sheets and assignment results in the pre-cycle, cycle I and cycle II, the data was analyzed. The research results obtained are as follows:

1. Research Results in the Pre-Cycle

Before the research, the researcher first observed the teacher and students in the learning activities of islamic religious education on morals. The teacher gave students assignments to distinguish between right and wrong actions. The results of observations of teachers based on the results of observations of teachers in the pre-cycle, it can be seen: 1) The assessment score for teachers in the pre-cycle was 69 with the highest score being 120. 2) The level of teacher ability in managing learning in the pre-cycle when expressed as a percentage was 57% with the highest percentage being 100%. 3) Based on the percentage above, the teacher's ability in managing learning in the pre-cycle is still categorized as less

than good because teachers have not used media, and the delivery of teacher learning materials has not been maximized.

The level of student interest in learning is still low with evidence from 19 students only 3 students who have good interest which is the percentage between 71% -100%, those who have sufficient interest in learning are 11 students whose percentage is between 41% -70%, and those who have less interest in learning are 5 students whose percentage is between 0% -40%. So students who have good interest in learning are only 16%. For student activity in learning, students who have good activity are 3 children, those who have sufficient activity are 9 children, and those who have less activity are 7 children. So students who have good activity are only 16%.

The results of the assessment of students' assignments in distinguishing good and bad deeds are that out of 19 students, only 4 students have good grades or only $\pm 21\%$, those who have sufficient grades are only 6 children or $\pm 32\%$, while those who have less grades are 9 children or $\pm 47\%$. So based on the assessment results, it can be concluded that many students still get less grades in completing the assignment of distinguishing good and bad deeds because the teacher has not used the right and interesting method for students.

2. Results of Cycle I Action Research

The results of observations on teachers, after learning in cycle I was completed, the results of observations on teachers' abilities in managing learning were obtained. Based on the results of observations on teachers in cycle II, it can be seen: 1) The assessment score for teachers in cycle I was 90 with the highest score being 120., 2) The level of teacher ability in managing learning in cycle I when expressed as a percentage is 75% because the highest percentage is 100%. 3). Based on the percentage above, the teacher's ability in managing learning in cycle I can be categorized as good because the percentage in the good category is 61% - 80%.

The results of observations and assessments of students in the learning process of Islamic Religious Education on Morals through the storytelling method with picture story books in cycle I are as follows: 1). The number of students who have good learning interests (B) is 12 children with a percentage of between 71% -100%. 2). The number of students who have sufficient learning interests (C) with a percentage of between 41% -70% is 7 children. 3). The number of students who have less learning interests with a percentage of between 0% -40% is gone. From the analysis above, students' learning interests in the learning process with the storytelling method have increased where before the research was carried out (pre-cycle) students who had good learning interests were 3 children, in cycle I this became 12 children. So students who have good learning interests increased from 16% to 63%.

Student activity in cycle I is the number of students who have good activity, there are 11 students. The number of students who have sufficient activity is 8 children. The number of students who have less activity is no longer there. From the following data, student activity in learning has increased from 16% in the pre-cycle to 57%.

Student assignment assessment results in cycle I learning in differentiating good and bad deeds. The number of students who have good grades in distinguishing good and bad deeds is 9 children or $\pm 47.5\%$. The number of students who have sufficient grades is 6 children or $\pm 31.5\%$. The number of students with poor grades is 4 children or $\pm 21\%$. From the data above, it shows that the level of students' ability to distinguish between good and bad deeds using the storytelling method has only reached 47%. This means that students' abilities are still categorized as less than good.

3. Results of Cycle II Action Research

Results of observation of teachers based on the results of the research in cycle I, improvements were made in cycle II. After learning in cycle II, the following results of observations of teachers were obtained:

Results of Observation of Teachers in Cycle II showed that: The score of observation assessment of teachers was 107. The level of teacher ability in managing learning if expressed as a percentage is $\pm 89\%$. Based on the percentage above, it can be explained that the teacher's ability in managing learning is very good because it is between the percentages of 80% - 100%.

The results of observations and assessments of students in the learning process in cycle II showed that: The number of students who have good learning interests (B) has reached 18 children. The number of students who have sufficient learning interests (C) is only 1 child.

From the results of the analysis above, the number of students who have good learning interests (B) increased from 12 students in cycle I to 18 students or has reached 94% from the previous 63%. So the use of methods and teaching aids used by teachers in the learning process in cycle I has succeeded in attracting students' attention.

Student activity in cycle II can be seen that: Students who have good activity (B) reached 17 children. Students who have sufficient activity (C) are 2 children. From the results of the analysis above, the number of students who have good activity (B) also increased from 11 children in cycle I to 17 children in cycle II. This means that students who have good activity in cycle II are 89%.

The results of student assignment assessment in cycle II Learning regarding students' ability to distinguish between good and bad deeds using the storytelling method implemented in cycle II are as follows: The number of students who have good grades is 14 children or $\pm 74\%$. The number of students who have sufficient grades is 4 children or $\pm 21\%$. The number of students who have poor grades is 1 child or $\pm 5\%$. The data above shows that the level of students' ability to distinguish between good and bad deeds using the storytelling method in cycle II has been categorized as good.

DISCUSSION

Learning Islamic Religious Education about Morals using the storytelling method can increase students' enthusiasm and creativity so that in the process of learning Islamic Religious Education in schools a pleasant atmosphere is created, and students are also interested in following the learning process. This has an impact on increasing learning outcomes obtained by students.

The use of the storytelling method in learning Islamic Religious Education about Morals, which is carried out through the form of research, has turned out to get very good results. This can be seen from observations of teachers and students carried out by researchers in three research cycles. Meanwhile, to see the increase in student learning achievement, it can be seen from the results of assignments given to students.

Based on the results of observations of teachers and students in cycle I, it can be concluded that there are still shortcomings in learning Islamic Religious Education about Morals through the storytelling method. Based on the shortcomings and weaknesses in cycle I, improvements will be made in cycle II. Based on the results obtained from cycle I, several improvements were made, including: 1) The teacher uses more interesting media, namely

picture story books, so that students are more interested in listening to stories from the teacher. 2) The teacher is more mature in preparing story materials, especially in teaching variations. 3) So that the teacher can interact with all students, in cycle II students are asked to sit below in a circle formation so that the teacher can maximize the delivery of the story.

After improvements were made in cycle II, there was an increase in student learning outcomes in terms of distinguishing between right and wrong actions, as evidenced by the increase in assignment scores for students in cycle I from 47% to 74% in cycle II. The improvement of the condition can be seen in the table 1.

Table 1. *Comparison of Research Results*

No	Assessment Aspect	Value Percentage in Cycle		
		Pre Cycle	Cycle I	Cycle II
1.	Student learning interest	16 %	63 %	94 %
2.	Student activity	16 %	57 %	89 %
3.	Student learning outcomes	21 %	47 %	74 %
4.	Teacher teaching ability	57 %	75 %	89 %

The above shows that the improvements made increasingly improve the expected results, namely that students can distinguish between good and bad morals. From the data above, it is evidence of the data that is evidence of the hypothesis statement which states that through the storytelling method, it can improve the learning outcomes of Islamic religious education in distinguishing between good and bad morals for students of class I MIS Unggulan Al Fadel Sasakpanjang, Bogor. So it can be said that the method used in this study is appropriate for implementing Islamic religious education learning in class I MIS Unggulan Al Fadel Sasakpanjang, Bogor.

CONCLUSION

The study titled "Efforts to Improve Learning Outcomes of Islamic Religious Education on Morals Through Storytelling Methods for Class I Students of MIS Unggulan Al Fadel Sasakpanjang, Bogor" concludes that the implementation of storytelling significantly enhances students' learning interest, activeness, and outcomes in moral education. The data indicates a notable improvement in students' interest, with engagement levels rising from 63% in the first cycle to 94% in the second. Similarly, student activeness increased from 57% to 89%, demonstrating more frequent participation and interaction during lessons. Most importantly, learning outcomes related to the ability to distinguish between good and bad deeds improved markedly, with students achieving the targeted competency rising from 21% in the pre-cycle to 47% in the first cycle and 74% in the second. These findings collectively affirm that the storytelling method is an effective pedagogical approach for enhancing moral understanding among first-grade students.

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