

Cultivation of Islamic Character Through Storytelling Method at Minahilil Ulum Kindergarten, Salabenda Village

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ABSTRACT

Islamic character education places a strong emphasis on morals towards God and His Messenger, as well as towards other people and the environment. This is the idea of comprehensive character education, which focuses on developing three aspects of morality-morality towards God as the creator, morality towards other people who interact and communicate with humans, and morality towards the universe where humans live and grow. Based on the results of research that has been conducted at Minahilil Ulum Salabenda Kindergarten, MPPL students obtained four things, namely: (a) the method of character value instillation activities is obtained through activities carried out by MPPL students using stories of the prophets (b) the ability of MPPL students in telling stories that can attract children's attention so that character internalization can be accepted by children and (c) the process of storytelling activities by prioritizing character values through stories of the prophets makes children enthusiastic in carrying out the storytelling activity process so that they are able to emulate and exemplify good deeds. According to research findings, developing children's character requires positive habits and role models, and storytelling is a very effective way to instill character qualities in young children. Islamic character in early childhood can be effectively instilled through the use of prophetic stories, according to research conducted at Minahilil Ulum Salabenda Kindergarten. By using interesting storytelling techniques that are tailored to the child's age, MPPL students are able to instill values such as patience, humility, forgiveness, and religious obedience

INTRODUCTION

Character education is a crucial aspect of shaping a child's personality from an early age. In the context of Islamic education, good character not only encompasses an individual's relationship with fellow humans but also with God and the surrounding environment. One effective method for instilling Islamic values in children is through storytelling.

The storytelling method has the advantage of conveying moral messages in an engaging and easily understandable way for children. Stories of the prophets, for example, contain noble values such as patience, honesty, courage, and compassion, which can serve as guidelines for daily life. Therefore, this study aims to explore the effectiveness of the storytelling method in instilling Islamic character in early childhood at Minahilil Ulum Kindergarten, Salabenda Village.

By understanding how storytelling can shape children's character, this research is expected to contribute to the development of more innovative learning strategies in Islamic education. Additionally, the findings of this study can serve as a reference for educators and parents in guiding children to grow into individuals with noble character in accordance with Islamic teachings.

LITERATURE REVIEW

The two main philosophies of learning behaviorism and humanism can be analyzed in proper theoretical research.

- 1) *Behaviorism Theory*: This theory focuses on tracking and evaluating how behavior is affected by changes in the environment. In this situation, learning occurs when attitudes or observable behaviors change. Materials are arranged hierarchically from easy to sophisticated, and instructors provide short instructions supported by real-world examples and simulations. Thanks to this, students should be able to learn gradually and digest knowledge effectively. However, there are also drawbacks to this idea, such as ignoring the deeper cognitive functions that occur in the human brain.
- 2) *Humanism Theory*: According to this theory, humans are complete beings with a great capacity for self-improvement. This method places great emphasis on the value of students' original ideas, which must be understood by teachers. Helping people reach their greatest potential and become whole is the goal of humanistic education. Therefore, humanistic education can help students improve themselves and increase their ability to overcome future challenges.

The effectiveness of the learning process can be affected by the choice of theory, and both have advantages and disadvantages that must be considered in the educational context.

METHODOLOGY

This study uses a qualitative approach to examine the effectiveness of using stories of the prophets in storytelling as a method of instilling Islamic character values in early childhood at Minahilil Ulum Salabenda Kindergarten, Salabenda Village, Bunta District. The subjects of the study included students of Kindergarten A and Kindergarten B, teachers from both classes, and

representatives of students' parents. Data collection was carried out through several methods.

First, participant observation was used to observe children's behavior both in class and during extracurricular activities before and after the storytelling event. This observation focused on changes in children's behavior that showed values such as tolerance, simplicity, forgiveness, and obedience to religion.

Second, to learn more about their experiences and understanding of the impact of the techniques used, interviews were conducted with MPPL students who turned into storytellers.

Third, to gain a more comprehensive understanding of how children's behavior changes after hearing the stories of the prophets, interviews were also conducted with parents and instructors. To complete the observation data and obtain information that could not be obtained through direct observation in the classroom, interviews were conducted with parents and instructors.

To provide a complete picture of how well the storytelling method using the stories of the prophets instills Islamic character values in children, the data collected from the results of observations and interviews were then analyzed descriptively to find patterns and themes that emerged. The findings from the examination of qualitative data became the basis for the conclusions of the study.

RESULTS AND DISCUSSION

One of the kindergartens in Salabenda Village, Bunta District, namely Minahilil Ulum Salabenda Kindergarten, which is the location of this research. The objects of the research were students of Kindergarten A and Kindergarten B who were conducted in their respective classes. Teachers from Kindergarten A and Kindergarten B, as well as representatives of the students' parents. The story of the Prophet who educates and instills Islamic values in early childhood is used by Minahilil Ulum Salabenda Kindergarten with a storytelling approach to instill character values in groups of Kindergarten A and B. Forgiving, humble, patient, and religious. Students at Minahilil Ulum Salabenda Kindergarten and MPPL use fairy tales or storytelling strategies to instill Islamic values in early childhood. The Prophet Muhammad, the Prophet Ibrahim, the Prophet Solomon, and the Prophet Yusuf are some of the prophets whose stories are told to students. Children will have a complete picture of the characters in the true stories of the prophets to help them visualize them. It is hoped that by using the stories of the prophets, *amaliah* (positive character) and *aqidah* (belief in God) will strengthen other living creatures.

Children can learn a lot from the stories of the prophets shared by MPPL students. To ensure that the way MPPL students convey stories has an impact on children, children are asked to see, feel, and witness the events. Teaching good things is a learning strategy used at TK Minahilil Ulum Salabenda to instill Islamic character qualities. Character values are instilled in children through the educational process, from the beginning of school to the end, by sharing prophetic stories with them and giving them good role models. After that, the stories of the prophets can be used in school-related activities. In addition to presenting stories, MPPL students provide practical examples to children on how

to imitate the prophetic figures they tell. Based on the results of the research conducted at Minahilil Ulum Salabenda Kindergarten, MPPL students obtained four things, namely:

- (a) the method of character value instillation activities was obtained through activities carried out by MPPL students using stories of the prophets
- (b) the ability of MPPL students in telling stories that can attract children's attention so that character internalization can be accepted by children
- (c) the process of storytelling activities by prioritizing character values through stories of the prophets makes children enthusiastic in carrying out the storytelling activity process so that they are able to emulate and exemplify good deeds.

Children are more involved in their learning process when they are given stories. (d) After the storytelling exercise, the following character traits were clearly visible: patience, humility, forgiveness, and religiousness. Throughout the learning process and even after the storytelling process was completed, all of these character traits were included in the activities. In addition, MPPL students observed before and after the use of prophet stories in storytelling techniques with children. Children were not yet familiar with the prophets of the Qur'an and the good behavior expected of the prophets who were told stories before the use of prophet stories in storytelling activities. It was observed whether the children's character values changed after they were given the task of listening to the stories of the prophets. After that, interviews were conducted with MPPL students. To find out information that was not obtained during the observation, interviews were conducted with parents and teachers.

The class teacher and parents were asked to find out how well the children understood the stories of the prophets that were told and what moral values emerged after they participated in storytelling exercises based on the stories of the prophets. To collect data that could possibly be observed in class, observations were conducted in classes TK A and B. During storytelling exercises and extracurricular activities, observations were conducted. To find out how much the character values of TK A and B students had changed, MPPL students interviewed representatives of the parents. In addition, interviews were conducted with kindergarten A and kindergarten B class teachers to obtain information about the characters possessed by children before and after hearing the stories of the prophets.

According to the research findings, children's character development requires positive habits and role models, and storytelling is a very effective way to instill character qualities in young children.

Children were encouraged to imitate the idols of the prophets, who model some ideal Islamic characters for young children, by MPPL students at Minahilil Ulum Salabenda Kindergarten. In their descriptions of the lives of the prophets, MPPL students highlighted their worship of Allah, their positive interactions with Allah's creations, and other moral lessons that can be applied in one's life. The presentation of the stories was adjusted to the age of the young children, so that it became a straightforward story with deep meaning that gave them a positive message.

1. Definition of Islamic Character

A. Definition of Character

Character can be interpreted as nature or personality. Character is the overall innate and stable nature of a person, which characterizes the entire system of his mental behavior and makes him unique in his thinking and behavior patterns.

Character comes from the Greek word "to mark" and refers to the application of virtue through deeds or behavior. Thus, someone who acts dishonestly, wickedly, or greedily is considered to have bad character, while someone who acts honorably and helpfully is said to have noble character. Therefore, a person's personality and character are closely related. If a person behaves in a manner that is in accordance with moral standards, they can be said to have character. While some define character as a subjective evaluation of moral and mental qualities, others define it as a subjective evaluation of mental qualities alone. As a result, efforts to shape or modify character are only associated with intellectual stimulation. According to Ali Abdul Halim Mahmud, the term "akhlak" or "khuluq" refers to qualities that are embedded in a person and from which actions flow naturally and easily without the need for thought or reflection. Akhlak is the quality or nature of humans in social interactions, some of which are commendable and some are reprehensible. character education is not only the responsibility of teachers but also the responsibility of parents and society

B. Islamic Character Education

Various ideas about character education for children and adolescents have been born in Islamic teachings themselves. Moral education for children or adolescents who receive education is one form of education that aims to develop the personality, attitudes, and behavior of students specifically. Moral education continues to develop methodologically along with its development. In a broader sense, moral education is a law mandated by Allah SWT for His servants. Although its application varies depending on the situation and conditions of each era, moral education is the duty of religious people to teach and instill noble values to the next generation, especially the teenage generation. The Prophet Muhammad SAW himself was sent with the main responsibility to develop human morals, and moral or character education is the pinnacle of educational achievement and proof of the glory that Allah has bestowed on humans. Parents are the most responsible people in shaping a child's character

According to Mubarok, the principles of Islamic morality are demonstrated in areas of life that are balanced, practical and effective, efficient, based on the concept of welfare, highly organized and disciplined, and have a very careful basis or basis for analysis. Three criteria are used to evaluate a person's moral character: consistency of behavior; consistency of orientation, or harmony of opinion on one issue with another; and consistency of a straightforward way of life. The exemplary behavior of parents and teachers is a major factor in shaping a child's character

Some recent studies that discuss the topic of character education include Islam, which argues that character education begins even before a couple gets married, even before a person is born. Aqidah is the foundation of Islamic character education. Furthermore, the foundation of Islamic character education is aqidah. Character education, which is sometimes referred to as moral education in Islamic terminology, is the main focus of education. The core of Islamic education is moral education. The true goal of education is to achieve perfect morals.

The purpose of education contained in the Qur'an is to maximize human potential, which can be used to solve various life problems, advance science, technology, and human culture, and foster an attitude of faith and piety towards Allah SWT. Since the Prophet Muhammad Shallahu Alaihi wa sallam received the first revelation, the Qur'an has played an important role in human education. The discussion above leads to the conclusion that Islamic character education places a strong emphasis on morality towards God and His Messenger, as well as towards other people and the environment. This is the idea of comprehensive character education, which focuses on developing three aspects of morality-morality towards God as the creator, morality towards other people who interact and communicate with humans, and morality towards the universe in which humans live and grow.

2. Theories of Character Formation.

a. Humanism Theory

One educational paradigm that views humans as whole beings with great potential for personal growth is humanistic theory. Understanding how the environment and students themselves change is the goal of humanistic theory to help people realize their full potential and become whole.

According to humanistic theory, teachers need to have a number of qualities, including motivating students to learn, being open and sympathetic, showing warmth, being honest, and taking responsibility for student progress. Creativity and critical thinking skills are highly valued in humanistic education so that students can deal with the negative impacts of their environment. Parental role models and strictness of rules are important factors in the success of children's character education

In short, humanistic thinking highlights the value of viewing people as whole individuals with great potential for personal growth. The humanistic learning approach also places a strong emphasis on students' ideas, which are considered original and necessary for excellent teachers to understand. This method helps students reach their full potential while allowing them to choose what they choose to learn. As a result, humanistic education can help students improve themselves and increase their capacity to face future obstacles in life .

b. Behaviorism Theory

Behaviorism is a philosophical philosophy that focuses on the observation and analysis of how environmental changes affect behavior. The goal of behaviorist teaching strategies is to change the surrounding environment so that students or subjects change according to observable behavior. According to behaviorism, learning is only determined by the modification of observable subject behavior. The environment must adapt to the function of the subject

during the learning process; the subject connects stimuli and modifies behavior in response to this connection. Changing the surrounding environment to encourage desired behavior is the responsibility of the teacher.

1. Behaviorism learning theory contains several characteristics, including:
 - a. prioritizing small parts or elements;
 - b. mechanical;
 - c. emphasizing environmental functions;
 - d. avoiding response formation; and
 - e. avoiding the importance of practice. Behaviorism can be taught to people by training their reflexes.
 - f. According to behaviorism theory, learning occurs when stimulus (S) and response (R) interact. Meaningful learning involves input in the form of stimulus and output in the form of response
2. Advantages and Disadvantages of Behaviorism Theory

Nothing is perfect in this world. Learning theories always have two sides, one side has advantages and the other side has disadvantages. Therefore, the advantages and disadvantages of behaviorism theory must be discussed within the framework of a particular subject.

Benefits of Behaviorism Theory

Teachers provide brief instructions accompanied by examples and simulations in the real world in addition to lectures. The main principle of this theory is that students need to see and observe examples of behavior. As a result, teachers simply provide examples to help students learn, which increases understanding. From simple to complex, the subject matter is arranged hierarchically. In order for students to learn progressively and assimilate information from easy to difficult, the content is not arranged in reverse or accidentally.

c. Weaknesses of Behaviorism Theory

According to this theory, learning occurs directly through modification of attitudes or behavior. However, in reality, learning is an invisible process that occurs in the human brain, including the formation of perspectives, thought patterns, and other cognitive processes. Humans have cognitive control, which allows them to reject behavior that is not in accordance with their identity, even though the learning process is considered an automatic-mechanical process, so it looks like a robot.

3. Character Building Model

Approaches, Obstacles, and Updates in Character Building in Schools

Character building in schools is increasingly crucial in the modern world of education that faces various social, moral, and cultural challenges. Several factors that make the character building model in schools very important include strengthening morals and ethics, readiness to face globalization, increasing academic achievement, creating a conducive learning environment, preparing for real life, and developing social and emotional skills.

Instilling character in schools is not just a choice, but a necessity to form a young generation with integrity, strong morals, and ready to face the dynamics of the times. By implementing an effective character building model, schools can make a major contribution to building a more civilized and quality society.

Here are some approaches in the character building model:

1. Integrated Learning Model

Thomas Lickona emphasized that character education must be integrated into all aspects of the school curriculum. He argued that character learning is not only given through moral subjects, but must also be applied in all subjects and school activities. One example of its application is a science project that teaches about the environment, combined with the art of making works from recycled materials, and writing essays on the importance of preserving the environment.

2. School Climate Development Model

Ryan and Bohlin (1999) argue that character formation can be realized by creating a conducive school environment. They emphasize that a positive school culture, which instills values such as honesty, responsibility, and respect, plays an important role in this process. One example of its application is through school campaigns, such as anti-bullying programs that involve the entire school community to create a safe and supportive environment.

3. Values-Based Education Model

Hal Urban highlights the importance of character education by instilling core values such as empathy, honesty, and responsibility. He argues that these values need to be taught directly and instilled in students through various activities. One example of its application is by holding weekly class discussions, where students discuss stories, films, or real-life situations that contain moral messages.

4. Experiential Learning Model

David Kolb (1984) stated that direct experience and reflection play an important role in character learning. Through involvement in real activities, students can understand and internalize character values. One example of the application of this model is an environmental project, such as a beach cleanup or tree planting, which allows students to learn about responsibility towards nature and society.

5. Project-Based Learning Model

According to John Dewey, project-based learning can help students develop character. By participating in collaborative projects, they learn to work together, solve problems, and be responsible for their work. One example of the application of this model is a social research project, where students work in groups to research issues such as poverty or climate change. This process hones their cooperation, communication, and responsibility skills. Collaboration between home and school in character education is very important for developing children's character.

6. Character Instillation Model in the Family

This model refers to a conceptual framework and systematic procedures used in instilling character values in children by parents. These values include relationships with God Almighty, oneself, fellow human beings, and the

surrounding environment. This framework can be used as a guideline for other parties who want to implement character education in the family environment.

4. Characteristics of Islam (Religious, Patient, Trustworthy, and Forgiving)

a. Understanding Character

Character comes from the Latin word "charassein," "kharax," and "character" in English, and the Greek word "characterē," which means "to carve," "to sharpen," or "to deepen." The word religion, which indicates religion or belief in the existence of natural power above humans, comes from the foreign language religion as a noun. Religious character is an understanding of the principles of a religion that is believed, has been attached to a person, and produces attitudes or behavior in everyday life that can distinguish it from the character of others.

Religious character refers to a person's ideas, words, and actions that are always pursued based on the principles of divinity and/or religious teachings. Religious character also involves a person's relationship with God. Because religious character is still very easy to guide and shape, character education is considered very important to be instilled from an early age. In an educational environment, personality development and teaching life skills should be prioritized over teaching cognitive knowledge.

The school environment is a strategic medium for implementing character education because most children spend their time at school so that what they get at school will affect the internalization of their character. Religious character activities that are based on Islamic values are seen as the main milestone in moral development. Among others are as follows:

1. Patience

The word patience in Arabic means "to restrain" or "to prevent." The attitude of restraining oneself from emotions and anxiety, refraining from complaining in speech, and preventing body parts from acting in a way that is not in accordance with the goal are all considered as characteristics of patience in Indonesian. Patience is characterized by the ability to suppress inner conflict and maintain self-control verbally and physically. Therefore, patience is a constructive mindset that is very important for dealing with various life situations.

Everyone, especially children, needs to have a patient attitude. In many life situations, patience is needed. Patience has an action component in the Qur'an, especially motivating someone to act correctly. In general, patience is the ability to control oneself, follow Allah's instructions, and endure the difficulties of life. In order for children to be able to regulate their emotions and behavior, patience must be instilled in them from an early age.

Therefore, it is important for everyone to cultivate patience as a constructive attitude. According to Islam, practicing patience involves trying to control one's bad emotions, which may trigger immoral behavior and contradict religious teachings. The ability of a servant of Allah to continue to worship, obey all His commands, and avoid His prohibitions is known as patience. Patience seeks the pleasure and reward of Allah SWT with all honesty and sincerity. Thus, having patience is a positive attitude that is important to live all the teachings of

Islam in everyday life. The attitude of patience shows the obedience of a Muslim in performing worship and avoiding Islamic prohibitions.

2. Amanah

Amanah includes everything that must be protected, upheld, and carried out by a Muslim, as well as a Muslim's sense of responsibility for what has been bestowed upon him and his efforts to carry out these duties in a way that is pleasing to Allah SWT. The two titles developed in this short story with the theme Amanah are as follows:

- a. Not keeping the mother's trust, tells the story of a small child who was given money by his mother to save for his teacher. However, because he had not had breakfast, he planned to buy bread from a bread seller he met on his way to school. However, his mother's pocket money was not enough, so he used the money he should have saved to buy bread, which reduced the amount of money he could save. The bread he bought turned out to be rotten when it was time for recess. He realized that this happened because he failed to keep his mother's trust.
- b. Betrayal of trust, tells the story of a boy who thought he could trust his best friend to keep his secret and that he would not share it with anyone else. However, it turned out that his best friend shared his secret with other friends, which made him feel embarrassed. However, his best friend finally apologized and promised to keep his promise or keep his best friend's trust.

3. Forgiving

The Arabic phrase "al 'afwu," which translates to "forgiving, tolerant of the mistakes of others, and not holding grudges and resentment for those who hurt him," is the source of the expression forgiveness. This phrase also refers to "asking Allah, that his wrong steps will bring goodness in the future." According to this interpretation, forgiveness can be understood as an open and sincere attitude towards the mistakes made by others to us. The content of forgiveness in this e-book is presented in an easy-to-understand way so that children can quickly understand the meaning of the short story that is developed. Among the short stories are:

- a. Peace is beautiful, This story tells about children who were playing sports when the young girl's friend accidentally hit her, causing her to suffer. Initially, the young girl did not want to forgive her friend. However, the young girl forgave her friend after the teacher explained what it meant to forgive each other.
- b. The beauty of forgiving each other, tells the story of a child who received a pencil case as a gift from his father. The child took great care of the pencil case because he had wanted it for a long time. However, when his friend at school dropped it, he became very upset because the pencil case was scratched. His friend apologized, but at first he did not forgive him. When his friend continued to apologize, he said, "Allah is Forgiving, why don't you want to forgive me?" and he forgave his friend who dropped his pencil case.

5. Definition of Storytelling Method

The storytelling approach is carried out by the teacher telling stories to Raudhatul Athfal students as a means of delivering learning materials orally. The storytelling method is used to introduce, provide information, or explain new topics as part of learning activities at Raudhatul Athfal. This helps children there develop various basic skills.

Storytelling is any written, oral, or performed story about an event that occurs in the child's environment. The story must be captivating and interesting, but it must also be in line with the learning objectives of early childhood.

The storytelling approach, on the other hand, is a technique for teachers to convey or transmit learning materials orally to students in the form of stories. Teachers can efficiently provide knowledge and instill moral values through the use of storytelling, and it is hoped that children will accept this approach with joy.

The storytelling method is a learning strategy that uses oral speech to convey stories or events and information that is creatively packaged to attract children's attention and facilitate the achievement of learning objectives without deviating from the learning objectives. This conclusion can be drawn from the various definitions that have been discussed above.

6. Implementation of the Storytelling Method

Because the right approach is needed in the learning process, we as educators can utilize the storytelling method to instill religious values in children after the joint strategy seeks to gain a comprehensive understanding of its meaning. The following strategies, if used properly, will ensure that the educational process, including Islamic religious education, runs smoothly:

a. Storytelling Technique by Reading Directly from a Book

This storytelling technique is done by reading stories directly from books that are appropriate for the child's age and developmental stage. If the story material is considered uninteresting or boring, the story can also be developed. Due to their inability to listen and pay attention, toddlers aged two to three years may still find it difficult to use this strategy. So, kindergarten children aged four to five years are more suitable for this method.

b. Storytelling Technique Using Illustrations from Books.

Teachers can use pictures from books to attract children's attention if the story or fairy tale is too long. This will help the storytelling technique work effectively. Children find it difficult to understand stories without pictures because their comprehension skills are still inadequate to allow them to visualize what is being conveyed. Children are also better able to understand the storyline when pictures are used.

c. Fairy Tale Storytelling Technique

This storytelling approach involves telling stories of historical cultural heritage. must be passed down to the next generation. Because fairy tales from the past have many positive values.

d. Storytelling Technique Using Flannel Boards

Flannel boards can be turned by educators into backgrounds that function as storytelling media. After that, the teacher can embellish the flannel board according to the narrative presented. The teacher can use double-sided tape to attach the characters to the story while the story is being told, so that it is easy to remove and reattach them.

e. Storytelling Techniques Using Puppet Media

Puppet storytelling can be modified to suit the topic being developed. In addition, there are several types of puppets, including hand puppets and finger puppets. The use of media will not only attract children's interest but also make it easier for them to understand the narrative.

It turns out that children are full of joy after witnessing and understanding the process of forming religious ideals in AUD. For that, we need to make efforts so that children feel entertained, happy, and happy. Teachers who are ready to apply the storytelling method can use this technique in its implementation.

To instill religious values, educators must first study the storytelling method and recognize its various forms. This is one of the preparations made before introducing the storytelling method to children. After that, the teacher chooses the storytelling technique that will be used and the story or fairy tale that will be told to the child. In addition, it should be remembered that the storytelling method must still be adjusted to the learning theme and must include religious values.

Teachers and educators can apply the Storytelling Method by choosing the right fairy tales or stories that must have positive religious values, such as telling motivational stories about prophets in the past. These stories have many benefits for the development of NAM aspects in early childhood. It is important to familiarize yourself with religious values from a young age to instill them. Strengthened by teachers who use storytelling techniques to better teach and instill religious ideals in early childhood.

CONCLUSIONS AND RECOMMENDATIONS

Islamic character in early childhood can be effectively instilled through the use of prophetic stories, according to research conducted at Minahilil Ulum Salabenda Kindergarten. By using interesting storytelling techniques that are tailored to the child's age, MPPL students are able to instill values such as patience, humility, forgiveness, and religious obedience. After engaging in storytelling activities, children's behavior improved, according to observations, interviews with MPPL students, parents, and instructors, and classroom observations. Young children who had never previously heard of the prophets or their admirable deeds showed a better understanding and use of these moral principles in their daily lives. The study concluded that telling prophetic stories to children is an excellent way to help them develop character because it can build positive values through good habits and examples, which makes learning more interesting and relevant to children. Children can easily understand and imitate the positive messages conveyed by the stories of the prophets, which are told in a simple yet meaningful way.

FURTHER STUDY

This study still has limitations, so further research is needed related to the topic of Cultivation of Islamic Character Through Storytelling Method at Minahilil Ulum Kindergarten, Salabenda Village in order to perfect this study and increase insight for readers.

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