

Integration of Islamic Storytelling and Character Education: Strategies to Enhance Empathy and Spirituality in Students at Muhammadiyah Mataram Primary School

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Abstract

This study aims to explore the strategies for integrating Islamic storytelling into character education at SD Muhammadiyah Mataram and to analyze its role in enhancing students' empathy and spiritual awareness. This study employed a qualitative method with a descriptive approach. The research subjects consisted of 3 homeroom teachers, 2 Islamic education teachers, and 15 students from grades III to V who were selected through purposive sampling. Data were collected through observation, interviews, and documentation. The data were analyzed using the Miles and Huberman model, which includes data collection, data reduction, data display, and conclusion drawing or verification. The findings indicate that the integration of Islamic storytelling in character education is able to create a more interactive and reflective learning environment. Students demonstrated positive responses, reflected in improved helping behavior toward peers, increased participation in classroom discussions, stronger awareness of worship practices, enhanced ability to identify and reflect on moral values, and greater engagement in collaborative learning activities. The implications of this study suggest that Islamic storytelling can serve as an effective pedagogical strategy for character education in elementary schools. Originality/value of this research lies in strengthening the integration of Islamic narrative-based learning as a humanistic and reflective approach to fostering students' empathy and spirituality within the context of character education.

Keywords: Storytelling; Character Islamic; Spiritual Awareness; Student Engagement

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi strategi pengintegrasian cerita Islami ke dalam pendidikan karakter di SD Muhammadiyah Mataram dan menganalisis perannya dalam meningkatkan empati dan kesadaran spiritual siswa. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Subjek penelitian terdiri dari 3 guru kelas, 2 guru pendidikan agama Islam, dan 15 siswa kelas III hingga V yang dipilih melalui pengambilan sampel bertujuan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Data dianalisis menggunakan model Miles dan Huberman, yang meliputi pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan atau verifikasi. Hasil penelitian menunjukkan bahwa pengintegrasian cerita Islami dalam pendidikan karakter mampu menciptakan lingkungan

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belajar yang lebih interaktif dan reflektif. Siswa menunjukkan respons positif, yang tercermin dalam peningkatan perilaku membantu terhadap teman sebaya, peningkatan partisipasi dalam diskusi kelas, kesadaran yang lebih kuat tentang praktik ibadah, peningkatan kemampuan untuk mengidentifikasi dan merefleksikan nilai-nilai moral, dan keterlibatan yang lebih besar dalam kegiatan belajar kolaboratif. Implikasi dari penelitian ini menunjukkan bahwa cerita Islami dapat berfungsi sebagai strategi pedagogis yang efektif untuk pendidikan karakter di sekolah dasar. Orisinalitas/nilai penelitian ini terletak pada penguatan integrasi pembelajaran berbasis narasi Islami sebagai pendekatan humanistik dan reflektif untuk menumbuhkan empati dan spiritualitas siswa dalam konteks pendidikan karakter.

Kata kunci : Penceritaan; Karakter Islami; Kesadaran Spiritual; Keterlibatan Siswa;

I. Introduction

Character education at the elementary school level plays a strategic role in shaping students' personalities to be moral, empathetic, and spiritually aware from an early age. At this stage of development, children are in the process of forming moral values that are greatly influenced by their learning experiences in the school environment (Utamirohmasari, 2024). The educational process is not only oriented towards the mastery of cognitive knowledge, but also towards strengthening the affective and spiritual dimensions that support the holistic development of students' personalities. The integration of character education into learning activities is important to help students understand, feel, and practice moral values contextually in social life and the school environment (Gomez, 2024; Hasibuan, 2023; Rahman et al., 2017).

The development of digital technology and the increasingly rapid flow of global information present new challenges for character education in elementary schools. Changes in social communication patterns and exposure to global culture have the potential to influence how students view the values of empathy, social awareness, and moral responsibility in their daily lives (Bharti & Singh, 2026). This phenomenon requires pedagogical strategies that are able to balance cognitive development with the formation of students' attitudes and moral values (Purwaningsih, 2024; Muhammad, et al., 2021). Contextual and experience-based learning approaches are considered capable of helping students internalize the values of empathy and spiritual awareness more deeply amid the dynamics of modern society (Abas & Majid, 2025; Suherlan & Purnama, 2025).

Islamic storytelling is one of the relevant pedagogical approaches to support character learning in elementary school students. This approach utilizes the power of narrative in conveying moral and spiritual values through exemplary stories that have developed in Islamic tradition (Hussain & Bilal, 2025). Stories about the prophets, companions of the Prophet Muhammad SAW, and inspirational Islamic figures are often used as a medium for teaching values that are close to the religious experiences of students (Thani et al., 2021; Ullah et al., 2025). Narratives delivered imaginatively can

provide learning experiences that are interesting and easy for children to understand (Silaban et al., 2024). Students' emotional involvement in understanding the moral conflicts of the characters in the story can also strengthen the process of value reflection in character learning (Bestari, 2023; Qomarudin & Zuhri, 2025).

Previous studies have shown that a narrative approach to character education contributes positively to students' moral and social development. A meta-analysis of 52 studies involving a total of 225,779 students from preschool to high school shows that character education is positively associated with students' academic performance and behavior (effect size 0.31 SD; $p < 0.01$; 95% CI [0.10, 0.52]), so that its integration into formal learning can strengthen positive behavior and students' awareness of values (Jeynes, 2019). A pre-test post-test study of 50 middle school students aged 11–13 years in India showed a significant increase in moral reasoning scores after a cultural moral story-based storytelling intervention ($t = -9.008$; $df = 49$; $p < 0.01$), with the average score increasing from the pre-test ($M = 105.0$; $SD = 19.58$) to post-test ($M = 120.7$; $SD = 15.84$), with a greater increase among female students ($t = -24.384$; $df = 14$; $p < 0.01$), indicating that storytelling helps students understand moral values through more meaningful emotional experiences (Adnyani & Landrawan, 2021). Research on narrative-based learning also confirms that stories can facilitate moral reflection and empathy development in children (Strelkova, 2021). In addition, the narrative approach in education has been proven to support the process of meaning formation and deeper understanding of values in students (Gunawardena & Brown, 2021). Studies on character education also show that learning strategies involving emotional and reflective dimensions have a positive influence on students' moral development (Ritonga, 2025; Warsah et al., 2024).

Although previous studies have demonstrated that storytelling contributes positively to students' moral development, empathy, and character formation, most of these studies have primarily focused on measuring the effectiveness of storytelling interventions or examining storytelling as a general pedagogical approach. Limited attention has been given to exploring how Islamic storytelling is systematically integrated into character education practices within elementary school settings, particularly in relation to the simultaneous development of students' empathy and spiritual awareness. Furthermore, studies investigating the implementation strategies employed by teachers in integrating Islamic narratives into daily learning activities remain relatively scarce. Therefore, a research gap exists in understanding the forms, processes, and educational implications of integrating Islamic storytelling into character education in the context of Islamic elementary schools. The novelty of this study lies in its focus on exploring the integration strategies of Islamic storytelling in character education and examining its role in enhancing both students' empathy and spirituality within the specific context of SD Muhammadiyah Mataram. This study contributes to the literature by providing an in-

depth qualitative understanding of how Islamic narrative-based learning can function as a humanistic and reflective approach to character development among elementary school students.”

Character education in Islamic schools has great potential to integrate spiritual and social values through approaches that are appropriate for children's development. The practice of using Islamic stories in learning activities has long been used by teachers as a medium for conveying exemplary values and morals. The use of Islamic storytelling in character education opens up space for students to understand the values of empathy, social awareness, and spiritual closeness in a more contextual way. This study aims to explore strategies for integrating Islamic storytelling into character education at SD Muhammadiyah Mataram and analyze its role in enhancing students' empathy and spirituality. The results of this study are expected to contribute to the development of character education practices that are more reflective, humanistic, and relevant to the developmental needs of elementary school students.

II. Research Method

This study utilises a qualitative method with a descriptive approach that aims to gain an in-depth understanding of the process, strategies, and meaning of integrating Islamic storytelling into character education in primary schools (Furidha, 2024). This approach was chosen to explore students' experiences, learning practices, and responses to the application of Islamic storytelling in the context of everyday learning. The research location was Muhammadiyah Mataram Elementary School, and the research subjects consisted of homeroom teachers (HT) and religious teachers (RT), as well as students from grades III to V who were selected using purposive sampling (Nyimbili & Nyimbili, 2024). Students in grades III to V were selected because it was considered that students at this level already had the language skills, reflective thinking, and emotional readiness to understand the values of empathy and spirituality conveyed through stories. Teachers were selected as the main informants because they played a direct role in the planning and implementation of Islamic storytelling-based character learning.

The data collection techniques in this study included observation, interviews and documentation (Sánchez et al., 2021). The researchers conducted direct observations at SD Muhammadiyah Mataram to gain an in-depth understanding of the process, strategies, and meaning of Islamic storytelling integration in character education in that environment. The observation was conducted for four weeks covering eight Islamic storytelling learning sessions in classes III to V. During the observation process, researchers used field notes and structured observation sheets to record teacher activities, student participation, learning interactions, and the implementation of character education values during storytelling activities. Interviews were conducted with predetermined subjects regarding strategies, storytelling implementation, and student

responses. The interview participants consisted of three teachers (two homeroom teachers and one Islamic education teacher) and twelve students from grades III to V who were selected based on their active participation in storytelling learning activities. The researchers also used documentation to record storytelling learning activities at SD Muhammadiyah Mataram. This study utilised Miles & Huberman's data analysis as shown in Figure 1.

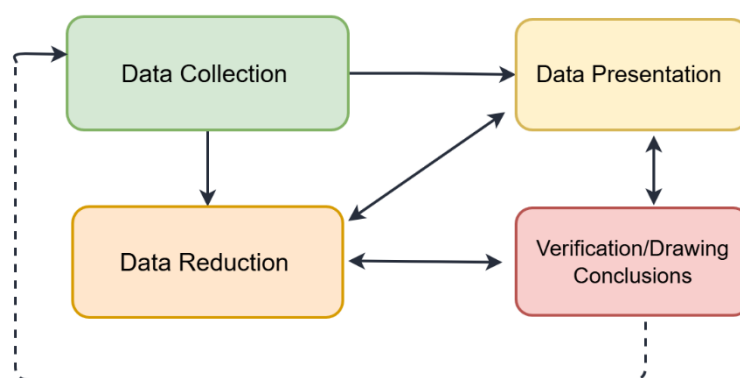


Figure 1. Miles & Huberman Data Analysis

Figure 1 explains the data analysis conducted in this study using Miles & Huberman's analysis, which consists of four stages, namely data collection, data reduction, data presentation, and verification or conclusion drawing (Fuadi & Suyatno, 2020; Salmona & Kaczynski, 2024). First, the researchers collected data through a literature review relevant to previous studies on Islamic storytelling in character education in the Google Scholar and Scopus databases. After that, to obtain valid data, the researchers conducted direct observations at SD Muhammadiyah Mataram by observing and understanding the storytelling strategies used. To obtain data, the researchers also conducted interviews with three teachers (homeroom teachers and religious subject teachers) and twelve students from grades III to V, then documented the findings as evidence for the research. Second, after collecting the data, the researcher reduced the data by sorting and focusing on data relevant to the research objectives. In this stage, interview transcripts, observation notes, and documentation results were coded and classified into several themes, including storytelling integration strategies, student empathy, spiritual awareness, and student engagement in learning activities. Data that were not relevant to the research focus were excluded from further analysis.

Third, the data presentation was compiled in the form of a descriptive narrative to make it easier for the researcher to compile the findings and to facilitate understanding of the sub-topics described. Fourth, data verification was carried out to ensure the validity of the findings through triangulation of sources and techniques, so that the research results had an adequate level of credibility. Source triangulation was conducted by comparing information obtained from teachers and students, while technique triangulation was performed by comparing findings from observations, interviews, and

documentation. The researchers also conducted member checking by confirming interview summaries and key findings with selected participants to ensure the accuracy of interpretations. In addition, an audit trail was maintained through systematic documentation of field notes, interview transcripts, coding processes, and analytical decisions throughout the research process. The verification process was carried out continuously by re-examining emerging themes and ensuring consistency across different data sources before drawing conclusions

III. Result and Discussion

A. The Form of Islamic Storytelling Integration in Character Education

Based on the results of observations conducted by researchers, it appears that SD Muhammadiyah Mataram has been able to integrate Islamic storytelling into learning to shape the character and personality of students, which is carried out in a planned and structured manner by teachers. The use of Islamic storytelling, such as stories of the prophets and messengers, the stories of the nine saints, and other stories that can inspire, motivate, and serve as good role models for students, has been effective in shaping their character. This pattern shows that teachers have pedagogical awareness in utilising Islamic stories as a means of internalising character values in a sustainable manner. The learning applied at SD Muhammadiyah Mataram is not only placed as an incidental activity, but also becomes part of an integrated learning design in the initial, core, and closing activities. The storytelling learning conducted by teachers is as shown in Figure 2 . Figure 2 presents field documentation of Islamic storytelling-based mentoring activities conducted in Class III and serves as empirical evidence supporting the observational findings of this study



Figure 2. Islamic Storytelling-Based Mentoring for Student Class III

Figure 2 shows the process of Islamic storytelling-based learning guidance provided by teachers to students. Teachers act as facilitators who convey Islamic stories that contain moral values, empathy, and role models that can be used as character lessons for students. These stories are explained emotionally so that students can build the character

values contained in the stories. The storytelling process is also conducted interactively, where teachers not only convey stories narratively but also encourage students to listen attentively, understand the meaning of the story, and respond to the content of the story through discussion or simple questions. The documentation displayed in Figure 2 confirms the implementation of direct teacher guidance and student participation observed during classroom learning activities. Islamic storytelling can stimulate the development of character values in students' daily lives. Previous research by Rustan (2022) showed similar findings that religious-based storytelling can increase enthusiasm, understanding of character values, and students' affective involvement in the early learning process. The findings from interviews with religious teachers (RT), conducted on January 12, 2026, also confirmed that:

"The stories used are taken from several Islamic storybooks that are read aloud to clarify the values that are to be instilled, such as honesty, responsibility, and social awareness, in order to shape their personalities and experiences. Islamic storytelling is not used spontaneously, but is designed and prepared by each teacher as a pedagogical strategy oriented towards character building".

The interview results show that the interactive approach in Islamic storytelling is considered effective and is well prepared by teachers. Teachers revealed that students participate more actively when character learning is linked to stories that are close to their experiences. This learning indicates that Islamic storytelling has the potential as a learning medium that can increase students' emotional and affective involvement. Teachers also provide group assistance to understand the content of Islamic stories with other students, as shown in Figure 3. Figure 3 presents field documentation of group mentoring activities and serves as empirical evidence of collaborative learning practices observed during the implementation of Islamic storytelling.



Figure 2. Group mentoring to understand the content of Islamic stories with other students Class V

Figure 3 shows the process of Islamic storytelling-based learning mentoring conducted in groups with fellow students. Teachers guide students to understand the

content of Islamic stories through discussions with their group mates. This group mentoring aims to encourage students to be more active in expressing their opinions, sharing their understanding, and helping each other in interpreting the moral messages contained in the stories that have been presented. Teachers give practical assignments related to the character values conveyed in the stories, such as practising helpfulness, telling the truth, and increasing awareness of worship. These group assignments also serve as a means of actualising values, so that character learning does not stop at the narrative level, but continues in real practice in everyday life. The visual documentation in Figure 3 supports the observation findings that students were actively engaged in collaborative discussions and reflective learning activities. Based on the results of interviews with subject teachers (HT), who also serve as homeroom teachers, conducted on January 13, 2026, it was explained that:

“Teachers believe that the integration of Islamic storytelling has a positive impact on students' attitudes and behaviour towards one another, enabling them to practise values together. This has led to an increase in empathy, discipline and awareness of worship among students after learning that integrates Islamic stories”.

The results of these interviews show that Islamic storytelling contributes greatly to the holistic character building of students. Therefore, the integration of Islamic storytelling in character education is carried out systematically, contextually, and participatively. Islamic storytelling does not stand as a separate method but is integrated with students' learning and experiences. This integration makes character education more meaningful and effective in instilling Islamic values in students at the primary education level, especially those at SD Muhammadiyah Mataram.

B. Student Response and Engagement in Islamic Storytelling Learning

The results of observations conducted by researchers show that students in grades III-VI at SD Muhammadiyah Mataram responded positively to the application of Islamic storytelling in learning conducted by teachers. During the activities, students showed high enthusiasm, marked by increased focus, seriousness in listening to stories, and active involvement in classroom interactions. This condition indicates that Islamic storytelling is able to attract students' interest in learning and create a more lively learning atmosphere for students.

Student involvement was not only evident in terms of attention, but also in verbal participation during the learning process. Students actively responded to teachers' questions, engaged in question and answer discussions, and showed interest in expressing their opinions regarding the storyline. These activities indicate that Islamic storytelling-based learning in primary school provides space for students to be actively involved in learning, rather than just being passive listeners. The students' affective responses were also evident in their ability to express their feelings and attitudes

towards the characters in the story. Students were able to identify good and bad behaviour in the characters and relate it to Islamic character values. This finding indicates that Islamic storytelling is effective in stimulating students' empathy and moral awareness. Based on an interview conducted by the researcher with one of the students (Student) on January 14, 2026, the following statement was obtained:

"This learning activity is very enjoyable, and we like listening to the teacher telling stories about the 25 prophets and messengers, the Wali Songo, and various folk tales delivered with engaging expressions. As a result, the classroom learning atmosphere becomes enjoyable and conducive."

The results of this interview demonstrate students' positive responses, as reflected in their ability to express feelings and attitudes toward the characters in the stories. Students are able to identify both positive and negative behaviors of the characters and relate them to Islamic character values. This indicates that Islamic storytelling effectively stimulates students' empathy and moral awareness. Furthermore, the teacher's humorous delivery of stories, without showing anger, creates a relaxed and open learning environment. Such conditions enable teachers to manage the classroom more effectively and deliver character education material more efficiently.

Based on the findings from observations and interviews, it can be concluded that Islamic storytelling serves as a learning medium capable of simultaneously addressing both the cognitive and affective aspects of students. The learning process is not only oriented toward understanding the subject matter but also toward the development of attitudes and Islamic character values. Thus, students' responses and engagement in Islamic storytelling activities in the classroom indicate that this method is effective in increasing participation, comprehension, and empathy while fostering their character development. These findings illustrate students' responses to Islamic storytelling as a relevant and strategic instructional approach in shaping students' character, as described in the following points.

1. Enhancement of Students' Emphaty

The improvement in students' empathetic attitudes is also reflected in behaviors such as helping one another and showing concern for peers who experience difficulties, for example assisting classmates who fall behind in lessons or offering support when a friend faces personal problems. These findings are consistent with the storytelling learning activities, where the narratives presented contain moral values that encourage students to become more sensitive to the social situations around them. As a result, students are able to demonstrate empathetic behavior in a tangible way within the learning environment. The process of internalizing empathy values through Islamic storytelling occurs through students' emotional engagement during the learning process conducted by the teacher in the classroom. When students establish a positive emotional connection with the characters and conflicts presented in the stories, they are more likely to reflect

upon and internalize the positive values embedded within them. Conversely, if the teacher focuses primarily on antagonistic characters and emphasizes these negative aspects, it may stimulate undesirable behaviors among students. This finding reinforces the role of storytelling as an effective affective learning strategy in character education.

2. Enhancement of Students' Spiritual Awareness and Attitudes

Islamic storytelling-based learning helps students understand spiritual values in a more contextual manner. Teachers explained that Islamic stories provide concrete illustrations of how Islamic teachings are applied in real life. Through characters and storylines, students find it easier to understand the relationship between daily behavior and the values of devotion to Allah SWT. Students also demonstrate an interest in emulating the noble character presented in the stories. The exemplary behavior of the characters serves as an important medium in the development of students' spiritual attitudes, as it allows them not only to understand religious teachings in an abstract sense but also to observe concrete examples of Islamic conduct that can be practiced in their everyday lives.

3. Strengthening the Understanding of Islamic Character Values

The strengthening of students' understanding of character values is also reflected in their ability to relate the values presented in the stories to their personal experiences. For instance, students are able to provide concrete examples of the application of honesty and social care in both school and home environments. Other studies have also shown that structured digital storytelling can enhance students' understanding of character values by integrating narrative, visual media, and reflective activities, making moral messages more relevant and easier for learners to internalize. The strengthening of Islamic character values is further evident in changes in students' attitudes during social interactions. Students become more aware of the importance of practicing patience, responsibility, and concern for their surrounding environment. These changes indicate that Islamic storytelling contributes to the continuous development of students' character.

Based on the findings presented, the implementation of the storytelling method both in digital contexts and in narratives based on moral values has been shown to significantly enhance students' responses, motivation, and engagement in character learning. Kim et al. (2021) explain that the project-based digital storytelling strategy demonstrates that this approach not only integrates cognitive aspects of learning but also strengthens students' emotional engagement in understanding and internalizing moral values such as empathy, responsibility, discipline, and honesty. These values are reflected in more active interactions between students and the content of the stories or lessons delivered through storytelling-based learning. Furthermore, findings by Ervina et al. (2025) indicate that storytelling-based learning makes a significant contribution to the

continuous development of students' empathetic attitudes. Character education through storytelling not only influences students' understanding of moral values but also contributes to changes in their attitudes and social behavior in everyday school life.

The implementation of Islamic storytelling-based learning in the subject of Islamic Cultural History among Madrasah Ibtidaiyah (MI) students has shown that this approach can enhance students' spirituality. Students are encouraged to reflect on the religious values embodied in historical figures and events, making the learning process not only informative but also reflective in relation to the dimension of faith (Papakostas, 2024). Djamdjuri et al. (2022) demonstrate that Islamic storytelling significantly contributes to strengthening students' understanding of Islamic character values such as honesty, responsibility, patience, and social concern. These values are not merely understood in a normative sense but become part of students' moral understanding through contextual and meaningful narrative stories. Davis et al. (2021) explain that the integration of storytelling in learning through folktales is effective in instilling character values such as honesty, responsibility, and empathy. Stories provide a moral context that is easier for students to understand and apply in real-life situations. The strengthening of students' understanding of Islamic character values through Islamic storytelling indicates that this approach is not only effective in improving conceptual understanding but also in shaping students' attitudes and behaviors. Thus, Islamic storytelling becomes a relevant and practical learning medium for instilling Islamic character values in students' daily lives.

The findings of this study indicate that the effectiveness of Islamic storytelling in character education is not solely determined by the stories themselves, but also by the way teachers facilitate the storytelling process. Students showed stronger engagement when teachers delivered stories interactively, used expressive communication, encouraged discussion, and connected the moral messages of the stories with students' daily experiences. This suggests that the success of Islamic storytelling depends on the pedagogical competence of teachers in transforming narrative content into meaningful learning experiences. Therefore, the positive outcomes identified in this study are not merely the result of exposure to Islamic stories, but also the result of reflective learning interactions that enable students to internalize character values through active participation and emotional involvement.

The findings also reveal variations in students' responses during storytelling activities. Based on classroom observations, some students demonstrated a higher level of participation by actively responding to questions, expressing opinions, and relating story content to their personal experiences. Meanwhile, several students tended to participate more passively and required additional guidance from teachers during discussions. These variations indicate that students' engagement in Islamic storytelling is influenced by individual characteristics, communication abilities, prior knowledge, and learning readiness. Consequently, the implementation of Islamic storytelling requires

adaptive instructional strategies to accommodate diverse student needs within the classroom.

In addition, several practical challenges were identified during the implementation of Islamic storytelling. Teachers reported that selecting stories that matched students' developmental levels, maintaining students' concentration throughout storytelling sessions, and allocating sufficient classroom time for reflection and discussion were among the challenges encountered. Differences in students' comprehension abilities also affected the depth of discussion generated from storytelling activities. Nevertheless, teachers attempted to address these challenges by simplifying story content, providing contextual examples, encouraging peer discussions, and using interactive questioning techniques. These findings demonstrate that the effectiveness of Islamic storytelling is influenced not only by supporting factors such as teacher preparation, student interest, and relevant story content, but also by the ability of teachers to manage instructional constraints during implementation.

IV. Conclusion

Based on the results and discussion of the study, it can be concluded that the integration of Islamic storytelling in character education at SD Muhammadiyah Mataram represents an effective and relevant pedagogical strategy for enhancing empathy and spirituality among elementary school students. Islamic storytelling is capable of conveying character values in a contextual and narrative manner that aligns with children's psychological development, making character education more meaningful and engaging with the affective dimension of students. Teachers effectively utilize Islamic narratives, such as the stories of prophets, messengers, and exemplary figures, as instructional media to instill character values including honesty, responsibility, empathy, and awareness of worship. The learning process is conducted interactively through direct guidance and group discussions, thereby encouraging both cognitive and affective engagement among students. The findings of this study also indicate that the implementation of Islamic storytelling enhances students' positive responses, as reflected in their enthusiasm, active participation in discussions, and ability to reflect on the moral values conveyed in the stories. Furthermore, this learning approach contributes to the development of empathetic attitudes, spiritual awareness, and a deeper understanding of Islamic character values, which are manifested in students' social behavior within the school environment. Beyond its function as a storytelling activity, Islamic storytelling also serves as a reflective pedagogical approach that bridges cognitive understanding, emotional engagement, and spiritual development in character education. The findings suggest that character values are more effectively internalized when presented through meaningful narratives that are closely connected to students'

daily experiences, making Islamic storytelling not only a medium for delivering moral messages but also a strategy for facilitating reflection and holistic character formation.

Future research is expected to further develop studies on Islamic storytelling by employing broader methods and approaches, such as quantitative research with a survey approach, in order to examine the percentage of influence of storytelling-based learning. Future studies are also recommended to examine specific variables, such as empathy, spiritual awareness, student engagement, character development, and learning motivation, using quantitative or mixed-method approaches. In addition, research can be extended to different educational levels, including early childhood education, junior secondary schools, and Islamic boarding schools, to explore whether the effectiveness of Islamic storytelling varies across educational contexts and student developmental stages.

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