



## Qur'an Story Telling *Method* to Improve Children's Arabic Language in Muhammadiyah 07 Integrated Elementary School Pekanbaru

Eka Rinor Maya, Arbi Yasin  
Universitas Muhammadiyah Riau, UIN Syarif Kasim Riau  
Email: [Mayahisani25@gmail.com](mailto:Mayahisani25@gmail.com), [arbiyasin@uin-suska.ac.id](mailto:arbiyasin@uin-suska.ac.id)

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### Abstrak

Penelitian ini bertujuan untuk mengeksplorasi efisiensi gaya naratif/ *story telling* Al-Qur'an untuk mendukung peningkatan kosa- kata bahasa Arab siswa dan juga meningkatkan perilaku sosial anak melalui kisah yang disampaikan melalui pembelajaran. Penelitian ini menggunakan teknik *random sampling* dengan sampel sepuluh (10) siswa dari SD Muhammadiyah 07 Terpadu Pekanbaru, dengan menggabungkan metode kuantitatif dan kualitatif. Sumber datanya yaitu dari hasil observasi, wawancara, dokumentasi, dan pembelajaran tahap I-IV, serta hasil Penelitian Tindakan Kelas (PTK) menggunakan model Kurt Lewin (1946). Temuan penelitian menunjukkan bahwa siswa di SD Muhammadiyah 07 Terpadu Pekanbaru Bahasa Arab melalui *story telling* kisah dari Al-Qur'an secara signifikan dapat meningkatkan bahasa Arab anak, yakni bertambahnya mufrad atau kosa-kata bahasa Arab. Dan temuan terbaru pada penelitian ini yaitu *story telling* kisah dari Al-Qur'an dapat meningkatkan sikap dan perilaku sosial, empati, dan pertumbuhan kognitif siswa SD Muhammadiyah 07 Terpadu kelas III Pekanbaru berdasarkan sifat-sifat Rasulullah seperti *Siddiq, Amanah, Fathanah dan Tabligh* dan nilai moral dalam kisah seperti bersabar, senantiasa berdoa dan berprasangka baik.

**Kata Kunci:** Kisah Al-Qur'an, Metode, Pendidikan Islam, *Story Telling*.

### Abstract

This study aims to explore the efficiency of narrative style/story telling of the Qur'an to support the improvement of students' Arabic vocabulary and also improve children's social behavior through stories conveyed through learning. This study used a random sampling technique with a sample of ten (10) students from SD Muhammadiyah 07 Terpadu Pekanbaru, by combining quantitative and qualitative methods. The data sources are from the results of observations, interviews, documentation, and learning stages I-IV, as well as the results of Classroom Action Research (CAR) using the Kurt Lewin model (1946). The findings of the study indicate that students at SD Muhammadiyah 07 Terpadu Pekanbaru Arabic through story telling stories from the Qur'an can significantly improve children's Arabic, namely the increase in mufrad or Arabic vocabulary. And the latest findings in this study are that story telling stories from the Qur'an can improve social attitudes and behavior, empathy, and cognitive growth of students of SD Muhammadiyah 07 Terpadu class III Pekanbaru based on the characteristics of the Prophet such as *Siddiq, Amanah, Fathanah and Tabligh* and moral values in the story such as being patient, always praying and thinking well.

Keywords: Al-Qur'an Stories, Methods, Islamic Education, Story Telling

## Introduction

life. Comprehensively, the impact can be seen from the way we work, live, and communicate with each other which has changed significantly in a way that has never been seen before, especially in the field of education. The development of the times has offered many advantages for progress in the field of education, but it is undeniable that everything will have an impact on children as actors in education, one of the negative impacts in general is the exposure of children to various media due to the rapid development of technology, which may have an impact on their social, behavioral, and cognitive characteristics. Therefore, concerns about how technology affects children's moral values, emotional intelligence, and social skills are becoming increasingly prevalent (Hart 2020). While technology has given children more opportunities to learn and grow, it also presents serious barriers to their social development, as children spend more time engaging with devices than with people, raising concerns about how social, empathetic, and moral skills are being lost (Hart, B., & Risley 1995). In this context, it is important to explore alternative approaches to promote positive social change in children. One of these approaches is the use of the Qur'anic storytelling method, which has been the cornerstone of Islamic education for centuries.

In the era of globalization and interconnected education, the Indonesian people in particular are participating in advancing the field of education as the contribution of the Indonesian government which has made progress in a number of fields, especially education, in response to the demands of the times and the need for reform improvements (Parwati and Pramarta 2021). Progress in the field of education is certainly inseparable from the ability of students, especially in language skills. These skills are specifically stated in

the Regulation of the Minister of National Education No. 22 of 2006 which regulates the Standards for the Content of Elementary and Secondary School (SMP) Education, the content of the regulation is; 1) Communicate orally and in writing effectively and efficiently while adhering to appropriate ethical standards; 2) Respect and pride in using Indonesian as the state language and the language of unity; 3) Recognize the Indonesian language and apply it correctly and imaginatively in various contexts. 4) Using the Indonesian language to advance social and emotional development and intellectual capacity, 5) Valuing and applying literature to broaden perspectives, deepen moral understanding, and enhance linguistic and intellectual abilities, 6) Respect and respect Indonesian literature as a valuable cultural and intellectual asset. It is clear that education is essential for the development of well-trained, professional, and high-quality human resources (Minister of Education of Indonesia 2006). With the principle of the Regulation of the Minister of National Education No. 22 of 2006 above, the development of education is required to have an impact on children's development, one of which is the language aspect. Because this ability will have an impact on the effectiveness of children in speaking/communicating, and the cognitive/intellectual development of children in language. Of course, in order to achieve the goals of education, language learning must be designed using certain methods that are in accordance with the times. Because the ability to speak or language is a form of human behavior that utilizes physical, psychological, neurological, semantic, and sociolinguistic factors, so that it can be a tool for individuals to be able to describe social control. The reason why language development in children may be so important for children, is that it allows them to participate in understanding oral communication, especially when topics such

as mental processes and invisible circumstances are discussed (Ebert 2020; Harris 2005; Nelson 2005; Wellman and Peterson 2013).

Children's linguistic development, especially in Arabic, is certainly based on the right learning methods to build children's knowledge and abilities in Arabic. One of the methods used in this study is the *Qur'an* storytelling method which is based on the word of Allah as follows;

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

It means: "We tell you the best story by revealing this Qur'an to you, and indeed you before (We revealed) it is among those who do not know" (Q.S. Yusuf:3)

In the third verse of Yusuf's letter, it is stated that he *is ahsan al-Qasasi* (The best story). All the stories of the Prophets are the best stories, because the one who tells the story is Allah SWT who in the story of the *anbiya'* There are many moral lessons that can lead us to determination in the way of God. With this method of story can make brain function more active, promote physical and mental relaxation, and offer this stimulation as a beneficial investment for their future so that children will easily assimilate positive values through instructive storytelling, which will facilitate their ability to empathize with others (Nurkhalizah and Ferianto 2023). In addition, this method of the Prophet's stories will not only bring children to develop imagination but also leave a lasting impression, so that it is effective in planting facts and moral lessons from the stories conveyed (Moezzi, Janda, and Rotmann 2017), which can improve the level of skills and character of children in (Nurkhalizah and Ferianto 2023).

The findings of the above study show that *story telling* The Qur'an has a significant impact on various aspects of children, in addition to language, but also on

children's social aspects. The results of the study also show that *story telling* The Qur'an can encourage positive social changes in children, such as increased kindness, respect, and cooperation. Research has shown that the use of storytelling in education can have a significant impact on children's social development. As studied by Kellogg, R. T., & Wagner (2014) found that children's social skills, including empathy, cooperation, and communication, can be improved by storytelling. Other studies of Isbell, R., Sobol, J., & Lindauer (2017) found that children's pro-social behaviours, such as sharing and helping, can be improved by storytelling". The implementation of the method *story telling* The Qur'an in the following way:

**Table 1. Assessment of Mufrad/Vocabulary Arabic Words for Grade III Students of SDM 07 Muhammadiyah 07 Integrated Pekanbaru**

| I<br>t | Sam<br>ple       | Children's Abilities |          |                   |                | To<br>tal |
|--------|------------------|----------------------|----------|-------------------|----------------|-----------|
|        |                  | No<br>un             | Ve<br>rb | Pronun<br>ciation | Repet<br>ition |           |
| 1      | Stud<br>ent<br>A | 85                   | 85       | 89                | 70             | 82.<br>3  |
| 2      | Stud<br>ent<br>B | 80                   | 87       | 88                | 73             | 82        |
| 3      | Stud<br>ent<br>C | 89                   | 90       | 80                | 75             | 84        |
| 4      | Stud<br>ent<br>D | 88                   | 90       | 85                | 74             | 84.<br>3  |
| 5      | Stud<br>ent<br>E | 87                   | 80       | 82                | 72             | 80.<br>3  |
| 6      | Stud<br>ent<br>F | 78                   | 85       | 82                | 72             | 79.<br>3  |
| 7      | Stud<br>ent<br>G | 80                   | 84       | 82                | 74             | 80        |
| 8      | Stud             | 77                   | 85       | 83                | 77             | 81        |

|    |           |    |    |    |    |      |
|----|-----------|----|----|----|----|------|
|    | ent H     |    |    |    |    |      |
| 9  | Student I | 79 | 86 | 80 | 70 | 79   |
| 10 | Student J | 84 | 90 | 81 | 71 | 82   |
|    | Average   | 83 | 78 | 83 | 73 | 81,2 |

Based on the data in the field, the learning results during the 4 (four) stages of grade III of SD Muhammadiyah 07 Terpadu Pekanbaru, each student from two different classes had a varied value from four categories, starting from the ability to say Arabic nouns/*isim*, verbs/*fi'il*, pronunciation/*lafz*, and repetition/*Muraja'ah*. Based on data in the field, these grade III students tend to close themselves off and are a little afraid of Arabic lessons because Arabic is considered very difficult to learn or understand, and practiced and pronounced. Because this perspective makes children less enthusiastic in learning Arabic, another factor is the influence of lesson hours that are placed in the afternoon towards the afternoon, causing children's focus to decrease because they are starting to get tired and a little sleepy. Arabic pronunciation is also considered quite difficult so that children with minimal Arabic vocabulary even tend to forget quickly after the lesson has been completed. The students who became respondents each had different problems of confidence and ability, so that their ability in Arabic was also different. This sample only represents all students from two classes but the results of the process during this study only describe the average ability of the sampled students and do not represent the Arabic language ability of all grade III students from two classes. In general, based on these observations, grade III students are not yet skilled in some aspects of Arabic.

Based on the above problems, a way is needed to improve the Arabic vocabulary skills of grade III students of SD Muhammadiyah 07 Terpadu Pekanbaru. How to improve Arabic language skills,

especially by increasing vocabulary in Arabic, must be easy to understand and fun for all students. Therefore, the author chooses the *story telling* method as an alternative in improving students' Arabic vocabulary as well as to convey the values contained in the stories in the Quran. This method is very easy to apply in the Arabic learning process, because in this *story telling* method, students are given many opportunities to imagine through information that can and also increase children's focus in learning, and also add new vocabulary in Arabic. Based on this description, the compiler is interested in taking the title " Al-Qur'an story telling method to improve the Arabic language of students at SD Muhammadiyah 07 Terpadu Pekanbaru", with the aim of this research to describe how *the Qur'an story telling* method can improve the Arabic language in the third grade of SD Muhammadiyah 07 Terpadu Pekanbaru, especially in increasing Arabic vocabulary.

#### Research Methods

This research method is a combination of qualitative and qualitative research, using *Action Research* or Classroom Action Research (PTK), with a deductive-inductive mindset. Data was obtained by means of observation, interviews, documentation and scores during the learning process I-IV stages with the design of Classroom Action Research (PTK). In the process of obtaining data, Classroom Action Research (PTK) was carried out with the Kurt Lewin (1946) model based on four aspects, namely, 1) planning, 2) action, 3) observation, and 4) reflection (Ibrahim 2018; Sri Sulasteri 2012). The subjects of this study were taken from 10 students of grade III of SD Muhammadiyah 07 Terpadu Pekanbaru, Jalan Kapau Sari IX, Pematang Kapau, Kulim, East Tangkerang, Pekanbaru, Riau. 10 subjects/informants of this study were taken from two classes, the number of males 5 and 5 females, the data were taken randomly/*random sampling* (Sahir 2022).

The stages of data acquisition with the *Al-Qur'an storytelling method and*

*Classroom Action Research are as follows:*

First, Phase I. At this stage, the teacher begins to carry out learning in accordance with the prepared method, namely *telling the story* of the Qur'an, telling the story of "Spiders Who Help the Prophet Muhammad" by Fitri Nurul published by Lingkar Media. The delivery of this story is designed in such a way that it does not reduce the facts and values contained in the story according to the language skills of children in grade III of SD Muhammadiyah 07 Terpadu Pekanbaru. Second, Stage II, Writing Arabic. After finding the meaning of the vocabulary, the teacher writes on the blackboard, then is assigned to copy as many as 20 Arabic vocabulary words into their respective notebooks. Third, Stage III, after each child has vocabulary in their own book, the teacher gives the task so that the vocabulary is memorized after the teacher exemplifies how to pronounce the vocabulary. And fourth, namely stage IV, students will advance to the front of the class one by one to recite vocabulary based on the story of "The Spider Who Helped the Prophet Muhammad" which has been translated into Arabic.

In this study, the standard used is a picture in the form of a diagram as a result of the Arabic language ability of grade III students of SD Muhammadiyah 07 Terpadu Pekanbaru based on four stages, namely writing, translating, memorization and pronunciation. When analyzing qualitative data obtained from observations, interviews, and documentation, qualitative procedures are applied, and the material is then described for analysis. On the other hand, the approach to *story telling* The Qur'an is used in a quantitative approach to calculate the results of student ability tests or learning outcomes. Because the basic purpose of quantitative research is to utilize statistical techniques to overcome the formulation of the original hypothesis problem by examining the relationship between other factors and other variables (Sahir 2022).

## **Results and Discussion**

### **A. The Concept of Story Telling Al-Quran**

The Qur'an is the holy book and guideline for Muslims. Therefore, the Islamic education system has historically relied heavily on storytelling to entertain students, educate, and develop moral character (Agustina 2024; Napitupulu et al. 2022). So that presenting stories from the Qur'an to children can effectively encourage social change, especially in the generation of Muslims. Through *story telling* Children learn moral lessons from the records of the prophets in the Qur'an so that retelling stories from the Qur'an can foster a sense of social obligation, empathy, and self-awareness in children (Huwaidi 2019).

*Story telling/* storytelling is a powerful tool for social development, especially when it comes to influencing children's beliefs, attitudes, and actions (Gackenbach J 2008), because moral lessons, empathy, and social skills can all be nurtured and promoted through stories (Gilliland, S. E., & Dunn 2003). Telling children the Qur'an through learning methods *story telling* The Qur'an has been used in Islamic education as a way to instill moral ideals and ethical concepts in them (Huwaidi 2019). So that with the existence of moral messages that can be applied by children in their daily lives through the way children are involved, learn, and grow socially, they can be in harmony with developments in the Industrial Era 4.0. With the rampant use of digital media which has resulted in the loss of social skills, empathy, and face-to-face meetings/social interactions (Best, P., Manktelow, K., & Taylor 2014). In addition, the hope is that with this method, children have views, values, and behaviors to limit themselves to avoid exposure to online content that can have a negative impact on their development (Kiraly, O., Potenza, M. N., Stein, D. J., King, D. L., Hodgins, S. C., Saunders, J. B., ... & Demetrovics 2019).

Use *story telling* The Qur'an as a tool to encourage positive social changes in children in the Industry 4.0 era has several

implications; *First* this highlights the importance of incorporating Islamic values and principles into education. *Second* This underscores the need for a more holistic approach to education, which takes into account children's social, emotional, and spiritual development. For educators and policymakers to need to rethink their approach to education, which prioritizes the development of social skills, empathy, and values over mere academic achievement. This approach aims to help students distinguish between good and bad deeds found in stories found in the Qur'an. This is intended to encourage students to follow in the footsteps of heroes as mentioned in the Qur'an and refrain from doing bad things such as antagonistic stories that come from the Qur'an (August 2024). Because storytelling is not only a teaching tool, but also one of the best ways to instill moral, historical, and religious values in children.(Ma, Literature, and Ubaidillah 2024). As for the preparation of educators before telling stories, namely paying attention to details when using the story approach, moral belief instructors start by choosing the appropriate story, because according to linguistic research, the theme and title of the story have an impact on the reader's memory (Siti Mursyidah Mohd Zin et al. 2021). Therefore, the application of the Qur'anic storytelling approach in the study of moral faith can be facilitated by the use of effective procedural concepts such as student-centered learning, laboratory learning systems, and comprehensive evaluation systems. This idea is essential for children's cognitive, emotional, and psychomotor development (Diananda 2018).

## **B. The Main Character and Moral Message in the Story of "The Spider Who Helped the Prophet Muhammad"**

### **1. The example of the Prophet Muhammad**

The Prophet Muhammad was born in the city of Makkah and died in the city of Medina. Since childhood, the Prophet Muhammad Saw has lived independently and has shown his noble morals. Because of his honesty, the Prophet Muhammad Saw

received the title *al-amin* which means honesty. The Prophet Muhammad Saw is the last prophet and apostle who reflects the figure of a human being. He brought his mission of his treatise to all mankind and the entire universe as stated by Allah SWT in the Qur'an, surah al-Anbiya verse 107 "and we did not send you but to (be) mercy for the universe". In Islam, the perfect role model is found in the Prophet Muhammad Saw because he has qualities that are always maintained and guarded by Allah SWT. The qualities of the Prophet Muhammad Saw are known as mandatory traits for the Prophet which are a reflection of the character of the Prophet Muhammad (saw) in carrying out his duties as the leader of the people.

Sheikh Muh. Abduh mentioned that the qualities that are obligatory for the Messenger are divided into four (Abduh, 1996), *First*, namely *Ash-Shiddiq* which means right, According to Hidayatullah, *Shidiq* is "A true reality reflected in his words, deeds, or actions, and his mental state". However, the nature of Shidiq also has the capacity to be steady, stable, mature, thoughtful, honest, and authoritative, setting an example for students and having a noble character. The character described above explains the nature of Shidiq in a way that leads to honesty in words, deeds, or mental states, where nothing is made up or commonly referred to as a lie (Hidayatullah, 2010).

*Al-Amanah*, which means trustworthy, is characterized by the following: a person is considered *al-Amanah* if he is honest, does not lie, cheat, or steal, has the courage to behave morally, builds a solid reputation, and is devoted to his family, friends, and nation (Yaumi, 2014). *At-Tabligh*, which translates to "transmit" (not "keep" or "delete") everything that Allah SWT commands and that everyone should hear, Toto Tasmara claims that the value of *Tabligh* has offered content that covers topics such as leadership, communication skills, growth and improvement of the quality and capacity of human resources (Tasmara, 2001).

*Al-Fathonah*, which translates to "wise and clever", *fathonah* is also the capacity, according to Allah SWT, to inspire every action and thought with a sense of worship through naturalistic steps and thoughts directed at the whole human being with a monotheistic and ethical attitude (Ginanjar, 2001).

## 2. Moral Message based on the story "The Spider That Helped the Prophet Muhammad"

### a. The Story of the Spider That Helped the Prophet Muhammad

The spider that helped the prophet Muhammad SAW. By Fitri Nurul published by Lingkar Media, this story is packaged for children under five so that the language used is very light to make it easier to convey the moral message contained in it. In this story, it is explained how the journey of the Prophet Muhammad and his companion, Abu Bakr, who at that time was migrating together from Mecca to Medina, then on their way they were pursued by the Quraish who intended to kill. In order to survive the Quraish, the Prophet and his companion Abu Bakr hid in a cave in Bukit Tsur. In this situation, Allah provided help through a spider that was commanded to make a spider's web at the mouth of the cave. So when the Quraysh arrived in front of the Tsur cave they saw a complete cobweb and believed that it was impossible for a person to enter the cave without damaging the cobweb, and then they left without realizing that the Prophet Muhammad and Abu Bakr were hiding in the cave.

This story has also been narrated in several saheeh hadiths including narrated from Abu Bakr, may Allah be pleased with him who said, "I said to the Prophet ﷺ 'Alaihi wa Sallam when I was with him in the cave, 'If one of them looks at the bottom of his feet, he will see us.' He said, 'What do you think,

O Abu Bakr, if there are two people and the third is Allah?'" (HR. Bukhari, no. 3653).

### b. Moral Message from the Story of the Spider That Helped the Prophet Muhammad

#### 1). Be patient

Patience means to endure, prevent or be steadfast. Meanwhile, in terms of the term, patience is refraining from uneasiness and emotions, then restraining speech from complaining and restraining limbs from undirected actions. So patience here is a strength, a positive force that encourages the soul to fulfill an obligation. In addition, patience is a force that prevents a person from committing evil. People who are patient will tolerate accepting unpleasant or unpleasant things with pleasure and surrender themselves to Allah SWT. Patience is one of the keys to achieving happiness and peace of life.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالْعَمَلِ ۖ وَبَشِيرِ الصَّابِرِينَ ۝ ١٥٥  
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ ١٥٦

It means: "And indeed We will give you trials, with a little fear, hunger, lack of possessions, souls and fruits. and give good news to the patient. (i.e.) those who, when calamity strikes, they say: "Inna lillaahi wa innaa ilaihi raaji'uun" (QS. Al-Baqarah verses 155-156).

Based on the above verse and the moral message contained in the story of the Spider Who Helped the Prophet Muhammad, as Muslims we are encouraged to be patient when we encounter the tests as mentioned in Surah Baqarah verse 155, both in a state of fear as experienced by the Prophet Muhammad and Abu Bakr who asked for protection from Allah and to be patient with the trials given at that time, namely by the arrival of the Quraish who



had desired killed the prophet Muhammad. And as an encouragement to say "*Inna lillaahi wa innaa ilaihi raaji'uun*" if you are struck by various kinds of calamities and tests in life.

1). Pray

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Means

"And if My servants ask you (O Muhammad) about Me, then tell them that I am near to him and I allow the prayer of those who pray to Me." (QS Al-Baqarah:186).

Based on the above verse, and what was experienced by the Prophet Muhammad and his companion Abu Bakr, even in a desperate situation, the Prophet was always calm and asked Allah for help by praying. So Allah gave His help through a spider that was commanded to make a nest at the mouth of the cave, so as to avoid the Quraish.

2). Good prejudice

وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

Means

O you who believe, shun most of the ancient suspicions, because some of them are sinful... (Al-Hujurat verse 12)

Based on the explanation above, namely the main characters and the values contained in the story used in the *Qur*'anic storytelling method, including the Prophet PBUH as the main character in the story describing the example and noble virtue based on the four attributes of the messenger, namely *siddiq*, *amanah*, *fathonah* and *tabligh*. In addition, the values contained in the story of "the spider that helped the prophet Muhammad" are patience, prayer and good prejudice. With the values contained in the story conveyed through learning Arabic, at least the learning not only focuses on improving students' Arabic vocabulary but also improves their social behavior, namely by knowing the values conveyed through the story of "the spider that helped the prophet Muhammad", it is hoped that these values can be applied in daily life, namely being honest when

speaking, Responsible when trusted, ready and wise. In addition, with the values contained in the story, it is hoped that when encountering trials or exams, students can be patient, always pray and be prejudiced, because the story of the Prophet Muhammad and his companion Abu Bakr, explicitly illustrates that the Prophet Muhammad even in a desperate situation always has a good prejudice against Allah's help by praying to Him.

2. Implications of the Story Telling Method in Improving Arabic Vocabulary

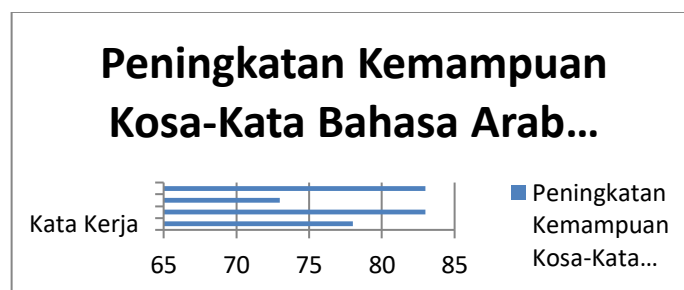


Diagram 1. Development of Arabic Language in Class III of SD Muhammadiyah 07 Integrated Pekanbaru

Based on the results of the research in the diagram above, it can be described in the discussion of the research as follows:

a. Noun/ Isim

Based on data in the field, it can be known that the Arabic vocabulary ability of grade III students of SD Muhammadiyah 07 Terpadu Pekanbaru. The vocabulary skills of this language can be obtained by students by saying vocabulary in Indonesian through *storytelling* the story of the Qur'an in Indonesian, the story of "Spiders That Help the Prophet Muhammad" by Fitri Nurul published by Lingkar Media. Then these vocabulary are classified based on nouns and verbs, after which each student translates the vocabulary using an Arabic dictionary.

The results in stage I, namely the development of vocabulary (nouns) get an average score of 83, the results show that each student has enthusiasm and



willingness to complete the tasks given to them, and shows that the ability to understand vocabulary, especially in *isim* / nouns. However, in the process of implementing phase I, there are still several obstacles where the role of the teacher as a moderator and facilitator is still lacking due to the limited ability to control all individuals/students in the classroom so that the research is only limited to 10 people from two classes, especially in the third grade of SD Muhammadiyah 07 Terpadu Pekanbaru.

## 2. Verb / *Fi'il*

Based on data in the field, the results obtained from stage II are children's ability to master vocabulary in the form of verbs/ *fi'il*. This stage is carried out after in stage I students are able to classify vocabulary from stories that have been conveyed by the teacher during the learning process, then translated into Arabic with tools in the form of Arabic dictionaries, considering that the ability of children who are still in the stage of learning Arabic is quite varied. Thus, the results of this stage II obtained an average score of 78, the average score shows that students have variable Arabic language skills in mastering vocabulary in the form of verbs/*fi'il* because in its implementation, children need more than 10-20 minutes to master vocabulary in the form of verbs.

## 3. Pronunciation/ *Lafz*

Based on data in the field, the next stage is stage III of pronunciation ability. At this stage, students are assigned to memorize 10 Arabic vocabulary words consisting of nouns and verbs. Before the assignment is given, the teacher plays a role in giving examples of how to pronounce Arabic vocabulary in front of the class twice and the students listen, then the teacher recites each vocabulary 3 (three) times with the students. This is done so that students are active during the Arabic learning process. The results in stage III, the average score of grade III

students of SD Muhammadiyah 07 Terpadu Pekanbaru is 83, this result shows that students have a significantly increased ability in the aspect of memorizing Arabic vocabulary words based on the story of the Qur'an with the duration of time that has been given. This means that the ability of children to memorize and remember Arabic vocabulary based on the Qur'anic storytelling that has been conveyed has undergone significant development. Thus, it indicates that students develop cognitively in Arabic lessons. This result was obtained only a small number of students in grade III, meaning that this result has not comprehensively described the ability of grade III in memorizing Arabic vocabulary, but only represents the entire research sample.

## 4. Repetition / *Muraja'ah*

Based on data in the field, the last stage is repetition. Namely the ability of students to pronounce and repeat Arabic vocabulary properly and correctly as exemplified by the teacher. The implementation of phase IV is concurrent with phase III and the average score of students of SD Muhammadiyah 07 Terpadu Pekanbaru is 73, this number is the lowest of the previous three stages because children tend to have difficulty in promoting letters whose pronunciations are similar. However, this result is not representative of all students. But it only represents the value of the students who are sampled in the study.

Thus, from stages I-IV, teachers and students both have dynamics in the implementation process. Which of the teachers has limitations in designing the *story telling* of the Qur'an, because in delivery it is still traditional, namely with a lecture model, the teacher tells the story and the student listens. In addition, in presenting *the Qur'an* storytelling, it does not use digital due to limited time and facilities in the classroom, and the teacher is only able to conduct

analysis/research on 10 students because they consider several things, including the ability, time, and background of the students, because this student's background will have a significant impact on the ability of students to learn in the classroom, especially in Arabic lessons. However, this research can be carried out so that it can provide an overview that the students of SD Muhammadiyah 07 Terpadu Pekanbaru, have openness in learning Arabic other than Indonesian and English, and with the existence of varied and fun Arabic language learning can provide suggestions and learning experiences that Arabic is very fun to learn as evidenced by the ability of students to increase Arabic vocabulary with the existence of Arabic The Qur'anic storytelling method is based on the story "The Spider that Helped the Prophet Muhammad".

With the *story telling* The story of the Qur'an, which is packaged in such a way based on the age of the child, is expected to change the perspective of children who find it difficult to improve their proficiency in Arabic. By the method of *story telling* The Qur'anic story in language learning, by involving a number of social, emotional, and cognitive elements, the interaction between learners' internal resources and their external environment, has an impact on language development, according to interactionist theory (Krashen 2007). On the other hand, cognitive code theory asserts that the development of cognitive abilities such as memory, attention, and problem-solving is an essential component of language acquisition (Atkinson 2010). Therefore, the importance of educator policies in determining what methods are used in the learning process by considering important aspects, namely after students, so that students can easily accept and follow the learning process so as to produce a fun learning experience, especially in learning Arabic.

Based on data in the field, comprehensively the overall average score of the four stages that have been carried out through the Kurt Lewin (1946) model Non-Classy Research is based on four (4) aspects, namely, 1) planning, 2) action, 3) observation, and 4) reflection (Ibrahim 2018; Sri Sulasteri 2012) which is at 81.2. This means that grade III students at SD Muhammadiyah 07 Terpadu Pekanbaru experience language development from the following aspects:

- a. Phonological Awareness. Based on previous research, phonological awareness is a challenge for Arabic language learners, including third grade students of SD Muhammadiyah 07 Terpadu Pekanbaru, because this has an impact on students' reading and writing skills (Al-Al-Mamun 2020; Al-Saidi 2022). With the existence of *story telling* The story of the Qur'an, which is carried out in four stages through classroom research, can develop phonological awareness and improve students' skills or abilities in Arabic, for example in reciting and writing (Al-Jarf 2020; Al-Mazroa 2021).
- b. Vocabulary acquisition. Vocabulary development is an important component of language proficiency, and to improve language skills, grade III students of SD Muhammadiyah 07 Terpadu Pekanbaru must be exposed to a variety of vocabulary items (Al-Khawaldeh 2020; Al-Musa 2022). To improve these capabilities, multimedia can be used, such as audio recordings and movies. Because in general, multimedia can help in the process of learning Arabic so that students acquire vocabulary faster (Al-Ghamdi 2020; Al-Shammari 2021). In this case, teachers use the media of children's story books, namely the story of "Spiders Who Help the

Prophet Muhammad" by Fitri Nurul published by Lingkar Media, which is conveyed through "story telling" to stimulate children's thinking, imagination, focus and language, especially in Arabic. The use of multimedia is quite constrained due to inadequate classroom facilities.

- c. Motivation and Attitude. Motivation and attitude play an important role in language acquisition, and the motivation of third-grade elementary school students to learn Arabic, so as to improve their Arabic language skills through the use of interactive and engaging teaching methods (Al-Al-Khateeb 2020; Audi 2022) Through the method of telling the story of the Qur'an about "Spiders That Help the Prophet Muhammad" by Fitri Nurul published by Lingkar Media, it can be feedback and encouragement from teachers to increase students' motivation and attitude in learning Arabic (Al-Hajj 2020; Al-Sharif 2021).

Thus, with the Qur'an *storytelling* in learning Arabic, namely the story of the Qur'an about "Spiders That Help the Prophet Muhammad" by Fitri Nurul published by Lingkar Media, it is hoped that the students of SD Muhammadiyah 07 Terpadu Pekanbaru will not only learn Arabic through the stories that have been told, but students can take the wisdom or moral messages contained in the Qur'an story and can be applied in daily activities. In addition, so that students can distinguish between good and bad. This shows that students not only develop from the cognitive/intellectual aspect, namely by increasing Arabic vocabulary, both *isim*, *fi'il* which is tested by pronunciation and repetition, but students also experience developments in their behavior and social attitudes such as the implementation of the traits that exist in the Prophet Muhammad and the moral message contained in the

story of the Spider Who Helps the Prophet Muhammad in daily activities. The development in social attitudes in question is a change in behavior or attitude for the better with the values conveyed through *storytelling* of the Qur'an. Because with *the story telling* of the Qur'an, children do not just learn by memorizing but students are invited to feel the learning process.

Activities *story telling* This Qur'an offers many advantages specifically, namely students can expand or increase their Arabic vocabulary, students have the ability to pronounce or pronounce Arabic, namely by practicing procusing words correctly, as has been done through classroom research, namely memorization and pronunciation, and improving their language skills by listening to sentence structures. Through *story telling* The Qur'an, can shape children's personalities, based on the example of the Prophet, namely the figure conveyed in the story of the Qur'an in learning Arabic, so that students can learn and recognize their own character (August 2024). Moreover *story telling* The Qur'an designed in an interesting and not boring style can improve children's focus, lead them to imagination with the stories being told, make their minds run, and help them develop a positive outlook on the Arabic language. *story telling* The Qur'an is recited aloud by the teacher to the children, thus triggering their imagination and attracting their attention in the lessons presented so as to encourage children's thinking and emotions (Rahmat Rifai Lubis 2018).

### Conclusion

Improving Arabic Language Skills with the Qur'an Storytelling Method at SD Muhammadiyah 07 Terpadu Pekanbaru was carried out through classroom action research, Classroom Action Research with the Kurt Lewin (1946) model based on four aspects, namely, 1) planning, 2) action, 3) observation, and 4) reflection, which are as follows: First, Phase I. obtained an average score of 83 students. Second, Phase II, the average score obtained by students is 78. Third, Phase III, the average score of this

third stage is 83. And fourth, the average score is 73. Based on these data, it shows that *Qur'an* storytelling has a significant impact on Arabic language skills, especially in improving the Arabic vocabulary of grade III students of SD Muhammadiyah 07 Terpadu Pekanbaru, with an overall average score of 81.2.

In addition, the third grade students of SD Muhammadiyah 07 Terpadu Pekanbaru, in learning Arabic with the *Qur'an* storytelling method, are not only very effective in improving students' Arabic vocabulary, but also effective in instilling/acquiring moral values that can be useful for students in daily life such as patience, always praying in all circumstances and having good intentions. This proves that students at SD Muhammadiyah 07 Terpadu Pekanbaru, not only improve their language and intellectual aspects, but the improvement of their abilities is also closely related to the development of students in psychological aspects such as changes in behavior and social attitudes in a more positive direction such as mutual respect, agility in cooperation and respect for teachers.

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