

APPLICATION OF STORYTELLING METHOD IN ISLAMIC RELIGIOUS EDUCATION AND ETHICS SUBJECTS FOR GRADE V STUDENTS AT STATE ELEMENTARY SCHOOL 42 TANA CICCA PINRANG REGENCY

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Abstract

The importance of innovating learning methods is crucial in enhancing students' moral understanding and spiritual values at the elementary education level. The storytelling method is considered an effective approach for delivering Islamic Religious Education (PAI) materials, which are often abstract in nature. This study aims to describe: (1) the planning of storytelling method implementation in Islamic Religious Education and Character Education subjects, (2) the implementation of the storytelling method in Islamic Religious Education and Character Education, and (3) the evaluation of the storytelling method implementation for fifth-grade students at SD 42 Tana Cicca, Pinrang Regency. This research employed a qualitative methodology with a descriptive approach. Data were collected through participatory observation, in-depth interviews with Islamic Religious Education teachers and students, and documentation of learning instruments. Data analysis was conducted through data reduction, data display, and conclusion drawing to ensure the credibility of the findings. The results indicate that: planning was carried out by preparing lesson plans that integrated narrative stories of exemplary Prophets or Islamic figures into the learning materials; the implementation of the storytelling method in fifth-grade classrooms was conducted through interactive storytelling techniques, in which teachers created an emotional learning atmosphere that supported the internalization of character values; evaluation was conducted not only through cognitive assessments but also through observations of changes in students' attitudes and behaviors after the storytelling activities. Overall, the application of the storytelling method increased students' enthusiasm and improved their understanding of religious values.

Keywords: Storytelling, Character Education, Students



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INTRODUCTION

Education is the main foundation in building a nation's civilization. In Indonesia, the goal of education is not only to develop cognitive abilities, but also to the formation of noble character and morality. As stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 3, which states: "National education functions to develop abilities and shape the character and civilization of the nation with dignity in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens."

The history of the development of storytelling can be traced back to prehistoric times, making it one of the oldest arts in human history. Long before the advent of writing or books, humans have used oral storytelling as the main means of communicating, recording events, passing on knowledge, values, traditions, and experiences across generations. From the stories painted on the walls of caves, myths, legends, to fairy tales told by word of mouth around the campfire, storytelling has become an integral part of the human experience in conveying experiences, values, and emotions.¹ Its essence, which is the ability to convey ideas, experiences, and values through narrative, continues to evolve over time.

Storytelling is a very diverse form of communication and can be categorized based on the medium of delivery, format, and purpose. Understanding these different types can be helpful in choosing the most appropriate approach for a particular context.²

Oral Storytelling: This is the most classic and oldest form of storytelling. Stories are conveyed directly from the narrator to the listener through sound, intonation, facial expressions, and gestures. Examples include fairy tales, legends, myths, and folklore that have been passed down from generation to generation.³

Visual Storytelling: Stories are told through images, illustrations, photographs, or other graphic elements, often without or with little text. Examples are comics, infographics, silent films, or photo series.⁴

¹ Siti Mutiatun, "Story Telling Menggunakan Media Gambar Berbasis Pengetahuan Lokal Madura Sebagai Strategi Dalam Berbicara Siswa Kelas VII," *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua* 6, no. 2 (2021), <https://doi.org/10.21107/metalingua.v6i2.12410>.

² Eny Rahmawatiningsy, "Penerapan Storytelling Penggalan Kisah Soekarno Melalui Bimbingan Kelompok Untuk Meningkatkan Tanggung Jawab Sosial Siswa Kelas VIII SMP Negeri 2 Kademangan," *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman* 12, no. 1 (2020), <https://doi.org/10.46339/foramadiahi.v12i1.257>.

³ Rahmawatiningsy, "Penerapan Storytelling Penggalan Kisah Soekarno Melalui Bimbingan Kelompok Untuk Meningkatkan Tanggung Jawab Sosial Siswa Kelas VIII SMP Negeri 2 Kademangan."

⁴ Efi Hernawati et al., "Efektivitas Metode Story Telling Bermedia Video Dongeng Animasi Dalam Meningkatkan Keterampilan Berbicara Siswa Sekolah Dasar," *Journal of Education Research* 5, no. 4 (2024), <https://doi.org/10.37985/jer.v5i4.2072>.

Along with the development of the times and technology, there is a clear distinction between traditional and modern storytelling. Traditional storytelling is generally done orally, with the storyteller interacting directly with his audience, relying on the power of sound, facial expressions, and gestures to bring the story to life. This traditional form includes folklore, fairy tales, legends, and heroic stories that are passed down from generation to generation, serving as entertainment, moral education, and cultural transmission.⁵

Meanwhile, modern *storytelling* has adapted to technological and media advancements. It is no longer limited to oral or written in books, but rather utilizes various media such as films, videos, digital animation, podcasts, blogs, social media, and interactive applications. Digital *storytelling*, for example, according to Meadows, is a personal story created using cameras, computers, and non-linear authoring tools in the form of short multimedia narratives. This modern form allows for more visual, immersive, and globally accessible storytelling, expanding the reach and potential impact of *storytelling* in a variety of fields, including education and marketing.⁶

Storytelling serves as an effective method to convey information, moral lessons, and noble values indirectly. Through storylines and characters, ethical and ethical messages can be internalized without feeling patronizing, making them easier to accept and remember by listeners, especially children. core functions that are very relevant to the purpose of your thesis in teaching morals to elementary school students.⁷ Stories process information in the form of narratives that are easier for the human brain to digest than data or dry facts. The structure of the plot and characters helps the listener build cognitive and emotional connections, so that the information and messages conveyed are more embedded in long-term memory.⁸

However, the reality on the ground shows that the implementation of moral education in primary schools often faces significant challenges. Social phenomena show moral degradation among children, such as bullying behavior, lack of respect for parents and teachers, and dishonesty. These behaviors show a gap between the ideal goals of moral education and the practices that occur in society.⁹

⁵ Luthfiah Hanum et al., "Upaya Melestarikan Kebudayaan Indonesia Berbasis Digital Storytelling Di Sekolah Dasar," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 2, no. 12 (2023), <https://bajangjournal.com/index.php/JPDSH/article/view/6705>.

⁶ Maylanny Christin et al., *Transmedia Storytelling* (Syiah Kuala University Press, 2021).

⁷ Aspiana et al., "Pengaruh Metode Story Telling Terhadap Kemampuan Berbicara Peserta Didik Gugus III Jonggat Tahun Pelajaran 2020/2021," *Pedagogia: Jurnal Pendidikan Dasar* 1, no. 3 (2021), <https://jurnal.educ3.org/index.php/pedagogia/article/view/36>.

⁸ Eko Nursalim et al., "Story Telling Pembangun Karakter Dalam Mata Pelajaran Guru Agama Islam Di Sma Islam Terpadu Daarussalaam Sangatta," *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 3, no. 2 (2024), <https://publisherqu.com/index.php/Al-Furqan/article/view/870>.

⁹ Abdul Kadir, *Dasar-Dasar Pendidikan* (Kencana Prenada Media Group, 2012).

On the other hand, PAI and BP learning practices in the classroom often still rely on conventional methods such as lectures and memorization. This approach tends to make learners passive, less emotionally engaged, and only focus on cognitive comprehension without touching on affective aspects. As a result, learners may be able to answer questions about the definition of honesty, but are unable to practice those behaviors in everyday life.¹⁰ This gap between theory and practice shows the need for more effective and meaningful methodological innovation.

Responding to this challenge, a learning method is needed that is able to bridge cognitive understanding and character formation. The *storytelling* method emerged as one of the most relevant and potential approaches. Stories, especially those loaded with moral messages and examples, have the power to touch children's hearts and imaginations. Through *storytelling*, teachers can use inspirational stories from the Qur'an, the history of the prophets, the example of the companions, or other Islamic stories that are rich in moral messages.¹¹ This process not only makes learning more engaging, but also helps students to empathize, understand the consequences of an action, and motivate them to emulate good morals.

The application of *storytelling* in a directed and systematic manner allows teachers to not only convey information, but also instill values in depth. The stories told can serve as a mirror for students to reflect on themselves, evaluate their actions, and compare their behavior with role models. The use of intonation, expression, and props can make the story more lively, so that the moral message is easier to remember and understand by students who are at the concrete operational stage. Therefore, *storytelling* is not just a teaching method, but a bridge that connects the cognitive realm with the affective and psychomotor realm.

Previous research has indeed discussed a lot about the effectiveness of *storytelling* in learning. For example, research by Muci Herliyanto shows that *storytelling* is effective in improving students' cognitive and affective abilities in certain subjects.¹² Similarly, a study by Lailatul Maghfiroh highlights the role of *storytelling* in developing children's empathy. In the scope of character education.¹³ Research by Elsy Gusmayanti and Dimiyati found that the use of moral stories

¹⁰ Multazam. R. Uccang et al., "Tantangan Dan Strategi Guru Pendidikan Agama Islam Kontemporer Dalam Menginternalisasikan Nilai-Nilai Pendidikan Agama Islam Kepada Peserta Didik," *Al-Ishlah: Jurnal Pendidikan Islam* 20, no. 1 (2022), <https://doi.org/10.35905/alishlah.v20i1.2729>.

¹¹ Wuriy Handayani, "Analisis Tindak Tutur Dalam Buku Cerita Anak Muslim: Representasi Nilai-Nilai Adab Dan Akhlak Islami Untuk Pendidikan Karakter," *Jurnal Kemuhammadiyah Dan Integrasi Ilmu* 2, no. 2 (2024), <https://doi.org/10.24853/jkii.2.2.226-247>.

¹² Muci Herliyanto, "Efektivitas Metode Bercerita (Storytelling) Dalam Pembelajaran PKn Untuk Menanamkan Karakter Kebangsaan," *Al-Mafahim: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 2 (2023), <https://ejournal.stit-alkifayahriau.ac.id/index.php/almafahim/article/view/605>.

¹³ Lailatul Maghfiroh, "Pembentukan Karakter Melalui Dongeng Pada Anak Usia Dini," *MAANA: Jurnal Pendidikan Islam Anak Usia Dini* 3, no. 2 (2025), <https://doi.org/10.52166/mjpiad.v3i2.8755>.

can shape positive behavior in early childhood.¹⁴ Meanwhile, another study by Nur Wahyu Eka Budianto, Meilan Tri Wuryani and Ade Bagus Primadoni showed that the storytelling method was able to increase students' interest in learning.¹⁵ However, research that specifically explores the process and strategy of applying this method to instill morals in the context of PAI subjects at the elementary school level, especially at SD Negeri 42 Tana Cicca, is still very limited.

Based on observations made by prospective researchers on April 21-25, 2025, it is seen that there are still shortcomings in methods in the formation of morals through *storytelling* methods in the subject of Islamic religious education and ethics. Therefore, this study will fill this gap by directly observing how teachers implement this method, starting from planning, story selection, delivery techniques, to how to evaluate students' understanding of moral messages.

This research is very important and relevant. This research will explore in depth the process of applying *the storytelling* method that focuses on teaching morals in the context of Islamic Religious Education and Ethics in grade V of SD Negeri 42 Tana Cicca. Thus, the results of this research are expected to make a real contribution to the development of an innovative, effective, and capable learning model that is able to create a generation that is not only intellectually intelligent, but also noble in morals.

RESEARCH METHODS

This research is a qualitative research that produces descriptive data in the form of spoken and written words, based on the procedure proposed by Bogdan in Gunawan, with the location chosen to be SDN 42 Tana Cicca, Tana Cicca 1 Hamlet, Salippolo Village, Kempa District, Pinrang Regency. South Sulawesi Province., and focuses on a deep understanding of social phenomena in their natural context.

This research is descriptive using a methodological approach and a scientific study approach that has academic relevance to the study program pursued by the author. The data sources used include primary data (class V teachers who teach Islamic religious education and ethics subjects) and secondary data (obtained indirectly through related documents or records).

Data collection is carried out in natural conditions through the main techniques of structured observation, in-depth (structured) interviews, and documentation, where the main instruments of the research are the researcher himself, interview guidelines, and documentation related to strategic management and teacher performance. The collected data is then analyzed using the stages of data

¹⁴ Elsy Gusmayanti and Dimyati Dimyati, "Analysis of Storytelling Activities in Improving the Development of Early Childhood Moral Values," *Journal of Obsession: Journal of Early Childhood Education* 6, no. 2 (2021), <https://doi.org/10.31004/obsesi.v6i2.1062>.

¹⁵ Nur Wahyu Eka Budianto et al., "Peningkatkan Minat Baca Kelas II SD Dengan Metode Cerita Bergambar," *Journal of Education Research* 5, no. 4 (2024), <https://doi.org/10.37985/jer.v5i4.1766>.

reduction (choosing the main thing), presenting data (in the form of narrative text), and drawing conclusions (critically based on field facts).

The validity of data in qualitative research is determined by the credibility of the data, which is the suitability between the data reported by the researcher and the real conditions in the field. To ensure this credibility, this study uses the triangulation technique as a test of the validity of data on the results of observations, interviews, and documentation. Triangulation is carried out through three forms, namely source triangulation by comparing information from school principals, teachers, and students; triangulation techniques by cross-checking data using different data collection techniques; and time triangulation by collecting data at different times to see the consistency of findings. With the application of triangulation, the data obtained is expected to be valid, credible, and scientifically accountable.

RESULTS AND DISCUSSION

Planning the Application of the Storytelling Method in the Subject of Islamic Religious Education and Ethics in Class V of SD Negeri 42 Tana Cicca

Analysis Stage (analyze)

In the context of learning at SD Negeri 42 Tana Cicca, planning is seen as not just the fulfillment of administrative obligations, but a strategic step that becomes the determining point of direction and instructional success in the classroom. Grade V PAI teachers realize that the effectiveness of the storytelling method depends on the extent to which preparations are made before the face-to-face process takes place. Based on the findings in the field, the researcher sees that the learning design prepared by the teacher is not rigid, but is designed in such a way that religious values can be conveyed narratively but still measurable.

Specifically, the planning of the storytelling method at the location of this study focuses on three main pillars that are interrelated. First, teachers curated or selected materials that have strong story characteristics so that moral messages were easier for students to accept. Second, teachers pour these ideas formally into the preparation of Learning Implementation Plans (RPP) as operational guides. Third, planning includes classroom conditioning strategies that aim to create a more intimate and communicative learning atmosphere. The three subjects are a single planning design unit which will be described in more detail as follows:

1. Selection of PAI Materials Based on Narrative and Exemplary Values After the analysis is completed

The first step taken by teachers in the planning stage is to curate or sort PAI curriculum materials that have a strong narrative content. The researchers found that teachers did not generalize all competency units to be conveyed with storytelling techniques. On the other hand, there is a selective filtration process, where teachers distinguish between cognitive-dogmatic

material and material that has a chronological and exemplary dimension. This determination is based on the extent to which a topic has an inspiring figure and a storyline that is able to touch the emotional side of grade V students.

The researcher saw a synchronization between the theory of cognitive development and the practice carried out by the teacher. At the age of grade V students, imagination still plays an important role in the process of internalizing values. By choosing material that has the strength of the character and the closeness of the conflict, the teacher is actually building an emotional bridge so that the message of ethics is no longer seen as a boring set of rules, but as a real example (*uswatun hasanah*).

It can be concluded that the success of this early stage of planning lies in the ability of teachers to turn informative historical and religious material into transformative material. In other words, PAI material in the hands of grade V teachers of SD Negeri 42 Tana Cicca is no longer just a subject of knowledge transfer, but has been prepared as a medium for the transfer of values through a measurable narrative method.

2. Preparation of Learning Implementation Plans (RPP) or Teaching Modules

In the next stage, all of the ideas are formally crystallized into a Learning Implementation Plan (RPP) document or teaching module. The researcher observed that the PAI teacher of grade V at SD Negeri 42 Tana Cicca did not just include the name of the storytelling method ceremonially, but actually integrated the steps of storytelling in detail into the structure of the core learning activities. The crucial aspect that teachers are concerned about in this lesson plan is time management. Teachers try to maintain a balance so that the duration of storytelling does not divert the main focus from the achievement of basic competencies that have been set in the curriculum.

The teacher's efforts in recording the triggering questions reflect a well-thought-out plan to change the learning atmosphere from passive to active participatory. With a neatly written scenario, the teacher has full control over the dynamics of the classroom, so that even though the learning atmosphere feels relaxed and imaginative, the process remains within a disciplined instructional corridor.

Based on the exposure of these data, the researcher analyzed that the significance of planning in this second point lies in the ability of teachers to synchronize functionally between the *storytelling* method and the formal curriculum structure. The lesson plan is not just an administrative document, but a controlling instrument that ensures that the recreative aspect of a story does not obscure substantive instructional objectives.

The researcher saw that the teacher's firmness in mapping time allocation from the precondition stage to reflection showed an awareness of pedagogical efficiency. This proves that

in SD Negeri 42 Tana Cicca, *storytelling* has been positioned proportionally as an intermediate medium, not as the final goal. This strategy ensures that the process of internalizing religious values continues in a measurable time corridor, so that students' enthusiasm in listening to stories can be converted into maximum material understanding achievements.

It can be concluded that the strength of teacher planning at this stage is its success in combining the flexibility of the art of storytelling with the rigidity of the curriculum targets. Thus, the lesson plan is a guarantee that even though the learning atmosphere takes place imaginatively and fluidly, the PAI learning process still maintains its integrity as a systematic and purposeful academic activity.

3. Environmental Conditioning and Classroom Management

The last pillar in the planning of the storytelling method at SD Negeri 42 Tana Cicca is related to the engineering aspects of the learning environment and the mental readiness of students. The researchers found that the PAI teachers of grade V strongly emphasized the importance of a supportive classroom atmosphere before the narrative process began. This planning is based on the assumption that the effectiveness of a story is determined not only by its script, but also by how the physical and psychological environment of the learner is prepared to receive the message. Teachers plan the transformation of the classroom from a conventional form to a more inclusive and familiar space.

The teacher's plan in using puzzles or opening stories shows the existence of cognitive engineering efforts. By provoking curiosity at the beginning, teachers are actually preparing students' working memory to be more receptive to future information. The researcher concluded that the classroom conditioning in this planning is not only technical-organizational, but also a psychological strategy to build students' emotional attachment to the PAI material that will be conveyed through stories.

It can be concluded that the success of the planning stage at SD Negeri 42 Tana Cicca is comprehensive, starting from the selection of selective material content, outlined in a systematic lesson plan document, and closed with a stimulating learning environment design. These three elements form a complete planning unit as the main foundation before continuing to the implementation stage.

Implementation of the Application of the Storytelling Method in Islamic Religious Education and Ethics Subjects in Class V of SD Negeri 42 Tana Cicca

The application of *the storytelling* method in the subjects of Islamic Religious Education (PAI) and Ethics in grade V of SD Negeri 42 Tana Cicca cannot be seen as just an interlude or entertainment activity in the midst of a dense curriculum. More than that, this method is a pedagogical strategy that is planned to bridge the gap between theoretical material and students'

inner understanding. Teachers here play a central role as resource persons as well as facilitators who are tasked with converting rigid Islamic historical texts or abstract religious postulates into a narrative that is close to the imagination and daily life of students. By transforming the delivery of material into a lively storyline, the moral messages to be conveyed are expected not only to stop at memorization, but to be able to penetrate into the affective aspects of students so as to form characters in accordance with ethical values.

In the field, the success of the implementation of this method is highly dependent on the integration of each learning phase carried out by teachers. The process begins with an effort to create conducive learning preconditions so that students are mentally ready to receive the material, then continues with proficiency in managing the dynamics of narrative delivery so that class attention is maintained consistently. This entire series boils down to the teacher's ability to guide students to find the meaning or *ibrah* behind each event that is told. Therefore, to provide a more comprehensive picture of how this method is realized in the classroom at SD Negeri 42 Tana Cicca, the implementation flow will be described through the following three main points of discussion.

1. Pre-Story Stage (Apperception)

The initial stage in the implementation of *the storytelling* method in the subject of Islamic Religious Education in grade V of SD Negeri 42 Tana Cicca is focused on efforts to create ideal learning preconditions. Based on the results of observations in the field, the researcher observed that teachers did not immediately enter the core of the narrative, but started the activity by conducting a thorough classroom conditioning. This is done to ensure that the mental readiness and emotional stability of students are at an optimal level to absorb the religious messages that will be conveyed.

This initial step is taken through a humanist persuasive approach, such as inviting students to tidy up their sitting positions to make them more comfortable and providing light instructions that are stimulating. The goal is to refocus students' *attention (centering attention)* who may still be divided by previous activities. This conditioning is a very crucial psychological bridge so that there is a transition from a formal classroom situation to a more imaginative storytelling atmosphere. Creating a calm but still communicative classroom atmosphere is a crucial art of classroom management in the *storytelling method*. The calm conditions here are not interpreted as a rigid atmosphere full of pressure, but rather a situation where the noise has been muted and the focus of the students has been completely directed to the teacher. The success of teachers in maintaining a two-way rhythm of communication even in an orderly atmosphere allows for the building of a strong emotional foundation between educators and students.

This emotional bond is very important because the learning of Islamic Religious Education and Ethics does not only target the intelligence aspect, but also the aspect of taste and

belief. When students in grade V feel comfortable and connect mentally with their teachers, psychological barriers in learning will be eroded. This solid emotional foundation then opens the door to the openness of students' minds, so that they are really in a state of readiness to absorb every religious message and moral values conveyed through the narrative of the story. Thus, abstract and historical material can enter the minds of students more easily, not as a compulsion of memorization material, but as a meaningful understanding.

In addition to mental readiness, another crucial aspect in this stage is the provision of stimulants to stimulate students' curiosity. Teachers skillfully use triggering questions that are correlated with students' empirical experiences in daily life in the Tana Cicca environment.

The researcher analyzed that the effectiveness of the *storytelling method* at SD Negeri 42 Tana Cicca was largely determined by the success of the teacher in passing the transition phase at the pre-story stage. The classroom conditioning carried out is not just an administrative routine, but a strategic effort to build an emotional learning contract between teachers and students. The researcher sees that the mental readiness of class V students that is well managed through a persuasive approach is the main key in reducing distractions in the classroom.

It can be concluded that the use of stimuli in the form of triggering questions and visual media serves as an effective cognitive bridge. By relating Islamic Religious Education material to the reality of students' lives, teachers succeed in transforming historical-theological material into something contextual and interesting. This proves that the perceptual stage in the *storytelling* method at the school not only functions as an opening, but also plays a crucial role in fostering the intrinsic motivation of students, so that a participatory learning ecosystem is created from the beginning of learning.

2. Narrative Delivery Techniques

The main focus in the implementation of *the storytelling* method in grade V of SD Negeri 42 Tana Cicca lies in the teacher's proficiency in designing a lively and dynamic narrative delivery. At this stage, the teacher acts as an intellectual actor who is required to be able to translate static religious historical texts into a meaningful educational performance. Based on the results of the researcher's observations, it is clear that teachers do not just read texts or convey information in a monotonic manner, but apply varied vocal and expression techniques to bring each character to life in Islamic exemplary stories. This strategy is crucial, considering the characteristics of class V students who are starting to be critical but still need visual and auditory stimulation to understand abstract concepts of morality and ethics.

In the narrative process, the teacher carefully plays the intonation, volume, and tempo of the voice to give proper emphasis to each fragment of the story, especially the parts that contain the inner conflicts of the characters and the points of the fundamental moral message.

The use of proportional body language (gestures) and expressive facial expressions is not only a spice for delivery, but an important instrument that helps students visualize the historical events that are being told. Through this measured dramatization, PAI material, which is usually considered heavy and far from the reality of students, now feels more concrete, close, and memorable in their memory. This creates a learning experience that is not only cognitive, but also touches the sensory aspect of students, so that the messages of kindness contained in the story can be conveyed more organically. Through this combination of proportional theatrical skills and two-way communication, the delivery of PAI material at SD Negeri 42 Tana Cicca succeeded in exceeding the boundaries of conventional teaching. Students not only capture the storyline cognitively, but also feel the emotional dynamics of the story presented, which is an important prerequisite before entering the stage of exploring ethical values.

Based on the data exposure regarding the narrative delivery technique above, the researcher concluded that the success of the *storytelling* method in grade V of SD Negeri 42 Tana Cicca relies heavily on the teacher's ability to personify the material. Teachers' skills in processing non-verbal aspects, such as vocal intonation and theatrical expression, are not only intended to entertain, but serve as a tool to simplify complex concepts of Islamic history into a more concrete picture for students. The researcher sees that this technique is effective in building students' empathy for the characters being told, so that ethical values are no longer understood as rigid rules, but as real and exemplary life behaviors.

It can be concluded that the key to maintaining the stability of students' attention lies in the dialectical communication pattern. By engaging students through spontaneous questions and the involvement of imagination in the middle of the story, teachers succeed in creating a participatory learning experience. The researcher considers that this strategy is very appropriate to be applied to grade V students, because it is able to balance their need for imaginative narratives with the development of critical thinking skills. Overall, this dynamic and interactive delivery technique is a determining factor that ensures that the messages of Islamic Religious Education are conveyed in a whole, interesting, and imprinted in the students' long-term memory.

3. Withdrawal of Moral Messages (Ibrah)

The final stage that became the estuary of the entire series of *storytelling* methods in grade V of SD Negeri 42 Tana Cicca was the withdrawal of moral messages or what in Islamic tradition is known as *ibrah*. This phase is the most crucial stage, because it is at this point that teachers make efforts to crystallize the values of Islamic Religious Education and Ethics that were previously still implicitly implicit in the storyline. At this stage, teachers are required to have pedagogical sensitivity in order to be able to guide students to unite the pieces of events in

the story into a whole life principle. Success in this phase is not measured by how much students are able to memorize the storyline, but how deeply they are able to grasp the substance of goodness contained in it.

Based on the results of observations made by researchers, it can be seen that teachers consciously avoid authoritarian communication styles that tend to dictate conclusions or "impose" morality on students. Instead, the teacher positions himself as a dialectical facilitator who leads students to discover for themselves valuable lessons from the characters or events they have just imagined. This approach is very relevant to the developmental psychology of grade V students who are in a transition period to a more logical and independent way of thinking. This reflection process is carried out very carefully through a reflective-participatory dialogue. The goal is that the moral message that wants to be instilled does not just stop as a pile of cognitive memorization, but is really able to permeate and transform into personal beliefs in each student. Thus, the ethical values taught are expected to be manifested in real actions in daily life.

The success of this *ibrah* withdrawal stage is inseparable from the teacher's proficiency in deconstructing historical moral messages into concrete behaviors that are relevant to the social reality of students in the school environment. Teachers realize that stories in the past, although full of glory, often feel distant and abstract if they are not associated with the current context faced by grade V students. This effort aims to ensure that the narrative presented does not stop as a bedtime fairy tale, but becomes an actual moral compass for students.

In practice, the teacher translates these noble values into specific behavior examples that are easy to understand, such as associating Siddiq's nature with the urgency of honesty when taking exams, or connecting the concept of *Ukhuwah* with a helpful-helping attitude and empathy between fellow classmates. Through this contextual bridge, students are able to dissect and understand that the values of Ethics are not just a series of theories that inhabit textbooks, but a guideline for life that is applicative and functional. In this way, students are invited to see religion as a real solution in navigating their social behavior, so that the character formed is the result of a deep understanding of the benefits of these values for themselves and the surrounding environment.

It can be concluded that the strength of the *storytelling* method at SD Negeri 42 Tana Cicca lies in its ability to contextualize values. The teacher's success in drawing the relevance between historical stories and the real lives of grade V students makes PAI learning feel more meaningful (meaningful learning). The researcher assessed that this approach not only increases students' understanding of religious teachings, but also slowly forms positive characters and behaviors based on rational understanding and emotional empathy for the good values contained

in the story.

Evaluation of the Application of the Storytelling Method in the Subject of Islamic Religious Education and Ethics in Class V of SD Negeri 42 Tana Cicca

The evaluation of the application of *the storytelling method* in the subjects of Islamic Religious Education (PAI) and Ethics at SD Negeri 42 Tana Cicca is not just to look at the final results of students' scores, but an effort to photograph the quality of the learning process as a whole. This is important to do considering that the storytelling method has special characteristics that are highly dependent on the teacher's narrative ability and the emotional involvement of students.

This evaluation was carried out comprehensively with the main objective of measuring the extent to which the application of *the storytelling method* was able to bridge the delivery of Islamic Religious Education material which is often abstract into concrete values that are easier to digest by grade V students. as an instrument of visualization of religious concepts such as the value of faith and example so that it is no longer just a theoretical memorization, but a real life lesson.

Through this evaluation process, the effectiveness of the use of these methods in achieving the targets that have been set in the PAI and Ethics curriculum will be clearly depicted. This assessment is not only focused on the mastery of the material by students, but also reviews the extent to which the school environment at SD Negeri 42 Tana Cicca provides support for spaces, facilities, and an atmosphere conducive to the growth of this learning innovation. As an effort to dissect the formulation of the problem in depth and systematically, the discussion in this chapter will focus on the three main pillars of evaluation which include aspects of planning, achievement of results, and supporting and inhibiting factors in the field.

1. Suitability of Planning and Implementation

The first evaluation in this study is focused on capturing the extent of alignment between the planning that has been prepared by the teacher and the real practice that occurs in class V of SD Negeri 42 Tana Cicca. Based on the results of the document analysis conducted by the researcher, teachers in the field of Islamic Religious Education have indeed included the *storytelling method*. explicitly into the Learning Implementation Plan (RPP) as the main strategy in delivering material, especially on themes that contain history and ethics.

This administrative step shows that there is pedagogical awareness on the part of teachers that PAI material that is rich in narrative elements is not enough if it is only delivered textually. Teachers seem to realize that students at this age need a more dynamic approach so that learning points are not just a pile of memorized texts, but become a vivid and imaginative story. The readiness of teachers in designing this method also reflects the transformation effort from conventional learning to more creative learning without abandoning the essence of religious values. The researcher found that the inclusion of the storytelling method in the lesson

plan was not just a document formality, but a deliberately chosen strategy to arouse students' emotional involvement from the beginning of the lesson.

Entering the technical implementation aspect in the field, the researcher observed firsthand how teachers tried to bring the planned narrative to life through mastery of qualified vocal techniques in the classroom. The success of conveying moral messages in PAI subjects at SD Negeri 42 Tana Cicca turns out to be very dependent on the teacher's proficiency in personifying characters through the power of voice. In practice, teachers do not just read texts, but play the role of narrators who are able to regulate the rhythm and atmosphere of learning. The researcher's observations show that the fluctuations in the voice made by teachers are the main attraction that keeps the focus of class V students maintained in the midst of a fairly long lesson duration. This phenomenon proves that the quality of story delivery is greatly influenced by the way teachers process vocals so that the exemplary message conveyed feels more real and touches the emotional side of students.

Furthermore, the teacher's ability to manipulate sound is not just spontaneity, but a deliberate technique to create an immersive classroom atmosphere. The teacher seems to be very diligent in placing emphasis on the parts of the story that contain important moral messages, so that students can automatically distinguish between the introduction and the core part of a story.

Based on the results of direct observation in the field, the researcher sees that teachers consistently apply the vocal technique as the main instrument in managing classroom dynamics. The setting of the high, low tone and expressive tempo of speech is not just a technical aspect, but a way for the teacher to give life to each character that is told. The use of proper intonation has been proven to have a significant impact on building students' imagination independently; Class V students were seen not only listening, but as if they were witnessing the events being told. The enthusiasm of the class that is maintained throughout the learning process shows that the power of the teacher's voice is able to create a participatory learning atmosphere, where students remain curious until the end of the story.

In the end, the integration between careful planning in the lesson plan and the mastery of strong vocal techniques during implementation proves that *the storytelling method* at SD Negeri 42 Tana Cicca has been carried out systematically. The researcher concluded that the success of the evaluation at this stage lies in the teacher's consistency in maintaining the storyline so that it remains in the corridor of the learning objectives. With a combination of structured document preparation and communicative delivery, ethical messages do not only stop as cognitive information, but are conveyed emotionally and penetrate more deeply into students' understanding. This condition strengthens the argument that the effectiveness of storytelling methods is highly dependent on teachers' competence in managing narratives as a bridge of

values.

2. Effectiveness of Learning Objectives Achievement

After reviewing the planning aspects and implementation techniques in depth, the next evaluation is focused on the effectiveness of the *storytelling* method in achieving learning objectives in class V students. The main focus in this stage is to measure the extent to which the storytelling method is able to become an instrument that not only improves students' cognitive understanding of Islamic Religious Education (PAI) material, but also touches their affective aspects. Especially in the cultivation of ethical values. The researcher observed a shift in learning orientation in the classroom; Learning is no longer just about chasing rigid text memorization, but has focused on contextually interpreting the story. This effectiveness is evident from the active response of students in following the storyline, where they begin to be able to relate the moral messages implied in the narrative with the principles of behavior in daily life.

The success of this method can also be seen from how class V students are able to absorb historical and Islamic law information in a more fun and less burdensome way. Through a narrative approach, material that is usually considered heavy becomes lighter and easier to remember because it is arranged in a logical story structure. Observations by researchers in the field show that students are much more enthusiastic when asked to re-explain the exemplary values of the characters that have just been told by the teacher. To validate the findings of these observations, the researcher conducted an in-depth discussion with the teacher of the field of study. Based on the results of interviews about the real impact of this method on the level of understanding and development of students' attitudes.

In addition to the aspect of intellectual understanding, the effectiveness of this method is also seen in real terms through the changes in attitudes and emotional responses shown by students while in class. Through participatory observations, researchers found a significant increase in empathy when students listened to the stories of the struggles of the Prophet or other Islamic figures. The atmosphere of the classroom that was once noisy turned into calm and attentive when the teacher began to present the conflicts or obstacles faced by the characters. This emotional response indicates that the moral message in the PAI material does not only stop in the ears of the students, but begins to enter their reflection space, where they seem to feel the value of patience and steadfastness of faith that is being told.

This phenomenon shows that *the storytelling* method is able to touch the human side of students, which in turn facilitates the process of internalizing ethical values naturally without any coercion. Students no longer just know what commendable morals are, but they begin to understand why they are important to have through the life examples that are told.

The results of this observation ultimately confirm that the integration of *storytelling* methods in PAI subjects at SD Negeri 42 Tana Cicca has succeeded in achieving the expected curricular targets, both in terms of mastery of the material and personality formation. This success is clear evidence that the narrative approach is a very effective instrument for transforming religious messages that were originally considered complex and heavy into simple, relevant, and applicable information for the world of children. Through storylines, the barriers between religious theory and real-life practices become more open, so that students are not only cognitively intelligent in memorizing history, but also have inner sensitivity in absorbing exemplary values.

Thus, the evaluation at this point shows that the application of the storytelling method in class V is not only procedurally successful or simply enlivens the classroom atmosphere, but also provides substantive results for the formation of students' character. The researcher concluded that this method was able to balance the aspect of intellectual intelligence in understanding Islamic Religious Education material with the aspect of emotional intelligence reflected in the ethics of students. These findings strengthen the position of *storytelling* as a superior learning method in instilling the foundation of morals from an early age, while ensuring that learning objectives are conveyed in a complete and sustainable manner.

3. Supporting and Inhibiting Factors

The last evaluation in this series of studies is related to the identification of various factors that affect the smoothness and success of the application of *the storytelling* method in PAI subjects in grade V of SD Negeri 42 Tana Cicca. The researcher is fully aware that the effectiveness of a learning method cannot stand alone in isolation, but rather depends heavily on the support of the school environment ecosystem as well as various technical dynamics that emerge in the field. In the researcher's observation, there is a very positive synergy between the high enthusiasm of students and the availability of adequate basic school facilities, where this is the main capital as well as a stimulus for teachers to continue to innovate in delivering materials.

However, on the other hand, researchers also found that this process is not without challenges, especially related to the management of limited lesson time and the availability of story literacy resources that still need to be enriched. Important notes in this evaluation show that external and internal school factors are intertwined in determining the quality of storytelling in front of the class. To get a more objective picture of the supporting factors that are felt directly during the learning process.

Although the learning process is generally supported by various positive factors, researchers also found that there are several technical obstacles in the field that still require serious attention. The most dominant and often emerging obstacle is related to the limited

duration of lesson time, the allocation of available time is sometimes felt insufficient to complete a story session in depth, especially when the teacher wants to insert an interactive discussion session to dissect the moral values at the end of the story. The researcher observed that the process of building an immersive atmosphere in *storytelling* requires quite a flexible time, so teachers often have to chase with the bell of the change of lesson hours.

This condition requires teachers to have very strict time management skills so that the core message of the PAI material is not cut off halfway. In addition to the duration aspect, the challenge in maintaining the consistency of all students' attention is also a dynamic in itself, considering that the focus level of class V students is quite varied. To provide a more concrete picture related to the technical obstacles faced.

The results of the evaluation in this third point provide a comprehensive picture that the application of *the storytelling* method at SD Negeri 42 Tana Cicca in general has been based on a strong supporting foundation, both in terms of school infrastructure and high student learning motivation. Nevertheless, findings in the field show that the effectiveness of this method still requires continuous optimization, especially in the aspects of time management and classroom conditioning techniques so that moral messages can be conveyed without haste. The researcher sees that the emergence of these obstacles is a natural thing in a classroom dynamic, where every learning innovation is always accompanied by practical challenges that are situational.

These findings ultimately confirm that the existing technical barriers are not a major barrier to the sustainability of the storytelling method. Through the creativity of teachers in getting around time constraints such as summarizing stories that are dense but essential, the obstacles that arise can still be managed properly. Thus, the main goal of the Islamic Religious Education and Ethics subject to form the character of students can still be achieved optimally. The conclusion of this point emphasizes that the synergy between supporting factors and teachers' adaptability is the main key in maintaining the success of the transformation of religious values through *the storytelling* method in the future.

CONCLUSION

Based on the results of research and discussion on the application of the storytelling method in the subject of Islamic Religious Education and Ethics in grade V of SD Negeri 42 Tana Cicca, Pinrang Regency. The planning of the storytelling method is carried out systematically by compiling a Learning Implementation Plan (RPP) that integrates storytelling techniques into teaching materials. This process includes selecting relevant materials, determining time allocation, and preparing supporting media such as storybooks, props, or audio-visual media to ensure that the storyline can be conveyed in an engaging and structured manner.

The application of the storytelling method is carried out through three main stages, namely: (a) initial activities that contain perceptions to arouse students' curiosity, (b) core activities where teachers convey material through storytelling techniques by paying attention to the intonation, expression, and active involvement of students, and (c) closing activities filled with the conclusion of the moral message of the story. This implementation has been proven to create a more lively learning atmosphere and help students understand religious values in a more contextual way.

The evaluation of the storytelling method is carried out through two approaches, namely process evaluation and result evaluation. Process evaluation includes observation of students' enthusiasm, focus, and emotional responses during the story. Meanwhile, the evaluation of the results was carried out through oral tests (questions and answers) and written to measure the extent to which students were able to absorb the material and internalize the ethical values contained in the story. The results of the evaluation showed an increase in students' cognitive understanding and affective interest in Islamic Religious Education and Ethics lessons.

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