

Internalization of Religious Values in Storytelling Tradition at BA 'Aisyiyah Bajong

Siti Khasiroh

Corresponding author. Email: sitikhasiroh03@gmail.com

UIN Prof. K.H. Saifuddin Zuhri, Jl. A. Yani, No. 40A, North Purwokerto, Banyumas Regency, Indonesia

Abstract

Advances in technology, the influence of the screen era, globalization and the Covid-19 pandemic have had a very extraordinary impact, one of which can be felt in the world of Early Childhood Education. Many children experienced a decline, in terms of learning motivation, habits, attitudes and morals of children which resulted in low religious values children. The tradition of storytelling at BA 'Aisyiyah Bajong is one of the programs integrated into the literacy-based learning model. This program seeks to instil and develop religious values for early childhood. This writing aims to explain the implementation of the storytelling tradition and its benefits in developing religious values for early childhood. This writing uses a qualitative approach with a descriptive method. Data were collected through observations of program implementation and interviews with educators, children and parents. Data analysis used descriptive analysis. The results of the writing found that the tradition of storytelling was carried out in a planned and programmed manner by integrating it into a literacy-based learning model. This program is implemented in institutions by educators and at home with parental involvement. Storytelling activities are carried out through various techniques according to early childhood development which is presented in an interesting and fun way. The implementation of the storytelling tradition is supported by the facilitation of literacy corner facilities in schools and storytelling areas at home. This program involves parents as motivators and companions for children as well as determining the implementation of storytelling traditions at home. The tradition of storytelling increases children's religious values, marked by the child's ability to know God and his creation, love others and God's other creatures, get used to praying before and after activities, say and answer greetings, awareness of children to practice worship and the inculcation of morals and character. which is internalized in everyday life.

Keywords: religious values, tradition, storytelling

1. Introduction

Various phenomena of negative behaviour lately are often seen in children's daily lives. Among the negative behaviours shown by children are speaking impolitely, liking to imitate violent scenes, imitating adult behaviour that children should not do, insubordination and low etiquette towards adults. Advances in technology, the influence of the screen era, globalization and the COVID-19 pandemic have had a tremendous impact on children's attitudes and behaviour. This also increases the phenomenon of negative behaviour by children. Children at an early age, namely in the age range of 0-6 years experienced a significant decline in learning motivation, habits, attitudes and morals of children which resulted in low religious values in children.

The low religious values in children will affect the child's personality. Religious values are important to be instilled and developed in children because they are the initial foundation for children to live their next life and educational process (Novia Safitri, Cahniyo Wijaya Kuswanto, 2019). The period of children in the age range 0-6 years is the initial period of development. This period is the most important part of a child's life which is the root of character formation. The inculcation of religious values at this time is very important, to determine better development in the future. Failure to stimulate at this time will result in character defects in children (Montessori, 2017).

The methods of inculcating religious and moral values that are usually carried out are through habituation, for example, storytelling activities, demonstrations, field trips and assignments. It is felt that this has not had a significant impact on the inculcation and development of religious values that are internalized in the behaviour and daily life of children. Storytelling is

a storytelling activity by presenting the various characters and conflicts in the story. Storytelling activities are seen as effective in instilling values in children by raising awareness of attitudes in children (Bimo, 2011).

Indonesia is a country that is rich in fairy tales and folklore, but the storytelling culture in Indonesia is very low. The online news site Tirtoid surveyed storytelling habits in Indonesia in commemoration of Universal Children's Day. Based on the results of a survey of 1,529 respondents with an age range of 19-40 years, it was found that 77.63% of respondents had the habit of telling stories to their children or siblings. While 22.37% of respondents do not have the habit of storytelling. The interesting thing about the survey conducted by Tirtoid is the survey results of respondents who do not have a habit of storytelling. Of the 22.37% of respondents who answered that they did not have the habit of storytelling, as many as 25.15% of respondents said that it happened because, in their childhood, they were never given a story by their parents. Meanwhile, as many as 17.54% of respondents answered that the reason they never told stories was that respondents felt that there was already technology such as the internet that served as a medium for fairy tales. Based on the answers of 17.54% of respondents, we can assume that technology has shifted the role of parents as storytellers (Primadata & Biroli, 2020).

Storytelling is a method that is carried out routinely as a tradition or tradition in BA 'Aisyiyah Bajong. Storytelling programs as a means of presenting a constructive learning environment for children (Nurani, 2019), where children build their knowledge through literacy interactions in cultured storytelling activities. This is the basis for the author to examine in depth the implementation of the storytelling culture program and its benefits for inculcating children's religious values.

Based on the results of a search conducted by the author, several similar writings were found. First, the writing by Elsy Gusmayanti and Dimiyati entitled "Analysis of Storytelling Activities in Improving the Moral Religion of Early Childhood". This writing is about the imaginative period of children which is developed through the storytelling method to instil moral and religious values in children. The writing uses a literature review by raising 25 journals (Gusmayanti & Dimiyati, 2021). This is different from the writing that the author did, namely researching the storytelling program implemented in the Education unit. Second, the writing is done by Kamtini and Dwi Maya Novitri with the title "Instilling Moral Values Through Storytelling With Modern Wayang Hasby". Kamtini and Dwi maya Novitri raised a storytelling method with props in the form of modern puppets (Rusmayadi, 2019), this is of course different from the writing that the author did because he raised storytelling activities not only with one method. Third, the writing entitled "Method of Storytelling the Story of the Prophet in Implanting Morals in Early Childhood" was written by Kartini, Astuti Darmiyanti and Nancy Riana. They write about storytelling activities to increase moral and religious values with the media of prophet stories (Kartini et al., 2021). The writing is focused on the material of the story of the prophet, of course, it is a significant difference from what the author does because in this writing the author raises a variety of materials and methods used in storytelling activities.

This writing raises a comprehensive program and is carried out regularly into a tradition, carried out in the Education unit by involving parental involvement. This writing was conducted to explain the implementation of the storytelling tradition and its benefits in developing religious values for early childhood.

2. Research Methods

This writing is qualitative, the approach is done through a descriptive approach. The writing was carried out at an institution called BA 'Aisyiyah Bajong which has seven educators and 75 students. The object of this writing is a storytelling program which has become a tradition in literacy-based learning and is carried out at BA 'Aisyiyah Bajong by maximizing the literacy and preparation zone facilities.

Data and information collection techniques were carried out through document tracing, observation, interviews and recording. Document searches were carried out to see the storytelling activity program planning and the supporting media used. The author conducted this data mining with the help of the principal as the policyholder. Subsequent data collection was carried out through observation activities to see the implementation of the activity program, the authors were directly involved in literacy-based learning activities, and storytelling which was carried out every morning according to a predetermined schedule. Interview activities were carried out by the author to educators to find out more about the technical, targets and results of the implementation of activities, while interviews with students were conducted to measure the extent to which children's religious values are capable. The recording is done by the author in the form of anecdotal notes to record children's activities while in the Education unit, this is done to determine the achievement of children's religious values.

Data analysis was done by descriptive analysis. The author conducts an in-depth search related to data and documents. Documents in the form of achievement of religious values according to age group, program implementation schedule, technical activities and supporting media. The author then digs deeper into the technical implementation of the program through interviews with educators. Interviews were also conducted with children to explore children's experiences in the program implemented. In addition to educators and children, the author also conducted interviews with parents to see how far the development of children's religious values is in the family environment. The author conducted direct observations and anecdotal recordings of children's activities for one day. Recording through anecdotal notes instrument is done to see the behaviours that appear in the child from the time the child arrives until the child goes home. The results of the triangulation of this data are then analyzed, summarized and presented in a descriptive statement.

3. Results and Discussion

3.1. Religious Values

In Law number 20 of 2003 concerning the National Education System Chapter 1 Article 1 Paragraph 14 states, "Early childhood education is a coaching effort aimed at children from birth to the age of six which is carried out through providing educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter further education" (Kemdikbud, 2014).

Early Childhood Education is a form of education that focuses on laying the foundation for physical growth and development (fine and gross motor coordination), intelligence (thinking power, creativity, emotional intelligence, spiritual intelligence), socio-emotional (attitude and behaviour and religious), language and communication, as well as with the uniqueness and stages of development that early childhood goes through (Conscience, 2019).

Minister of Religion Decree number 792 of 2018 states that six aspects are developed in early childhood education, namely religious and moral values, physical motoric, language, cognitive, social-emotional and art. The first aspect, namely moral and religious values, includes learning the Qur'an, hadith, worship, Islamic stories, creed and morals. Religious and moral values are manifested in honest, helpful, polite, respectful behaviour, being grateful, having a fair attitude, compassion, sportsmanship, maintaining personal and environmental hygiene, knowing religious holidays and having an attitude of tolerance for other religions.

Religious and moral values are aspects that must be achieved by children in early childhood learning. Religious and moral values that must be achieved by children include religious values, discipline values and the cultivation of moral values. Religious values are related to a person's religiosity. Associated with the religious aspect. The dimensions of religious values include beliefs, religious practices in daily life, life experiences and dimensions of religious knowledge (Windayani et al., 2021).

Religious values in early childhood education are the same as aspects of religious and moral values. Religious values developed in early childhood education include aspects of faith, worship practices and noble character. Aspects of faith include the ability of children to know God through His creation, to distinguish between God's creation and man's creation, and to love others and other creatures. In the aspect of worship practices, it includes the ability of children to say prayers before and after activities, say and return greetings, practice worship and get to know places of worship. Aspects of noble character include respect for elders, honesty and help (Religion, 2018).

Religious values are important things that must be instilled in children because they are the basis for planting character in the early stages of their development. During the golden age, children will easily absorb various information and treatments from their environment (Montessori, 2017). Providing the right stimulation through activities that are appropriate to the developmental stage and characteristics of the child will shape the character that determines the child's personality in the future.

3.2. Tradition

Tradition comes from Latin, namely tradition which means to be continued. Tradition or custom is defined as something that has been done for a long time and is part of the life of a group of people, usually from the same country, culture, time, or religion. Traditions in another sense are customs or habits that are passed down from generation to generation that are still carried out in the community. A society will usually appear to a kind of judgment that the existing ways are the best way to solve problems. A tradition is usually still considered the best way or model while there is no other alternative (Nugroho, 2013).

Tradition is the root of culture, tradition that continues to be carried out will make culture alive and lasting. The cultural system will be stronger with the continuity of tradition. Tradition is the spirit of a culture, without tradition a culture can't live and last, with the tradition of harmonious relations between individuals and their communities. If the traditions that exist in society are eliminated, there is hope that culture will end at that time. The most basic thing about tradition is the existence of information that is passed on from generation to generation, both written and oral because, without this, a tradition can become extinct (Nugroho, 2013).

3.3. Storytelling

Storytelling comes from the word fairy tales, fairy tales mean fictional stories, stories that don't really happen, or just call them fictional stories. Included in fairy tales are fables (stories with animal characters and other objects), sage (adventure stories), hikayat (folklore), legends (origins), myths (spirits), epics (big stories) (Bimo, 2011).). Storytelling is part of a storytelling activity that emphasizes oral narrative. Storytelling is not only done to entertain children, but rather to instill noble and solid values that must remain alive in children's souls.

The terms storytelling and storytelling in the development of early childhood education are considered the same activity, only differing in the content of the material presented. In the world of early childhood education, the term storytelling is more familiar than the term storytelling. Storytelling has strengths including: it can build inner contact, media for conveying religious messages/values, imagination and fantasy education, emotional education, assisting the process of self-identification

or action, enriching inner experiences, means of entertainment and attracting attention, enriching inner experiences and designing character or character. (Bimo, 2011).

Storytelling activities have great benefits for children, namely as entertainment, can change behavior, make children wiser, hone imagination and stimulate interest in reading. Fairy tales or stories related to religion will make the moral message in it become known earlier. Storytelling activities are believed to be able to instill and develop religious values in children (Storyteller, 2015).

3.4. Storytelling Tradition in Literacy-Based Learning Model

BA Aisyiyah bajong is an early childhood education institution under the auspices of the Ministry of Religion of Purbalingga Regency with the number of students in the 2022-2023 learning year reaching 74 children and accompanied by 7 educators. This institution is an educational unit that applies a literacy-based learning model with the characteristic of providing literacy and preparation zones. The COVID-19 pandemic and globalization have caused many declines in the Institute, including in this case the religious values of children. This institution has implemented various methods in its efforts to instil religious values in children, one of which is storytelling. Storytelling is effective as a medium for conveying messages or religious values and is believed to be able to manipulate children's character.

Storytelling activities were initially only carried out at the end of learning activities as a cooling for children who had been active for one day, not routinely, programmed and scheduled. Over time, educators feel it is important to make storytelling an important part of learning and that needs attention. Educators Develop a storytelling activity program by integrating it into a literacy-based learning model. The unit facilitates each class with a literacy and preparation zone containing picture storybooks and various creative games. Carry out storytelling activities with various techniques and analyze anecdotal notes and program evaluations.

a. Program Planning

The principal and the teacher council at the beginning of the learning year make an annual program, one of which includes planning a storytelling activity program. Planning begins with providing literacy zones for each class. The literacy zone contains children's reading books which are dominated by full-color picture story books. The next plan is to create a storytelling program for one year, educators compile learning outcomes that will be developed related to religious values or religious and moral values, then look for an appropriate fairy tale or story references and then appoint the person in charge of storytelling in each class.

Parents are the main partners for schools in carrying out storytelling programs. The school principal coordinates with parents through regular POMG (Parent Student and Teacher Association) meetings. The program is delivered to parents and persuasively, invites parents to strengthen the program by carrying out the tradition of storytelling at home, providing a storytelling area with a mini library. Parents together with school principals and teachers monitor children's behaviour and discuss the development of religious values through guardianship activities at regular POMG meetings.

b. Program Implementation

Storytelling activities are carried out every day with programmed and scheduled materials. Storytelling activities are carried out in the morning at the beginning of the activity. This activity is used as a means of inculcating religious values as well as the initial inspiration for children's play activities. Activities are carried out in the literacy and preparation zone. Beginning with inviting children to sit in a circle, praying, relaxing, listening and asking questions. The teacher begins the story by mentioning a moral phenomenon or problem that is related to the book to be read, then the teacher reads the title and author, then brings the storybook, either with props (eg Wonka, wayang, storybook) or without props. Storytelling activities are carried out interactively, involving active children in stories and conducting questions and answers. In the closing activity of the story, the educator as the storyteller concludes and conveys the moral message in the developed story. The activity of retelling fairy tales or cheers brought by educators is also occasionally carried out as a variation of activities.

The implementation of storytelling activities at home with parents is carried out in the storytelling area, parents are given the freedom to read stories. Time is also determined by the child and parents. The institution facilitates the school library as a means of borrowing story books for children who do not have many collections. Activities at home strengthen, bring and cultivate children in storytelling activities.

c. Program Evaluation

Storytelling activities that are cultivated every morning at school and before going to bed at home are evaluated from two sides. First, an evaluation is carried out on the results of program implementation. Second, an evaluation is carried out on the implementation of the program itself. Evaluation of children's results or abilities in aspects of religious values is carried out through direct observation and recording in the anecdotal notes of each child. Educators analyze the abilities that appear dominant in a certain period. Children are said to have good religious values if they show the achievement of learning outcomes in aspects of the development of religious and moral values which include faith, worship practices and noble character and these are internalized in everyday life.

Evaluation of the storytelling program that is accustomed is carried out through feedback or feedback from the child's ability to internalize religious values in life. The results of the evaluation are used as material for improving the implementation of the program.

The tradition of storytelling in BA 'Aisyiyah Bajong by cooperating with parents has brought significant changes to children's attitudes and behaviour both at school and at home. Children show the habit of saying greetings when attending school, doing handshake activities with educators, being able to participate in prayer activities fervently, practising worship activities both at school and at home, speaking politely and behaving gently and having concern for the environment and being able to help others.

4. Conclusion

Storytelling activities that are carried out continuously become a tradition that can be developed both in the school environment and in the family environment. This requires careful planning and strong determination and consistency in implementing the program. Religious values can be internalized in the storytelling tradition by programming the material according to the learning achievement of children's religious and moral values. Internalization of religious values in storytelling culture also has an impact on the internalization of children's religiosity in their daily lives. In addition, the tradition of storytelling also increases children's interest in literacy.

References

- [1] DJK (2018). kma-2018-792 Guidelines for the Implementation of the Raudhatul Athfal (RA) Curriculum.pdf.
- [2] Bimo, K. (2011). Skilled Storytelling. Pro U Media.
- [3] Gusmayanti, E., & Dimiyati, D. (2021). Analysis of Storytelling Activities in Improving the Development of Early Childhood Moral Values. *Journal of Obsession: Journal of Early Childhood Education*, 6(2), 903–917. <https://doi.org/10.31004/obsesi.v6i2.1062>
- [4] Kartini, Darmiyanti, A., & Riana, N. (2021). The method of storytelling the story of the prophet in the moral cultivation of early childhood. *As-Sibyan Journal of Early Childhood Education*, 7(1), 13–28.
- [5] Ministry of Education and Culture. (2014). Law of The Republic of Indonesia Number 20 Year 2003 Concerning The National Education System With The Grace of God Almighty The President of The Republic of Indonesia.
- [6] Montessori, M. (2017). *The Absorbent Mind, The Mind That Easily Absorbs*. Student library.
- [7] Novia Safitri, Cahniyo Wijaya Kuswanto, YAA (2019). *Research Methods on Moral Values of Early Childhood*. 1(2), 29–44.
- [8] Nugroho, MB (2013). Tradition And Alms. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
- [9] Conscience, Y. (2019). *New Perspective Basic Concepts of Early Childhood Education*. West Jakarta:Cv. Camlibrary, 144.
- [10] Storyteller, KA sang. (2015). *Fun Storytelling (Yunisa (Ed.); I)*. Media image Library.
- [11] Primadata, AP, & Biroli, A. (2020). Humanities and the Era of Disruption E-Proceedings of the Chairil Anwar Week National Seminar on Fib Collaboration Oral Tradition: The Development of Storytelling to Children in the Modern Era. *Proceedings of the National Seminar on Chairil Anwar*, 1(1), 496–505. <https://jurnal.unej.ac.id/index.php/prosiding/issue/view/1031>
- [12] Rusmayadi. (2019). *Early Childhood Education Journal of Indonesia*. Ijeces, 2(1).
- [13] Windayani, NLI, Dewi, NWR, Yuliantini, S., Widyasanti, NP, Ariyana, IKS, Keban, YB, Mahartini, KT, Daviq, N., Suparman, S., & Ayu, PES (2021). *Early Childhood Education Theory and Applications*. In Muhammad Zaini Publishing Foundation (p. 180). https://www.google.co.id/books/edition/Teori_dan_Alaksana_Pendidikan_Anak_Usia/BSdQEAAAQBAJ?hl=en&gbpv=1&dq=Function+Education+Child+Age+Early&printsec=frontcover