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IMPLEMENTATION OF A TECHNOLOGY-BASED STORYTELLING METHOD IN ISLAMIC RELIGIOUS EDUCATION TO ENHANCE THE NOBLE CHARACTER

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Abstrak

Penelitian ini bertujuan mendeskripsikan implementasi metode bercerita berbasis teknologi dalam pembelajaran Pendidikan Agama Islam (PAI) serta dampaknya terhadap pembinaan akhlak mulia siswa kelas VII di SMP Negeri 10 Banda Aceh. Subjek penelitian meliputi guru PAI, wali kelas VII, dan kepala sekolah yang dipilih melalui *purposive sampling* karena memiliki keterlibatan langsung dalam proses pembelajaran dan pembinaan akhlak siswa. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dan dianalisis menggunakan model analisis interaktif yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa metode bercerita diterapkan secara sistematis melalui pemanfaatan media visual seperti proyektor untuk menyajikan kisah keteladanan Rasulullah SAW dan tokoh Islam yang relevan dengan kehidupan siswa. Penggunaan teknologi mampu meningkatkan perhatian, motivasi, dan keterlibatan emosional siswa dalam memahami nilai akhlak. Wawancara dengan guru mengungkapkan bahwa siswa diarahkan dan dipantau secara berkelanjutan untuk mempraktikkan akhlak terpuji, sementara siswa yang belum menunjukkan perubahan perilaku diberikan bimbingan persuasif melalui penguatan materi tambahan. Dokumentasi penilaian sikap menunjukkan peningkatan pada aspek sopan santun, tanggung jawab, disiplin, serta kepedulian sosial siswa. Penelitian ini menyimpulkan bahwa metode bercerita berbasis teknologi efektif mendukung internalisasi nilai akhlak mulia pada siswa, dengan kreativitas dan keteladanan guru sebagai faktor penentu keberhasilannya.

Kata kunci: Metode Bercerita, Teknologi pembelajaran, Pendidikan Agama Islam, Akhlak Mulia, Karakter Siswa.

Abstract

This study aims to describe the implementation of a technology-based storytelling method in Islamic Religious Education (IRE) learning and its impact on fostering noble character among grade VII students at SMP Negeri 10 Banda Aceh. The research subjects consisted of the IRE teacher, grade VII homeroom teachers, and the school principal, selected through purposive sampling due to their direct involvement in the learning process and character development. This study employed a qualitative case study design. Data were collected through observation, interviews, and documentation, and analysed using the interactive analysis model comprising data reduction, data display, and conclusion drawing. The findings indicate that the storytelling method was implemented systematically through the utilisation of visual media, such as projectors, to present exemplary stories of the Prophet

Muhammad (SAW) and other relevant Islamic figures. The integration of technology was proven to enhance students' attention, motivation, and emotional engagement in understanding moral values. Interviews revealed that students were guided and continuously monitored to practice noble character, while those who had not shown expected behavioural changes received persuasive guidance through additional reinforcement materials. Documentation of attitude assessments showed significant improvement in aspects of politeness, responsibility, discipline, and social awareness. This study concludes that the technology-based storytelling method is effective in supporting the internalisation of noble character values, with teacher creativity and exemplary conduct serving as key factors driving its success.

Keywords: Storytelling method, Learning Technology, Islamic Religious Education, Noble Character, Student Character.

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A. INTRODUCTION

Morality occupies a central position in shaping the quality of a person's character. In the Islamic perspective, morality is not merely outward behaviour, but a reflection of an inner condition firmly embedded in the soul and subsequently manifesting spontaneously in everyday actions. Good morals (*al-akhlaq al-fadhilah*) will give rise to positive behaviour, whereas bad morals (*al-akhlaq al-radhilah*) lead to actions that harm oneself and others (Hartati, 2004). Therefore, moral education plays a fundamental role in shaping a generation that is faithful, pious, and possesses noble character.

In Indonesia's national education system, moral development has become an integral part of its fundamental goals. Law Number 20 of 2003 on the National Education System affirms that education functions to develop abilities and shape the character and civilisation of a dignified nation. It also aims to develop learners' potential so that they become faithful individuals, noble in character, competent, creative, independent, and responsible as democratic citizens (Depdiknas, 2004). This formulation indicates that educational success is measured not only through cognitive achievement but also through the formation of moral character.

Education today faces serious challenges amid the realities of globalisation, particularly regarding student attitudes. The rapid flow of globalisation, the growth of information technology, and unrestricted access to digital content bring both positive and negative impacts (Miftakhuddin, 2022). While technological advancement offers opportunities for learning and innovation, it can also lead to moral degradation if not accompanied by adequate moral education. The declining manners of students, reduced respect for parents and teachers, and the rise of impolite verbal attitudes illustrate the need for special approaches to strengthen character education.

Within formal education, teachers play a strategic role in instilling moral values. Teachers are not merely transmitters of knowledge but also role models whose behaviour students observe and emulate. Through guidance, exemplary conduct, and reinforcement of moral values, teachers help learners understand and internalise values such as honesty, responsibility, tolerance, and justice in their daily lives (Sutarjo, 2023). The role of Islamic

Religious Education (IRE) teachers becomes even more essential, as they not only deliver religious knowledge but also nurture students' holistic moral and spiritual development.

In practice, the teaching methods applied in the classroom significantly influence the effectiveness of moral value inculcation. A learning pattern that relies too heavily on lecturing tends to limit students' active engagement and makes learning verbalistic. Therefore, varied methods are needed to provide students with meaningful, contextual learning experiences (Mahsun, 2019). Instructional methods facilitate optimal educational interaction between teachers and students, ensuring that all learners have equal opportunities to develop their potential.

One method considered effective in moral development is storytelling. This approach delivers material in the form of engaging narratives featuring characters and strong moral messages. Stories possess pedagogical strength because they can engage students' emotions and imagination, making moral values easier to understand and remember. Studies by Waluyo (2020) and Batubara et al. (2023) show that storytelling helps students understand values in context and enhances the internalisation of morals, both cognitively and affectively.

In the Islamic educational tradition, the storytelling method has a strong theological foundation. The Qur'an contains many stories of the prophets and the previous people as *a moral ibrah* (lesson) for humans. The example of the Prophet Muhammad (SAW) is the main source of moral education, encompassing values such as trust, patience, honesty, compassion, and other commendable attitudes that can be applied in daily life (Fadillah & Muallifatu, 2013). Thus, the storytelling method is in line with the goal of national education, which emphasises the formation of noble and responsible human beings.

This is in line with the goals of national education as stated in Law No. 20 of 2003 concerning the National Education System, which emphasises the development of students' potential to become citizens who are faithful, moral, knowledgeable, skilled, creative, independent, democratic, and responsible. The storytelling method allows teachers to convey moral and ethical values in an engaging and easy-to-understand way. (Nasional, 2004)

Initial observations at SMP Negeri 10 Banda Aceh showed that some students still exhibited behaviours that did not reflect noble character, such as speaking impolitely, showing low respect for others, and demonstrating inconsistency in applying moral values in daily life. This condition requires learning strategies that are more contextual and aligned with the developmental characteristics of early adolescence.

Previous studies indicate that the storytelling method has contributed positively to the teaching of Islamic Religious Education (IRE) and Islamic Cultural History. Purwadi Syamsul Hidayat (2014) found that the storytelling method increased students' attention and interest, though media limitations, low motivation, and monotonous material constrained it. Furthermore, the study by Wilda Ayu Pitria and Rizka Harfiani (2023) revealed that storytelling enhances students' understanding, memory, emotional engagement, and learning motivation. However, its implementation was not fully aligned with instructional planning and remained dominated by cognitive assessment. Similarly, Hadijah Rani and Hasbi (2021) found that short stories effectively increased learning motivation through relevant and contextual delivery. However, their study did not specifically examine the impact on students' moral development. Meanwhile, Anisyah Hayuning (2023) confirmed the effectiveness of the storytelling method

in enhancing student engagement and positive attitudes, as well as supporting the understanding of moral values in IRE lessons, but did not analyse in depth the role of teachers as models in the internalisation of character values.

Based on these studies, it can be concluded that although the storytelling method has been proven to enhance students' attention, motivation, understanding, and engagement in IRE and SKI learning, most previous research focused on general cognitive and affective aspects and has not thoroughly examined how IRE teachers optimise storytelling as an educative interaction tool to internalise noble character values deeply. Therefore, this study aims to fill that gap by emphasising the pedagogical effectiveness of the storytelling method in IRE learning, specifically targeting the development and strengthening of noble character among junior high school students.

Accordingly, this research was conducted further to examine the implementation of the storytelling method in IRE learning at SMPN 10 Banda Aceh, particularly in efforts to improve the noble character of seventh-grade students. This study seeks to understand the extent to which storytelling can help students internalise moral values and improve their behaviour in daily life, thereby contributing meaningfully to sustainable character development.

B. RESEARCH METHODS

This study uses a qualitative case study design to examine the implementation of storytelling methods in improve the noble morals of grade VII students at SMPN 10 Banda Aceh. The case study design was chosen to examine in depth and context the application of the storytelling method in the classroom, including its influence on student behaviour and character. With this approach, the limitations of the case and the rationale for selecting locations and participants become clear, allowing for a more comprehensive understanding of the effectiveness of storytelling methods in Islamic Religious Education and the sustainable development of students' noble morals. (Sugiyono, 2014)

The subjects of this study consist of teachers of Islamic Religious Education, homeroom teachers of grade VII, and principals of SMPN 10 Banda Aceh, who will be interviewed to obtain in-depth qualitative data. The sampling technique used was purposive, with informants selected based on their roles in implementing storytelling methods and student moral training. Key informants were chosen for their practical experience and insights into the application of the method. In contrast, supporting informants were chosen to complete the data from the managerial and school management perspectives. The research is conducted at SMPN 10 Banda Aceh, focusing on three classes VII, which comprise six classes. In conducting research, appropriate data collection techniques are needed to achieve a level of validity that allows for objective results.

The data in this study is a collection of information used to understand and explain the process of applying the storytelling method in Islamic Religious Education learning. The data used are primary data, obtained directly from the primary source of research (Iqbal, 2004).

Researchers collected primary data through observation, interviews, and documentation (Umar, 2005). Observations were conducted to directly examine the IRE learning process through storytelling, including teacher-student interaction, classroom atmosphere, and students' responses to the stories. Interviews were conducted in a semi-structured manner with IRE

teachers to obtain in-depth data on the planning, implementation, obstacles, and strategies of teachers in internalising moral values through storytelling methods. In addition, interviews were conducted with several students to understand their perceptions and learning experiences. Documentation is used as supporting data in including Learning Implementation Plans, syllabi, teacher notes, and photos of learning activities. Meanwhile, documentation is used to complete data in the form of learning tools and evidence of activities related to the implementation of storytelling methods in scientific behaviour materials at SMPN 10 Banda Aceh.

Data analysis is carried out through the stages of data reduction, data presentation, and conclusion. At the data reduction stage, the researcher selects, summarises, and focuses on data from observations, interviews, and documentation relevant to the implementation of storytelling methods and changes in students' morals. The reduced data are then presented in narrative form to facilitate understanding of patterns, relationships, and important findings from the study. The final stage of analysis is to organise field findings and present a complete picture of the effectiveness of the storytelling method in IRE learning and its contribution to the development of students' morals.

C. RESULTS AND DISCUSSION
1. Research Results
a. Implementation of Technology-Based Storytelling Methods in IRE Learning.

Based on observations of the Islamic Religious Education (IRE) learning process in Grade VII at SMP Negeri 10 Banda Aceh, it was found that the teacher applied the storytelling method in a planned and systematic manner to develop students' noble character. This method is mainly used in the topic of knowledgeable behaviour by presenting exemplary stories of the Prophet Muhammad (SAW) and Islamic figures relevant to students' daily lives. The main purpose of implementing this method is to inspire students to internalise moral values and practice them in real life.

The storytelling method is delivered orally and combined with technological media, such as a projector. Through the projector, the teacher displays videos and visual illustrations that reinforce the storyline and help students understand the moral messages. Observations indicate that using these visual media increases students' attention and interest in learning. The classroom atmosphere becomes more conducive, students are more focused, and their enthusiasm for learning increases compared to conventional lecture-based instruction.

The teacher then connects the story's content to real-life situations familiar to students, such as the importance of respecting teachers, fulfilling responsibilities, and maintaining etiquette in social interactions. After delivering the story, the teacher invites students to discuss and reflect on the moral messages contained in the narrative. This discussion aims to foster students' moral awareness and encourage them to apply these values in real life. This learning pattern shows that the storytelling method serves not only as a medium for delivering material but also as a means of character development grounded in direct experience.

Follow-up observations indicate positive changes in students' character following the implementation of the storytelling method. Students demonstrate improvement in various behavioural aspects, such as politeness in speaking, honesty, discipline in completing tasks, and mutual respect among peers. These improvements are evident both in classroom interactions

and in everyday behaviour at school. Interviews with the IRE teacher and homeroom teachers also confirm that students not only understand moral values cognitively but have begun to practice them consistently.

In the character-building process, the teacher gives special attention to students whose behaviour does not yet reflect noble character values. The teacher provides additional reinforcement through exemplary stories of the Prophet Muhammad (SAW) to deepen students' understanding of the differences between commendable and blameworthy behaviour. Guidance is given persuasively and educationally, encouraging students to improve without feeling pressured.

b. Response and Changes in Students' Morals after the Implementation of the Storytelling Method

The researcher's observations showed significant behavioural changes among students after the teacher implemented a technology-based storytelling method in Islamic Religious Education (IRE) instruction. These changes were evident in students' increased motivation to emulate the noble character conveyed through the stories, such as politeness in speech, honesty in actions, and responsibility toward assigned tasks. Respectful attitudes among peers also became more noticeable in their daily interactions, whether during classroom discussions or in their social dynamics at school. These findings illustrate that the technology-based storytelling method successfully fostered students' moral awareness and guided them to behave in accordance with the moral values they had learned.

These observation results were reinforced through interviews with the IRE teacher and homeroom teachers. The IRE teacher explained: "After the implementation of the storytelling method, students were directed to practice the noble character they had learned, and these behaviours were monitored directly—both by the IRE teacher during lessons and by the homeroom teachers during daily school activities." The teacher also added that the use of technology, such as visual media and projectors, helped make the storytelling more engaging and less boring for students.

In addition, the interviews revealed that the teacher gave special attention to students who had not yet shown behavioural changes in accordance with the moral values being taught. The IRE teacher stated: "Students who have not shown behaviour aligned with moral values are given special guidance. Reinforcement in the form of additional materials related to the exemplary character of the Prophet Muhammad (SAW) is delivered with the aim that students gain a deeper understanding of the differences between commendable and blameworthy behaviour, as well as their impact on social life." This approach is carried out persuasively so that students do not feel pressured, but are encouraged to improve themselves consciously and gradually.

The data triangulation process conducted through documentation studies further strengthened the findings from observations and interviews. Student attitude assessment data showed improvement in affective aspects, particularly in indicators such as politeness, discipline, responsibility, and social awareness. These documents illustrated that the habituation of noble character did not occur only immediately after learning, but took place gradually and continuously.

Overall, integrating the technology-based storytelling method in IRE learning created a more meaningful learning process and had a positive impact on students' character development. The exemplary stories presented through visual media made moral messages easier for students to understand and internalise. On the other hand, the teacher's consistency in supervising, guiding, and reinforcing moral values became an important factor supporting the success of this method. The combination of inspiring narratives, technological media, and the teacher's active role in character development created a conducive learning environment for cultivating noble character among students at the school.

2. Discussion

a. Technology-Based Storytelling Method as a Means of Inspiring Noble Morals

The study's findings show that the storytelling method, combined with the use of learning technology, has a significant impact on fostering students' noble morals. Exemplary stories, presented narratively and visually, can build students' emotional involvement, making moral messages easier to understand, remember, and manifest in real behaviour. The story method is considered effective to be applied in the learning of Islamic Religious Education because it can touch and build students' awareness of the importance of religious values through stories and stories as well as habituating attitudes to be exemplary (Al Aziz, 2024).

These findings are consistent with Waluyo's (2020) view, which emphasises that the storytelling method has pedagogical strength because it can engage students' affective dimension and make moral values easier to internalise. Similarly, the study by Batubara et al. (2023) shows that stories effectively increase emotional engagement and students' moral understanding. The integration of technological media further strengthens the story's message, as explained by Pitria and Harfiani (2023), who found that story visualisation in IRE learning increases interest in learning and makes the delivery of material more contextually relevant.

In the context of 21st-century learning, the use of technology such as projectors and videos is part of digital literacy that supports meaningful learning. Miftakhuddin (2022) states that the flow of digital information can be a positive tool when utilised to strengthen moral education. Thus, the implementation of technology-based storytelling is not only a pedagogical innovation but also a form of adapting IRE education to the characteristics of the digital generation.

In the tradition of Islamic scholarship, the storytelling method (*al-qishshah*) holds a fundamental position as a means of moral and spiritual education. In the Qur'an, the stories of the prophets are positioned as profound lessons that touch both the intellect and the heart. This shows that conveying values through stories aligns with learners' nature. As stated by Al-Ghazali, education must touch the heart (*qalb*), not merely the intellect. (Burhanuddin, 2026). Through stories, teachers can tap into students' emotions, making it easier to embed moral values. Technology-based storytelling methods can amplify this emotional effect because visuals can create a strong *tashawwur* (mental image).

Ibn Khaldun also emphasised that the learning process is considered effective if the material is presented continuously, taking into account students' levels of readiness, starting with concrete experiences before progressing to abstract understanding, and from basic to more complex knowledge structures (Selfiana et al., 2026). The visualisation of stories through

digital media makes moral values no longer abstract, but connected to the reality of students' lives.

b. Teacher Creativity in Packaging Stories as a Key to Learning Effectiveness

The results of this study also emphasise that teacher creativity is an important factor determining the success of the storytelling method in moral learning. This creativity is reflected in the teacher's ability to present stories contextually, connect them to students' real-life situations, and integrate them with modern technological media to clarify moral messages. This aligns with Ratih (2009), who states that teacher creativity involves the ability to develop effective learning approaches to solve problems and enhance the quality of learning interactions. In this study, the teacher's creativity was evident in selecting exemplary stories of the Prophet Muhammad (SAW) relevant to the topic of knowledgeable behaviour, as well as in presenting them visually through a projector.

Previous research by Hayuning et al. (2023) also indicates that teacher creativity in storytelling can increase student engagement and positive attitudes, as interesting stories help bridge abstract moral concepts into more concrete forms. Thus, teachers do not only serve as transmitters of material but also as learning designers who can transform moral values into forms understandable to students.

In the theory of Islamic *tarbiyah*, teachers are viewed as *murabbi*, educators who not only teach (*ta'lim*) but also develop students' potential through exemplary behaviour, guidance, and creativity. M. Athiyah al-Abrasyi asserts that teachers must be able to make lessons interesting, touch the heart, and stimulate students' moral motivation (Febriansyah et al., 2024). The teachers' creativity in this study—including the use of projectors and the selection of stories relevant to students' world—is in line with this view.

Ibn Miskawaih in *Tahdzib al-Akhlaq* said that moral development should be carried out in a way that is pleasant, touching, and non-coercive (Ramli & Zamzami, 2022). The stories presented visually are a form of *tahdzib* that is soft, interesting, and in accordance with adolescents' psychological development, so that it can drive behaviour change.

c. Teachers as Inspirers and Character Builders for Students

In addition to creativity, teachers' exemplary conduct plays a crucial role in students' moral development. The study's results show that IRE teachers serve as inspirational figures whose behaviour students observe and imitate. The teacher's courteous attitude, discipline, and sense of responsibility serve as models that reinforce the moral messages conveyed through stories. This exemplary role aligns with Sutarjo's (2023) view that character formation cannot be separated from the behavioural models demonstrated by teachers in daily life. In Islamic education, the concept of *uswah hasanah* serves as the foundation, requiring teachers to be real examples of the morals they teach. Murzal's (2019) research also reinforces that teacher behaviour significantly influences the success of character education.

In addition, teachers provide special guidance to students who have not yet shown the expected behavioural changes. The teacher's persuasive approach, as explained in the interview results, helps students gain a deeper understanding of the differences between praiseworthy and blameworthy behaviour. This approach is consistent with the findings of Hadijah Rani and

Hasbi (2021), which show that reinforcement through short stories is effective in motivating behavioural change when accompanied by continuous guidance. IRE teachers play a strategic role through exemplary behaviour, integrating moral values into instruction, and habituating religious activities at school. Supporting factors for the success of these strategies include teacher commitment, parental support, and a religious school environment (Sri Hardianty et al., 2025).

The concept of *uswah hasanah,* exemplified by the Prophet Muhammad (SAW), becomes the fundamental principle in Islamic education. Al-Ghazali emphasised that morals cannot be formed merely through theoretical explanations but require concrete examples experienced through direct interaction with teachers. Moral change must be carried out gradually, gently, and through repeated reinforcement (Burhanuddin, 2026).

Ibn Khaldun in *Muqaddimah* states that human beings are imitators. Students will imitate teacher behaviour more quickly than the material taught (Irham et al., 2001). Therefore, the change in student morals in this study is in line with the theory that teacher role models have a direct impact on the formation of students' character.

d. Implications for IRE Learning in Junior High Schools

The implications of these research findings indicate that the technology-based storytelling method is highly relevant for implementation in Islamic Religious Education (IRE) learning at the junior high school level, especially in efforts to develop students' noble character. This method can create more inspirational, contextually relevant learning by conveying moral values through exemplary stories closely related to students' lives and supported by engaging visual media. The integration of technology within the storytelling method helps align IRE learning with the characteristics of learners in the digital era, making the internalisation process of values more effective and meaningful.

In addition, implementing the technology-based storytelling method requires teachers to demonstrate creativity and consistency in designing and delivering instruction. Teachers need to package stories in varied ways, make optimal use of learning media, and foster continuous character development so that learning impact is not merely temporary. With such support, the storytelling method functions not only as a content-delivery strategy but also as a strategic approach to character education capable of shaping students' attitudes, behaviour, and personality holistically in junior high school.

D. CONCLUSION

The findings of this study confirm that integrating a technology-based storytelling method in Islamic Religious Education (IRE) significantly strengthens the noble character of grade VII students at SMP Negeri 10 Banda Aceh. The use of visual media in presenting exemplary narratives effectively enhances students' attention, motivation, and emotional engagement, thereby facilitating a more meaningful internalisation of moral values. These positive outcomes are reflected in observable behavioural improvements, including increased politeness, discipline, responsibility, and social awareness among students.

The effectiveness of this method is strongly supported by the teacher's ability to creatively design and contextualise stories while connecting them to students' daily experiences. In addition to creativity, the teacher's exemplary conduct and persuasive guidance for students requiring additional support play an essential role in ensuring the sustainability of character development.

Overall, this study demonstrates that a technology-based storytelling method constitutes a relevant and adaptive pedagogical approach in the digital era. Beyond serving as a strategy for content delivery, it functions as a comprehensive character-education instrument capable of shaping students' behaviour holistically. With adequate teacher creativity, role-modelling, and consistency, this approach is recommended as an effective model for IRE instruction at the junior high school level.

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