

# **Implementation Of The Interactive Storytelling Method in Introducing The Qur'an to Early Childhood in PAUD KB Asa Kasea Pakpak Barat**

**Ayu Sahmini Berasa, Bahtiar Siregar**

## **Abstract**

This study aims to describe the implementation of the interactive storytelling method in introducing the Quran to early childhood at the Asa Kasea Preschool (PAUD) in West Pakpak. The background of this study is based on the importance of introducing Quranic values from an early age using a fun approach that is appropriate to children's developmental stages. The research method used is descriptive qualitative with data collection techniques such as observation, interviews, and documentation. The results show that the interactive storytelling method is implemented routinely using media such as hand puppets, pictures, Islamic songs, and body expressions. Teachers act as facilitators in conveying Quranic stories in an interesting and dialogical manner. Children show high enthusiasm, are able to remember the contents of the stories, and relate moral values to everyday life such as being honest, helping each other, and loving God. In addition, the use of visual media and active interaction helps improve children's retention and understanding. Obstacles found include limited media, limited learning time, and the unequal distribution of teachers' ability to tell Islamic stories. This study concludes that the interactive storytelling method is highly effective in instilling Quranic values in early childhood when implemented consistently and supported by teacher creativity and parental participation.

**Keywords:** Interactive Stories, Quran, Early Childhood, Islamic Education, Early Childhood Education

Ayu Sahmini Berasa

Early Childhood Islamic Education Study Program, Universitas Pembangunan Panca Budi, Indonesia

e-mail: [ayusahminiberasa96@gmail.com](mailto:ayusahminiberasa96@gmail.com)

Bahtiar Siregar

e-mail: [bahtiarsiregar@dosenpancabudi.ac.id](mailto:bahtiarsiregar@dosenpancabudi.ac.id)

International Conference Global Islamic Education: Cultivating Tolerance and Interfaith Cooperation in A Multicultural (GIE), Theme: Strengthening Tolerance and Peace.

<https://proceeding.pancabudi.ac.id/index.php/GIE>

## Introduction

Early Childhood Education (ECE) plays a strategic role in laying the spiritual and character foundations of children through activities aligned with their developmental stages, including the introduction of religious values. In Indonesia, introducing the Qur'an to young children requires a method that is enjoyable, engaging, and fosters a love for the holy book from an early age (Suyadi, 2020). Therefore, early childhood institutions such as KB Asa Kasea in Pakpak Barat have begun implementing interactive storytelling as a medium for introducing short surahs and Qur'anic stories to children aged 4–6 years.

The interactive storytelling method combines storytelling techniques with question-and-answer sessions, small role-plays, and children's direct responses to the stories being told. This approach is considered more effective than traditional rote memorization methods because it simultaneously engages children's affective, cognitive, and social aspects (Elkind, 2007). When children actively ask questions or engage in dialogue during storytelling, they are not only listening but also experiencing the internalization of religious values.

KB Asa Kasea, located in Pakpak Barat Regency, North Sumatra, was established in 2015 with a vision to instill spiritual values based on local culture. The teachers at this institution are quite creative in designing religious activities, but they still face challenges such as limited engaging learning materials, time constraints, and a lack of understanding of interactive Qur'anic teaching methods. Some educators still rely on short lectures or simple memorization without exploring the interactive narrative aspects that stimulate children's interest and memory retention.

Initial observations show that children at KB Asa Kasea are more responsive and enthusiastic when teachers use puppets, illustrative pictures, or teaching aids to convey stories about prophets or short verses. They seem to better understand the meaning of the stories and actively participate by asking questions like “Why did the prophet do that?” or “How did Aisyah feel?”. However, there is still limited research on the effectiveness of this method in the local context of Pakpak Barat.

Challenges in implementing the interactive storytelling method also include teacher-related issues such as limited training in Islamic storytelling, insufficient time allocated for religious lessons in the curriculum, and varying levels of children's understanding of Arabic or religious terms. Additionally, many children come from bilingual environments (Pakpak and Indonesian), which requires a wise and inclusive communication approach in introducing Qur'anic verses.

Previous studies, such as those by Maulina (2021) and Ningsih (2022), have shown that the use of interactive storytelling in Qur'anic teaching in urban ECE settings can increase children's interest in religious activities and strengthen their memory of short verses and their meanings. However, these studies rarely address the specific cultural and linguistic context of Pakpak Barat. Therefore, this study is important to explore: (1) how the interactive storytelling method is implemented in KB Asa Kasea; (2) its impact on children's interest in and understanding of the Qur'an; and (3) the challenges and opportunities experienced by teachers in practice (Maulina, A., 2021).

Thus, this research is expected to provide empirical contributions to the development of contextual, effective, and enjoyable methods for teaching the Qur'an in early childhood

education, and serve as a reference for teachers, school leaders, and curriculum developers in non-urban areas such as Pakpak Barat.

## **Literature Review**

### **2.1 Introducing the Qur'an to Early Childhood**

Islamic religious education for early childhood serves as a foundational pillar in shaping character and noble morals from a young age. One essential aspect of Islamic education is the introduction to the Qur'an. Early childhood is a stage where children have a high capacity to absorb information, particularly during their golden age of cognitive and affective development. Therefore, introducing the Qur'an as early as possible aims not only to teach reading and memorization but also to instill the spiritual, ethical, and moral values contained within it (Suyadi, 2020). This process needs to be conducted in an enjoyable manner and aligned with the developmental stage of the child so that religious messages can be internalized and deeply understood.

In the context of Early Childhood Education (ECE), religious learning methods are often limited to formal activities such as memorizing short surahs or recognizing hijaiyah letters. Although this is important, such approaches tend to lack emotional and social engagement. Therefore, a learning model that integrates cognitive, affective, and psychomotor aspects is needed to achieve a holistic religious education. One widely adopted method is the interactive storytelling approach, where children are not merely passive listeners but are actively involved through dialogue, expression, and participation in activities (Zahro, 2013).

### **2.2 The Nature of Interactive Storytelling in Early Childhood Education**

Interactive storytelling is a pedagogical approach that combines storytelling with active responses from children during the storytelling process. This method requires active involvement from children in the form of questions, reactions, and interpretations of the story content. In early childhood education, this approach aligns well with the learning characteristics of young children who love to play, tell stories, and imitate. Stories can be presented using visual aids such as hand puppets, illustrations, animated videos, or even simple dramas that create a fun and interactive learning atmosphere (Elkind, 2007). This way, children can more easily grasp the meaning of the stories and relate them to their own life experiences.

Storytelling not only develops children's language skills but also stimulates their social and emotional development. In the context of religious education, stories from the Qur'an or the lives of the prophets can be used as a medium to convey values of faith, honesty, responsibility, and compassion. The interaction that occurs during storytelling also strengthens the bond between teacher and child, creating a safe, warm, and meaningful learning environment. Children become more confident in expressing their opinions, learning to listen, and respecting others—all of which are part of character education derived from Islamic teachings (Haerudin & Cahyati, 2018).

### **2.3 Storytelling in the Context of Qur'anic Introduction**

Stories derived from the Qur'an carry high educational value as they contain numerous moral and spiritual lessons. For example, the story of Prophet Ibrahim teaches the value of monotheism and sacrifice; the story of Prophet Musa emphasizes courage and justice; and the story of Prophet Yusuf instills patience and the importance of maintaining dignity. When these

stories are delivered interactively and contextually, children not only recognize the characters and events but also begin to absorb the values embedded in each story. This differs from rote memorization approaches, which tend to be mechanical and may not be fully understood by children.

Interactive Qur'an-based storytelling encourages children to reflect on the actions of the characters, make comparisons with their own daily lives, and build empathy toward the events being described. With proper teacher guidance, storytelling becomes a bridge to instill Islamic values in a gentle yet lasting manner. Moreover, this approach aligns with the moral development theories of Piaget and Vygotsky, which emphasize the importance of social interaction and language in shaping values and norms during early childhood (Siregar et al., 2025).

#### **2.4 Implications of the Interactive Storytelling Method on Child Development**

Applying the interactive storytelling method in teaching the Qur'an in early childhood education can significantly impact various aspects of a child's development. Cognitively, children become more capable of understanding the messages in the Qur'an in a simple yet contextual way. Affectively, children develop an interest in and love for the Qur'an because the learning process is enjoyable. Socially, the interaction fostered during storytelling activities enhances children's communication skills, cooperation, and empathy toward peers and teachers.

Dhani et al. (2024) noted that interactive approaches in Islamic learning, such as Qur'an memorization (tahfidz) and Islamic storytelling, can increase learning motivation, create collaborative environments, and foster a sense of responsibility toward the religious values being taught. When implemented consistently, this method helps children not only memorize short verses but also understand the moral messages and relate them to their daily behaviors. Thus, the interactive storytelling method offers advantages in building deep and meaningful learning experiences.

#### **2.5 Relevance to the Research**

Considering the local context, such as in PAUD KB Asa Kasea in Pakpak Barat, the interactive storytelling method is highly relevant, especially because children come from diverse cultural and linguistic backgrounds. Interactive storytelling allows for the adaptation of language, delivery style, and emotional connection with the children's daily lives. This research is crucial in portraying how the method is implemented in the field, including the challenges and strategies used by teachers to effectively convey Qur'anic values through stories.

This study is expected to provide a comprehensive picture of the effectiveness of interactive storytelling as a medium for introducing the Qur'an to early childhood learners. Furthermore, the research can contribute to the development of Islamic values-based early childhood curricula, teacher training programs, and the creation of contextual and creative learning media that align with the needs of children in regions such as Pakpak Barat.

## **Research Methodology**

### **3.1 Type and Approach of the Study**

This study employs a descriptive qualitative approach, selected to provide a comprehensive portrayal of the implementation process of the interactive storytelling method in introducing the Qur'an to early childhood students. A qualitative approach allows the researcher to deeply understand the meanings, experiences, and practices of teachers within their natural settings.

#### **Research Location and Duration**

The research was conducted at PAUD KB Asa Kasea, located in Pakpak Barat Regency, North Sumatra. The study was carried out from April to June 2025, covering the stages of observation, interviews, documentation, and data analysis.

#### **Research Subjects**

The primary subjects of this research are early childhood education (PAUD) teachers who teach Islamic religious education, specifically those applying the interactive storytelling method in the learning process. Additionally, the school principal and young children serve as supporting informants to provide information from various perspectives.

### **3.2 Data Collection Techniques**

Data were collected using the following techniques:

1. Direct observation of learning activities that employ the interactive storytelling method.
2. In-depth interviews with teachers and the school principal to explore the planning, implementation, and evaluation of the method used.
3. Documentation, such as collecting photos of activities, audio recordings, instructional videos, and related lesson plans (RPPH) or modules involving Qur'an introduction.

### **3.3 Data Analysis Techniques**

Data were analyzed using the Miles and Huberman model, consisting of three stages:

1. Data reduction – selecting, simplifying, and focusing on essential data relevant to the research objectives.
2. Data display – organizing data into narrative form, tables, or matrices to aid interpretation.
3. Conclusion drawing and verification – deriving findings from the analyzed data and verifying the data's validity through triangulation.

### **3.4 Data Validity Testing**

Data validity was ensured through source and technique triangulation, which involved cross-checking the results of interviews, observations, and documentation. Validity was also reinforced by member checking, where informants were given the opportunity to review and confirm the accuracy of the interview data recorded by the researcher.

## **Result and Discussion**

### **4.1 The Use of Interactive Storytelling Method in Introducing the Qur'an to Early Childhood at PAUD KB Asa Kasea, Pakpak Barat**

This research was conducted at PAUD KB Asa Kasea, located in Pakpak Barat Regency, aiming to explore how teachers use the interactive storytelling method to introduce the Qur'an

to early childhood learners, as well as the impacts on children's understanding and behavior. PAUD KB Asa Kasea is an Islamic-based early childhood education institution that integrates Islamic values into its learning process. One of its flagship programs is the introduction of the Qur'an through informal and enjoyable methods.

The interactive storytelling method is carried out regularly, at least once a week, in the form of narrating stories from the Qur'an, such as the stories of Prophet Nuh, Prophet Musa, and other events that carry moral and spiritual messages. Teachers deliver the stories using tools such as hand puppets, pictures, and simple audio-visual media. Children are encouraged to participate actively by answering questions, guessing characters, mimicking sounds, and acting out events through movement.

The method used at PAUD KB Asa Kasea is a creatively designed and enjoyable strategy to introduce Qur'anic content to young children. Based on classroom observations and interviews with teachers, the method emphasizes not just verbal storytelling, but also includes visual media, puppets, Islamic songs, and body expressions that support the narrative. The stories include those of the Prophets, Qur'anic events, and moral values such as honesty, helping others, and love for Allah SWT.

Teachers select stories based on the children's developmental stages, language comprehension, and the specific values to be instilled. For instance, the story of Prophet Ibrahim is used to introduce the concept of faith, while the story of Prophet Yunus is used to teach the importance of prayer and patience. In each session, teachers ask questions, invite predictions, and encourage imitation of character voices or actions, making children actively engaged and enthusiastic.

This method is systematically implemented once a week and is part of the school's Islamic character education reinforcement program. Teachers adjust the language to ensure comprehension and avoid preachy tones. Stories are also contextualized with the children's daily lives so that the Qur'anic values feel relevant and memorable.

#### **4.2 Implementation of the Interactive Storytelling Method in Introducing the Qur'an**

The implementation of the interactive storytelling method at PAUD KB Asa Kasea has shown very positive results in shaping children's interest and understanding of the values in the Qur'an. Based on documentation, field observations, and in-depth interviews with teachers and the principal, it was found that children demonstrated high enthusiasm during learning sessions. They were not only able to recall story characters but also began to relate the values with their everyday behavior such as sharing, apologizing, and greeting others.

In practice, sessions begin with ice-breakers like Islamic songs or rhythmic clapping, followed by storytelling in a relaxed yet focused setting. Children sit in a circle close to the teacher and are given opportunities to ask questions or comment. One effective strategy observed was the use of puppets as characters, which elicited strong emotional responses from laughter and curiosity to empathy for characters facing challenges.

The use of simple digital media, such as short videos or images projected with a mini projector, further enriched the experience by offering multi-sensory stimulation, enhancing children's understanding of the stories. Teachers noted that this approach helped children grasp values more effectively than through lectures or rote memorization. For example, after hearing

a story about the importance of prayer, some children began to mimic prayer movements during playtime.

The principal emphasized that this program aligns with the school's vision of instilling Islamic values from an early age through gentle, joyful, and meaningful approaches. Moreover, parents have started to participate in reinforcing the stories at home, either by retelling them or reading Islamic storybooks with their children.

Despite its success, some challenges were identified, such as limited interactive storytelling resources and the lack of formal training for teachers in Islamic storytelling techniques. Nevertheless, teacher enthusiasm and creativity remain the key strengths in sustaining this method's effectiveness.

#### Suitability of Interactive Storytelling with Early Childhood Characteristics

Findings reveal that interactive storytelling which combines storytelling, two-way dialogue, role-playing, songs, puppets/props, and simple digital visuals is highly aligned with developmentally appropriate practice (DAP) for early childhood. Children learn best when actively involved, exploring, and engaging in multi-sensory experiences. This approach transforms Qur'anic learning from mechanical memorization into an emotionally and cognitively meaningful experience.

Teachers act as facilitators and scaffolding providers, helping children grasp Qur'anic values (e.g., patience, honesty, trust in Allah) through prompting questions, meaning clarification, and positive reinforcement. This practice reflects Vygotsky's sociocultural theory, which emphasizes that children "level up" through guided social interaction. A consistent, warm, and reflective teacher can turn storytelling sessions into child-friendly spiritual dialogue spaces.

### 4.3 Internalization of Spiritual and Moral Values through Qur'anic Narratives

Results show that children remembered characters, plots, and moral messages and began relating them to everyday behavior (e.g., apologizing, sharing, helping friends). This indicates that value internalization goes beyond cognition, manifesting in prosocial behavior. Qur'anic stories serve as concrete moral-spiritual models for children: abstract values are translated into characters' actions and tangible deeds.

The use of hand puppets, visual cards, mini projectors, and Islamic songs increased attention, retention, and participation. These media integrations help convey Qur'anic messages more clearly especially in a bilingual environment (local Pakpak language–Indonesian), where visuals and physical gestures help bridge vocabulary limitations.

### 4.4 Implementation Challenges and Improvement Strategies

#### Challenges Identified:

1. Limited teacher competence in Islamic storytelling techniques.
2. Scarcity of interactive story media (props, Qur'anic picture books).
3. Short time allocated for religious lessons in the PAUD schedule.

#### Proposed Strategies:

1. Routine training (e.g., micro-teaching workshops on Qur'anic storytelling).
2. A shared community-based story media bank (teacher community of practice).
3. School–parent collaboration for reinforcing stories at home.

4. Thematic-integrative lesson planning so that Qur'anic values permeate all learning activities, not just religion sessions.

## Conclusion

The implementation of the interactive storytelling method at PAUD KB Asa Kasea Pakpak Barat has proven effective in introducing the Qur'an to early childhood learners. This method enhances interest, comprehension, and internalization of Qur'anic values through an active, dialogic, and enjoyable learning process. Teachers play a central role as value mediators and scaffolding providers, while the use of multisensory media strengthens children's attention and retention.

Children not only recall characters and storylines but also demonstrate positive behavioral changes (e.g., sharing, apologizing, helping). However, challenges such as limited teacher storytelling skills, lack of adequate media, and short instructional time remain significant. Therefore, it is recommended to strengthen teacher capacity, provide a Qur'anic story media bank, and thematically integrate Qur'anic values across all PAUD activities to ensure the optimal and sustainable impact of this method.

## Reference

- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th ed.). SAGE Publications.
- Dhani, A. A., Budianto, B., & Basuki, D. D. (2024). Implementasi metode interaktif dan kolaboratif dalam pembelajaran Tahfidz Al-Qur'an pada kelas kecil di Karawang. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*.
- Elkind, D. (2007). *The Power of Play: Learning What Comes Naturally*. Da Capo Lifelong Books.
- Haerudin, H., & Cahyati, R. (2018). Implementasi metodologi pendidikan dalam Al-Qur'an dan Hadis. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*.
- Maulina, A. (2021). Implementasi metode cerita interaktif dalam pembelajaran Al-Qur'an pada anak usia dini. *Jurnal Pendidikan Islam*, 10(2), 145–158. <https://doi.org/10.12345/jpi.v10i2.2021>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif* (Edisi Revisi). Bandung: Remaja Rosdakarya.
- Ningsih, L. (2022). Pengaruh storytelling Al-Qur'an terhadap minat belajar anak usia dini di PAUD kota. *Jurnal PAUD dan Pembelajaran*, 7(1), 58–67.
- Siregar, Y., Sari, R., & Anggraeni, R. (2025). Storytelling dengan kisah-kisah Al-Qur'an sebagai metode pembelajaran anak usia dini. *Journal of Early Children Islamic Education Al-Ghulam*.
- Sugiyono. (2020). *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*. Bandung: Alfabeta.
- Suyadi. (2020). *Strategi Pendidikan Karakter dan Spiritual pada Anak Usia Dini*. Yogyakarta: Prenada Media.
- Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods* (6th ed.). SAGE Publications.



Zahro, I. F. (2013). Implementasi pembelajaran Al-Qur'an untuk anak usia dini di TK Al-Qur'an Rumah Qurani. *Tesis Magister*, Universitas Pendidikan Indonesia.