



## Internalization of Spiritual Values in Early Childhood Using the Prophet's Storytelling Method

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### Abstract

Children can grow and develop, both physically and spiritually, from birth. This study aims to discover the absorption of spiritual ideals in early childhood by using the prophet's story approach with the storytelling method. This qualitative research uses interviews, observation, and documentation. The results showed that the first stage in applying the prophet's storytelling method and internalizing spiritual values for early childhood was to analyze the learning process that contained spiritual values in early childhood through the storytelling method. Second, make learning strategies. Third, with a narrative approach to the story of the prophet, learning to instill spiritual principles is carried out in a practical, engaging, and efficient manner. Fourth, evaluation of implementation as feedback for improving the quality of learning. Fifth, applying the prophet's storytelling approach in early infancy provides knowledge and attitudes about worship habits, obedience, and grateful behavior in daily life.

**Keywords:** *spiritual values; prophet; storytelling method; early childhood*

Anak-anak dapat tumbuh dan berkembang, baik jasmani maupun rohani, sejak mereka dilahirkan. Penelitian ini bertujuan untuk mengetahui tentang penyerapan cita-cita spiritual pada anak usia dini dengan menggunakan pendekatan cerita Nabi dengan metode mendongeng. Penelitian kualitatif ini menggunakan wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa tahap pertama dalam penerapan metode mendongeng nabi dan internalisasi nilai-nilai spiritual anak usia dini adalah menganalisis proses pembelajaran yang memuat nilai-nilai spiritual pada anak usia dini melalui metode bercerita. Kedua, membuat strategi pembelajaran. Ketiga, dengan pendekatan naratif kisah nabi, pembelajaran menanamkan prinsip-prinsip spiritual dilakukan secara praktis, menarik, dan efisien. Keempat, evaluasi pelaksanaan sebagai umpan balik untuk peningkatan kualitas pembelajaran. Kelima, penerapan pendekatan mendongeng nabi pada masa bayi awal memberikan pengetahuan dan sikap tentang kebiasaan beribadah, ketaatan, dan perilaku bersyukur dalam kehidupan sehari-hari.

**Kata Kunci:** *nilai spiritual; metode mendongeng; nabi; anak usia dini*

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## INTRODUCTION

According to Ni'mah (2017), development in early childhood includes physical and motoric, cognitive, socio-emotional, and language development while still internalizing spiritual values in every aspect of child development (Puspitasari & Hidayatulloh, 2020; Priska, 2020; Nachiappan et al., 2018; Fajri dan Syaidatul, 2021; Luen, 2021). According to Rahmatin et al. (2020), the importance of spiritual attitudes is significant for children, especially in the habit of worshipping obedience and behaving in gratitude (Fadlurrahman, 2020; Wirabrata & Marhaeni, 2020; Fitriani, 2018; Mariana et al., 2019; Harisuddin, 2021).

To give a learning material for early childhood, it must be tailored to the developmental features of the child (Rozi & Maulidiya, 2022). One of the learning methods appropriate for early childhood's developmental characteristics is the storytelling method, also known as fairy tales (Hambli et al., 2021). One of the learning strategies that might provide an early childhood learning experience is the fairy tale method. Storytelling is a linguistic activity that involves reading or telling a fairy tale to pleasure while instilling moral values and kindness in youngsters. Storytelling activities should be carried out regularly by those closest to them. Storytelling is a program that should not be missed before going to bed because it can improve children's growth and evolution (Fellasufah & Mustadi, 2021; Gunawardena & Brown, 2021). According to Zein & Puspita (2020), if storytelling is done in a very familiar way, it will enable children's mental horizons to expand, as well as their spiritual growth, so that they will gain something precious for themselves and be able to determine which ones are good and which are harmful (Yaswinda et al., 2020). As a result, fairy tales can be considered a tool suited for conveying moral qualities through a pleasant world of imagination in a way that youngsters can understand.

The storytelling method is a way of speaking or presenting learning content orally in stories in education (Darihastining et al., 2020; Lubis et al., 2020; Qoni'ah, 2020) delivers or presents learning material orally in the form of stories. The goal of the storytelling approach is to enhance children's communication skills and improve their values via reports (Syafii et al., 2021). Because children have a solid imitative nature (Ehrlich et al., 2020), instilling good character or morals in children beginning with parents, teachers, and the surrounding environment (Fajri, 2019) is not a simple thing. What children see, hear, and feel are more likely to be imitated by them (Wulandari & Purwanta, 2020; Aytan & Polater, 2021). There are various advantages to fairy tale activities for young children, including 1) strengthening the inner bond, Storytelling can be a great way to spend quality time with your kids. 2) Developing your cognitive abilities. 3. Improve your verbal abilities. 4) Increasing vocabulary 5. Improve your math abilities. 6). Learn a lot of life lessons.

The Prophet's story is one of the appropriate early childhood storytelling tools for developing children's spiritual values (Lubis et al., 2020). Teachers can teach youngsters to mimic the Prophet's beautiful attributes in addition to introducing the Prophet, who is a tremendous honor for Muslims (Nurdiarti & Prabowo, 2021). Many researchers have studied the method of telling the Prophet's story, including Fitriani (2018), who stated that the storytelling method plays a significant role in instilling Islamic character values in early childhood. Because children are born as a white paper, the first thing that must educate the child is the parents. According to Puspitasari & Hidayatulloh (2020), the storytelling method is suitable for early infancy because children are at the fairy tale stage in their spiritual development. According to Kartini et al. (2021), narrating the Prophet's story broadens children's insight, allows them to be motivated and discern between good and evil, and tells the contents of fairy tales (Nurdiarti & Prabowo, 2021). Moving stories: exploring the LIFE session storytelling method as a way of enhancing innovative, generative outcomes in practice, by Edel Roddy et al., explains the findings of his research, which show that using the method of exploring the LIFE session storytelling can improve learning outcomes, increase specific understanding to the general public, inspire and encourage people to feel confident in learning, and have right ideas in education (Edel Roddy et al., 2020).

According to the findings of early childhood observations in Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo, these youngsters lack an understanding and knowledge of spiritual sciences, or their knowledge is still limited. Children enjoy listening to stories, according to observations and interviews with one of the teachers at Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo. Still, teachers rarely use the fairy tale approach due to storytelling skills constraints. Teachers prefer to learn via play rather than through storytelling. Based on the issues in Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo, using the storytelling approach to teach children will make them more engaged and efficient learners. It is appropriate to relate the stories of the prophets who provide numerous examples of spiritual attitudes to pupils to establish spiritual principles about the storytelling approach.

Based on the previous explanations, this study aims to integrate the absorption of spiritual values in early life with retelling the Prophet's story, which is part of the psychology discipline, to develop children with resilient values. Spirituality is strong.

## METHODOLOGY

This study was carried out for one month at the Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo institution, utilizing a qualitative case study technique. The researchers chose the Raudlatul Athfal institution because, based on the results of the study's early observations, the institution stressed teaching religious and moral principles to raise children's enthusiasm and interest in studying. Spiritual principles can be implanted and applied to early childhood through the learning process through the storytelling method of the Prophet's story.



**Figure 1: Internalization of Spiritual Values in Early Childhood That use the Prophet's Storytelling Method**

Figure 1 depicts the study phases for the internalization of spiritual values in early childhood using the prophet's story as a storytelling method: first, 1. Needs Analysis. Before beginning the research, a requirements analysis was conducted to determine the needs or deficiencies in the application of learning to determine whether the prophet's story storytelling style was appropriate to use and might improve learning outcomes concerning spiritual values. Second, Creating Learning Designs. After determining the need for or lack of implementation of learning, a learning design is created to promote spiritual values through the prophet's account. Third, Method of Storytelling the story of the prophet. The instructor next looks for stories about the prophet that are highly suited to be applied in early childhood

and contain many spiritual qualities according to the research title determined as the following step in creating the method of the prophet's storytelling. Fourth, Evaluation. The purpose of the evaluation was to determine to understand the material studied and provide feedback on the benefits and drawbacks of implementing learning using the prophet's story as a storytelling approach.

The principals and a minimum of two the teacher council were the informants in this study, and they were chosen using a purposive sample method. The researchers employed in-depth interviews regarding learning activities using the Prophet's story as a storytelling tool to understand how spiritual ideals are internalized in early childhood at the institution. The interview sheet was validated by three doctors/lecturers at the Nurul Jadid University institution before being used in the field, using the following criteria: 1) Validator must be a doctor (S3) or a Master of Foreign Affairs graduate. 2) Having a linguistic or educational background. 3) Have a maximum of Scopus or Sinta 1 and a minimum of Sinta 4 scientific publications published. 4) Validator is made off of: a) The first validator verifies that the question item is appropriate for the data you're for looking. b) The second validator verifies the language, and c) the third validator verifies the interview sheet's design.

The researchers then conducted observations and documented their findings. The observation was performed during teaching and learning activities to determine student actions and learning outcomes. Observation instruments can seen on table 1.

**Table 1. Observation Instruments**

No.	Description	Implemented	
		Yes	No
<b>a. Initial activity</b>	Greetings & prayers Apperception Delivering learning goals		
<b>b. Core activities</b>	Material about the family environment: a question and response Give examples of spiritual values in the household. Make a deal on how to listen to the prophet's stories. Telling the prophet's story Allow pupils to ask questions.		
<b>c. End activities</b>	Questions and answers about the prophet's stories are used to assess learning. Motivating early childhood Assist with follow-up		
<b>d. Teacher and Student Activities</b>	The teacher recounts the story clearly and logically Learning is carried out following time constraints. Seventy-five percent of students pay attention to prophets' narrative activities (from 13 early childhood) Seventy-five percent of kids actively interact or respond to queries from the teacher concerning prophetic stories told in fairy tales (from a maximum of 4 questions) At least three questions are answered correctly by students (out of a maximum of 4 questions) <b>Score of the answer</b> <b>Score for the complete answer</b> <b>Percentage</b>		

The data is processed and presented using a qualitative descriptive method following the necessary data. The information was collected in words, pictures, and not numbers, as was the case with the type of research utilized descriptive qualitative analysis approach. In the

descriptive analysis, the results of the research are described in detail following the data collected, namely the data obtained from the research, such as the results of interviews, observations, and document studies that are incorporated in data collection techniques from the field compiled by researchers at the research location. Data analysis was carried out circularly, starting with the public display of data from the outcomes of interviews, observations, and documentation acquired while in the field. The researchers next performed data reduction, which entailed sorting and selecting the data received according to a predetermined theme to obtain data that was systematically organized according to the research emphasis. It starts with the preliminary research findings and ends with the study's conclusion as a research finding.

## RESULTS AND DISCUSSION

The Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo Institute is an early childhood education institution that teaches spiritual principles to children using the narrative style of the Prophet's story.

According to table 1, for a more extensive examination of the Result Internalization of Spiritual Values in Early Childhood Using the Prophet's Storytelling Method, it is as follows:

### Needs Analysis

The first stage in researching the method of narrating the Prophet's story to help youngsters internalize spiritual ideals in Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo is to assess their needs. This task is required to determine the requirements for improving and developing learning through the Prophet's story storytelling style.

Analyzing needs (needs assessment) is the first stage in identifying and determining priority learning goals (Zamroni et al., 2021; Wahid et al., 2022). This can help you make the best judgment possible about what you need. The needs analysis results revealed that, first and foremost, there is a need for learning support facilities (Pusvitasari & Sukur, 2020). Learning aids, instructional game aids, and other learning media are examples.

Second, some teachers already can teach the Prophet's stories and have a good knowledge of them. Third, the Prophet's narrative method establishes the suitable learning model to increase and develop learning.

The results of observations and interviews with teachers at Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo believe that teachers' ability to identify and assess needs in helping children's learning is essential. Most teachers are familiar with the Prophet's stories and can help students learn.

It is not enough to provide information and skills to youngsters in Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo. The most important thing is to instill spiritual ideals in young children. As a result, education must be invested at a young age or early age. In Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo, sharing the Prophet's story is the best approach to help children internalize spiritual ideals.

The teacher's understanding of Prophet stories instilling spiritual principles in children at Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo with the correct storytelling manner and methods and strategies utilized to attain learning objectives. The employment of storytelling approaches can aid in the optimal development of children's spiritual values based on their unique potentials and abilities. The spiritual values contained in the Prophet's account are packaged in straightforward Indonesian language that children may grasp as young as kindergarten. In Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo, employing the correct duration of storytelling to communicate spiritual principles to youngsters.

The following are the findings of the needs analysis based on observations, interviews, and documentation: First, Results of interviews with Raudlatul Athfal Irtiqoiyah classroom teachers; Even if the teacher can use the fairy tale approach, the storytelling method is rarely used to apply to learn, Students continue to lack knowledge and experience regarding spiritual

principles (Dini, 2019), as evidenced by student learning outcomes (papers) at school (Ummah, 2018), Students' learning activities tend to be more focused on games, Although the teacher is familiar with prophetic stories, she rarely tells them to youngsters. Second, The findings of the observation; When students are learning, they are more focused on the game and pay less attention to the teacher's instructions, there aren't enough opportunities for kids to ask questions about their learning information, learning emphasizes cognitive rather than effective factors (spiritual values). Third, The outcome of the documentation; affective components of the value of students based on papers possessed by teachers are still absent (spiritual values), the focus of the portfolio is on cognitive and psychomotor components (Umiarso & Hidayati, 2022).

**Table 2. Result Internalization of Spiritual Values in Early Childhood That use the Prophet's Storytelling Method**

No	Indicator	Description
1.	Needs Analysis	According to the findings of observations and interviews, RaudlatulAthfalIrtiqoyah kids exhibit traits such as playing, singing, and telling stories (storytelling). Spiritual principles must be instilled as a provision for children in daily life, particularly in worship. Supported by teachers familiar with the prophets' accounts but rarely employ the narrative method (storytelling). As a result, low student achievement and a lack of spiritual values understanding effect.
2.	Creating Learning Designs	In Raudlatul Athfal Irtiqoyah, the teacher creates a lesson plan (RPPH) based on analyzing the demands and features of early childhood, especially using the storytelling style of prophetic stories to implant spiritual ideals in early childhood. Design RPPH Theme : My neighborhood KD : My family KD 1.1 : Believing in God's existence because of His creation KD 1.2 : Thank God by appreciating yourself, others, and the environment. KD 2.13 :Have a respectful attitude toward parents, educators, and caregivers, as well as friends. KD 3.7 : Get to know the people around you (family, friends, residence, places of worship, culture, transportation). KD. 4.7 : Presents a variety of works regarding the social environment in photos, storytelling, singing, gestures, and other media (family, friends, place of residence, places of worship, culture, transportation).
3.	Method of Storytelling the story of the Prophet	This stage involves implementing a learning implementation plan to internalize spiritual ideals in early childhood in Raudlatul Athfal Irtiqoyah using the prophets' stories as a storytelling medium. Two observers were present during the learning process to observe the learning process, specifically the activities of teachers and students. The students appear engaged and attentive to the teacher's fairy stories.
4.	Evaluation	The purpose of the evaluation was to determine learning outcomes as feedback on the prophets' narrative style for instilling spiritual principles. According to the observations, students are pretty excited about studying, and they participate actively in question-and-answer exercises. Students' scores progressed in answering questions and answers about fairy tales of prophetic stories, according to the paperwork results on the results of student assessments.

### Creating Learning Designs

The following processes are followed when creating the learning design: 1) Identifying issues, such as the fact that early childhood education in Raudlatul Athfal Irtiqoyah Krejengan Probolinggo still lacks understanding and application of spiritual sciences, and teachers rarely use the method of storytelling about prophets who can provide models of spiritual attitudes. 2) There is a lack of spiritual values, knowledge, and prophetic stories, as teachers rarely use the predictive storytelling method. Because of the limitations of storytelling skills, the teacher uses the play approach more than the storytelling method. 3) Third, there is a lack of awareness regarding spiritual principles, either through storytelling activities based on the prophet's account or through other means, resulting in minimal knowledge. 4) Fourth, teachers should enhance all areas of student growth in learning activities, notably spiritual values, which are directly tied to daily life, such as beliefs and excellent worship practices. 5) Fifth, based on the preceding definition, the teacher's role should be to stimulate and provide meaningful learning, particularly in instilling spiritual values in children according to their developmental features. As a result, understanding the story of the prophet is one way to implant spiritual ideals in healthy early childhood.

The following is a description of the findings of the learning design research conducted at Raudlatul Athfal Irtiqoyah Krejengan Probolinggo, based on field observations and interviews: 1) Raisusholihin, the principal, stated that teachers needed learning tools to fit the learning objectives when creating learning designs. The RPPH, or daily lesson plan, is one of the learning tools utilized at Raudlatul Athfal Irtiqoyah Krejengan Probolinggo. 2) The following are the guidelines for preparing RPPH in Raudlatul Athfal Irtiqoyah Krejengan Probolinggo: First, it refers to essential competencies (KD), which include attitudes of knowledge and skills to achieve the standard level of achievement for child development (STTPA), which provides for religious and moral values, motoric, cognitive, language, social-emotional, and artistic. Second, it includes content that adheres to KD and is relevant to the theme. Finally, select activities that correspond to the subject or learning material. Fourth, create play activities that are centered on the youngster. The fifth method is to use thematic learning. Sixth, cultivating a scientific mindset. Seventh, as a medium for children's play, based on local culture and exploiting the surrounding natural environment. 3) From the previous, it is clear that it relates to the government's motion, founded on students' local knowledge culture (Mundiri & Hamimah, 2022; Amaliyah et al., 2022). With this understanding, the teacher will explain the Prophet's story, providing youngsters with new information about the Prophet's spiritual ideals as a role model for Muslims

### Method of Storytelling the story of the Prophet

The teacher employs a technique of narrating the Prophet's story as engaging as possible so that young children easily understand it by: Paying attention to early childhood learning, paying attention to the available time allocation, paying attention to how to tell a coherent and straightforward story, paying attention to the tone's intonation (loud, weak, fast and slow, etc.), pay attention to the media that is being used.

If well-mixed, storytelling can be an effective learning method. Storytelling can be done using various ways, including using storybooks directly, puppets (hands or fingers), and drawings placed aboard. If the fairy tale is told now, the teacher must prepare and memorize the story's substance (Wahid et al., 2021). First, sit in a semi-circle with the teacher in the front row center. All children's faces and reactions must be visible to the teacher. Second, the voice and facial emotions must be appropriately heard and observed to characterize and deepen the impression conveyed. Third, modify the voice's intonation, which should be high-low, loud-soft. Fourth, the story's content should not be too long and tailored to the child's age. Fifth, the plot is straightforward; don't overcomplicate things. The storytelling activities can be seen on figure 1.



**Figure 2. Storytelling Activities of the Prophet's Story**

Puppet plays on stage can be used to tell stories. The main character can use hand or finger puppets. Telling stories with dolls can be more engaging for youngsters since the figure appears to be alive, can move, and make sounds. The issue is that the teacher must have a thorough understanding of the plot, various voices for each character (Maryam, 2018; Zulfaizah, 2018), and the capacity to manipulate the doll with two hands according to the surface. There are many elements about life and life that we may teach youngsters through these fairy tales. Similarly, we can impart youngsters' moral messages and spiritual ideals through the Prophet figures in fairy tales. Benefits of the Prophet's Storytelling Method can be seen on figure 3.

Many prophet stories can be taught to children to impart spiritual principles. The stories of the prophets can be found in the Quran, such as Moses and Pharaoh, Noah, Solomon and the queen of Balqis, Yunus and the whale, AshabulKahf, the Imran family, the Prophet Khidir, Abu Lahab, and so on. a lot more There are other hadith stories, like as the account of three sick Israelite children.



**Figure 3. Benefits of the Prophet's Storytelling Method**

Many positive activities were achieved from delivering the Prophet's story, including establishing an example; the teacher can give examples of desirable attitudes or acts and prevent harmful attitudes or actions from the stories told. Storytelling is the most efficient technique to inculcate ideas, moral values, character, and the concept of cause and effect in youngsters, and it can also build their character indirectly (Amini & Mariyati, 2021)). Second, youngsters must be motivated. Most children envision a prophet who serves as a Muslim role model when a teacher delivers a story. Third, communication should be taught. For



youngsters who cannot talk, the teacher can help them develop their verbal communication abilities by telling simple fairy stories. Fourth, increasing the intelligence of youngsters. Telling or telling stories is one approach to boost a child's intelligence. Intelligent children are stimulated correctly for their age, especially during their golden years (0-5 years). Children require assistance from someone who can continue to watch their development and growth at this time. On the other hand, children want someone who can provide ideal stimulation while also loving. Telling or telling stories is one of the ways to stimulate children's learning.

### **Evaluation**

The evaluation step of the learning process is critical because it gives feedback that helps to improve the quality of education (Zamroni, 2017). As a result, sophisticated learning evaluation is contrasted to measurement and assessment (Hefniy et al., 2019; Qatrunnada, 2021). Every learning process is reviewed, according to Romla, a teacher at Raudlatul Athfal Irtiqoiyah Krejengan Probolinggo, so that any challenges can be addressed right away. This evaluation aims to improve the quality of implementation and educational outcomes that contribute to attaining spiritual values knowledge.

Early childhood learning can be assessed in various ways, including checklists, anecdotal notes, and early childhood work (Iltiqoiyah, 2020). Early childhood educational learning establishes religious character by imparting spiritual principles incorporated in the Prophet's storytelling style (Baharun, 2017). To put it another way, the family and school should be at the forefront of cultivating and sustaining children's spiritual ideals. It is thought that through instilling spiritual principles in youngsters, they will mature into religious individuals.

Based on the results of interviews and observations, and evaluation of learning about the internalization of spiritual principles through the storytelling method of the prophet's story can be concluded as follows: First, The outcome of the interview; a) Teachers can implement learning following the RPPH, b) Teachers are easy to control when it comes to learning, especially when it comes to focusing the attention of young children because they enjoy listening to stories, c) Teachers who use the fairy tale approach to teach the prophet's account must have a thorough understanding of the plot and the voice's tone, which must be clear. Second, The findings of the observation (observation instruments); a) Even if one pupil is still not paying attention, learning can go well and smoothly, b) Students actively participate in responding to the teacher's inquiries, c) The first observer's observations yielded 94 percent data, whereas the second observer's yielded 88 percent. After then, the average observation result is 91 percent. This disparity arises due to differing perspectives on how to provide opportunities for young children to ask questions about content that they still don't understand.

### **CONCLUSION**

The research was carried out following the needs analysis a first step in the application of the storytelling method. Learning design as a learning tool based on the needs analysis, uses the Prophet's account as a fairy tale and is tailored to the learning objectives. Learning is carried out by utilizing the Prophet's story as a storytelling approach to implant spiritual principles or internalize spiritual values. Following the teaching and evaluation of the implementation of spiritual significance, internalization is conducted to determine the results of the learning implementation and provide comments to improve learning quality. The next step follow-up by motivating and educating children with spiritual ideals, such as those found in the Prophet's story's fairy tales so that pupils obtain a deeper awareness and comprehension of spiritual standards, particularly those found in the Prophet's account.

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