Bunayya : Jurnal Pendidikan Anak
Volume 12 Issue 2 (2026) Pages *316-336*
ISSN: 2460-4437, E-ISSN 2549-3329 (Online)
DOI: http://dx.doi.org/10.22373/bunayya.v12i1.34478

STORYTELLING THE STORY OF PROPHET AYYUB (A.S.) IN THE INTERNALIZATION OF RELIGIOUS BEHAVIOR AMONG CHILDREN AGED 5–6 YEARS

Ayanah[1*], Desy Ayu Ningrum[2]
[1, 2] Universitas PTIQ Jakarta
Email: *ayanah_22@mhs.ptiq.ac.id*

Abstrak
Perilaku religius pada anak usia dini berperan penting dalam pembentukan karakter dan regulasi emosi, namun implementasinya di PAUD masih sering berfokus pada pembiasaan ritual tanpa mengoptimalkan internalisasi nilai. Penelitian ini bertujuan menganalisis kontribusi metode bercerita kisah Nabi Ayyub A.S. terhadap internalisasi perilaku religius anak usia 5–6 tahun serta merumuskan mekanisme konseptual yang mendasarinya. Penelitian menggunakan pendekatan kualitatif deskriptif di PAUDQ Tarbiyatul Wildan Jakarta Barat dengan melibatkan 15 anak, 5 guru, dan 1 kepala sekolah. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa storytelling kisah Nabi Ayyub A.S. berkontribusi terhadap peningkatan kesadaran berdoa, partisipasi ibadah sederhana, ekspresi rasa syukur, pengendalian emosi, dan kesabaran dalam interaksi sosial. Temuan penelitian mengidentifikasi tiga mekanisme internalisasi nilai religius, yaitu afektif melalui keterlibatan emosional anak terhadap tokoh cerita, reflektif melalui pengaitan pengalaman tokoh dengan pengalaman anak, dan habituatif melalui penguatan nilai dalam aktivitas sehari-hari. Ketiga mekanisme tersebut membentuk model integratif internalisasi perilaku religius berbasis narasi profetik. Temuan ini menunjukkan bahwa storytelling kisah Nabi Ayyub A.S. tidak hanya memperkuat pemahaman nilai religius, tetapi juga mendukung perkembangan regulasi emosi dan perilaku sosial anak usia dini. Dengan demikian, metode bercerita berbasis kisah nabi berpotensi menjadi pendekatan pedagogis integratif dalam pendidikan anak usia dini berbasis nilai keislaman.

Kata Kunci: *Perilaku Religius, Storytelling, Kisah Nabi Ayyub A.S., Internalisasi Nilai, Anak Usia Dini.*

Abstract
Religious behavior in early childhood plays a crucial role in character formation and emotional regulation. However, its implementation in early childhood education settings often focuses on ritual habituation without optimizing the internalization of religious values. This study aims to analyze the contribution of storytelling the story of Prophet Ayyub (A.S.) to the internalization of religious behavior among children aged 5–6 years and to formulate the conceptual mechanisms underlying this process. The study employed a descriptive qualitative approach at PAUDQ Tarbiyatul Wildan, West Jakarta, involving 15 children, 5 teachers, and 1 principal. Data were collected through observation,

semi-structured interviews, and documentation, and analyzed using the Miles and Huberman interactive model. The findings reveal that storytelling the story of Prophet Ayyub (A.S.) contributed to improvements in prayer awareness, participation in simple worship activities, expressions of gratitude, emotional self-control, and patience in social interactions. The study identified three mechanisms of religious value internalization: affective, through children's emotional engagement with the story character; reflective, through connecting the character's experiences with the children's own experiences; and habituative, through reinforcement of values in daily activities. These mechanisms form an integrative model of religious behavior internalization based on prophetic narratives. The findings indicate that storytelling the story of Prophet Ayyub (A.S.) not only strengthens children's understanding of religious values but also supports the development of emotional regulation and social behavior. Therefore, prophetic storytelling has the potential to serve as an integrative pedagogical approach in Islamic early childhood education.

Keywords: *Religious Behavior, Storytelling, Prophet Ayyub, Value internalization, Early Childhood.*

Corresponding author: Ayanah
Email Address : *ayanah_22@mhs.ptiq.ac.id*
Received 29 March 2026, Accepted 30 June 2026, Published 3 July 2026

A. INTRODUCTION

Religious behavior in early childhood constitutes a fundamental dimension of character formation and emotional regulation development. During the age range of 5–6 years, children operate within the preoperational stage, where their understanding of values remains concrete and symbolic.[1] Consequently, a child's religiosity cannot be evaluated through abstract theological concepts, but must instead be observed through behavioral expressions manifest in daily routines—such as praying, practicing patience, showing gratitude, and demonstrating empathy toward peers. Numerous studies confirm that the development of religious values in early childhood correlates with emotional regulation maturity and social competence.[2]

[1] Jean Piaget, *The Psychology of the Child* (New York: Routledge, 2018), p. 158; S. AliBaqi and D. Firmansah, 'Pendidikan Islam Holistik untuk Anak Usia Dini: Kerangka Konseptual Integrasi Kognitif, Sosial-Emosional, dan Spiritual', *Kindergarten: Jurnal Pendidikan Anak Usia Dini Indonesia*, 4.2 (2025), p. 95; S. W. H. Das, N. Marasabessy, and S. Herman, 'The Role of Islamic Religious Education in Children's Character Formation', *JIIET: Journal International Inspire Education Technology*, 4.3 (2025), p. 347.

[2] Tantri Sundari Santoso and others, 'Strategi Pengembangan Nilai-nilai Agama Ditinjau dari Perkembangan Sosial

Thus, religious behavior is not merely a spiritual domain but is deeply integrated with the social-emotional development of the child.

Character development in early childhood is currently a primary focus in modern education, given that this period establishes the baseline foundation for a child's personality, moral values, and social behavior. Within the context of early childhood education (ECE), the cultivation of religious behavior is ideally achieved through pedagogical approaches aligned with children's learning characteristics, which are inherently concrete, narrative, and experience-based. Experts assert that early childhood learning is most effective when embedded within meaningful and contextual activities.[3]

Nevertheless, empirical realities demonstrate that instructional practices across many ECE institutions remain oriented toward early academic achievement (literacy and numeracy), while the reinforcement of religious values and emotional regulation has not been systematically integrated into instructional designs.[4] Initial observations at PAUDQ Tarbiyatul Wildan revealed that some children had not consistently exhibited patient behavior, lacked the capacity to control emotions when their desires were unmet, and showed instability in practicing daily religious habits.

One highly effective instructional method applicable to early childhood education is storytelling. Storytelling utilizes words to construct new worlds and experiences within the minds of readers or listeners. Young children

Emosional Anak Usia Dini', *Dunia Anak: Jurnal Pendidikan Anak Usia Dini*, 8.2 (2023), p. 77.

[3] George S. Morrison, *Early Childhood Education Today* (Boston: Pearson, 2018), p. 55; R. D. Astuti and others, *Konsep Dasar Pendidikan Anak Usia Dini* (Jakarta: Depdiknas, 2011), p. 76; L. E. Paavola, *The Importance of Emotional Intelligence in Early Childhood* (Master's thesis, Laurea University of Applied Sciences, 2017), p. 6; Y. Aviatri and Nurmailis, 'Analisis Film Animasi *Jumbo* dalam Penanaman Nilai Karakter pada Anak Usia Dini', *Bunayya: Jurnal Pendidikan Anak*, 11.2 (2025), p. 201; N. B. Kamal, *Beliefs, Practices, and Challenges of Early Childhood Educators in Moral Education* (Master's thesis, University of Helsinki, 2025), p. 9.

[4] E. Nurhayati, D. P. Sari, and S. Wahyuni, 'Tantangan Guru PAUD dalam Implementasi Pendidikan Karakter', *Jurnal Pendidikan Anak Usia Dini*, 7.3 (2023), p. 514.

easily retain information delivered via storytelling techniques, and adults similarly comprehend concepts more readily when listening to narratives.[5] A story provides a medium for children to understand life values through characters and plot structures that resonate with their imaginative world. Through narratives, children do not merely receive verbal moral messages passively; they learn to empathize with a character's emotions, emulate positive behavior, and engage in simple self-reflection. The storytelling method has proven effective in enhancing children's ability to recognize emotions, cultivate empathy, and build prosocial behavior.[6] From the perspective of Islamic education, storytelling has a robust foundational backing in shaping children's religious behavior. The Al-Qur'an emphasizes the importance of delivering values wisely and with profound insight, as stated in Surah Al-A'raf, Verse 176:

فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ

Meaning: "*So relate the stories that perhaps they may give thought.*" (QS. Al-A'raf: 176).[7]

The meaning embedded within Surah Al-A'raf, Verse 176 aligns with early childhood learning characteristics, which demand a personalized, gentle, contextual, and meaningful approach. Islamic values conveyed through storytelling not only enrich a child's knowledge base but also contribute to the cultivation of inner peace and emotional resilience.

A number of studies have examined storytelling as a character-building strategy in early childhood education. A review of the available literature reveals several comparable studies relating to the use of storytelling methods to foster religious character in young children.

[5] Putri Rizki Febriani, Zikrayanti, and Nurhayati Ali Hasan, 'Evaluasi Keterampilan Storyteller dalam Menyampaikan Cerita pada Anak Usia Dini di Taman Kanak-Kanak Rumah Baca Aneuk Nanggroe', *Bunayya: Jurnal Pendidikan Anak*, 11.2 (2025), p. 267.

[6] Haya Mudianti and Revina Rizqiyani, 'Pengembangan Media Buku Cerita Digital dalam Meningkatkan Moral Anak Usia 4–5 Tahun', *Bunayya: Jurnal Pendidikan Anak*, 11.1 (2025), p. 13.

[7] Al-Qur'an, Surah al-A'rāf 7:176 (Indonesian translation by the Ministry of Religious Affairs of the Republic of Indonesia).

First, a study aimed to analyze the character values conveyed in the animated film *Jumbo* and assess its contribution to early childhood character formation through a literature study approach based on narrative synthesis. The findings demonstrated that the film *Jumbo* effectively communicated character values such as friendship, perseverance, empathy, creativity, and gratitude. These values support the development of moral reasoning in young children and strengthen their understanding of right and wrong. Animated films are considered to possess substantial potential as contextual and relevant media for character education in a child's world. [8]

Second, the use of digital storytelling represents an instructional strategy that leverages various digital tools—such as applications, images, audio, and video—to deliver narratives in a more engaging and innovative manner. Research findings indicate that this strategy is increasingly sought after and has a significant impact on learning within both online and offline environments, enabling students to comprehend their experiences and knowledge more meaningfully. Furthermore, a survey of 160 kindergarten educators revealed that the utilization of digital storytelling plays an essential role in supporting child-centered learning and increasing student engagement. [9]

Third, a study conducted by Putri Rizki Febriani et al. aimed to evaluate the skills of storytellers in delivering narratives to young children and identify the obstacles encountered in enhancing storytelling skills at TK Rumah Baca Aneuk Nanggroe. The results indicated that the storytellers mastered only two out of six essential storytelling skills required for implementation. The primary obstacles identified were a lack of experience and a shortage of storytelling training. This deficiency resulted in suboptimal

[8] Nurmailis and Yudha Aviatri, 'Analisis Film Animasi *Jumbo* dalam Penanaman Nilai Karakter pada Anak Usia Dini', *Bunayya: Jurnal Pendidikan Anak*, 11.2 (2025), p. 207.

[9] Horatiu Catalano and Cristina Catalano, 'Using Digital Storytelling in Early Childhood Education to Promote Child Centredness', in *Education, Reflection, Development – ERD 2021*, *European Proceedings of Educational Sciences*, 2 (2022), p. 170.

execution of storytelling activities intended to develop children's language abilities and character.[10]

Fourth, a study conducted by Lani Nurlaela et al. in 2024 aimed to form and enhance the religious character of young children through storytelling using Smart Box media. The findings showed an increase in children's religious character by 62,5% at the end of Cycle I, which further rose to 81,25% at the end of Cycle II. The children began to habituate greeting others, reciting prayers before and after activities, comprehending story contents, and showing enthusiasm during storytelling sessions. The storytelling method using Smart Box media proved effective in shaping the religious character of young children.[11]

Fifth, a study aimed to determine the effectiveness of the storytelling method in instilling religious values in early childhood and evaluate the progress of children's religious value development. The findings indicated that the storytelling method was effective in enhancing religious values in early childhood. The utilization of diverse media, such as puppets and pictures, successfully increased children's interest. This method helped children understand and internalize religious values in a more enjoyable manner compared to monotonous, traditional learning methods.[12]

The aforementioned studies generally discuss storytelling, religiosity, and emotional regulation in isolation from one another. Research on storytelling focuses predominantly on literacy aspects and general moral character, whereas studies on children's religiosity emphasize ritualistic habituation, and emotional regulation research is rarely linked to a narrative approach based on Islamic

[10] Putri Rizki Febriani, Zikrayanti, and Nurhayati Ali Hasan, 'Evaluasi Keterampilan Storyteller dalam Menyampaikan Cerita pada Anak Usia Dini di Taman Kanak-Kanak RUMAN', *Bunayya: Jurnal Pendidikan Anak*, 11.2 (2025), p. 270.

[11] Lani Nurlaela, Wening Rahayu, and Chandra Apriyansyah, 'Pembentukan Karakter Religius Anak Usia Dini melalui Metode Bercerita dengan Media *Smart Box* di Kober As–Sirojj', *BEMAS: Jurnal Bermasyarakat*, 5.1 (2024), p. 140.

[12] Siti Makhmudah, 'Penanaman Nilai Keagamaan Anak melalui Metode Bercerita', *J-PAI: Jurnal Pendidikan Agama Islam*, 6.2 (2020), p. 76.

values. Consequently, there remains a gap in literature that integrally formulates how storytelling based on prophetic tales can function simultaneously as a mechanism for internalizing religious values and as a vehicle for emotional regulation development within an Islamic early childhood education setting.

In particular, the story of Prophet Ayyub (A.S.), which is rich in the values of patience (*sabar*) and gratitude (*syukur*), possesses pedagogical potential as a prophetic narrative that presents concrete emotional and spiritual modeling.[13] In Surah Al-Anbiya, Verse 83, Allah states:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ

Meaning: "*And [remember] Ayyub, when he called to his Lord, 'Indeed, adversity has touched me, and you are the most merciful of the merciful*" (QS. Al-Anbiya: 83). [14]

While this verse inspires the notion that the value of patience in the story of Prophet Ayyub (A.S.) is highly relevant to character education, existing studies have yet to position it empirically within an early childhood emotional regulation framework.[15] Therefore, research is required that goes beyond merely describing the effectiveness of the storytelling method to systematically formulate the conceptual mechanisms underlying the internalization of religious values through prophetic narratives.

Based on this gap, the present study aims to analyze the contribution of storytelling the story of Prophet Ayyub (A.S.) to the internalization of religious behavior among children aged 5–6 years. Theoretically, this study attempts to construct a conceptual model explaining the relationships among prophetic storytelling, children's affective engagement, reflective processes, and

[13] Ahmad Natsir, Didin Wahyudin, and Diana Lutfiana Ulfa, 'Pembelajaran Rasional-Profetik untuk Anak Usia Dini', in *Annual Conference on Islamic Early Childhood Education (ACIECE)*, 8 (2024), p. 226.

[14] Al-Qur'an, Surah al-Anbiyāʾ, 21:83 (Indonesian translation by the Ministry of Religious Affairs of the Republic of Indonesia).

[15] Umi Hasanah, 'Nilai Kesabaran dalam Kisah Nabi Ayyub dan Relevansinya bagi Pendidikan Karakter', *Jurnal Studi Islam Anak Usia Dini*, 4.2 (2022), p. 97.

behavioral habituation as an integrative mechanism for shaping religious behavior based on emotional regulation within Islamic-valued early childhood education settings.

B. METHOD

This study utilized a qualitative approach with a descriptive design. This approach was selected because the study aims to attain a deep understanding of the process of internalizing religious behavior through storytelling within the natural learning context of an ECE center. The descriptive design enables researchers to systematically depict phenomena based on empirical data without manipulating any variables.[16]

The study was conducted at PAUDQ Tarbiyatul Wildan, located at Jalan KH. Hasyim RT.004/RW.01, Kembangan Utara, West Jakarta, for approximately two months during the even semester of the 2025/2026 academic year. The research subjects consisted of 15 group B children (aged 5–6 years), 5 classroom teachers, and 1 school principal. The informants for this study were the classroom teachers and the principal. Subject selection was carried out using purposive sampling with the consideration that this specific classroom actively implements Islamic value-based instruction and served as the implementation site for the storytelling method using the story of Prophet Ayyub (A.S.). The object of this research was the internalization of religious behavior among children aged 5-6 years at PAUDQ Tarbiyatul Wildan, West Jakarta.

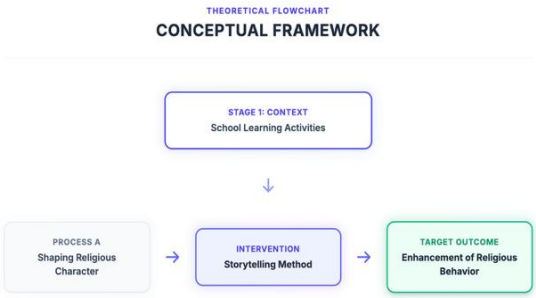


Figure 1. Conceptual Framework

In this study, the researcher served as the primary instrument (*human instrument*) who conducted direct observations, in-depth interviews, and data analysis. To maintain objectivity,

[16] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th edn (Thousand Oaks, CA: SAGE Publications, 2018), p. 148; Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th edn (San Francisco, CA: Jossey-Bass, 2016), p. 195.

the researcher utilized observation and interview guides constructed based on religious behavior indicators found in the Early Childhood Development Achievement Standards (*Standard Tingkat Pencapaian Perkembangan Anak*) and the Learning Outcomes (*Capaian Pembelajaran*) for ECE in the *Kurikulum Merdeka*.[17]

The data collection techniques spanned several stages, including: 1) Moderate participant observation to observe the storytelling instructional process and children's religious behavior during the activities; 2) Semi-structured interviews with teachers and the principal to secure information regarding the planning, execution, and evaluation of the storytelling method; 3)Documentation in the form of activity photographs, child development records, and instructional planning documents.[18]

Data validity was maintained through source triangulation and technical triangulation. Source triangulation was achieved by comparing data obtained from child observations, teacher interviews, and statements from the principal. Technical triangulation was conducted by cross-referencing findings from observations, interviews, and documentation to ensure information consistency. The data analysis process followed the interactive model of Miles and Huberman, which encompasses data reduction, data display, and conclusion drawing/verification performed continuously until data saturation was reached.

The observation instrument was structured into operational indicators of religious behavior for children aged 5–6 years, covering five primary aspects: 1) Prayer Awareness; 2) Participation in Simple Worship; 3) Expression of Gratitude; 4) Emotional Regulation (Restraining Anger); 5) Patience in Social Interactions.

---

[17] *Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 137 Tahun 2014 tentang Standar Nasional Pendidikan Anak Usia Dini* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2014), p. 2.

[18] Fahriana Nurrisa, Dina Hermina, and Norlaila, 'Pendekatan Kualitatif dalam Penelitian: Strategi, Tahapan, dan Analisis Data', *Jurnal Teknologi Pendidikan dan Pembelajaran*, 2.3 (2025), p. 797; Abdul Majid, *Analisis Data Penelitian Kualitatif* (Makassar: Penerbit Aksara Timur, 2017), p. 31

Each indicator was observed using developmental categories aligned with ECE standards, namely: Not Yet Developing (*Belum Berkembang* - BB), Starting to Develop (*Mulai Berkembang* - MB), Developing as Expected (*Berkembang Sesuai Harapan* - BSH), and Developing Exemplarily (*Berkembang Sangat Baik* - BSB). These categories were utilized as qualitative descriptions of development rather than for statistical quantitative analysis.

Qualitative data analysis involved organizing, arranging, explaining, and interpreting data based on the informants' perspectives.[19] Additionally, a search was conducted for patterns, themes, and data categories related to the research focus. No single method is deemed the sole valid approach in qualitative data analysis; rather, the success of the analysis is determined by its accuracy and relevance to the research questions.[20]

According to Miles and Huberman, there are three primary stages in the interactive qualitative data analysis model, as illustrated in Figure 2.[21]

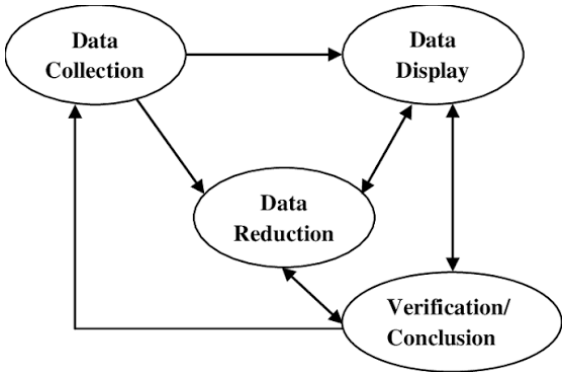


Figure 2. Miles and Huberman Interactive Data Analysis Model

Through the formulation of this methodology, this study serves as a descriptive qualitative investigation intended to delineate the conceptual mechanisms of internalizing religious behavior through storytelling based on prophetic narratives.

[19] Nurhayati, Apriyanto, Jabal Ahsan, and Nurul Hidayah, *Metodologi Penelitian Kualitatif: Teori dan Praktik* (Jambi: PT Sonpedia Publishing Indonesia, 2024), p. 33.

[20] Fathor Rasyid, *Metodologi Penelitian Kualitatif dan Kuantitatif: Teori, Metode, dan Praktek* (Kediri: IAIN Kediri Press, 2022), p. 193.

[21] Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal Ashri Publishing, 2020), p. 69.

C. RESULTS AND DISCUSSION

Religious behavior in young children represents internalized attitudes, values, and morals manifest in daily life. Based on the research findings at PAUDQ Tarbiyatul Wildan, the process of internalizing religious behavior among children aged 5–6 years demonstrated positive development following the implementation of the storytelling method using the story of Prophet Ayyub (A.S.). Teachers acted as educators who actively designed learning experiences by selecting stories relevant to the religious values intended for cultivation, thereby rendering the instructional process more contextual and meaningful for the children.

Observation results indicated that prior to the implementation of the storytelling method, the majority of the children were in low-to-moderate developmental categories across various religious behavior indicators. However, after engaging in storytelling-based learning, a significant and uniform increase was observed across all monitored indicators. The children began to exhibit enhanced awareness during prayer times, characterized by the habit of reciting prayers before and after activities spontaneously without requiring intensive prompting from teachers. Furthermore, children's participation in simple worship activities improved, with children demonstrating greater enthusiasm and active involvement during classroom worship practices.

Development was also noticeable in the children's capacity to express gratitude. They began articulating expressions of gratitude spontaneously across various situations, both when receiving items and upon completing tasks. In terms of emotional regulation, children demonstrated an improved capacity to restrain anger, as evidenced by a reduction in crying or temper outbursts when facing situations that did not align with their wishes. This was accompanied by an increase in patience during social interactions; children became more capable of waiting for their turn, sharing with peers, and demonstrating tolerance during cooperative play.

During storytelling activities, the children displayed high engagement,

reflected in stable attention spans, sustained eye contact with the teacher, and active verbal responses, such as reiterating the moral messages conveyed. Several children were even able to link the story content with personal experiences—such as when waiting for a turn or when feeling unwell—which underscores a basic reflective process regarding the values learned. The observation data supporting these findings are presented in the tables below:

1. Prayer Awareness

Table 1 presents the observation results for children's prayer awareness at the initial stage and after the implementation of the storytelling method. This indicator was used to assess children's awareness of prayer as a fundamental aspect of religious and moral development. The comparison of observation scores provides an overview of the changes that occurred following the storytelling intervention.

Table 1. Observation Results for Prayer Awareness

No	Name	Initial Stage	Post-Storytelling Method
1	ASA	2	4
2	AZM	2	3
3	ARW	2	4
4	AAP	4	4
5	DPK	3	4
6	DAH	1	3
7	EPH	1	3
8	FAC	1	3
9	KNAZ	2	3
10	MQA	2	3
11	MSN	2	4
12	SHIT	2	4
13	SAG	2	3
14	ZMA	3	4
15	QQA	2	3

Based on Table 1, the observation results demonstrate an overall improvement in children's prayer awareness after the storytelling method was implemented. Most participants showed higher scores during the post-intervention stage, indicating that storytelling effectively enhanced children's awareness and understanding of prayer practices.

2. Participation in Simple Worship

Table 3 presents the observation results for children's participation in simple worship activities before and after the implementation of the storytelling method. This indicator measures children's willingness and ability to actively engage in basic worship practices as part of their early religious development.

Table 2. Observation Results for Participation in Simple Worship

No	Name	Initial Stage	Post-Storytelling Method
1	ASA	2	4
2	AZM	2	3
3	ARW	2	4
4	AAP	4	4
5	DPK	3	4
6	DAH	1	3
7	EPH	1	3
8	FAC	1	3
9	KNAZ	2	3
10	MQA	2	3
11	MSN	2	4
12	SHIT	2	4
13	SAG	2	3
14	ZMA	3	4
15	QQA	2	3

As shown in Table 2, the majority of children demonstrated improved participation in simple worship activities after the storytelling intervention. The increase in observation scores suggests that storytelling contributed positively to encouraging children to participate more actively in simple acts of worship.

3. Expression of Gratitude

Table 3 presents the observation results for children's expression of gratitude during the initial stage and after the implementation of the storytelling method. This indicator evaluates children's ability to express thankfulness in everyday situations as an important component of religious and moral character development.

Table 3. Observation Results for Expression of Gratitude

No	Name	Initial Stage	Post-Storytelling Method
1	ASA	2	4
2	AZM	2	3
3	ARW	2	4
4	AAP	4	4
5	DPK	3	4
6	DAH	1	3
7	EPH	1	3
8	FAC	1	3
9	KNAZ	2	3
10	MQA	2	3
11	MSN	2	4
12	SHIT	2	4
13	SAG	2	3
14	ZMA	3	4
15	QQA	2	3

The findings presented in Table 3 indicate a positive improvement in children's expression of gratitude following the storytelling intervention. Most participants achieved higher observation scores, suggesting that storytelling effectively fostered children's appreciation and willingness to express gratitude in their daily interactions.

4. Emotional Regulation (Restraining Anger)

Table 4 presents the observation results for children's emotional regulation, particularly their ability to restrain anger, before and after the implementation of the storytelling method. This indicator was used to assess children's self-control and their ability to respond appropriately to emotionally challenging situations.

Tabel 4. Observation Results for Emotional Regulation (Anger Management)

No	Name	Initial Stage	Post-Storytelling Method
1	ASA	2	4
2	AZM	2	3
3	ARW	2	4
4	AAP	4	4
5	DPK	3	4
6	DAH	1	3
7	EPH	1	3
8	FAC	1	3
9	KNAZ	2	3
10	MQA	2	3
11	MSN	2	4
12	SHIT	2	4
13	SAG	2	3
14	ZMA	3	4
15	QQA	2	3

Based on the results shown in Table 4, children's emotional regulation improved following the storytelling intervention. The increase in observation scores indicates that storytelling helped children develop better self-control and greater ability to manage feelings of anger in positive and constructive ways.

5. Patience in Social Interactions

Table 5 presents the observation results for children's patience in social interactions at the initial stage and after the implementation of the storytelling method. This indicator measures children's ability to wait, take turns, cooperate, and interact calmly with their peers in various learning activities.

Table 5. Observation Results for Patience in Social Interactions

No	Name	Initial Stage	Post-Storytelling Method
1	ASA	2	4
2	AZM	2	3
3	ARW	2	4
4	AAP	4	4
5	DPK	3	4
6	DAH	1	3
7	EPH	1	3
8	FAC	1	3
9	KNAZ	2	3
10	MQA	2	3
11	MSN	2	4
12	SHIT	2	4
13	SAG	2	3
14	ZMA	3	4
15	QQA	2	3

As illustrated in Table 6, children's patience in social interactions showed noticeable improvement after the storytelling method was applied. Most participants obtained higher observation scores during the post-intervention stage, indicating that storytelling effectively promoted patience and positive social behavior among young children.

During these activities, children exhibited sustained attention, eye contact with the teacher, and verbal responses such as reiterating the core moral messages. Some children spontaneously mapped the narrative onto personal circumstances, such as waiting for a turn or coping with illness.

The school principal stated that utilizing the storytelling method via the story of Prophet Ayyub (A.S.) is highly effective in helping young children grasp religious values, particularly patience and gratitude. This efficacy stems from the fact that children at this developmental stage cannot directly absorb abstract concepts and require concrete exemplars that can be visualized through narrative forms.

School Principal:

> *"The story of Prophet Ayyub is highly effective for early childhood because it presents a real-world example. Young children cannot grasp the concepts of patience and gratitude abstractly. However, when they listen to the story of Prophet Ayyub remaining patient despite illness and losing his wealth, they can easily visualize it and capture its meaning."*

The first teacher emphasized that storytelling is more effective than direct advice. According to her, through a coherent narrative arc, children can understand the process of an event alongside its embedded values, making the moral message easier to comprehend and remember.

Teacher 1 (G1):

> *"If we only advise them to be patient, children usually forget quickly. But through the story of Prophet Ayyub, they can see the sequence of events. From there, we explain that despite being tested, he remained grateful. The children understand better because there is a tangible character."*

The second teacher explained that storytelling successfully concretizes the

values of patience and gratitude so that they are more easily understood by children. Furthermore, this method enhances children's focus and engagement during lessons, which is evident from their ability to respond to and answer questions regarding the story content.

Teacher (G2):

> *"In my opinion, the story makes the values of patience and gratitude more concrete. Children love stories. They listen focusmedly, and then when questioned, they can answer that Prophet Ayyub did not get angry and kept praying. This demonstrates that they comprehend the moral message."*

The third teacher revealed that the power of storytelling lies in its systematic sequence of events, allowing children to understand cause-and-effect relationships within an occurrence. Thus, the value conveyed is not merely a conceptual definition but is illustrated through the actions of the character in the story.

Teacher 3 (G3):

> *"The storytelling method is more effective than direct advising. In the story of Prophet Ayyub, there is a sequence of events, tests, and ultimately healing. From this, children learn that patience and gratitude are vital – not just as words, but visible in the character's actions."*

The fourth teacher added that the concrete thinking characteristics of young children make storytelling an incredibly fitting method. Children comprehend and remember the values conveyed more easily because they are presented in an attractive and touching narrative form.

Teacher 4 (G4):

> *"Young children think concretely. So when we share the story of Prophet Ayyub staying patient during illness and losing everything, the children find it easier to comprehend the meaning of patience and gratitude. They can recount the parts of the story they found most touching. This shows that messages delivered through stories stick longer."*

The fifth teacher observed behavioral adjustments in the children after they listened to the story of Prophet Ayyub (A.S.). According to her, children do not merely understand the value cognitively but also show

indications of behavioral internalization in their daily routines, such as reminding their friends to practice patience.

Teacher 5 (G5):

> *"I noticed a shift in children's responses after hearing the story of Prophet Ayyub. When a peer complains or cries, some children have started saying they must be patient like Prophet Ayyub. This means the value is not just understood, but is starting to be internalized. If it were just direct advice, the impact usually wouldn't be this strong."*

Based on the observation results, all indicators of religious behavior demonstrated positive development following the implementation of storytelling using the story of Prophet Ayyub (A.S.). The most prominent improvements were visible in the indicators of patience during social interactions and emotional regulation. The children began to display better capabilities in waiting for their turn, accepting defeat during games, reducing crying fits when their desires were unfulfilled, and resolving simple conflicts with peers in a calmer manner.

These findings indicate that the internalization of religious values does not occur instantaneously through the mere delivery of moral prescriptions, but is mediated by the children's emotional engagement with the story's character. While listening to the tale of Prophet Ayyub (A.S.), children demonstrated empathy toward the character's experiences of facing various life tribulations. This emotional investment creates an *affective mechanism* that serves as the entry point for the value internalization process.

Subsequently, the dialogue exchange between teachers and children following the storytelling session enabled children to link the experiences of Prophet Ayyub (A.S.) with their personal lives. At this stage, a *reflective mechanism* emerges, helping children deduce meaning from the concepts of patience, gratitude, and fortitude within daily contexts. The children do not merely understand the values verbally; they begin to explain application examples within their own experiences.

Value internalization becomes substantially stronger when teachers provide reinforcement through routine classroom activities. Habitual practices such as praying, expressing gratitude, waiting for one's turn, and peacefully resolving conflicts serve as execution channels for the values children have come to comprehend. This process constructs a *habituative mechanism* that allows religious values to mature into relatively stable behaviors.

These findings expand upon prior research that generally only establishes the general efficacy of storytelling toward religious character formation. This study demonstrates that prophetic storytelling operates through a more complex psycho-pedagogical framework consisting of affective engagement, experiential reflection, and behavioral habituation. Therefore, storytelling the story of Prophet Ayyub (A.S.) should be understood not merely as a moral delivery tool, but as a pedagogical approach that integrates the religious, social, and emotional development of young children.

The theoretical implication of this study is the reinforcement of the constructivist paradigm within early childhood religious character education. Value education cannot be conceptualized as a mere transmission of norms; it is a process of meaning construction involving emotional experiences and social interactions. This study also expands the application of social learning theory by showing that symbolic modeling based on religious narratives possesses high efficacy when supported by reflective mediation from educators.

From a practical standpoint, the results provide an empirical foundation for ECE teachers, particularly within Islamic-based institutions, to develop storytelling as a planned and systematic pedagogical strategy. Teachers do not merely act as story renderers but as reflection facilitators who assist children in bridging narrative values with concrete experiences. Reinforcement through reflective dialogue, habituation within daily routines, and consistency in value cultivation emerge as key determinants in successful religious behavior internalization.

Nevertheless, this study possesses limitations, including a limited number of subjects confined to a single

institution and a relatively short research duration. Consequently, future research is advised to test these findings within broader and more diverse contexts, utilizing longitudinal approaches to observe the long-term sustainability of value internalization.

On the whole, this study confirms that prophetic narrative-based storytelling holds strategic potential as an integrative medium in early childhood education. Through a systematic and contextual approach, religious values are not merely comprehended but are fully internalized into the emotional regulation and social behaviors of young children. Thus, storytelling can serve as an essential cornerstone in developing holistic religious character education models at the early childhood level.

D. CONCLUSION

Based on the results and discussion, it can be concluded that storytelling the story of Prophet Ayyub (A.S.) is highly effective in internalizing religious behavior among children aged 5–6 years. This effectiveness is evident in the enhancement of patience, gratitude, prayer awareness, emotional regulation, and prosocial behavior. The internalization process operates through three integrated mechanisms: affective (emotional engagement), reflective (bridging character experiences with child experiences), and habituative (behavioral reinforcement in the classroom). These findings confirm that prophetic narratives are not merely moral delivery media, but function as an integrative pedagogical approach that connects religious education with the emotional and social regulation development of young children in a constructive and contextual manner.

REFERENCES

Al Baqi, S., & Firmansah, D. (2025). Pendidikan Islam holistik untuk anak usia dini: Kerangka konseptual integrasi kognitif, sosial-emosional, dan spiritual. *Kindergarten: Jurnal Pendidikan Anak Usia Dini Indonesia*, 4(2), 94–112. https://doi.org/10.21154/kindergarten.v4i2.5506

Astuti, R. D., Yanti, S. N., Fitri., Mar'ati, R., Nihayah, D. H., Lukman, M. P., Sholichah, N. I., & Hikmah, F. (2011). *Konsep dasar pendidikan anak usia dini*. HN Publishing.

Catalano, H., & Catalano, C. (2022). Using digital storytelling in early childhood education to promote child centredness. In *Education, Reflection, Development – ERD 2021* (pp. 169–179). *European Proceedings of Educational Sciences* (Vol. 2). European Publisher. https://doi.org/10.15405/epes.22032.16

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.

Das, S. W. H., Marasabessy, N., & Herman, S. (2025). The role of Islamic religious education in children's character formation. *Journal International Inspire Education Technology, 4*(3), 347–359. https://doi.org/10.55849/jiiet.v4i3.1118

Febriani, P. R., Zikrayanti, & Hasan, N. A. (2025). Evaluasi keterampilan *storyteller* dalam menyampaikan cerita pada anak usia dini di Taman Kanak-Kanak Rumah Baca Aneuk Nanggroe. *Bunayya: Jurnal Pendidikan Anak, 11*(2), 265–281. https://doi.org/10.22373/bunayya.v11i2.28710

Harahap, N. (2020). *Penelitian kualitatif*. Wal Ashri Publishing.

Hasanah, U. (2022). Nilai kesabaran dalam kisah Nabi Ayyub dan relevansinya bagi pendidikan karakter. *Jurnal Studi Islam Anak Usia Dini, 4*(2), 89–102. https://doi.org/10.25299/jsiud.2022.4.2.9456

Kamal, N. B. (2025). *Beliefs, practices, and challenges of early childhood educators in moral education* (Master's thesis, University of Helsinki). https://helda.helsinki.fi/server/api/core/bitstreams/8ca197c7-f7f2-486c-9481-e8bca07322d8/content

Kementerian Agama Republik Indonesia. (2024). *Al-Qur'an dan terjemahannya*. https://quran.kemenag.go.id/

Majid, A. (2017). *Analisis data penelitian kualitatif*. Penerbit Aksara Timur.

Makhmudah, S. (2020). Penanaman nilai keagamaan anak melalui metode bercerita. *J-PAI: Jurnal Pendidikan Agama Islam, 6*(2), 68–79. https://doi.org/10.18860/jpai.v6i2.9189

Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.

Morrison, G. S. (2018). *Early childhood education today* (14th ed.). Pearson.

Mudianti, H., & Rizqiyani, R. (2025). Pengembangan media buku cerita digital dalam meningkatkan moral anak usia 4–5 tahun. *Bunayya: Jurnal Pendidikan Anak, 11*(1), 1–16. https://doi.org/10.22373/bunayya.v11i1.28024

Natsir, A., Wahyudin, D., & Ulfa, D. L. (2024). Pembelajaran rasional-profetik untuk anak usia dini. *Annual Conference on Islamic Early*

Childhood Education (ACIECE), 8, 219–230. https://conference.uin-suka.ac.id/index.php/aciece/article/view/1695

Nurhayati, Apriyanto, J., & Hidayah, N. (2024). *Metodologi penelitian kualitatif: Teori dan praktik*. PT Sonpedia Publishing Indonesia.

Nurhayati, E., Sari, D. P., & Wahyuni, S. (2023). Tantangan guru PAUD dalam implementasi pendidikan karakter. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini, 7*(3), 512–523. https://doi.org/10.31004/obsesi.v7i3.4268

Nurlaela, L., Rahayu, W., & Apriyansyah, C. (2024). Pembentukan karakter religius anak usia dini melalui metode bercerita dengan media *Smart Box* di Kober As-Sirojj. *BEMAS: Jurnal Bermasyarakat, 5*(1), 138–147. https://doi.org/10.37373/bemas.v5i1.1344

Nurmailis, & Aviatri, Y. (2025). Analisis film animasi *Jumbo* dalam penanaman nilai karakter pada anak usia dini. *Bunayya: Jurnal Pendidikan Anak, 11*(2), 199–227. https://doi.org/10.22373/bunayya.v11i2.30237

Nurrisa, F., Hermina, D., & Norlaila. (2025). Pendekatan kualitatif dalam penelitian: Strategi, tahapan, dan analisis data. *Jurnal Teknologi Pendidikan dan Pembelajaran, 2*(3), 793–800. https://jurnal.kopusindo.com/index.php/jtpp/article/view/581

Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 137 Tahun 2014 tentang Standar Nasional Pendidikan Anak Usia Dini. (2014). https://jdih.kemdikbud.go.id

Piaget, J. (2018). *The psychology of the child*. Routledge.

Rasyid, F. (2022). *Metodologi penelitian kualitatif dan kuantitatif: Teori, metode, dan praktik*. IAIN Kediri Press.

Santoso, T. S., Muplihah, R., Sianturi, R., & Elan. (2025). Strategi pengembangan nilai-nilai agama ditinjau dari perkembangan sosial emosional anak usia dini. *Dunia Anak: Jurnal Pendidikan Anak Usia Dini, 8*(2), 75–85. https://doi.org/10.31932/jpaud.v8i2.5005

Sayuti, S. (2026). Pembelajaran PAI berbasis regulasi emosi: Sinergi model Macklem dan nilai spiritual Islam siswa kelas 1 SD Negeri 08 Juli Kabupaten Bireuen. *Ameena Journal, 4*(1), 33–47. https://doi.org/10.63732/aij.v4i1.218