

The Role of the Storytelling towards Internalization of Religious Values for Early 5-6 Years Old Children

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Abstract: The Role of the Storytelling towards Internalization of Religious Values for Early 5-6 Years Old Children. Objective: this research aimed to find out how to implement the storytelling method and religious values for children aged 5-6 years. **Methods:** The method used is descriptive qualitative research. Document collection begins with observation sheets and documentation. **Findings:** The findings of the first meeting of 15 children who were subject to the cultivation of religious values, in the aspect of the prayer movement of meetings 1-4, the highest average percentage was in the 3 star category and 2 star category (35%), the lowest in the 4 star category (10%). obedient and obedient aspects of meetings 1-4 with the highest average percentage in the 2-star category (46.67%), the lowest in the 4-star category (0%). aspects of good and bad behavior at meetings of 1-4, with the largest average percentage in the 3 star category (45%), the lowest in the no star category (3.33%). **Conclusion:** the implementation of the storytelling method gets 3 stars, and there is a role for the storytelling method to inculcate religious values for children aged 5-6 years. From the first, second, third and fourth meetings showed an increase in the three categories observed.

Keywords: storytelling, religious values, early childhood.

Abstrak: Peran Mendongeng Terhadap Internalisasi Nilai-Nilai Religius Pada Anak Usia Dini 5-6 Tahun. Tujuan: Penelitian ini bertujuan untuk mengetahui bagaimana implementasi metode storytelling dan nilai-nilai agama anak usia 5-6 tahun. **Metode:** Penelitian ini merupakan penelitian kualitatif deskriptif. Pengumpulan dokumen mulai lembar observasi dan dokumentasi. **Temuan:** pertemuan pertama dari 15 anak subjek penanaman nilai-nilai agama, pada aspek gerakan shalat pertemuan 1-4 rata-rata persentase tertinggi kategori bintang 3 dan bintang 2 (35%), terendah kategori bintang 4 (10%). aspek taat dan patuh pertemuan 1-4 rata-rata persentase tertinggi kategori bintang 2 (46,67%), terendah kategori bintang 4 (0%). aspek perilaku baik dan buruk pertemuan 1-4 rata-rata persentase terbesar kategori bintang 3 (45%), terendah kategori tidak ada bintang (3,33%), sehingga dapat disimpulkan bahwa implementasi metode storytelling mendapat bintang 3, serta ada peranan metode storytelling penanaman nilai-nilai agama anak usia 5-6 tahun. **Kesimpulan:** Dari pertemuan pertama, kedua, ketiga dan keempat menunjukkan peningkatan dari ketiga kategori yang diamati.

Kata kunci: mendongeng, nilai-nilai agama, anak usia dini.

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■ INTRODUCTION

Early childhood education is a child in the process of gradual growth and development. According to Mansur (2008:88) defines “early childhood is a group of children who are in the process of growth and development that is unique”. Child growth and development is a *golden age*, this is an early age in which children grow and develop very rapidly and cannot be repeated in the future.

In accordance with Article twenty-eight of the National Education System Law No.20/2003 paragraph 1, early childhood is born from the age of 0-6 years. And in the PAUD scientific profession in the implementation in foreign countries, that Early Childhood Education is carried out starting at the age of 0-8 years (golden age). In Sujiono (2009:7) “Early childhood is a child who has just been born until the age of 6 years. This age is a very decisive age in the formation of a child’s character and personality. That the child is the organization of education that focuses on laying the foundation for the development of religion, moral, cognitive, language, physical, motor, social, emotional and artistic for the level of development to achieve the expected educational goals.

According to Kaelan (2001: 13-14) argues that the cultivation of religious values that are implemented in everyday life include carry out worship (prayer, fasting, prayer and other worship), strengthening ties of friendship, get used to reading and reciting, get into the habit of doing good (good deeds), get used to being fair, not two-faced or treacherous, participate in the activities of the mosque’s taklim assembly be polite avoid committing adultery, stay away from intoxicating alcoholic drinks, attending religious holidays, istiqomah, avoid all actions that are contrary to religious norms, make the community prosperous, and carry out recitations and other religious activities. Fuadi (2020:559) also stated

that “the value of religious character consists of a three-dimensional relationship, namely the relationship between humans and God, humans and humans, and humans and the universe (environment)”. Instilling religious values reflects one’s belief and faith in God and his religion. Therefore, to make children into children who have noble character and character and have religious values, so it is very necessary to have assistance by teachers and parents. At this early age, children are more receptive to everything because this is a period of children’s sensitivity and high curiosity about something.

In addition to the discussion of religious values above, there is also a discussion of storytelling, where Agustina (2008:1) states that story telling is the oldest art of ancestral heritage that needs to be preserved and developed as a positive means to support broad social interests. This storytelling activity is very important to do, especially during the child’s growth and development period, besides that, storytelling has many benefits not only for children but also for those who tell stories.

According to Mackinney (Al-Mansour, 2011: 70) stating storytelling or reading is the main source of learning literature and entertainment. Meanwhile, According to Kim, S.Y (1999:2) “To understand or create invented stories, children must learn to understand the roles characters may play, the way they think and feel and motivates them to act”. The tales presented must have a clear plot, not to confuse children in obtaining a moral message. The stories presented can also motivate children, thus making learning meaningful. Therefore, storytelling is very important, because through storytelling the cultivation of religious values can be understood wholeheartedly by children without coercion so that it can be applied throughout the child’s life.

The results of previous research using the storytelling method, namely Nurhayati (2019)

with the title “The Storytelling Method Based on Local Wisdom on Moral Values of 5-6 Years Old Children”. This study explains the problems that occur in several kindergartens in Palu City regarding learning methods that are still minimal and monotonous so that it attracts attention to examine children’s moral values and test storytelling theories. Storytelling is very supportive of children’s learning, with storytelling children will get the opportunity to imagine, communicate and provide moral messages to serve as good examples for children. In addition, by telling children’s stories to give a touch of emotion so that it can be seen clearly the feelings felt by children through their facial expressions. shows the findings stated that the average initial observation of 65 an increase in the final observation of 95.00. Furthermore, the implementation of the storytelling method was carried out by researchers for 4 meetings, in learning activities about children’s stories, and preparing all the tools used by teachers starting from the lesson plan, media/tools (image media and serialized story books).

As explained above, the problem of inculcating religion in children regarding prayer movements, obedience/obedience, and good/bad behavior that has not developed properly, the theoretical reference from these three aspects is in accordance with the Decree of the Minister of Religion of the Republic of Indonesia No. 792 of 2018, that the development of religious and moral values includes the Qur’an, hadith, worship, Islamic stories, creed, and morals. The embodiment of religious and moral values, for example, children behave honestly, are helpful, polite, respectful, grateful, fair, affectionate, sportsmanship, maintain personal and environmental hygiene, know religious holidays, and respect/tolerate other religions. Furthermore, Imam Shafi’i is of the opinion that the meaning of

worship according to language is prayer and the meaning of the term *syara’*, which begins with takbir, and ends / ends with greetings with conditions.

■ METHODS

The population of this study were all 30 students, and the research sample consisted of 15 children in Group B of Al-Khairaat Tondo Kindergarten. The sampling technique used purposive sampling technique based on class selection. This type of research is descriptive with a qualitative approach and the type of research with a descriptive approach. The study was conducted in 4 meetings for 4 weeks and used 4 storytelling titles including: 1) Story-1: “good beliefs and prejudices” in the book ‘100 Selected Islamic Stories for Children (2009)’; 2) Story 2: The story of the Prophet Ismail As in the book ‘Fairy Tales for Muslim Children’; Story 3: The Story of the Order of Prayer During Isra Miraj; and 4) Story-4: The Story of the Bee in the House. The first meeting until the fourth meeting conducted observations and teacher interviews based on the 3 observed aspects. The research instrument used is an observation sheet and an assessment rubric adapted from the Ministry of National Education (2010:11) which states that “if the sample has developed beyond the teacher’s expectations, it is given a very well developed category or given a score of 4, if it has achieved development in accordance with expectations, then given a developing category as expected or a score of 3, if those who are still in the process of developing, are given a category of starting to develop or a score of 2 and if they have not been able to meet expectations, then they are given a category not yet developed or a score of 1. Furthermore, data collection techniques using techniques through observation and documentation as well as interviews. After all the

documents have been collected, they are then processed using the percentage technique.

■ RESULTS AND DISCUSSION

Implementation of the Storytelling

Implementation *storytelling* is carried out in the classroom, before starting the researchers and teachers prepare all learning tools from the preparation stage (opening, core and closing activities):

Opening Activity

Stage of storytelling consists of several kinds of activities, namely: (1) Preparation At the beginning, the researcher prepared teaching aids in this activity such as illustrated story books. (2) marching, greeting, praying and reciting short suras. (3) After everything is done, the teacher asks the children to sit and listen to stories or fairy tales from the teacher. (4) The teacher attends to every child who is present and absent.

Core Activities

Stages of the core activities consist of a series of activities, as follows: (1) Children will be asked to listen carefully to the theme of the story from the teacher. (2) The children are shown a picture story book then the teacher reads the contents of the story. (3) The children are asked to repeat the story told by the teacher.

Closing Activity

Activity This activity uses the storytelling method. It is expected that children are able to: tell and reconnect storytelling with previous activities. These three activities were carried out by researchers to apply storytelling. Praying, greeting and going home.

Introduction to Religious Values It

The inculcation of religious values is one of the important aspects that must be instilled in early childhood so that children can grow and develop according to the characteristics of children's development according to age level. In accordance with the Regulation of the Minister of Education and Culture Number 137 of 2014 that the scope of development of religious and moral values is: 1) knowing the religion that is embraced, 2) doing worship, 3) behaving honestly, helping, politely, respectfully, and so on, 4) maintaining cleanliness and the environment, 5) respecting (tolerance) other people's religions, 6) knowing religious holidays.

Prayer Movement

Based on observations of the inculcation of children's religious values obtained from the first meeting to the fourth meeting which is presented in the form of a table below based on the observed aspects, as follows:

Table 1. Percentage of prayer movement aspect meeting 1-4

Category	Observation Aspects (Prayer Movement)								Average (%)
	1		2		3		4		
	F	%	F	%	F	%	F	%	
4 Stars	0	0	0	0	0	0	6	40	10
3 Stars	3	20	3	20	9	60	6	40	35
1-2 Stars	4	26.67	8	53,33	6	40	3	20	35
Not yet received stars	8	53.33	4	26.67	0	0	0	0	20
Total	15	100	15	100	15	100	15	100	100

Table above shows that at the first meeting the prayer movement was not well developed (not getting 4) in 0% children, and 3 (20%) children developed as expected (getting 3 stars), then 4 (26.67%) children began to develop (got 2 stars), and 8 (53.33%) children undeveloped (not getting stars). The meeting of two prayer movements has not developed well (not getting 4 stars) in 0% children, and 3 (20%) children developed as expected (got 3 stars), then 8 (53.33%) children began to develop (got 2 stars), and 4 (26.67%) children have not developed (not getting a star). The third meeting of the prayer movement has not developed well (did not get 4 stars) in 0% children, and 9 (60%) children developed as expected (got 3 stars), then 6 (40%) children began to develop (got 2 stars), and undeveloped (no stars) in 0% children. The fourth meeting of the prayer movement 6 (40%) children developed well (got 4 stars), and 6 (40%) children developed as expected (got 3 stars), then 3 (20%) children began to develop (got 2 stars), and undeveloped (not getting stars) in 0% children.

According to Ahmad, the interpretation of education is an effort to improve oneself in all aspects. Meanwhile, according to Langeveled Education is a guidance given by adults to children who are not yet mature to achieve the goal of maturity. From some of these understandings, it can be concluded that education is an effort to guide and foster and is responsible for developing students' personal intellectuals towards maturity and being able to apply them in everyday life.

Imamoglu & Dilek (2016:641) state that the definition of Islam Prayer is the name given to formal Islam. Prayer is a basic principle of Islam and is an important practice that must be performed at predetermined times and conditions, following a sequence. Islam is a religion in which physical movement (Salat) is

combined with spiritual practice. An analysis has been made based on current medical knowledge that how Prayer can have a positive effect on health. Prayer is not only a religious obligation but a sure path to better health and wellness as evidenced by contemporary science. This is reinforced by the view of Baesler (2012: 5) which states that a broader definition of prayer as spiritual communication will include other "spiritual entities/creatures" such as angels, spirits, human ancestors, and "spiritual forces/energy" such as existing ones. in nature (e.g., earth, air, fire, and water). In this special issue of prayer research, most authors have implicitly adopted definition of prayer as spiritual communication with "God". Filasofa (2021:8) also gives an opinion about prayer which states that "Prayer is part of the mahdhah worship which has provisions as the Messenger of Allah. teach friends. Worship is a key factor in someone being considered a Muslim and a believer, or vice versa. It is even promised that prayer is the pillar of religion, for those who carry it out, it builds religion, for those who do not practice it have the potential to destroy religion. Therefore, every ummah who believes and is Muslim is obliged to pray.

Children are a deposit or mandate by Allah SWT, therefore educating children from babies even when the child is still in the womb. Children are born in a state of purity or nature. So when returning to the Creator must also be in a state of purity, without blemish. One way is by educating him as well filas possible teaching good and bad things, especially teaching children to carry out their obligations as Muslims, namely praying. So that from an early age children should be accustomed to praying. Dehghani, Rahimabadi, Pourmovahed, Dehghani, Zarezadeh & Namjou (2012:77) state that prayer is the natural language of religious experiences. It is a spiritual and for many also a religious practice. Prayer can be

generally defined as human communication with divine and spiritual entities. The blow referred to in this opinion is a blow that can educate and



Source: detik.com

The image above is an example of religious values. The first picture is an example of carrying out the prayer command. According to Hendra & Priadi (2019:36), the inculcation of moral and religious values is generally done by reminding children to perform certain behaviors, such as reminding children to accept something with their right hand and be grateful for the gift. In addition, it is done by giving examples to children. For example, older people model polite behavior when speaking. While the cultivation of religious values is exemplified by parents by carrying out worship, such as prayer and fasting. This service is seen directly by the child. Through this example, children will imitate the religious worship that their parents have exemplified to them and children will not protest if they are told to pray or fast. Instilling religious values in children is also done by inviting children to pray together at home and sometimes praying at the mosque. However, before praying, the child is first taught the procedures for performing the prayer, such as taking ablution water first, then wearing clean clothes from unclean, after that the child is taught prayer movements as in the example in the second picture. Therefore, in the implementation of activities imitating prayer movements can be practiced directly so that children can get used to and know all prayer movements in sequence properly and correctly.

bring benefits, does not necessarily hit to injure and should avoid hitting the face. The following is an example of religious values:



Source: vectorstock.com

According to dr. Muhammad shaleh (2017: 89) revealed that “This kind of worship must be done five times a day. Namely: (1) Fajr or Fajr: Fajr until sunrise, preferably done at least 10-15 minutes before sunrise; there are 2 rak’ahs, (2) Dzuhur: After noon until ‘Asr; there are 4 rakats. (3) ‘Asr: Evening until sunset; there are 4 rakats. (4) Maghrib: Sunset till dusk; there are 3 rakats. (5) ‘Isha: Dusk until dawn; There are 4 rak’ahs”. In addition, there are also several sunnah prayers that have a good impact on those who work, such as the sunnah prayer duha and sunnah prayer tahajjud.

Then according to Moh Dahlan (2020: 2138) states that “the implications in religious life for Muslims, especially in rural areas who consistently perform prayers and other worship in mosques can manifest the spirit of worship, solidarity, consistency in maintaining personal safety and spiritual satisfaction”. So that things like that can be used as examples for children in growing their religious values.

Obedient and Obedient

Based on the observation of inculcating children’s religious values obtained from the first meeting to the fourth meeting which is presented in the form of a table below based on the observed aspects, as follows:

Table 2. Percentage of obedient and obedient aspect meeting 1-4

Category	Observation Aspects (Obedient and Obedient)								Average (%)
	1		2		3		4		
	F	%	F	%	F	%	F	%	
4 Stars	0	0	0	0	0	0	0	0	0
3 Stars	0	0	5	33.33	11	73.33	8	53.33	40
1-2 Stars	7	46.67	10	66.67	4	26.67	7	46.67	46.67
Not yet received stars	8	53.33	0	0	0	0	0	0	13.33
total	15	100	15	100	15	100	15	100	100

Table above shows that at the first meeting they were obedient and obedient have not developed well (not getting 4 stars) in 0% of children, and 0% of children developed as expected (got 3 stars), then 7 (46.67%) children began to develop (got 2 stars), and 8 (53.33%) children have not developed (not getting a star). The meeting of two obedient and obedient has not developed well (not getting 4 stars) in 0% children, and 5 (33.33%) children developed as expected (got 3 stars), then 10 (66.67%) children began to develop (get 2 stars), and 0% undeveloped children (no stars). The third meeting obedient and obedient has not developed well (not getting 4 stars) in 0% children, and 11 (73.33%) children developed as expected (got 3 stars), then 4 (26.67%) children began to develop (gets 2 stars), and has not developed (no stars) in 0% children. The fourth meeting obedient and obedient has not developed well (got 4 stars) in 0% children, and 8 (53.33%) children developed as expected (got 3 stars), then 7 (46.67%) children began to develop (got 2 stars), and undeveloped (not getting stars) in 0% children.

According to Blass (1999), obedience is receiving orders from others. Compliance can occur in any form, as long as the individual shows obedient behavior towards something or someone. Meanwhile, according to Zahra (2021: 50) says that “A person who is obedient to religion he will have a good personality. Because every

religion has orders, prohibitions, or rules that every adherent must obey. With religion, human life becomes directed. So that it can form a quality personality/character. For example, obey and obey the teacher. The following is an example of an image of being obedient and obedient to the teacher:



Sumber: DocPlayer.info

The picture above is an example of obedience and obedience. The picture depicts a child's obedience in carrying out the teacher's orders and the obedience of a servant in obeying religious orders, namely always respecting parents. However, it should be noted that one of the factors that causes children to become obedient and obedient is that they come from the environment closest to them, namely the family environment. According to Rahim (2013: 508), the most critical challenge facing Muslims today is the lack of a spiritual ethical dimension of life, and one of the most powerful ways to overcome this problem is adherence to a code of ethics.

Furthermore, Huang, Chen, Xu, Lu, & Tam (2020:722) stated that “parent-incumbents who tend to integrate their leadership roles in the family and in the organization are more likely to be influenced by their kinship connections with their child-successors and to be affected by the paradox of the dezahrsire to have their children imitate them”.

According to Jukes (2018:170) “Obedience can be displayed in several different ways. First, children can follow orders from elders, and agree to be sent for errands. Teachers and parents say that obedience does not mean blindly obeying or conforming to instructions. Children must comply with only “positive” instructions (School 2, FGD3). Second, children demonstrate obedience by following norms and customs – school rules, their roles and responsibilities and Tanzanian culture in general. Third, children show obedience by participating in daily routines, such as doing homework. Therefore, from an early age children are taught to be ready to accept orders and follow applicable norms, parents as much as possible train children by giving children little responsibility

so that children can follow the rules and norms set and give rewards or punishments to increase compliance and obedience of children to carry out these tasks, so that children will have provisions in the future to pass the next stage. As stated by Mousavi (2019: 60) that “The second seven years of life is a time when a person must learn to obey the rules, take responsibility for what he does and take action on what he has learned in the first seven years”.

According to Supendi (2020:103), he argues that character education is important to develop, because it is part of efforts to develop the potential of students, both physical, spiritual, and spiritual potential based on the values of religious teachings that have been passed down by previous scholars.

Good And Bad Behavior

Based on observations of the inculcation of children’s religious values obtained from the first meeting to the fourth meeting which is presented in the form of a table below based on the observed aspects, as follows:

Table 3. Percentage of good and bad behavior aspect meeting 1-4

Category	Observation Aspects (Good and Bad Behavior)								Average (%)
	1		2		3		4		
	F	%	F	%	F	%	F	%	
4 Stars	0	0	0	0	2	13.33	5	33.33	11.66
3 Stars	0	0	8	53.33	10	66.67	9	60	45
1-2 Stars	13	86.67	7	46.67	3	20	1	6.67	40
Not yet received stars	2	13.33	0	0	0	0	0	0	3.33
Total	15	100	15	100	15	100	15	100	100

In the table above shows that at the first meeting good and bad behavior has not developing well (not getting 4 stars) in 0% of children, and 0% of children developing as expected (getting 3 stars), then 13 (86.67%) children began to develop (got 2 stars), and 2

(13.33 %) undeveloped child (not getting stars). The meeting of two good and bad behaviors has not developed well (not getting 4 stars) in 0% children, and 8 (53.33%) children developed as expected (got 3 stars), then 7 (46.67%) children began to develop (getting 2 stars), and 0%

children are not developed (getting no stars). The third meeting of good and bad behavior 2 (13.33%) children developed well (got 4 stars), and 10 (66.67%) children developed as expected (got 3 stars), then 3 (20%) children began to develop (got 2 stars), and undeveloped (no stars) in 0% children. The fourth meeting of good and bad behavior 5 (33.33%) developed well (got 4 stars), and 9 (60%) children developed as expected (got 3 stars), then 1 (6.67%) children began to develop (get 2 stars), and undeveloped (not getting stars) in 0% children.

From the results and discussion above, it shows that how important it is to apply the storytelling method in instilling religious values in children, because basically religious values attached to a person are the body that becomes the driving force in carrying out various good or bad actions. This is in line with the opinion of Safitri (2022:32) which states that “Education of moral and religious values in early childhood education is a very important existence, as a solid foundation and has been embedded in early childhood”.

According to Rahmawati (2015), good and bad behavior means straightforward which means something that is appropriate and useful. Good behavior is something that has reached perfection, which has a truth value or expected value. According to Khadhim (2017:103) states that a good Muslim is known for his good speech, good deeds, and obedience to Allah SWT, and avoids everything that Allah SWT has forbidden. Meanwhile, bad behavior is behavior that is not good, evil, immoral or acts that violate norm values.

According to Siti Aisyah (Syukri, 2014: 2) states that “Character development in early childhood based on the development of values and attitudes of children can use storytelling activities that allow the formation of habits based on religious values, and morality so that children can live according to the norms of society. The storytelling method is a method that is widely used by early childhood teachers, which can be conveyed in the form of messages, information or a fairy tale to be heard in a fun way. Here’s an example of good and bad behavior:



Sumber: Fimela.com

Based on the picture above, we can see that there are two different behaviors. Figure 1 (red cross) where the child ignores his friend who is being harassed by another friend, this behavior is bad behavior. While in Figure 2 (green tick) the child helps his friend by telling the teacher or

someone who is more mature who can be respected, this behavior is a reflection of good behavior by ignoring friends and upholding justice. Al-Aidaros, Shamsudin, & Indris (2013:2) stated that from an Islamic point of view, ethics is related to several Arabic terms. These terms are as

follows: ma'ruf (approved), khayr (goodness), haqq (truth and right), birr (righteousness), qist (equity), 'adl (equilibrium and justice), and taqwa (piety). Good actions are described as seeyi'at and bad actions are described as sayyi'at. However, the term that is most closely related to ethics in the Quran is akhlaq. Taking other people's things is a bad behavior, so it is very important for parents and teachers to give advice to children.

Implementation of the Role of the Story Telling Method in Inculcating Religious Values in Early 5-6 Year Old Children

Implementation of inculcating religious values in children aged 5-6 years shows that there is a role storytelling to inculcate religious values in children aged 5-6 years.

CONCLUSIONS

The inculcation of religious values in children aged 5-6 years has developed in accordance with the expectations of the teacher. Shows the improvement that occurred during the application of storytelling in learning activities. The increase was seen in all aspects observed, including prayer movements, manners, and good and bad behavior. There is a role in the implementation of storytelling to instill religious values in children aged 5-6 years. From the first week to the fourth week showed an increase of all observed.

The impact of this research for the world of education is to provide an overview of information to education regarding the storytelling method, especially in early childhood education, because by using the storytelling method children will learn through playing with various props that can attract children's attention. So that it can make it easier for children to hone every aspect of children's intelligence, especially in the aspect of spiritual intelligence. Then the shortcomings of this study are that because it uses a descriptive method, some

of the data depends on people's responses, the process of obtaining interview data is carried out at one point so that it tends to give the same answer, the assessment only focuses on indicators in the assessment rubric.

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