

THE STORY OF THE QUR'AN AS A LEARNING METHOD IN ISLAMIC BASIC EDUCATION

Ahmad Sahnan¹, Wahyu Purwasih²
{sahnan@uinsaizu.ac.id¹, wahyupurwasih@uinsaizu.ac.id²}

UIN Prof K.H. Saifuddin Zuhri Purwokerto

Abstract. Everyone from children to adults enjoy stories. A good story will permeate every soul that hears it so they want to imitate it in the story. In order for the material to be conveyed properly, it needs the right method. The story method is considered relevant in learning Islamic basic education. The method used in this research is library research. This study was conducted by collecting data from various relevant sources. The data are reviewed, compiled, determined, and determine the main source. Finally, the author reads .and records, and conducts a study of sources of scientific evidence through descriptive-analytic. The results of this study state that stories as a learning method at the elementary school level in the world of education are the right and optimal way. A good story will invite listeners to do as it is told. These stories can be included in religious subject matter, Islamic religious education teaching materials, and stories that are inserted between ongoing lessons. The values contained in the Al-Qur'an story include the values of Tauhid education, intellectual education, moral and moral education, sexual education, spiritual education, and value of democratic education.

Keywords: Al-Qur'an stories, Learning Methods, Basic Education.

INTRODUCTION

Qur'an is a guide and foundation of life for the continuity of human life (Syarif, M., Wahyuni, I. W., & Alucyana, 2021). The holy book is the first and main source of religious proselytizing and education. So the basic guidelines and principles for using Islamic da'wah methods are widely contained in the Al-Qur'an. Because the main source of the da'wah method is the Qur'an Zainal, A. K, 1980). In order for the learning mission to succeed properly according to what is desired by religion, it is necessary to have a method as one of the elements of teaching, because in the learning process the existence of the method needs to be considered as the essence of the method itself. Because the nature of the method is a guideline that must be used as the basis of teaching strategies.

Today's educational innovation requires educators to be creative in preparing various strategies, media, and learning methods to support the learning process to run well (Zainal, A. K, 1980).

Creating a pleasant classroom feel that can increase student motivation in the learning process is something that needs to be created by an educator. Fun and conducive classroom conditions coupled with the use of appropriate methods are believed to be able to increase the enthusiasm for learning of students and their memory of the material presented is getting stronger (Sunarni. 2020).

The method is the method used by educators in carrying out the learning process. The intended learning method is the way of presenting an educator in achieving learning goals. Therefore, an educator is required to be able to create a conducive learning atmosphere for students. Ideally, an educator not only transfers knowledge but must have creativity in arousing students' interest in learning (Nurhaliza, E, 2019).

One of the methods shown by the Qur'an in the learning process is the story method. This story method has its uniqueness. A neat and careful story will be liked and easily penetrate the recesses of the human soul. All feelings follow the plot of the story without feeling bored or annoyed, and the elements can be explored by reason because the origins of the story are very useful and contain many benefits. In general, children like to listen to stories, pay attention to story history, and their memory immediately accommodates what is narrated to them, then they imitate and tell it (Qattan, M. K., & Mudzakir, T, 2009).

Departing from the explanation above the author is interested in analyzing and researching more deeply. Then the author writes in this article with the theme of the story as a learning method in Islamic basic education.

RESEARCH METHOD

The method used in this paper is qualitative research with literature review. This study was conducted by collecting data from various sources such as the Al-Qur'an, books and journals, and other relevant scientific works. Furthermore, the data were examined in depth as a reference for research problems and then analyzed (Ritonga, R. A., & Sutapa, P, 2021). The author conducts an in-depth study and compiles and determines the main sources. Finally, the author reads and records and conducts a study of sources of scientific evidence through descriptive analytics.

RESULT AND ANALYSIS

1.1. The Definition of Stories in the Qur'an

Story etymologically comes from the word qashas which means story, or tale (Munawir, 1999). While in terms of terminology the story of the Qur'an is the stories of the Qur'an about the condition of the people and the previous Prophets, as well as other real events (Faizin, N, 2011).

Based on the information of Mu`jam Mufahras li al Fazil Qur`anil Karim that the sentence Qashash with its various forms is found in 26 places in various surahs and verses, that is, in surah Qashash there are 3 in verses 11, 25, 25 An-Nahal 1 (118), Gofir 2 (78, 78), Nisa` 2 (164, 164), Yusuf 4 (5, 3, 3, 111), Al-A`raf 5 (101, 7, 35, 176, 176), Hud 2 (120, 100), Al-kahfi 2 (13, 64), Toha 1 (99), Al-An`am 2 (57, 130), An-naml 1 (76), Ali Imran 1 (62) (Abdul Baqi, M. F, 1981).

We can find a more detailed understanding of this story from various explanations from experts. Manna al-Qatthan defines stories as news from the Qur'an about past events and events, both from among the prophets and past people. Rachmat Syafei`i interprets the story as

the history of the past people from among the prophets or pious people who fought to carry the truth Sulaiman, & Ahmad, A, 2021).

It is common for stories to be liked by humans. Especially among children. We can find this around us. Stories of various forms are very interesting for children. Children love to be told stories as a bedtime. Then they will open their imagination by referring to the story being told regardless of whether it is a story of historical facts or not. When a child becomes a teenager or an adult, the stories he received as a child will stick in his memory and then remembers these stories while contemplating and absorbing them (Sari, A, 2016).

From the above understanding it is understood that the stories presented in the Qur'an are meant to be used as lessons and at the same time as usage instructions for every believer and pious person in order to fulfill the purpose of his creation, namely as a servant and caliph who prospers the earth and its contents. As well as providing an understanding of something that happened so that it is used as a lesson to strengthen faith and guide towards good and right actions (Munawir, F., & Dkk, 2005).

1.2. Definition of Method

The method in language can be interpreted as a way. The use of word method is often interpreted as a way or procedure that is commonly used to achieve certain goals. According to Sanjaya, the method is an effort to implement plans that have been prepared in real activities so that the goals that have been prepared are optimally achieved (Sanjaya, W, 2014). If the word method is associated with learning, it can be defined as a way of conveying subject matter to students so that the goals set can be achieved (Hamruni, 2012).

One of the skills that must be possessed by an educator in the learning process is accurate in determining the method. Choosing the right method for presenting subject matter greatly determines the efforts of an educator to convey subjects that are appropriate to the situation and conditions so that the achievement of the learning objectives is obtained optimally.

The success of an educator in delivering learning material is largely determined by the method used. The influence of the method in teaching and learning activities is very decisive. Because each student has different abilities in responding to learning. When learning takes place, some children are relatively easy to accept, and some are even slow in absorbing the material presented. Therefore an educator must be sensitive and have a variety of learning methods (Utomo, K. B, 2018).

There is no doubt that using the right method will result in effective and efficient learning. Therefore the creativity of an educator in applying the method is highly expected, especially in the classroom. The more precise the teacher determines the method, the higher the achievement of learning objectives. So it can be ascertained student learning outcomes will increase. This can also be proven through students' understanding of the material presented and in accordance with educational goals and curriculum (Karlina, E., & Rasam, F, 2020).

Each method has advantages and disadvantages. It would be inaccurate if one method was said to be not good, it's just that each method is compatible with the material presented. However, in principle, the method of learning must contain, among others; based on the goals to be achieved, oriented to the personality and environment of students, assisted by learning

method tools such as audio-visual, can be assessed with the intention of being compatible and appropriate or not, the method should be of various kinds at once (Hidayat, A., Sa'diyah, M., & Lisnawati, S, 2020).

In this regard, stories as a method of learning at the basic education level are believed to be very appropriate. Because children of primary education age are in a period of development with high imagination. By making stories a method of learning, in other words, children who are told stories will be able to accept the material presented by educators. So that the messages contained in the learning material can be conveyed properly.

1.3. Kinds of Stories in the Qur'an

How important the stories in the Al-Qur'an can be seen in terms of volume, where the stories contain not a few places from all the verses of the Al-Qur'an. There are even letters of the Qur'an that are dedicated solely to stories, such as Surah Yusuf, Al-Anbiya', al-Qasas, and Nuh. Out of all the letters of the Qur'an, 35 letters contain stories, and most of them are long letters.

Ahmad Hanafi said that of the total number of verses in the Qur'an, which amount to approximately 6,342 verses, 1,600 verses are used for stories. The verses talk about historical stories that revolve around previous Prophets (Messengers) without including verses that contain parables (tamtsiliah) (Hanafi, A, 1984).

But related to that, all the scholars of the Qur'an have classified the stories in the Qur'an into three parts, namely:

First, the Story of the Prophets. In general, the story about this contains, among other things, da'wah against their people, miracles as apostolic evidence to support the truth of their message, the attitude of those who oppose them, the process of the da'wah journey, and the end of the believers and the disobedient. This can be found in the stories of Prophet Noah, Ibrahim, Moses, Harun, Isa, Muhammad SAW, and others.

Second, Stories about events that happened in the past, but not the Prophets, such as the story of the two sons of Prophet Adam: Qabil and Habil, Ashhaabul Kahfi, Zulkarenain, Qarun, Ashabul Ukhdud, Maryam, Ashabul Fil, and others.

Third, Stories that happened during the time of the Prophet such as the war of Badr, the war of Uhud, the war of Hunain, the War of Tabuk, Hijrah, Isra', the Mi'raj of the Prophet and others.

If you look at the three categories of stories found in the Qur'an, it is clear that the purpose of all of them is to teach people so that they stay on the right path and do not disobey God. As in His word. (QS Yusuf: 111) Meaning: Indeed, in their stories, there is a lesson for those who have reason. Al-Quran is not a made-up story, but it justifies the previous (books) and explains everything, and as guidance and mercy for the believers.

1.4. Characteristics of Stories in the Qur'an

The urgency of the position of stories in human life is that the Al-Qur'an uses stories to explain people who lived in previous times, as well as to simplify abstract issues so that they

can be easily accepted by the mind. The stories of the Qur'an have different characteristics from stories or stories in general. In the Qur'an (QS. Yusuf: 3) Allah affirms "that We tell you the best story by revealing this Al-Quran to you".

The explanation of the verse can be understood that the stories told in the Al-Quran in terms of quality contain excellence and the best character compared to the stories that appear among people in general. In more detail, the following are among other characteristics and special features of the stories of the Qur'an:

First, the stories of the Qur'an are factual events that actually happened. The story of the Qur'an is not a made-up story, but justifies the previous books and explains things and as guidance and mercy for the people of faith. Al-Quran gives an accurate story even though the event happened a long time ago. Like the story of 'Ad and Thamud and the destruction of the city of Irom.

In 1980, archaeological historical evidence was found in the area of Hisn Al-Ghurab near the city of Aden in Yemen about the existence of a city called "Tsamut, `Ad, and Irom". Similarly, in the story of Pharaoh's drowning and rescue (QS. Yunus:90-92), in June 1975, the French surgeon, Maurice Bucaille, after examining Pharaoh's mummy, found that Pharaoh died in the sea with ex- a container of salt that fills his entire body (Shihab, M. Q, 1998).

The fact and truth of this story can also be used as a medium for students to always tell the truth and truth. Lies and fakes in life must be avoided so that in true life you will receive the pleasure of Allah SWT.

Second, the stories of the Qur'an are in line with human life. Although the Qur'an is the word of God, the stories it tells are inseparable from human life. Therefore, humans are quickly able to understand these signals. This suitability indicates that in this life it is appropriate to follow the guidelines and instructions from the Qur'an if you want to get happiness in the afterlife.

Third, the stories of the Qur'an are not the same as historical knowledge. The Qur'an has different characteristics from the history written by historians. Al-Qur'an does not only discuss history in general but is a selected story that can strengthen faith. In addition, the contents of the stories of the Al-Qur'an contain many lessons and lessons that can be used as a guide by thinking people.

Fourth, the story of the Qur'an is often repeated. The Qur'an contains many stories which are told repeatedly in several places. A story is sometimes mentioned repeatedly in the Qur'an and is presented in many different forms. Likewise, sometimes stated briefly and sometimes at length, and so on. According to Al-Qhatthan the stories in the Qur'an contain several secrets, among the secrets are:

First, explaining the Al-Qur'an's balaghah at the highest level. Because one of the features of the balaghah is that it expresses meaning in various forms that differ from one another and is expressed in a different pattern, so that it does not make people feel bored with it, and can even add new meanings to their souls that were not obtained at the time. read it elsewhere.

Second, Showing the greatness of the miracles of the Koran. Because expressing meaning in various forms of sentence structure where one form of sentence structure where even one form cannot be matched by Arabic writers, is a formidable challenge and proof that the Al-Qur'an comes from Allah.

Third, pay great attention to the story so that the messages are more memorable and stick in the soul. Because its repetition is one method of strengthening value. For example the story of Musa with Pharaoh. This story perfectly illustrates the fierce struggle between truth and falsehood. And even though the story is often repeated, the repetition never occurs in a letter (Qattan, M. K., & Mudzakir, T, 2009).

Each story has a different purpose and purpose. That's why the stories were told. Then some of the meanings are what is needed, while other meanings are put forward in other places according to the demands of the situation.

1.5. Purpose and Benefits of Stories in the Qur'an

The stories contained in the Al-Qur'an are strong evidence for mankind that the Al-Qur'an is very suitable for their conditions because from childhood to adulthood and even to old age, it is rare for people who do not like stories, especially when stories have a dual purpose, namely in addition to teaching and education also serves as entertainment. Al-Qur'an as a book that contains guidance covers both aspects, apart from having a noble purpose, these stories are also told in a beautiful and interesting language, so that no one gets tired of reading and listening to them. From the past until now, fourteen centuries have passed, the stories of the Koran which are revealed in Arabic are still up to date, have a place, and live in the hearts of the people, even though many other languages have entered museums and are not used. again in communicating such as Hebrew, Latin, and others (Baidan, N, 2005).

The stories in the Al-Qur'an are not only a composition of literary value, both the style of language and the way of describing events, but also a medium to realize an original purpose. The stories in the Qur'an generally have a purpose for the truth and solely for religion (Qutub & Nasution, 1981). The purpose of the stories found in the Qur'an, as stated by Chirjin are as follows: 1) Determine the existence of revelation and apostleship. (QS. Yusuf: 2-3; QS. Al-Qasas: 3). 2) Explain that religion is from Allah SWT. (QS Al-Anbiya: 51-92). 3) Explain that all religions are basically one and all from God Almighty. (QS. Al-A'raf: 59). 4) Explain that the way the Prophets used in preaching is the same and the response of their people to their preaching is also similar. 5) Explaining the common ground between the religion taught by the Prophet Muhammad SAW and the religion of the Prophet Abraham in particular, and with the religions of the Nation of Israel in general and explaining that this relationship is closer than the general relationship between all religions (Chirjin, M, 1998).

The story of the Qur'an has differentiation with the story in general. The stories of the Al-Qur'an are real events that can be accounted for the truth without any elements of lies or fictitious. The story of the Qur'an is described beautifully, systematically, factually, sometimes thematically. Therefore the story packaged by the Qur'an can attract the attention of readers and listeners with amazement and admiration. The stories in the Qur'an have many benefits. Among the most important benefits are described by Dalimunthe:
First, explaining the basis of da'wah and the principles of the Shari'a towards Allah that were carried by the prophets.

Second, strengthening the faith so that it is always firm in reaching the life of the world and the hereafter. Besides that, it makes a valuable lesson for humans about how Allah SWT is the Greatest.

Third, strengthen the heart of the Messenger of Allah and the hearts of his followers to remain steadfast in the religion of God. People who are truly in faith always believe that the truth will always win while falsehood and its supporters will lose and perish.

Fourth, justifying the previous prophets, reviving the memory of them, and perpetuating their traces and relics.

Fifth, allowing Muhammad's preaching and news related to people of the past in generations and generations.

Sixth, Revealing the lies of the people of the book with arguments that explain the evidence and guidance they cover up and challenge them with the content of their own book before the book is changed and replaced.

Seventh, the story is one of the forms of literature that can attract the attention of the listeners and solidify the messages contained in it into the soul (Dalimunthe, S. S, 2016).

The importance of using the storytelling method for students is an effort to instill positive character in children. Given the growing sophistication of technology so that students need to be given a strong foundation of character. Sholekhah calls the current era a disruptive era. That is a time when sources of information are very abundant and technological advances change very quickly. Which resulted in moral degeneration in children (Sholekhah, F, 2019).

1.6. Educational Values in the Story of the Qur'an

In this case, there are many values contained in it, but according to Assegaf there are six representing those values, namely:

First, the Value of Tauhid Education. One of the main objectives of the revelation of the Qur'an is to improve one's faith so that one returns to the religion of monotheism, not associating partners with God. Therefore, several stories contain and strengthen the values of monotheism education. Some examples are the story of Prophet Ibrahim when he debated with his people, King Namrud. Even the story of the slaughter of a cow (QS al-Baqarah 67-70). Likewise with the story of Luqman and his son. (QS Luqman: 13). Luqman gave a will to his son named Tsaran, as proof of his compassion and love for his son. That is giving a testament to believe in monotheism to Allah alone and not associate anything with Him.

Second, the Value of Intellectual Education. Through stories, Allah SWT also invites people to develop reason (thinking power), educate, and broaden their horizons and thinking horizons. Through stories, one can develop and educate his mind and broaden his horizons of thinking, so that after following the storyline, students can take useful lessons. Like the example of Yusuf's story, in this story, if he had not been observant and intelligent when he was in the well and saw the circumstances around him, he would not have been able to deal with it. Likewise with the story of Prophet Abraham when he was looking for the truth to know the real God through the sun, moon, and stars.

Third, the value of moral and moral education. This value can also be read through the story of Luqman and his son when he gave his son a will to worship Allah and not associate anything with him. It is said that in another story it is also mentioned that one day when his master ordered him to slaughter a goat, his master ordered him to give the two kinds of the ugliest goat meat. So he gave his heart and tongue then his master told him to take out the two best parts of the goat, again he gave the goat's heart and tongue. So the master said, "O Luqman, when I asked you to bring out the worst meat from this goat, you gave it the heart and tongue, then I asked for the two best kinds of this goat, you also gave the same thing. What does all this mean?". So Luqman replied, "O my lord, there is nothing worse than these two kinds when someone is unable to take care of them, and vice versa when someone can take care of these two types there is nothing better than these two. In Luqman's story, there is also a moral value, decency, not arrogant. Likewise in the story of Musa when he helps his son Shu'aib in herding goats so that a sense of helping each other grows.

Fourth, the value of sexual education. The Al-Qur'an also gives a lot of moral messages and guidance to humans, both regarding issues of ritual worship, as well as social issues, including issues of sexual orientation so that humans continue to walk within the framework of morality and truth. Sexuality education doesn't have to be turned off, but it has to be managed properly so it doesn't go wild. Like the story of the Prophet Yusuf who was able to control his sexuality when seduced by a beautiful woman.

Fifth, the value of spiritual education. One of the stories that contain the value of spiritual education is the story of Maryam. She is a very interesting female figure to emulate in relation to the extraordinary value of patience when she was pregnant with a fatherless baby until her community slandered her for committing adultery. Such a heavy test that he faced that made him almost despair. If only he didn't have a high spiritual reliance on God, he could be frustrated in his life.

Sixth, the value of democratic education. There is no doubt that the Al-Qur'an is the book of hudan li al-muttaqin, and of course to invite people or educate people towards that path the Al-Qur'an provides a powerful and good method, namely the method of stories because of the delivery of education to anyone, the method greatly influences the success or failure of someone in conveying his messages. Stories are also an effective medium for warning students not to fall into various disobedience and crimes. With a story or story, students will get a touch of values that will affect their character (Assegaf, A. R, 2010).

Hermansyah, et. al explains that the direction of learning should be directed at the needs of the 21st century (Hermansyah, Muslim, & Ihlal, 2021). Students are required to have several learning skills such as critical thinking, being able to communicate, collaborate, and being active and creative. This skill can be honed by applying storytelling methods to children. Hermansyah et. al also added that to deal with the world's rapid development, children need to be equipped with sufficient religious knowledge (Hermansyah, Muslim, & Ihlal, 2021). Therefore educators are required to strengthen basic Islamic values such as honesty, trustworthiness, and fairness. This is so that children can distinguish between good and bad things and be able to control themselves.

1.7. The Story as a Learning Method in Islamic Basic Education

As explained above, one of the determinants of the success of an educator in presenting subject matter is determined by the skill of an educator in choosing a method. One method that is very appropriate for conveying subjects at the elementary education level is the storytelling method. The use of stories in conveying material is very relevant to basic children's learning materials, considering the level of children like stories. In the Al-Qur'an there are many stories that we can make lessons for the future.

The delivery of Al-Qur'an stories contains educational content for humans, especially readers and listeners as well. These stories are considered to be an effective educational method for the formation of a soul that believes in the monotheism of Allah SWT.

The learning pattern that only uses the monologue lecture method is of course very boring for students, especially among beginner students at the elementary level. An educator must be able to provide a variety of learning methods by inserting various stories and stories that are relevant to competence and learning materials.

As the Al-Qur'an contains many stories of prophets and the circumstances of the past peoples, these stories are used as provisions in the success of students' assignments to supply in the life of society and nation. Choosing the right story and being supported by the right atmosphere, that's when the brain and heart will be connected between students and educators. If a momentum like this occurs, the transfer of knowledge will certainly run optimally. However, it is appropriate for an educator to be observant in choosing the story method if the audience is elementary-age children. This means that an educator tells the story by adjusting the development of students. For example, using the storytelling method, you can add spices to your own fictitious story while still focusing on the story and the child's religious condition. Because this influences the fantasies and emotions of students (Anshori, M, 2020).

The world of education is essentially an attempt to explain the experimental results of a story of human life throughout history. In education, positive stories are used as a reference. The taking of this exemplary story also has similarities with the mission of the Qur'an, namely to bring humans to the figure of a perfect human being who has a noble character.

An educator can place stories or stories in the learning process. The subject matter determines the choice of this method. In addition to the subject of Islamic Cultural History which contains history, other Islamic Religious Education materials such as the Qur'an Hadith, Aqidah Akhlak, or Jurisprudence can also utilize learning methods that emphasize the stories of the Qur'an.

Mature learning management is needed so that learning objectives are achieved optimally. Educators can provide the stories above according to the subject matter. So that students more easily understand the lesson. Therefore, in carrying out character education, it is necessary to plan, organize, implement, and supervise so that character learning runs optimally (Iai, R., Khoziny, A., & Sidoarjo, B, 2021). Sahnan added that character learning has contributed to formulating educational goals (Sahnan, A, 2019).

Al-Hasyimi argues that the impression of a story on children's souls is not limited to just telling it, listening to it, or reading it. But in the majority, they will imitate the sayings, events,

morals, and behavior that flow from a story in the real practice of their daily lives. Stories or stories that are conveyed well will be more interesting for children to listen to and pay attention to them. When a teacher tells only the truth, then sometimes he finds his students experiencing lethargy. And if he tells a story while directing his gaze to the seats of his students in turn, he feels the sparkling light of shining eyes, sharp ears, and their calm (Al-Hasyimi, A. H, 2011).

Stories that contain religious, motivational, and inspirational are believed to be able to foster spirituality and work ethic which in turn have implications for the progress of the nation. The stories contained in the Qur'an are packaged in the presentation of divine messages, goodness, truth, the impact of bad behavior, and quality morals. Stories that are well told can make children amazed with full appreciation and reverence. The stories they witness can also hypnotize their souls and emotions so that they are carried away in the storyline being told. The more variety of stories that are told from the Qur'an, the more diverse the moral messages that are conveyed, because each story that is told contains a differentiation of learning values (Wahyuni, S., & Purnama, S, 2021).

Morals are the main goal of Islamic education. Even a student of knowledge is expected to have morals before studying. One way to build character is through the educational process at school by instilling character values in each subject (Supriyanto, D, 2021). Purwasih also stated that, children who are raised in a positive environment, they also have a positive personality as well (Wahyu Purwasih,2019).

CONCLUSION

Based on the explanation that has been described by the author above, we can understand that the stories in the Qur'an aim to educate and encourage mankind to always fear Allah SWT. The stories in the Qur'an are divided into stories of the Prophets, stories related to past events but not people whose prophethood was mentioned, and stories about events during the time of the Prophet Muhammad.

The story-learning method has its characteristics, a good and careful story will be liked and easily penetrates the recesses of the human soul. In general, children like to listen to stories, pay attention to story history, and their memory immediately accommodates what is narrated to them, then they imitate and tell it.

The values contained in the Al-Qur'an story include the values of tauhid education, intellectual education, moral and moral education, sexual education, spiritual education, and value democratic education.

Stories that contain religious, motivational, and inspirational are believed to be able to foster spirituality and work ethic which in turn have implications for the progress of the nation. The more variety of stories told from the Al-Qur'an, the more diverse the moral messages conveyed, because each story told contains different learning values.

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