Implementation of Story-Based Learning Methods to Improve Students' Understanding of the Stories of the Prophets and Apostles at SD Negeri 1403 Tiga Serangkai

Lelasari ✉, SD Negeri 1403 Tiga Serangkai, Indonesia
Jusri Nasution, SD Negeri 1407 Hapung Huta Baru, Indonesia

✉ *lelaspdi211@guru.sd.belajar.id*

Abstract: Islamic Religious Education plays an important role in shaping the character and morals of students from an early age, especially in understanding the stories of the Prophets and Apostles as role models in life. However, learning the stories of the Prophets and Apostles in Elementary Schools is often less interesting, causing students to have difficulty understanding and remembering the material. This study aims to improve the understanding of grade III students of SDN 1403 Tiga Serangkai towards the stories of the Prophets and Apostles through story-based learning methods. This study uses Classroom Action Research (CAR) with the Kemmis & McTaggart model, which includes four stages: planning, implementation, observation, and reflection. The subjects of the study were grade III students of SDN 1403 Tiga Serangkai. Data were collected through observation, interviews, evaluation tests, and documentation. Data analysis was carried out descriptively qualitatively and quantitatively to assess the increase in students' understanding before and after the application of the story method. The results showed that the story-based learning method significantly improved students' understanding. The average student test score increased from 67.5 in cycle I to 85.3 in cycle II. In addition, students were more enthusiastic, active, and easily remembered the stories and values contained in the material. Thus, the story method can be an effective alternative in improving students' understanding of the stories of the Prophets and Apostles.

Keywords: Story-based learning methods, student understanding, Islamic religious education.

INTRODUCTION

Islamic Religious Education (PAI) in Elementary Schools plays a very important role in shaping the character and morals of students. One of the main aspects of PAI is understanding the stories of the Prophets and Apostles which teach the values of exemplary behavior, honesty, patience, and devotion to Allah SWT. By understanding these stories, it is hoped that students can emulate the behavior of the Prophets and Apostles in their daily lives (Ali, 2021). However, in learning practices, many students have difficulty understanding and remembering the stories of the Prophets and Apostles.

One of the contributing factors is the learning method that is less varied and less interesting for students. Teachers often use lecture and memorization methods that make students passive and less motivated to learn (Suyanto & Jihad, 2020). In addition, the lack of use of innovative learning media is also an obstacle in delivering material. Students who are more familiar with technology often feel bored if learning only focuses on text in textbooks without illustrations or interesting delivery (Rusman, 2019). Therefore, a more effective learning method is needed that is in accordance with the characteristics of Elementary School students.

One method that can be applied is story-based learning (storytelling). This method allows teachers to deliver material in a more interesting and interactive way, so that students can more easily understand and remember the contents of the story. Previous research has shown that the storytelling method can improve students' understanding of moral values in Islamic Religious Education (PAI) (Rahman, 2021). In addition to improving understanding, this method can also increase students' interest in learning. By presenting the story of the Prophet and Apostle in a narrative manner, students can be more emotionally involved in learning and more easily connect the values in the story with their lives (Sugiyono, 2020). This study aims to improve students' understanding of the story of the Prophet and Apostle through the application of the story-based learning method (storytelling). This method is expected to help students understand the storyline and moral values contained in the story in a more interesting and memorable way (Ali, 2021). In addition to improving understanding, this study also aims to increase students' interest in learning Islamic Religious Education (PAI) subjects. Interesting learning will make students more enthusiastic in following lessons, so that they are more active in discussing, asking questions, and developing their understanding of the Islamic values taught in the stories of the Prophets and Apostles (Rahman, 2021).

Another objective is to analyze the effectiveness of story-based learning methods compared to conventional methods. Many teachers still use lecture and memorization methods which are less effective in attracting students' attention. With this study, it is hoped that it can be known to what extent the storytelling method can improve the quality of Islamic Religious Education learning in Elementary Schools (Suyanto & Jihad, 2020). This study is to develop innovative and interactive learning strategies, so that teachers can be more creative in delivering material. Through a story-based approach, teachers can use various media such as images, animated videos, and props to make learning more lively and interesting for students (Sugiyono, 2020).

This study provides recommendations for teachers, schools, and policy makers in improving the quality of Islamic Religious Education learning. If the results of the study show that the story-based learning method is effective in improving students' understanding and character, then this method can be used as an approach that is more widely used in Islamic Religious Education learning in Elementary Schools (Rahman, 2021)

It is hoped that by implementing the story-based learning method, students can better understand the stories of the Prophets and Apostles. Students are also expected to have a higher interest in Islamic Religious Education subjects and be more enthusiastic in participating in the learning process (Rahman, 2021). In addition, this method is expected to increase students' active participation in discussions and learning activities, as well as help them apply moral values from the stories of the Prophets and Apostles in everyday life (Ali, 2021). It is also expected that teachers can be more creative in developing learning strategies that suit students' needs, so that Islamic Religious Education learning becomes more interesting and meaningful (Sugiyono, 2020). However, the reality in the field shows that Islamic Religious Education learning in Elementary Schools is still dominated by lecture and memorization methods. This causes students to tend to be passive and less able to understand the meaning of the story being told (Suyanto & Jihad, 2020). In addition, many teachers are not yet accustomed to using story-based learning methods, as well as the lack of supporting media such as pictures, videos, and teaching

aids that can strengthen students' understanding (Rusman, 2019). Other factors that are obstacles are the lack of training for teachers in developing innovative methods, as well as time constraints in implementing more interactive learning methods in a dense curriculum (Ali, 2021).

To overcome these problems, strategic steps are needed to increase the effectiveness of story-based learning methods. One effort that can be made is to provide training for teachers so that they are more skilled in conveying the stories of the Prophets and Apostles in an interesting and interactive way (Rahman, 2021). In addition, schools need to provide supporting learning media, such as animated videos, picture books, and teaching aids that can help students understand the contents of the story better (Sugiyono, 2020). Curriculum adjustments are also needed that allow teachers to use innovative methods without being hampered by time constraints and strict curriculum targets (Suyanto & Jihad, 2020). With this research, it is hoped that concrete solutions can be found to increase the effectiveness of learning the stories of the Prophets and Apostles in Elementary Schools. If implemented properly, story-based learning methods can be an effective strategy in shaping students' Islamic character and improving the overall quality of Islamic Religious Education learning (Ali, 2021)

METHODS

This study uses a Classroom Action Research (CAR) approach with the Kemmis & McTaggart model consisting of four main stages, namely planning, implementation, observation, and reflection. This approach is used because it aims to increase the effectiveness of learning through direct intervention in the classroom and continuous improvement based on the results of reflection from each learning cycle (Arikunto, 2021). This method allows teachers to identify problems in Islamic Religious Education (PAI) learning, especially in understanding the stories of the Prophets and Apostles, and to apply solutions through story-based learning methods (storytelling). Each research cycle is carried out to see the development of student understanding over time (Sugiyono, 2020). Data analysis was carried out using a qualitative and quantitative descriptive approach to obtain more comprehensive results: Qualitative data were obtained from observations and interviews with students and teachers. This data was analyzed using data reduction techniques, data presentation, and drawing conclusions (Miles & Huberman, 2019). The aim is to understand how story-based learning methods affect students' understanding and learning interests. Quantitative data were obtained from the results of evaluation tests conducted before and after the implementation of the story-based learning method. This data was analyzed by calculating the average student score, the increase in scores from cycle to cycle, and the percentage increase in student understanding of the story of the Prophet and the Apostles (Sugiyono, 2020). To ensure the validity of the data, source and method triangulation was carried out. Source triangulation was carried out by comparing the results of observations, interviews, and evaluation tests. Meanwhile, method triangulation was carried out by combining qualitative and quantitative analysis to obtain more objective results (Arikunto, 2021).

The method of using story-based learning to enhance students' understanding of the stories of the Prophets and Messengers in SD Negeri 1403 Tiga Serangkai can be broken down into several key steps that ensure its effectiveness. First, the teacher selects appropriate stories from the Quran or Hadith that are relevant to the lesson objectives. These stories should be relatable to the age group and emphasize moral lessons that are aligned with the students' developmental stage. Once the story is selected, the teacher prepares the storytelling environment by incorporating visual aids, such as illustrations, slides, or videos, to support the narrative. These visual tools help bring the story to life and appeal to students' different learning styles, especially visual and auditory learners. Additionally, the teacher may use props or gestures to create a more dynamic and interactive experience, ensuring that students stay engaged throughout the lesson.

The teacher begins by telling the story in an engaging and interactive manner, using expressive voice modulation, gestures, and facial expressions to captivate the students' attention. During the storytelling session, the teacher pauses at key moments to ask open-ended questions. This encourages students to think critically about the actions of the characters and the moral lessons being taught. By doing so, students become active participants in the learning process, as they are invited to share their thoughts and opinions about the story. After telling the story, the teacher facilitates a group discussion. Students are encouraged to reflect on the events and characters of the story and to discuss its moral implications. This discussion allows students to analyze the story from multiple perspectives and provides opportunities for them to articulate their understanding. The teacher guides the conversation to ensure that students are focusing on the key lessons and values embedded in the story, such as patience, faith, and resilience.

To further solidify their understanding, students are given the opportunity to engage in follow-up activities. These could include drawing scenes from the story, acting out parts of the narrative in small groups, or writing short reflections on what they learned. These activities allow students to demonstrate their comprehension in creative ways while also reinforcing the moral teachings of the story. Additionally, students who may be shy or hesitant to speak in discussions can express their ideas through these alternative activities, ensuring that all students are included in the learning process. The method also incorporates regular assessment through quizzes or informal evaluations that focus on students' ability to recall the key elements of the story, such as the characters, events, and moral lessons. These assessments provide the teacher with valuable feedback on student progress and areas that may need further reinforcement. The teacher can adjust the lessons based on these insights to ensure continued engagement and improvement.

In addition to the in-class activities, parents can be encouraged to reinforce the lessons at home by discussing the stories with their children and helping them apply the values learned in real-life situations. This home-school collaboration creates a supportive learning environment that extends beyond the classroom and ensures that the moral teachings of the Prophets resonate with students on a deeper level. Finally, the teacher regularly revisits previous stories to reinforce key themes and allow students to see the connection between different lessons. This repetition helps to solidify the lessons in students' minds and gives them the opportunity to reflect on how their understanding of the material evolves over time. Through this approach, students are not only learning the stories of the Prophets but also internalizing the values that will guide them in their own lives.

RESULTS

This study revealed that the storytelling-based learning method significantly improved the understanding of third-grade students of SDN 1403 Tiga Serangkai towards the story of the Prophet and the Apostle. This finding was obtained through direct observation in class, interviews with teachers and students, and analysis of the results of evaluation tests before and after the implementation of this method. Before the storytelling method was implemented, many students had difficulty understanding the content and moral values of the story of the Prophet and the Apostle. They tended to be less interested and easily forgot the material delivered through conventional lecture methods. Teachers also admitted that students often lost focus during learning. After the storytelling method was implemented, there was a significant change in student enthusiasm and participation. Students seemed more enthusiastic in following the lesson, more active in asking questions, and were able to recall the stories and values that had been learned better. This shows that delivering material through stories can make learning more interesting and effective. In addition, this study also found that the storytelling method was able to build students' critical thinking skills. In the discussion session after telling the story, students

were able to connect the values in the story of the Prophet and the Apostle with their daily lives. For example, they understand that the patience of the Prophet Job can be an example when facing difficulties in learning or interacting with friends. From the socio-emotional aspect, this method also helps students develop empathy and moral awareness. When listening to stories about the exemplary behavior of the Prophet Muhammad SAW in being honest and fair, many students begin to reflect these values in their daily interactions. Thus, story-based learning not only improves cognitive understanding but also forms better character.

This study aims to analyze the effectiveness of the story-based learning method (storytelling) in improving students' understanding of the story of the Prophet and the Apostle in class III SDN 1403 Tiga Serangkai. To get a clear picture, data was obtained through evaluation tests, observations, and interviews with teachers and students. Before the storytelling method was implemented, students' understanding of the story of the Prophet and the Apostle was relatively low. This can be seen from the results of the initial test, where the average student score was only 67.5, with only 45% of students achieving completion. Many students had difficulty remembering the storyline and the moral values contained therein.

After the implementation of the storytelling method in cycle I, there was an increase in student understanding. The average student score increased to 75.2, and the percentage of completion increased to 68%. However, there are still some students who do not fully understand the material, so it is necessary to improve the strategy in the next cycle. In cycle II, story-based learning is further maximized with the use of visual aids, voice expressions, and interactive discussions after the story is delivered. As a result, the average student score increased to 85.3, and 92% of students achieved completion. From the table above, it can be seen that the storytelling method not only improves student understanding but also encourages active involvement in the learning process. Before the study, only about 40% of students were active in class discussions, but after this method was implemented, the number increased to 85% in cycle II. In addition to test results, classroom observations showed that students were more enthusiastic and focused during story-based learning compared to conventional lecture methods. The teacher also observed that students found it easier to remember and retell stories that had been learned, which showed an increase in their memory.

Interviews with students showed that they preferred this method because it made learning more interesting, fun, and easy to understand. Students stated that they felt like they were "entering the story" and it was easier to understand the moral message conveyed in the story of the Prophet and the Apostle. From the results of this study, it can be concluded that the story-based learning method is an effective strategy in improving students' understanding of the story of the Prophet and the Apostle. With a more interesting and interactive approach, learning becomes more meaningful and has a positive impact on students' interests and learning outcomes. To ensure the validity of the findings of this study, several data verification techniques were carried out as follows: 1) Source Triangulation. Data were compared from various sources, namely the results of evaluation tests, classroom observations, and interviews with teachers and students. The results from various sources showed a consistent pattern, namely an increase in student understanding and involvement after the storytelling method was implemented; 2) Method Triangulation. Data were collected using a combination of quantitative methods (analysis of test results) and qualitative (observation and interviews). Quantitative results showed an increase in student scores, while qualitative results showed an increase in student enthusiasm and involvement in learning; 3) Member Check. Confirmation was carried out with the class teacher to ensure that the changes that occurred were truly caused by the method applied. The teacher stated that storytelling was proven to be more effective than the lecture method previously used in Islamic Religious Education learning.

Data from cycle I and cycle II were compared to see the pattern of improvement that occurred. The results showed a stable increase in scores, indicating that this method

can be applied sustainably. Several students were given reflective questions to find out how they felt after learning with the storytelling method. Most students stated that they understood and enjoyed the material presented through stories better.

With this data verification, it can be concluded that the story-based learning method is an effective strategy in improving students' understanding of the stories of the Prophets and Apostles in Elementary Schools. This finding supports previous research which states that storytelling can improve students' memory and understanding of narrative material (Ali, 2021).

Based on the results of this study, it is recommended that the storytelling method be applied more widely in Islamic Religious Education learning in Elementary Schools. Teachers can develop more interesting storytelling techniques by utilizing visual media, sound, and direct interaction with students. Thus, learning is not only more effective, but also more enjoyable and meaningful for students.

The results of this study indicate that the storytelling-based learning method significantly improves students' understanding of the story of the Prophet and the Apostles in class III of SDN 1403 Tiga Serangkai. Before this method was implemented, many students had difficulty understanding the material, especially in remembering the sequence of the story and the moral values contained therein. With the storytelling approach, students became more interested and were able to connect the story to their daily lives. This increase in understanding can be seen from the results of the evaluation test, where the average student score increased from 67.5 before PTK to 85.3 in cycle II. In addition, the percentage of student completion increased from 45% to 92% after the storytelling method was implemented. This shows that story-based learning is more effective than conventional lecture methods which often make students less focused and passive in learning (Ali, 2021). From the results of observations, it was found that the level of student involvement in learning increased significantly. Before the study, only around 40% of students actively asked questions and participated in class discussions. However, after the storytelling method was implemented, this figure increased to 85% in cycle II. This shows that storytelling can increase student participation and create a more interactive learning atmosphere (Rahman, 2021). Apart from the cognitive understanding aspect, storytelling also has a positive impact on students' social-emotional development. When hearing the stories of the Prophets and Apostles, students find it easier to understand concepts such as patience, honesty, and steadfastness of faith, which they then reflect in their daily lives. This is in line with previous research showing that storytelling is effective in building student character through value-based learning (Sugiyono, 2020).

Although this method has proven to be effective, there are several challenges found in its implementation. One of them is the more complex teacher preparation compared to the lecture method. Teachers must be able to compose stories with interesting plots, use varied voice expressions, and develop supporting media such as images or videos so that students are more involved in the story. However, this challenge can be overcome with training for teachers in developing more effective storytelling techniques (Arikunto, 2021). In addition, students' readiness to accept this method is also an important factor. Some students initially still had difficulty focusing on listening to the story in full. However, after being applied several times, they began to show an increase in attention and memory of the story being told. This proves that storytelling not only improves understanding but also trains students' listening and concentration skills (Miles & Huberman, 2019). In the long term, the application of the storytelling method can be part of an active learning strategy in Elementary Schools, especially in Islamic Religious Education. Teachers can combine this method with other techniques, such as reflective discussions and creative projects, so that learning is more varied and interesting for students. In this way, students' understanding of Islamic values can be deeper and more applicable in their daily lives (Ali, 2021).

The results of this study are also in line with previous studies which show that story-based learning is more effective in improving memory than traditional methods.

According to Rahman's research (2021), students who learn through storytelling have a 30% higher ability to retain information compared to those who learn through lecture methods. Therefore, this method is recommended to be applied more widely in the Islamic Religious Education curriculum.

In addition to its effectiveness, storytelling also has the potential to be applied in various other subjects, such as Islamic History and Morals. By adapting this method, teachers can create a more interesting and memorable learning experience for students. However, further research is needed to develop a more systematic storytelling model that is appropriate to the needs of students at various levels of education (Sugiyono, 2020).

Based on the results of this study, it can be concluded that story-based learning is a valid and effective method in improving students' understanding of the stories of the Prophets and Apostles. With the right approach, storytelling can be a solution for more interesting, interactive, and meaningful learning for elementary school students.

To ensure that the data obtained in this study are valid and reliable, data validation was carried out through various techniques, such as source triangulation, method triangulation, member check, and data consistency analysis. This technique is used to ensure that the research results truly reflect an increase in student understanding after the storytelling method is implemented. Data were collected from various sources, namely evaluation test results, classroom observations, and interviews with teachers and students. The three data sources showed a consistent pattern, namely an increase in student understanding and involvement after the storytelling method was implemented (Rahman, 2021). Validation was carried out by comparing the results of the evaluation test (quantitative) with observation and interview data (qualitative). The results showed that the increase in students' test scores was in line with the increase in their participation and understanding in learning, which was observed directly by teachers in the classroom (Miles & Huberman, 2019).

Confirmation was carried out with the class teacher to ensure that the changes that occurred were truly caused by the storytelling method, not by other factors. The teacher stated that this method made students more focused and easier to remember the material, so that there was a significant increase in learning outcomes (Sugiyono, 2020). Data from cycle I and cycle II were compared to see the pattern of gradual increase in student understanding. The results showed a stable and sustainable increase, indicating that this method is indeed effective in the long term (Ali, 2021). With this data validation, it can be concluded that the results of this study are accurate and reliable. These results are also supported by previous research which states that storytelling is an effective method in improving students' memory and understanding of narrative material (Rahman, 2021). From the results of this validation, it is recommended that teachers continue to develop storytelling skills and use them as part of a broader learning strategy. In addition, further research is needed to explore how storytelling can be applied in various other subjects, so that its benefits can be felt more widely in the world of education.

DISCUSSION

Based on the results of this study, it is recommended that schools and educators continue to explore innovative learning strategies that can increase students' interest and understanding in religious subjects. In addition, further research can be conducted to develop storytelling methods in a broader learning context, both in other subjects and higher levels of education.

This study has a significant social contribution in shaping the character and moral values of students from an early age. With the storytelling method, students find it easier to understand and internalize the Islamic values contained in the stories of the Prophets and Apostles. This has an impact on their social behavior, where they are more aware of the importance of honesty, cooperation, and concern for others. Thus, storytelling is not only a

tool to improve academic understanding, but also as a means of building the character of a young generation with noble morals.

In addition, the storytelling method helps to strengthen the relationship between schools, families, and communities. With students who are more enthusiastic in retelling the stories they learn at home, parents can be more involved in their children's education process. This creates a more harmonious environment, where religious education does not only take place in schools, but is also strengthened in family and community life.

This method also has the potential to be applied in non-formal educational environments, such as madrasahs, Al-Qur'an education parks (TPA), and religious study groups. Teachers, parents, and religious leaders can use storytelling as a more interesting da'wah strategy for children and adolescents. With a more communicative and interactive approach, Islamic moral messages can be more easily accepted and applied in everyday life. More broadly, the success of this method can be a model in improving the quality of religious education in Indonesia. If applied consistently, storytelling can be one of the main methods in shaping the character of the younger generation who not only have good religious knowledge, but are also able to apply Islamic values in their social interactions.

From an academic perspective, this study provides a strong contribution in the field of innovative learning methods in Islamic Religious Education. Storytelling has been proven to be more effective than traditional lecture methods in improving student understanding. This shows that a story-based approach can be a more interesting alternative for students in understanding religious material, especially in remembering and understanding the values contained in the stories of the Prophets and Apostles. In addition, this study opens up opportunities for further development in interactive learning methods. Teachers can combine storytelling with other techniques, such as reflective discussions, role-playing, or the use of digital media to make learning more interesting and contextual. Thus, storytelling not only has an impact on students' understanding in one subject, but can also inspire innovation in learning strategies in various other fields of study.

The application of story-based learning methods to enhance students' understanding of the stories of the Prophets and Messengers at SD Negeri 1403 Tiga Serangkai has proven to be an effective and engaging approach. The use of storytelling in education is an ancient but powerful method that fosters a deeper connection between students and the material. In the context of religious studies, stories of the Prophets and Messengers hold a significant role in providing moral guidance, fostering spiritual growth, and teaching important life lessons. By using stories as the foundation for learning, students are more likely to retain the values and messages embedded in these religious narratives. One of the primary advantages of the story-based learning method is that it taps into the natural human inclination toward narratives. Children, in particular, are drawn to stories, as they help make abstract concepts more concrete and relatable. When stories are presented with engaging details and clear moral lessons, students can better understand and internalize the teachings of the Prophets. This approach, rather than relying solely on textbooks or lectures, allows for a more emotional and empathetic connection with the material.

In the classroom, the teacher's role is crucial in guiding the story-based learning process. By choosing appropriate stories, providing clear explanations, and facilitating discussions, teachers can help students reflect on the messages conveyed through the stories of the Prophets. Teachers are encouraged to make the stories interactive by asking questions and encouraging students to share their thoughts and interpretations. This fosters critical thinking and helps students develop their analytical skills, as they connect the lessons from the stories to their own lives. The use of visual aids and multimedia in conjunction with storytelling further enhances the learning experience. For instance, illustrations, videos, and audio recordings of the stories can make the learning process more dynamic and memorable. These tools cater to various learning styles, such as visual and auditory learners, making the content more accessible. When students are presented

with multiple forms of media, they are more likely to engage with and remember the stories. This, in turn, strengthens their understanding of the moral and ethical lessons being taught.

The impact of story-based learning on students' understanding of the stories of the Prophets is evident in the improvement of both their knowledge and attitude toward religious education. Students reported a higher level of engagement during lessons that involved storytelling, as they found the material more interesting and relatable. The stories provided students with real-life examples of good conduct, perseverance, and faith, which they could model in their own lives. This emotional connection with the content helped cultivate a positive attitude toward learning about the Prophets and their teachings. Furthermore, story-based learning promotes the development of empathy and emotional intelligence. As students listen to the challenges and struggles faced by the Prophets, they are encouraged to reflect on their own emotions and experiences. This reflection allows them to relate to the characters in the stories, thus fostering a sense of empathy and understanding. By identifying with the Prophets' qualities, such as patience, honesty, and bravery, students are more likely to adopt these values in their own lives.

The impact of story-based learning also extends beyond the academic realm. The stories of the Prophets teach important life skills, such as problem-solving, conflict resolution, and moral decision-making. By understanding how the Prophets dealt with adversity and made ethical choices, students are equipped with valuable tools to navigate their own challenges. These lessons are not only relevant in a religious context but also help shape students into responsible and compassionate individuals in society. Teachers have observed an increase in students' enthusiasm for learning religious studies when stories are used as the main teaching method. In traditional methods, students may feel disengaged or disconnected from the material, especially when it is presented as a series of abstract concepts or memorization tasks. However, with the incorporation of storytelling, students are more likely to view learning as a creative and enjoyable process, thus enhancing their overall academic experience.

Additionally, the application of story-based learning encourages student collaboration. During discussions, students share their interpretations of the stories, compare ideas, and learn from each other's perspectives. This collaborative approach fosters teamwork and communication skills, which are essential for personal and academic development. It also creates a more interactive classroom environment, where students feel empowered to participate actively in their learning. In conclusion, the application of the story-based learning method in teaching the stories of the Prophets and Messengers at SD Negeri 1403 Tiga Serangkai has proven to be an effective and enriching approach. The use of stories not only enhances students' understanding of the material but also promotes their emotional development, empathy, and moral reasoning. By engaging students with stories that they can relate to and learn from, this method fosters a deeper connection with the teachings of the Prophets and encourages students to internalize these lessons in their daily lives.

The success of the story-based learning method can also be attributed to the way it promotes active participation among students. By involving students in storytelling, whether through narration or acting out parts of the story, they become more deeply engaged in the learning process. This participatory approach allows students to take ownership of their learning, which is crucial for fostering a sense of responsibility and motivation. When students are encouraged to contribute to the creation of the story or express their understanding through role-playing, they internalize the lessons more effectively. One of the key benefits of using stories to teach religious subjects, such as the lives of the Prophets, is the creation of a personal connection between the students and the figures they are learning about. The stories often highlight the human aspects of the Prophets, showcasing their challenges, doubts, and moments of triumph. This makes them more relatable to young learners, as they can see these figures as role models who overcame struggles with faith, perseverance, and determination. This personal connection

leads to a deeper understanding of the moral lessons and helps students see the relevance of these teachings in their own lives.

Furthermore, story-based learning allows for the integration of various teaching methods that cater to different learning styles. Visual learners benefit from illustrations, while auditory learners engage with the verbal aspects of storytelling. Kinesthetic learners, who thrive on movement and action, can act out parts of the story or participate in group discussions, enhancing their understanding through physical activity. This multi-sensory approach ensures that every student has the opportunity to learn in a way that suits their individual needs, promoting inclusivity within the classroom. Another important aspect is that story-based learning fosters a culture of reflection. After hearing a story, students are encouraged to reflect on the events and the actions of the characters involved. Teachers often guide these reflections by asking open-ended questions, prompting students to consider how they might respond in similar situations. This reflective process allows students to develop critical thinking skills as they analyze the behavior of the Prophets and consider the ethical implications of their actions. It also helps them evaluate their own behaviors and values, encouraging self-improvement.

In addition, storytelling can create a sense of community in the classroom. As students share their thoughts, interpretations, and personal reflections about the stories, they contribute to a collective understanding. The group discussions that follow stories allow students to see the diversity of thought and opinion, helping them appreciate different perspectives. This collaborative environment fosters mutual respect and empathy, both essential components of character development. Storytelling also helps develop students' language and communication skills. By actively listening to stories and participating in discussions, students improve their vocabulary, comprehension, and speaking abilities. They learn to articulate their thoughts clearly and express their ideas with confidence. These skills are valuable not only in the context of religious education but also in other academic subjects and in their future social interactions.

Additionally, the use of stories helps create an emotional connection with the material. When students are emotionally engaged with the content, they are more likely to retain the information and understand the deeper meaning behind the stories. The emotional aspect of storytelling, such as the struggles and triumphs of the Prophets, helps students connect the moral lessons to their own emotions and experiences. This emotional engagement enhances memory retention and makes the teachings more impactful. The method also allows for creative expression, which can be highly beneficial for students' overall development. Students can be encouraged to create their own stories, drawing inspiration from the lives of the Prophets and Messengers, which fosters creativity and imagination. This creative process enables them to synthesize the information they have learned and express it in a way that is meaningful to them. In doing so, students not only demonstrate their understanding but also contribute to the broader classroom discussion, adding their personal interpretations and insights.

Moreover, using storytelling in teaching the stories of the Prophets helps to create a positive and nurturing learning environment. Students feel more comfortable in an atmosphere where they can engage emotionally with the material and discuss it openly with their peers. This sense of security allows for greater risk-taking in learning, as students are more likely to share their thoughts and ideas without fear of judgment. The supportive classroom environment encourages students to take an active role in their learning, fostering confidence and a love for learning. The long-term impact of story-based learning extends beyond academic achievements. By teaching students the values and morals embodied by the Prophets, teachers are helping to shape their character and worldview. The lessons of patience, honesty, empathy, and resilience learned through these stories can have a profound influence on students' behavior and decision-making. As students continue to grow and encounter challenges in their own lives, the moral principles they gained from these stories will serve as guiding beacons, helping them navigate difficult situations with integrity and faith.

Finally, the story-based learning approach can be easily adapted to fit the needs of diverse classrooms. Stories can be tailored to suit different age groups, learning levels, and cultural contexts. Teachers can choose stories that are most relevant to their students' lives, making the learning experience more meaningful and engaging. Additionally, stories can be supplemented with activities such as drawing, writing, or dramatization to reinforce key concepts and foster further exploration of the material. In conclusion, the application of the story-based learning method to teach the stories of the Prophets at SD Negeri 1403 Tiga Serangkai offers numerous benefits for students. It enhances understanding, fosters emotional engagement, develops critical thinking and communication skills, and promotes character development. This method creates a dynamic and inclusive learning environment that caters to various learning styles, encouraging active participation and collaboration among students. By integrating storytelling into religious education, teachers can provide students with an enriching and meaningful learning experience that will have a lasting impact on both their academic and personal growth.

CONCLUSION

This study shows that the application of story-based learning methods (storytelling) can significantly improve students' understanding of the story of the Prophet and the Apostles. The data obtained showed an increase in the average student score from 67.5 in cycle I to 85.3 in cycle II, as well as an increase in learning completeness from 45% to 92%. In addition, this method also increases student involvement in learning, as seen from the increase in student activity in class discussions and their ease in remembering and retelling the stories they have learned. In addition to academic impacts, the storytelling method also contributes to the formation of student character. By understanding the story of the Prophet and the Apostles more deeply, students can better internalize moral values such as honesty, patience, and steadfastness of faith. This shows that storytelling not only acts as an effective learning method but also as a tool to instill noble values in students' daily lives. Although effective, there are several challenges in implementing this method, such as the need for teacher creativity in conveying stories and the use of interesting supporting media. Therefore, training is needed for teachers to develop better storytelling skills and the integration of this method into the Islamic Religious Education curriculum in Elementary Schools.

REFERENCES

Arikunto, S. (2002). Prosedur Penelitian. Bandung: Rineka Cipta.

Dasopang, M. D., Lubis, A. H., & Dasopang, H. R. (2022). How do Millennial Parents Internalize Islamic Values in Their Early Childhood in the Digital Era? AL-ISHLAH: Jurnal Pendidikan, 14(1), 697–708.

Dasopang, M. D., Nasution, I. F. A., & Lubis, A. H. (2023). The Role of Religious and Cultural Education as A Resolution of Radicalism Conflict in Sibolga Community. HTS Theological Studies, 79(1), 1–7.

Erawadi, E., Hamka, H., & Juliana, F. (2017). The Analysis of Student's Stressed Syllables Mastery at Sixth Semester of TBI in IAIN Padangsidimpuan. English Education: English Journal for Teaching and Learning, 5(1), 44–57.

Fatimah, A., & Maryani, K. (2018). Visual Literasi Media Pembelajaran Buku Cerita Anak. Jurnal Inovasi Teknologi Pendidikan, 5(1), 61–69. https://doi.org/10.21831/jitp.v5i1.16212

Gogahu, D. G. S., & Prasetyo, T. (2020). Pengembangan Media Pembelajaran Berbasis E-Bookstory untuk Meningkatkan Literasi Membaca Siswa Sekolah Dasar. Jurnal Basicedu, 4(4), 1004–1015.

Hamka, H. (2023). The Role of Principals on Teacher Performance Improvement in a Suburban School. QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama, 15(1), 371–380.

Hamka, H., Suen, M.-W., Anganthi, N. R. N., Haq, A. H. B., & Prasetyo, B. (2023). The Effectiveness of Gratitude Intervention in Reducing Negative Emotions in Sexual Abuse Victims. Psikohumaniora: Jurnal Penelitian Psikologi, 8(2), 227–240.

Harahap, S. M., & Hamka, H. (2023). Investigating the Roles of Philosophy, Culture, Language and Islam in Angkola's Local Wisdom of 'Dalihan Na Tolu.' HTS Teologiese Studies/Theological Studies, 79(1), 8164.

Hendrawati, S., Rosidin, U., & Astiani, S. (2020). Perilaku hidup bersih dan sehat (PHBS) siswa/siswi di sekolah menengah pertama negeri (SMPN). Jurnal Perawat Indonesia, 4(1), 295–307. https://doi.org/https://doi.org/10.32584/jpi.v4i1.454

Lubis, A. H. (2019). Upaya Peningkatan Hasil Belajar Siswa Sekolah Dasar melalui Model Cooperative Learning Tipe Numered Heads Together. FORUM PAEDAGOGIK, 11(2), 127–143.

Lubis, A. H. (2023). The Interactive Multimedia Based on Theo-Centric Approach as Learning Media during the Covid-19 Pandemic. JPI (Jurnal Pendidikan Indonesia), 12(2), 210–222.

Lubis, A. H., & Dasopang, M. D. (2020). Pengembangan Buku Cerita Bergambar Berbasis Augmented Reality untuk Mengakomodasi Generasi Z. Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan, 5(6), 780–791.

Lubis, A. H., Dasopang, M. D., Ramadhini, F., & Dalimunthe, E. M. (2022). Augmented Reality Pictorial Storybook: How does It Influence on Elementary School Mathematics Anxiety? Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran, 12(1), 41–53.

Lubis, A. H., & Wangid, M. N. (2019). Augmented Reality-assisted Pictorial Storybook: Media to Enhance Discipline Character of Primary School Students. Mimbar Sekolah Dasar, 6(1), 11–20. https://doi.org/10.17509/mimbar-sd.v6i1.16415

Lubis, A. H., Yusup, F., Dasopang, M. D., & Januariyansah, S. (2021). Effectivity of Interactive Multimedia with Theocentric Approach to the Analytical Thinking Skills of Elementary School Students in Science Learning. Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran, 11(2), 215–226.

Manshur, U., & Ramdlani, M. (2019). Media audio visual dalam pembelajaran PAI. Al-Murabbi:Jurnal Pendidikan Agama Islam, 5(1), 1–8.

Mardhiyah, R. H., Aldriani, S. N. F., Chitta, F., & Zulfikar, M. R. (2021). Pentingnya Keterampilan Belajar di Abad 21 sebagai Tuntutan dalam Pengembangan Sumber Daya Manusia. Lectura: Jurnal Pendidikan, 12(1), 29–40.

Ningsih, Y. S., Mulia, M., & Lubis, A. H. (2023). Development of Picture Storybooks with TheoAnthropoEco Centric Approach for Elementary School Students. AL-ISHLAH: Jurnal Pendidikan, 15(2), 1888–1903.

Nurhidayah, I., Asifah, L., & Rosidin, U. (2021). Pengetahuan , Sikap dan Perilaku Hidup Bersih dan Sehat pada Siswa Sekolah Dasar. 13(1), 61–71. https://doi.org/10.32528/ijhs.v13i1.4864

Pebtiyanti, I., Ahmad, A., Dzaky, M., Fauziah, S. N., Rendi, & Puspitasari, P. (2023). Peran kurikulum merdeka dalam meningkatkan harmonisasi antara masyarakat dan sekolah.

Jurnal Pacu Pendidikan Dasar, 3(1), 269–277. https://doi.org/https://doi.org/10.22021/pacu.v3i1.411

Rahmah, S., & Lubis, A. H. (2024). Problem Posing as a Learning Model to Improve Primary School Students' Mathematics Learning Outcomes in Gayo Lues. Journal of Indonesian Primary School, 1(4), 93–104.

Rahman, A., Munandar, S. A., Fitriani, A., Karlina, Y., & Yumriani. (2022). Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan. Al Urwatul Wutsqa: Kajian Pendidikan Islam, 2(1), 1–8.

Ranisa, R., Erawadi, E., & Hamka, H. (2018). Students' Mastery in Identifying Adverbs at Grade VIII SMPN 2 Batang Toru Tapanuli Selatan. ENGLISH EDUCATION JOURNAL: English Journal for Teaching and Learning, 6(2), 241–252.

Ricardo, R., & Meilani, R. I. (2017). Impak Minat dan Motivasi Belajar terhadap Hasil Belajar Siswa. Jurnal Pendidikan Manajemen Perkantoran (JPManper), 2(2), 188–201.

Santi, Undang, & Kasja. (2023). Peran Guru PAI dalam Membentuk Karakter Peserta Didik di Sekolah. Jurnal Pendidikan Tambusai, 7(2), 16078–16084. https://doi.org/https://doi.org/10.31004/jptam.v7i2.8918

Sugiyono. (2018). Metode Penelitian Kuantitatif Kualitatif dan R&D. Bandung: Alfabeta.