

## Using The Story Of The Qur'an In Early Children's Education: A Study Of The Formation Of Children's Morals

Siti Risda Sakila<sup>1</sup>, dan Sutrisno<sup>2</sup>

<sup>1,2</sup> Program Magister PLAUD, Universitas Islam Negeri Sunan Kalijaga Yogyakarta

e-mail corresponden: [23204031010@student.uin-suka.ac.id](mailto:23204031010@student.uin-suka.ac.id)

**ABSTRAK.** *Al-Qur'an yang merupakan pedoman utama ajaran Islam banyak berbicara dan membahas mengenai persoalan penting kependidikan. Banyak sekali konsep, prinsip, pendekatan, strategi, metode, materi dan tema-tema agung pendidikan yang dikandung dan dibentangkan dalam sumber pokok tersebut, diantaranya kisah al-Qur'an. Kisah al-Qur'an bila mampu dikaji dan didayagunakan secara profesional akan mampu memberi nuansa yang amat dalam, nilai-nilai yang amat tinggi dan dasyat terhadap kemajuan proses pendidikan, sebab mengandung ibrah dan i'tibar, serta dapat membentuk akhlak dan kepribadian anak usia dini. Oleh karena itu, penelitian ini bertujuan untuk mengkaji dan menganalisis secara cermat tentang pendayagunaan kisah al-Qur'an sebagai pembentuk akhlak anak di dalam proses pendidikan anak usia dini tersebut. Data diambil melalui studi kepustakaan, kajian buku atau literatur dan instrumen dokumentasi, sedangkan jenis penelitian memanfaatkan tipe atau jenis penelitian kualitatif. Hasil penelitian menunjukkan bahwa pendayagunaan kisah al-Qur'an baik sebagai metode maupun sebagai materi (konten) sangatlah pentingnya dan memiliki urgensi dapat membentuk akhlak mulia anak usia dini itu sendiri.*

**Kata Kunci:** *Pendayagunaan, Kisah al-Qur'an, Ibrah, Akhlak*

**ABSTRACT.** *The Qur'an, which is the main guideline of Islamic teachings, speaks and discusses many important educational issues. Lots of concepts, principles, approaches, strategies, methods, materials and great themes of education are contained and unfolded in the main source, including the story of the Qur'an. The story of the Qur'an if it is able to be studied and utilised professionally will be able to provide very deep nuances, very high and powerful values for the progress of the educational process, because it contains ibrah and i'tibar, and can shape the morals and personality of early childhood. Therefore, this study aims to examine and analyse carefully the utilization of the Qur'anic story as a shaper of children's morals in the early childhood education process. The data is collected through literature study, book or literature review and documentation instruments, while the type of research utilises the type or types of qualitative research. The results showed that the utilization of the Qur'anic story both as a method and as material (content) is very important and has the urgency to shape the noble character of early childhood itself.*

**Keyword:** *Utilisation, Qur'anic Story, Ibrah, Morals*

### INTRODUCTION

As part of the Islamic Education Institution, the education process for early childhood must be based on the Qur'an and Hadith (Fitriana, 2020; Hubbil Khair, 2022), and must be adapted to the child's circumstances, including approaches, strategies, methods, material and themes (Khusnaya & Kusumaningtyas, 2022; Yasmansyah & Husni, 2022), to explore the potential that exists in human children who were gifted by Allah SWT in the form of minds and feelings. The aim of utilizing approaches, methods and developing material and themes based on the Qur'an is solely for the child's education and learning process to be more focused, and systematic, to achieve predetermined goals, gaining knowledge that is useful for the child's life to obtain happiness in this world and the hereafter (Al-Attas, 1994: 17-44; Hidayat et al., 2021).

In the Qur'an there are several main points of educational material, among the main points of content of the Qur'an are material for faith education, sharia education material, moral

education material, history education material, and science and technology material or aspects (Maskur & Saifudin, 2019; Putri et al., 2016; Susanti, 2022). As a teaching, Islam is based on the Al-Qur'an which was revealed by Allah SWT to the Prophet Muhammad SAW, as an eternal miracle that guides humanity to the right path and provides open methods and ways of learning and exploration as well as various scientific disciplines (Putri et al., 2016). The Qur'an itself has signaled that the issue of early childhood education is something very important. If the Koran is studied in more depth, several basic principles of children's education will be found, which can then be used as inspiration to be developed to build quality early childhood education.

To know, understand, and practice Islamic education, one of the problems that is never absent from expert discussion is the issue of early childhood education. The problem that often arises in PAUD institutions today is the quality of learning (Ambarita & Purnamasari, 2021; Harefa & Suprihatin, 2023; Hayati et al., 2021). It can be seen from previous studies that early childhood education institutions face many problems, especially in terms of learning quality. The impact of the quality of early childhood education is related to the quality of actions and services that provide stimulation or experiences for children with their presence in the family, school, and community (Syamsul Bahri, 2021). The provision of early childhood education is integrated into the learning program. Quality learning programs provide a bridge for children based on their overall development expectations (Srihartini et al., 2021).

According to Article 1, number 14 of Law Number 20 of 2003 concerning the National Education System, Early Childhood Education is the development of children from birth to the age of six, helping them grow and develop by providing physical and spiritual educational stimulation, to prepare children for further education. Early childhood education is the most basic education and occupies the most strategic position in the development of human resources (HR). A very clear commitment has been proclaimed by the Indonesian government in Law No.1. Article 28 of Decree Number 20 of 2003 concerning the National Education System states that early childhood education is parallel to other forms, types, and levels of education. Early childhood education is very strategic because this period is an important period for laying a solid foundation for children's mental, emotional, moral and brain development (Suminar et al., 2019).

The goal of children's education is the core problem in early childhood education and the essence of all early childhood pedagogical studies (Gunawan, 2014). Meanwhile, according to Tafsir (2010:76), early childhood education aims to teach the best, noblest, and exemplary children. Hasan Langgulung (in Badruzaman et al., 2018; Hasmiansyah et al., 2021; Putra Daulay et al., 2021) also believes that the purpose of early childhood education is focused on the life goals of early childhood themselves as implied in the roles and his position as 'Abdullah (servant of Allah) and also as khalifatullah (proclaimed as a prominent leader) (Hanafi & Id, 2010).

To achieve this goal, learning methods are very important as a means of creating quality learning (Nasution, 2019). The same thing was also confirmed by Sufa & Setiawan (2020); Maimunah & Wahyudi (2023); and Muldiani et al., (2020) that efforts to improve the quality of learning can improve the quality of education. A good learning system will produce good-quality learning (Anam, 2021; Subandji et al., 2020). It can be said that to achieve the goals of early childhood education, a strategy for improving the quality of good learning is needed. As we all know, teachers are the main actors in the learning process. The learning process is interesting and fun because teachers creatively plan learning so that children can grow according to their development.

There are several indications contained in the Qur'an relating to early childhood education, including respect for children's minds, guidance towards their scientific knowledge, the study of children's nature, maintaining the social needs of young children, and the use of tales (stories) to educational goals and the formation of noble morals. The content of the Qur'an regarding educational stories or quality historical stories is called Qahashul Qur'an (stories of the Qur'an). There are far more verses that talk about stories containing education than verses that

talk about law. This gives a signal or indication that the Koran is very concerned with stories, which indeed contain a lot of learning (ibrah) for human children (Kurnia et al., 2022).

The purpose of the story of the Qur'an is to provide an understanding of something that has happened, so that it can be used as *ibrah* or a lesson for human children who use their minds, to strengthen their faith as firmly as possible and guide human children towards good deeds. and correct in carefully planned, systematic, and quality learning (Suwarno & Harahap, 2022). To achieve educational goals such as those in the Koran, some of which are presented in the form of stories, it cannot be separated from the content of the material presented, the teacher who presents it, and the approach and methods used. Mastery of material and use of approaches and methods for teachers is very crucial, especially in the teaching and learning process for early childhood which involves teachers interacting, therefore professional teachers are needed who can utilize the stories of the Koran and special skills in relating stories. Al-Qur'an with certain themes and adapted to the conditions of young children, so that they can carry out their duties and functions optimally (Moh. Uzer Usman, 1995: 15).

Some research related to the story method in the Koran is that Fathiyaturrahmah (2015) discusses the practice of the story method in the Aqidah and History subjects at Madrasah Ibtidaiyah. However, the main focus emphasized in this research is efforts to strengthen anti-corruption culture in the madrasa environment. Jendriadi et al., (2022) used stories from the Prophet's friends to strengthen children's mental abilities. These stories, mixed in such a way, are then integrated with simulation activities and games. The values that are encouraged to be internalized by students are such as respecting parents, caring for others, and having commendable morals. Other research was conducted by Al Zam-zami (2019). In his research, he only explored the values contained in Luqman's story, in forming character values. These character values are spaciousness of heart, gentleness of heart and eliminating hardness of heart, Love and Aqidah Education, Sharia Education, and Moral Education). Next is research (Urbaningkrum et al., 2022). In his research, he uses the story method through animation which aims to instill morals in children.

From the research above, it confirms the importance of the story method in forming morals in children at an early age. However, the excavation of the story has not touched on other stories in the Koran, especially by combining stories of good morals (Akhlāq al-Karim) such as the story of Ibrahim-Ismail, with stories of bad morals (Akhlāq al-mazhmumah), such as Abu Lahab's story. Thus, the author is interested in carrying out library research by focusing the central problem on studying and analyzing the use of Al-Qur'an stories to shape children's morals.

### **Position of Story's Al-Qur'an in Educatif Interaction**

The process of early childhood education is the process of "transferring" knowledge or moving knowledge from knowledge sources which contain explanations and explanations, the nature of things, as well as values that are useful for children's lives. The value of knowledge is so important for early childhood that the most appropriate way is needed in the process of transferring knowledge. The rule states: If an obligation is not perfect except with something, then that something is also legally obligatory (Fuadaty, 2020). This means that if knowledge is very important and must be studied, then the approaches, methods, media, and materials through which that knowledge is obtained are also equally important and mandatory. On this basis, educational experts or experts formulate appropriate strategies and methods that suit the basic character and psychology of early childhood, so what is called approaches, methods, media, and materials (content) in education emerge. (Ramayulis & Nizar, 2009).

In the early childhood education process, approaches, methods, media, and content (materials) have a very significant position in achieving goals. In fact, through approaches,

methods, and media as art, the transfer of knowledge/learning materials to young children is considered more significant than the learning materials or materials themselves (Bt Rusli, 2019).

Among the various approaches, methods, media, materials and themes of Islamic education that are recognized by scholars and education experts as very important and of high quality for teaching young children, one of them is the story of the Koran. Many verses from the Qur'an have come down in the form of stories, there is even one surah with the name "al-Qashash" which means stories, which is found in the 28th surah based on the composition of the Qur'an manuscripts and in the 49th surah according to the order of revelation (Susianti, 2016).

Etymologically, qashash (قصاص) is the plural form of the word (قصة) which means news, stories, cases, and circumstances (Ma'luf, 1998:631). Indeed, these are true stories (Q.S. Ali 'Imran: 62). Tale also means "following the footsteps": Then both of them followed their footsteps (Surah al-Kahf: 64) (A. al-H. Al-Farmawi, 1977; A. H. Al-Farmawi, 2002; Al-Qattan, 1973). The Qur'an has mentioned the word story in several contexts, including its usage and tariff, in the form of fi'il madhi, in the form of fi'il mudhari', fi'il amr and mashdarnya (Al-Khalidi, 1999). In terms of terminology, Qashash al-Qur'an is stories in the Qur'an that tell the situation of previous people and their prophets as well as events that occurred in the past, present and future (Hariyadi & Subki, 2022; Rahmawati & As'ad, 2018) while Mana' Al-Qattan, (1973:306) defines Qashash al-Qur'an as the reporting of the Koran about matters of the people in the past, about prophethood the past and events that have already occurred.

More firmly, At-Thabari (1999) said that the stories in the Koran are not just empty fairy tales. The stories in the Koran are intended to be used as ibrah or lessons and wisdom which are very useful for early childhood learning. Therefore Allah SWT, confirms it with the phrase "the best story" as stated in the Qur'an, Surah Yusuf, verse 3: We told you the best story by revealing this Al-Quran to you, and indeed you before (We revealed ) are among the people who don't know."

According to Al-Quthubi (1993) the strength of the stories of the Qur'an lies in their suitability to the nature of early childhood. Psychologically, young children always need a model or ideal image in their life which is depicted in the form of idol figures who are role models/examples to be followed, in this case shown (Ismail, son of the Prophet Abraham), as well as antagonistic figures who must be avoided. and his morals (Abu Lahab and his wife are in the spotlight for their bad morals).

With the gift of the right brain's imaginative and contemplative abilities, a good story told by an expert teacher, in the right atmosphere, will make a deep impression on the minds of young children, sink into the heart, and give birth to an extraordinary awareness for the child. This is what is called the actual internalization of the values of the stories of the Qur'an to young children, the main aim is to provide learning and education of noble morals, because of the power of the stories of the Qur'an, Muhammad Quthub (2000: 310) calls it term for the magic power of a story.

It cannot be denied that the position and standing of the stories of the Koran in educational interactions in the early childhood learning process is very important. It is said to be important because the story of the Qur'an is an act of faith and directs young children to behave and act according to the educational goals to be achieved in the story. Islamic education experts have put forward several forms of educational material that they take from the instructions of the Koran as the main guide for young children in their learning, one of which is the content (material) or themes of the stories of the Koran.

The story of the Koran can be said to be material or as a method that in its function is a tool to achieve the objectives of learning activities. As a learning tool, the story of the Qur'an can function adequately, but can also be less than optimal in its use, this depends a lot on the teachers who use it, therefore a teacher should choose the right story of the Qur'an to develop creativity, developing language, developing emotions, developing values, and developing attitudes and morals in early childhood.

The story of the Koran is the only facility from Allah that can develop all the potential of early childhood. Qutb (2000) said that the stories of the Koran have an appeal that touches the feelings of young children. Allah SWT made it natural for young children to enjoy stories and love stories so that they can realize and have a big influence on the minds and feelings, physical and spiritual of these young children. Therefore, in learning, we must utilize the stories of the Qur'an to serve as an educational technique and strategy, as well as the position of forming the noble morals of human children.

### **A Glance at the Thematic Study of the Stories of the Koran**

The verse of the Qur'an that is the object of thematic study is Surah As-Saffat verse 102 which means: *Maka ketika anak itu sampai (pada umur) sanggup berusaha bersamanya, (Ibrahim) berkata, Wabai anakku! Sesungguhnya aku bermimpi bahwa aku menyembelihmu. Maka pikirkanlah bagaimana pendapatmu! Dia (Ismail) menjawab, Wabai ayahku! Lakukanlah apa yang diperintahkan (Allah) kepadamu, insya Allah engkau akan mendapatiku termasuk orang yang sabar* (Hidayat, 2013:449). If you pay close attention to the stories of the Koran, they have unique characteristics, namely: 1) Fragmental or incomplete fragments; 2) Anonymous, that is, not mentioning the names of the characters clearly except for the names of the main characters, such as the names of prophets; 3) Repetitive, that the stories of the Koran are often repeated and spread across several letters (Muhammad Najib, 2015b). This style of narrating the Koran is intended as an effective means of conveying religious goals. That's why these stories have a fragmental style. The stories of the Koran aim to instill monotheism, religious unity, continuity of the teachings of the apostles, uniformity of steps in using methods of preaching and education, and integration of the final goals to be achieved. The stories of the Koran are an invitation to truth, and these stories are an effective means of instilling an idea into a child's mind and forming a child's character (Hitami, 2012: 53).

According to As-Sa'ady (2010:403) in his tafsir book, the As-Saffat letter has the best story, if seen from the side of its truth, the subtlety of its imagery, and the beauty of its meaning, it also mentions monotheism, the test of faith, and patience, and provides various benefits for the good of this world and the hereafter. To reveal the content of the Koran from various aspects, needs to be studied from a technical perspective, its form and arrangement based on the sequence of verses in the Koran. Mufassir asked, and the Qur'an answered, thus what was recommended by Ali bin Abi Talib could be applied: *Ajaklah al-Qur'an berdialog* (Shihab, 1997:14).

The concepts brought by mufassir from the results of human experience in the external reality of life which contain wrong and right are confronted with the Al-Qur'an (Wahab, 2016; Wanita & Selamat, 2021). Furthermore, it provides explanations about the vocabulary of the global meaning of verses, the Asbabal-Nuzul correlation, and other things that are considered to help understand the verses of the Koran. At-Thabari (1999:324) emphasized that the essence of the stories of the Koran presented by Allah is *ibrah* and *i'tibar* for people who want to use reason and want to think using their minds.

Meanwhile, At-Thabathaba'i, tt.: 282) said the same thing that the stories of the Qur'an include the story contained in Surah As-Saffat verse 102 regarding Ismail, son of Prophet Ibrahim AS, in the event of his slaughter and the story of Abu Lahab, and his wife regarding his arrogance, containing *i'tibar* and *'ibrah*. Meanwhile, Zuhaili (tt.: 91-92) interpreted the stories of the Prophets, then Allah SWT mentioned the objectivity of the stories of the Koran, Allah SWT said: They are stories that contain lessons (*i'tibar*).

Shihab, 2007) in his interpretation, also confirms that the story of Prophet Ismail, son of Prophet Ibrahim AS, and the stories of other Messengers that have been told, that by Allah, indeed in their stories there is teaching for people who have reason. The Qur'an which contains their stories is not a made-up story as accused by those who do not believe, but the holy book justifies the holy book and previous events and explains everything in the form of principles of all things. what humanity needs concerns the benefit of this world and the hereafter.

In education, the stories in the Koran have a very valuable educational function in the process of instilling Islamic teaching values. These stories are difficult to find a replacement for unless they are changed in the way they are told. A good and appropriate story will be popular with young children because it will be easy to digest, so it will penetrate the recesses of their minds, hearts, and souls (Fitri & Nailul, 2021; Prabowo & Warjiyono, 2014). The Qur'an uses story methods and materials for all types of education, as stated by Muhammad Qutb (1987: 194) as follows: *Al-Qur'an mempergunakan kisab untuk seluruh jenis pendidikan dan pengajaran yang dicakupnya untuk semua aspek pendidikan pula, yaitu; untuk pendidikan mental, pendidikan akal dan pendidikan jasmani."*

Many studies then provide this conclusion (Ilhami, 2018; Islamiah, 2021; Muhammad Najib, 2015a; Syaripudin et al., 2019), even Hanipah & Siagian (2023); Khairiah & Jumanti (2022); Nurjanah & Anggraini (2020); and Rambe et al., (2021), have compiled several advantages of this method for children, namely: 1) Storytelling is a tool for character education that is easiest for children to understand besides the role models that children see every day; 2) Storytelling is a method and material that can be integrated with other basic skills, namely speaking, "reading", "writing" and listening, including for kindergarten children; 3) Storytelling gives children free space to develop the ability to sympathize and empathize with events that happen to other people. This underlies children's ability to assess social sensitivity; 4) Telling stories gives children an example of how to respond to a problem well, how to have a good conversation, as well as giving children a "lesson" on how to control desires that are considered negative by society; 5) Storytelling provides a social barometer for children, what values are accepted by the local community, such as obeying parents' orders, giving in to younger siblings, and always being honest. 6) Storytelling provides cultural and ethical "lessons" that have stronger retention than ethical "lessons" given through direct narrative and commands. 7) Storytelling gives children space to move when the values they have captured are applied. 8) Storytelling provides positive psychological effects for children and teachers as storytellers, such as emotional closeness as a substitute for close parental figures. 9) Storytelling arouses children's knowledge of events or stories, lines, and plots, and thus fosters the ability to assemble cause-and-effect relationships from an event and provides opportunities for children to learn to examine events around them. 10) Storytelling makes going to school attractive for children because storytelling has a recreational and imaginative effect that kindergarten-age children need. The presence of stories makes children more interested in school and longing to go to school. Since stories are fun for children, they help the formation of nerve fibers in children. Every positive response that the child gives will facilitate the connection between neurons. Indirectly, stories stimulate the brain to weave children's intellectual networks. 11) Storytelling encourages children to give "meaning" to the learning process, especially regarding empathy so that children can concretize their psychological feelings about how they should view a problem from another person's perspective. In other words, children learn to understand other people's points of view more clearly based on their individual psychological development.

## METHOD

This research is library research in the form of qualitative research on utilizing Al-Qur'an stories by utilizing qualitative types and approaches characterized by subjective and phenomenological reality which seeks to understand the meaning of events and interactions with research objects in certain situations (Prastowo, 2011; Suryabrata, 1987), about the study of early childhood moral formation in formal Early Childhood Education institutions. This research is focused on efforts to understand and thematically study the stories in the Qur'an, especially the story of the slaughter of Ismail, the son of Prophet Ibrahim AS, contained in QS. As-Saffat verse 102 which is described in the form of an ideal figure who is a role model or an example for young children to follow and the story of an antagonist whose character and morals must be shunned is a highlight of the bad morals of Abu Lahab and his wife which are found in the QS.

Al-Lahab verses 1-5. For this reason, the stories of the Koran are used as one of the learning methods and materials for early childhood so that children's morals or character are formed, especially the morals of respect, obedience and obedience to parents and teachers.

## RESULT AND DISCUSSION

In conveying its messages, the Qur'an also uses certain stories. In the Qur'an, several verses are found that contain the stories of previous people. The stories of the Koran have many varieties and forms. Al-Qattan (1973:306) divides stories into three forms. First, stories about previous prophets. Second, stories about past events and stories about certain people. Third, the story is about events that occurred during the time of the Prophet Muhammad. These stories from the Koran show Allah SWT's way of educating His servants to become pious and believe in Him (Tafsir, 2010:140-141).

If studied carefully, it can be seen that the story of the Koran has advantages and disadvantages. The advantages of Al-Qur'an stories include; First, the stories of the Koran are always captivating because they invite young children to follow the events and reflect on their meaning. Second, the story of the Koran can touch the hearts of young children because the story presents characters in a comprehensive context so that young children can appreciate or feel the contents of the story as if they were the characters themselves. Third, the stories of the Koran educate young children's feelings of faith by: a). arouse various feelings in early childhood, such as khauf, pleasure, and love; b). directing all the feelings of young children so that they are focused on a peak, namely the conclusion of the story, and c). involving young children in the story, so that they are emotionally involved (Hamzah Djuned, 2014: 146-147).

Utilizing Al-Qur'an stories in the early childhood education and learning process in the context of forming children's morals, must link them to learning objectives, children's conditions, and story material taken from the Al-Qur'an which has been compiled and uses certain moral competency standards. In this research, the story of Ismail, the son of Prophet Ibrahim AS, who had noble morals, and the story of Abu Lahab and his wife, which shows bad morals or behavior that must be avoided by young children, is studied. The actualization can be seen in table 1 below:

**Table 1. The story of Ismail, son of Prophet Ibrahim AS, the story of Abu Lahab and His wife**

Competence Base	Subject Matter	Learning Activity	Achievement Indicators Competence	Evaluation	Source
1. Tells the story of Prophet Ismail AS	The Story of the Slaughter of Ismail, the Son of Prophet Ibrahim AS	Presentation and Questions and Answers: <ul style="list-style-type: none"> <li>Preschool children retell the story of the Slaughter of Ismail, the son of the Prophet Ibrahim AS in front of the class</li> </ul> Presentation and Q&A: <ul style="list-style-type: none"> <li>Early childhood retells the story of the slaughter of Ismail, the son of the Prophet Ibrahim</li> </ul>	Explain the story of the slaughter of Ismail, son of the prophet Ibrahim AS Explain the attitude that can be emulated from the story of the slaughter of Ismail, the son of the prophet Ibrahim AS	Early childhood children were asked to appear to retell the story of the slaughter of Ismail, the son of the prophet Ibrahim AS	QS. As-Shaffat ayat 102

			AS, as a result of their parents' guidance at home		
2.	Tells about the bad morals of Abu Lahab and his wife	Tells about the bad morals of Abu Lahab and his wife	<p>Presentation and Q&amp;A:</p> <ul style="list-style-type: none"> <li>• Young children retell the bad morals of Abu Lahab and his wife in front of the class</li> </ul> <p>Presentation and Q&amp;A:</p> <ul style="list-style-type: none"> <li>• Early childhood recounts the bad morals of Abu Lahab and his wife as a result of their parents' guidance at home</li> </ul>	Explaining the forms of bad morals of Abu Lahab and his wife	<p>Young children were asked to appear to retell stories about the bad morals of Abu Lahab and his wife</p> <p>QS.Al-Lahab ayat 1-5</p>
3.	Avoiding the bad morals of Abu Lahab and his wife	Avoiding the bad morals of Abu Lahab and his wife	<ul style="list-style-type: none"> <li>• Presentation and Q&amp;A: early childhood explains the bad morals of Abu Lahab and his wife</li> </ul>	Avoiding the bad morals of Abu Lahab and his wife	<p>Young children were asked to appear to retell stories about the bad morals of Abu Lahab and his wife that should be avoided</p> <p>QS.Al-Lahab ayat 1-5</p>

Source : Hidayat, et.al., 2013 : 449

Based on Table 1 above, it can be said that the role and skills of teachers are quite large and decisive regarding the telling of stories in the Koran, it can be stated as follows; The delivery of stories from the Koran must be conveyed through classroom subjects. Young children are very happy to hear the story of Ismail as the son of Prophet Ibrahim AS when the dialogue about his slaughter took place. The aim is for children to be more careful in their actions, obedient, and patient because disobeying their parents' orders is a sin and is greatly hated by Allah SWT, and if you have already committed a sin, immediately repent (Taubat Nashuha) because Allah is Most Forgiving and Most Accepting of Repentance.

Regarding the recognition of early childhood, teachers must try as much as possible to ensure that when they present material about the story of the Koran about Ismail as the son of the Prophet Ibrahim AS, it makes children calm and get a very happy and enthusiastic response when hearing the story of Ismail's slaughter because it can educate young children. have more noble character by emulating the story of Ismail as the son of Prophet Ibrahim AS.

Furthermore, utilizing the story of the Koran must involve parents of young children by asking young children to tell the story of the slaughter of Ismail, the son of Prophet Ibrahim AS, to their parents at home. Young children happily and enthusiastically tell the story of the slaughter of the Prophet Ibrahim's son at home with his parents, older siblings, and others. Regarding the stories taught in early childhood education schools, table 1 above presents the noble morals and bad morals taken from stories in the Koran.

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Regarding the recognition of early childhood, teachers must try as much as possible to ensure that when they present material about the story of the Koran about Ismail as the son of the Prophet Ibrahim AS, it makes children calm and get a very happy and enthusiastic response when hearing the story of Ismail's slaughter because it can educate young children. have more noble character by emulating the story of Ismail as the son of Prophet Ibrahim AS.

Furthermore, utilizing the story of the Koran must involve parents of young children by asking young children to tell the story of the slaughter of Ismail, the son of Prophet Ibrahim AS, to their parents at home. Young children happily and enthusiastically tell the story of the slaughter of the Prophet Ibrahim's son at home with his parents, older siblings, and others. Regarding the stories taught in early childhood education schools, table 1 above presents the noble morals and bad morals taken from stories in the Koran.

Apart from telling the stories of the Prophets, the stories of previous people such as Abu Lahab and his wife were also conveyed. Teachers must be skilled at using the stories in the Koran interestingly and captivate the hearts of young children. In the early childhood learning process, according to certain objectives and topics, the story of Abu Lahab and his wife Umm Jamil was also told, who always disturbed and obstructed the preaching of the Prophet Muhammad SAW with their malicious nature. When this story was told, the children, who had only known the name Abu Lahab, became enthusiastic with high curiosity and focused on listening and paying attention to the important things in the story. Teachers must be able to provoke children's questions as a sign of curiosity. When given assignments to take home, young children can ask their parents for help in doing them so that they can learn about the various bad attitudes and traits of Abu Lahab and his wife, the dangers and impacts of bad traits, and how the Prophet Muhammad SAW dealt with them."

The telling of the story of Abu Lahab and his wife can create a feeling of antipathy in early childhood towards people who are hostile to the Prophet Muhammad SAW. However, regardless of the challenges and obstacles experienced by the Prophet, he remained patient and steadfast in carrying out his da'wah. Through this story, it is hoped that children will be able to know and understand why Abu Lahab was cursed by Allah SWT. This is because Abu Lahab, his wife, and other evil figures opposed, obstructed, and rejected the truth conveyed by the Prophet Muhammad SAW.

The teacher tries to get the children to tell their parents about the story of Abu Lahab so that the children can tell about the people who are cursed in the Koran, such as Abu Lahab and his wife. When telling the story at home, parents must assess their child's ability to tell the story, whether the standards are in line with the child's language and understanding, and so on. Furthermore, it can be seen that some parents of young children stated that their children never told stories at home about the stories in the Koran because their children were quite quiet and rarely communicated about things at school. However, his son's grades in his subjects were quite good.

There are also parents of young children who say that their children have told stories about stories in the Koran. Initially, children ask various questions and ask for responses. So I didn't realize that the child was discussing the story he had learned at school.

From the literature study data, it was found that utilizing stories in the Al-Qur'an as methods and material/subject content in early childhood education institutions, in addition to utilizing Al-Qur'an stories with material sourced from Al-Qur'an stories as contained in subjects, teachers must try to use "Qur'anic stories" that are related to the child's situation, social culture, and environment. By utilizing the stories of the Qur'an in such a way, it is hoped that it can give birth to and foster morals and character in young children, namely: trustworthiness; respect and

attention (respect); diligence (diligence); responsibility; bravery (courage); sincerity (honesty); integrity (integrity); caring (caring); and honest (fairness). This is to the goals of early childhood education. Al-Ghazali also once said that the main aim of early childhood education is the formation of morals, as he stated: "The aim of early childhood in studying all sciences today is the perfection and primacy of their soul and morals."

In conveying its messages, the Qur'an also uses stories. In the Qur'an, several verses are found that contain the stories of previous people. The stories of the Koran have many varieties and forms. Al-Qaththan divides the story into three forms. First, stories about previous prophets. Second, stories about past events and stories about certain people. Third, the story is about events that occurred during the time of the Prophet Muhammad SAW. These stories from the Qur'an show Allah SWT's way of educating His servants to believe in Him (Ahmad Tafsir, 2010: 140-141).

The advantages of Al-Qur'an stories can also be stated as follows: first, Al-Qur'an stories are always captivating because they invite young children to follow the events, reflect and absorb their meaning. Second, the story of the Koran can touch the hearts of young children because the story presents characters in a comprehensive context so that young children can appreciate or feel the contents of the story as if they were the characters themselves. Third, the stories of the Koran educate young children's feelings of faith by: a). evoke various feelings, such as Knauf, pleasure, and love; b). direct all feelings so that they are focused on a peak, namely the conclusion of the story, and c). involving young children in the story, so that they are emotionally involved. (Hamzah Djuned, 2014: 146-147)

The educational value of the stories of the Qur'an is like the tip of a floating iceberg. Nine-tenths of this value is submerged beneath the waters of history, while one-tenth of it appears on the surface (Rosihan Anwar, 2001: 173). This statement also applies to the stories in the Koran. The stories in the Qur'an are not like ordinary stories or fairy tales that are often found and spread among people from generation to generation. These fairy tales are sometimes decorated with purely fictional things. However, the stories in the Koran are different. This story turns out to be a sign of proof of the truth of the teachings of the Koran, miracles, examples, lessons, and warnings. (M Quraish Shihab, 1997: 195-220)

Muhammad Al-Khalafullah (2002:1) assumes that the stories contained in the Qur'an are not merely historical data, but are narratives that can be included in a literary frame filled with religious symbols, in the form of *ibrāh*, *mau'idhāh*, *hidāyah*, and *irsyād*. Khalafullah classifies narrative stories contained in the Koran into three types, namely: historical stories, parables, and legendary stories. With this classification, Khalafullah still firmly recognizes the historical dimension in the story, but for him, the historical aspect is not the main element that is the target of the story in the Koran. On the other hand, the narratives in the Qur'an are intended more as religious symbols, *'ibrāh*, advice and guidance for mankind.

## CONCLUSION

The story of the Koran in early childhood education and learning is very important because every story of the Koran can attract young children to be able to reflect on, absorb, and follow the events. Apart from that, stories can touch the hearts of young children because the stories can show role models in a comprehensive context, and young children can also appreciate and feel the story, as if they were the characters. The stories in the Qur'an can also educate feelings of faith by evoking various feelings such as *ḥauf*, *ridha*, and love. The importance of utilizing Al-Qur'an stories when compared to using other stories is that apart from its ability to touch cognitive aspects, it is also effective in touching affective aspects (heart), this has the potential to form psychomotor aspects, namely inviting children to behave according to what is told, imitating good behavior. from the perpetrators who are told after understanding and appreciating the contents of the story told, then putting it into practice in everyday life.

The story of the Qur'an, which is one of the methods and materials for early childhood learning, must be implemented well and must be able to influence and shape the morals of early childhood, especially morals in purifying, strengthening, and cleansing the soul which is the main goal of early childhood education. With the realization of these goals, the morals and character expected by the early childhood education institution are in terms of trustworthy morals (trustworthiness); morals of respect and morals of concern (respect); diligent morals (diligence); moral responsibility (responsibility); courageous morals (courage); morals of sincerity (honesty); integrity morals; caring morals; and morals of honesty (fairness) can be achieved.

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