

Strengthening Story Telling of the Prophet's Stories in the Qur'an for Ngaji Teachers in Surakarta

Kholilurrohman¹, Syafawi Ahmad Qadzafi², Aulia Normalita³
¹²³ Faculty of Islamic Theology and Da'wah, Raden Mas Said State Islamic University, Surakarta

¹ kholilurrohman@staff.uinsaid.ac.id

² syafawi.qadzafi@staff.uinsaid.ac.id

³ aulianormalita277@gmail.com

Abstract

The low capacity of TPA teachers in Surakarta makes the implementation of effective teaching methods difficult. This study aims to improve the capacity of TPA teachers in Soloraya in strengthening effective storytelling skills. This study uses the Participatory Action Research (PAR) concept. The results of the study show that the strengthening efforts have not had a significant impact on religious teachers. Efforts to provide support in creating storybooks about the exemplary stories of the Prophets, which integrate the values of moderation, are intended to be a solution to various problems, such as low qualifications, limited human resources, and limited facilities. The development of TPQ teaching materials aims to improve the qualifications of TPA teachers in Soloraya. The implications of this study are beneficial for improving the qualifications of TPA teachers in Soloraya, so that they can teach students more efficiently.

Keywords: *Storytelling, the story of the Prophet, Quran teacher, TPA Soloraya*

Introduction

In recent years, the interest of the Indonesian Muslim community in learning the Qur'an has experienced a significant increase. This is marked by the growing number of Qur'an educational institutions being established in various forms. Data from the Qur'an Education Information System (SIPDARLPAQ) of the Ministry of Religious Affairs of the Republic of Indonesia records that by early 2024, there are approximately 197,524 Qur'an educational institutions throughout Indonesia. These institutions consist of Early Childhood Qur'an Education (PAUDQ), Qur'an Kindergartens (TKQ), Qur'an Educational Parks (TPQ), Ta'limul Qur'an for Children (TQA), and Qur'an Memorization Houses (RTQ). These various institutions make the Qur'an the core of their curriculum and teaching methods, which distinguishes them from other children's educational institutions.

However, behind the growth of these Quranic educational institutions, several studies indicate significant challenges in the quality of teaching staff. Most Quranic educational institutions in Indonesia still lack teachers with deep competence both in the mastery of the Quran and in effective teaching methods for children. This results in an educational process that tends to prioritize memorization and reading techniques without providing a deep understanding of the universal values of the Quran. This challenge is made more apparent by findings in several areas, such as Surakarta, where some Quranic educational institutions are indicated to be places for the spread of intolerant ideologies. This condition shows that there are groups that exploit Quranic educational institutions to disseminate narrow and exclusionary religious views.

In addition, research conducted by Anwar et al., (2021) revealed that some educational institutions, through their exclusive learning processes, have the potential to shape religious understanding that questions the relevance of Pancasila values. This phenomenon is quite concerning as it can reduce the national identity of Indonesia, which is based on the principles of unity and diversity. The emergence of this exclusive understanding among young people can pose a threat to social cohesion in Indonesia's plural society. This narrow and less inclusive understanding can reinforce radical mindsets that contradict the spirit of Islam as a religion of love and tolerance.

Therefore, collaborative efforts between the government, educational institution managers, and the community are needed to improve the quality

of Quran education in Indonesia. This is in line with the opinion Alfarizi, et.al (2024) that the quality of teachers is less than optimal and still not optimal, with many teachers having limitations in teaching methods, pedagogical knowledge, and a deep understanding of the Qur'an. This condition affects the low quality of learning received by the students. Secondly, the lack of Training and Development:

First, structured training and development for educators is necessary, so they can not only teach Quran reading but also understand and instill the values of the Quran that promote mercy for all the world. Second, the importance of supervision and accreditation of Quranic educational institutions to ensure that these institutions are not infiltrated by ideologies that contradict the spirit of nationalism and the values of Pancasila.

The phenomenon in Surakarta shows that many teachers at Quranic education institutions still do not possess adequate skills to carry out these ideal practices. Therefore, there needs to be a joint movement to improve the quality of Human Resources. This research aims to explore the problems that arise in the educational process at Quranic education institutions that are stakeholders in this study. Various existing problems are then identified, and together we seek solutions. The researcher will present the research process that has been carried out by explaining the various findings and the solutions implemented to address the existing problems. Of course, this research cannot tackle all the existing issues. This study will focus on the development of a handbook to enhance the Quranic education process and uses storytelling methods as a means of moral education, but also emphasizes moderation that aligns with the values of nationalism and diversity that exist in Indonesia. Because, in the Indonesian context, religious education that emphasizes moderate and inclusive character becomes very relevant for fostering tolerant attitudes and togetherness in the midst of a diverse society.

In line with that, it has also been explained in the Qur'an, Anton, et.al (2024) serve as a guide for life, they certainly not only regulate the relationship between humans and Allah, but also regulate the relationship between humans and the universe, and than needs to be an inclusive curriculum that is relevant to the context of nationalism and Indonesian identity.

In this case, the concepts of inclusivity and plurality promoted by figures such as Prof. Quraish Shihab in Tafsir al-Misbah can serve as a reference for educators to instill Islamic values that align with local culture and national

principles. Thus, it is hoped that Quranic educational institutions can act not only as places that teach the technical skills of reading and memorizing, but also as platforms for building character that is tolerant, inclusive, and based on human values. The issues in Quranic education at the elementary level in Indonesia require special attention, particularly in improving the understanding of the verses that children read and memorize. So far, Quranic education institutions at the elementary level generally focus on the technical aspects of learning, such as reading Arabic letters and memorizing verses, without providing a deep understanding of their meaning.

This approach certainly has its own benefits, but it poses drawbacks in building a deep awareness of moral values and the essence of the messages of the Qur'an, which are crucial for character development from an early age. To address this limitation, one approach that can be applied is to present the stories of the Prophets found in the Qur'an, which are relevant to the psychological development of children. These stories offer moral examples that can be easily understood by children and possess a strong narrative appeal, allowing them to internalize noble values more naturally and meaningfully. Stories such as that of Prophet Abraham, who demonstrates steadfastness in faith, or Prophet Joseph, who practices sincerity and patience, are examples of tales that contain universal messages.

In addition, the understanding or interpretation of the stories of the Prophets needs to be adapted to be relevant to the context of Indonesia and local wisdom values. This is important because an inclusive and contextual understanding of religion can serve as a bulwark against tendencies of exclusivism and indoctrination, which could narrow children's views on understanding Islam as a religion filled with love and tolerance. For example, in conveying the story of Prophet Muhammad's compassion towards others, the Indonesian cultural context that emphasizes cooperation, respect, and appreciation of differences can be added. Therefore, it is necessary to make efforts to uphold this well through the principle of tolerance instilled in every individual from an early age (Normalita, et.al, 2025).

At the same time, the method of presentation or teaching to children should be well accepted. One prominent way in this process is through storytelling. This method is recognized as a highly effective learning approach for transforming knowledge into practical application.

One enjoyable method of communicating with learners is by using the storytelling method. This method is known to improve systematic thinking skills because they will become accustomed to following the sequence of the stories presented. Furthermore, the storytelling method can also develop students' character because through stories, students can absorb and apply the character values contained in the stories (Mubasiro, et.al, 2020).

One of them is the compilation of stories of the Prophets that can serve as a reference for storytelling to students. This research is expected to be a concrete step to help improve the quality of Quran education in educational institutions that are partners in this program, especially in terms of presenting and teaching the stories of the Prophets to children. With the storytelling approach, it is hoped that the teaching materials will become more engaging and easier to understand for students. Thus, this research not only emphasizes the improvement of technical skills in delivering the stories of the Prophets but also encourages teachers to develop their creativity and sensitivity in choosing the most appropriate means of delivery for each group of children. With support from relevant teaching materials, such as the handbook that will be compiled in this program, it is hoped that.

Teachers can become more confident and effective in conveying the values of the Qur'an in a way that is engaging and meaningful for their students. In addition, the results of this program are also expected to build a new awareness among educators about the importance of Qur'an education that not only focuses on memorization skills, but also on understanding universal moral values that are relevant in the context of everyday life, like the opinion that Non-formal education involves voluntary and non-compulsory education and training, and is often conducted outside of school hours. The moral and spiritual development of TPQ students is the responsibility of the TPQ teacher. To support all of this, an educator who has the ability and a high commitment to carrying out their duties is needed (Zahira, et.al. 2024).

This research focuses on TPA/TPQ teachers in Surakarta for several reasons; in terms of quantity, the institutions of Qur'an education in Surakarta are increasing and varied, but in terms of quality, they are still mostly centered on reading and memorizing the Qur'an. In terms of quality, existing Qur'an educational institutions have not been able to innovate, particularly regarding the understanding of the Qur'an they are studying.

Because the teachers in this Al-Qur'an educational institution mostly teach the Qur'an to children, this research is limited to the aspects of understanding and deriving values from the stories in the Qur'an. Studies on the use of storytelling methods in learning show that this method is very effective in increasing student engagement, understanding of the material, and fostering character values.

Yansyah et al., (2022) found that storytelling can develop various student skills, including social and emotional skills that support learning success. Another study conducted by Rahma, Zafirah, Alpita, Julia, and Wijayatri (2024) also reinforces this view, concluding that storytelling helps students not only to understand the concepts being taught but also to develop a love for learning material. However, a weakness of some of these studies is that they tend to only capture phenomena in the field without striving for concrete solutions to address the issues that arise in the learning process. Studies on the application of storytelling in the context of the Prophets' stories have also been widely conducted by scholars.

For example, Laili et al., (2022) utilized storytelling methods to instill morals in early childhood in the post-pandemic era. This study emphasizes the importance of storytelling as a method for character formation in children, especially in situations where children need moral adaptation after a prolonged period of social isolation. However, this research does not directly refer to stories from the Qur'an, but rather to general moral narratives that can help children adapt to moral principles.

In addition, Salhah (2023) research on moral strengthening in children also shows similar results, namely that storytelling is an effective method for internalizing moral values in children. However, like the study by Laili et al., (2022) its focus is on morality in general without directly linking it to the context of the Qur'an. Furthermore, other studies focus on strengthening moral character in children through an educational approach based on religious values.

For instance, research by Kayuntami & Hidayati (2018) explored the instillation of religious values in early childhood education at the kindergarten level. Their study concluded that religious education delivered through stories has a positive impact on children's moral development. In this research, storytelling plays a role as a medium to introduce moral values in a fun and easily understandable way for children. Another study by Akwan et al., (2015)

investigated the role of parents in Quran learning for young children. The results showed that parental support, utilizing storytelling methods, could strengthen children's understanding of Quranic values at home. Similar research on storytelling was conducted by Khanifah (2020) regarding Storytelling as a Medium for National Character Education in 3T Areas, efforts made by teachers, namely teachers using varied stories, not always tales of heroes or legends, but characters close to the daily lives of students, along with providing reading books. Student-centered by allowing students to tell stories, so that storytelling is not centered on the teacher.

A similar assessment regarding the instillation of religious moderation values was also conducted Bachmisd, et.al (2024) about Strengthening Religious Moderation Values among Children in Babakanmulya Village, CigugurSub-District, Kuningan Regency through Traditional Dance. The result is the internalization of religious moderation in children through dance in Babakan Mulya, which is a strategic initiative to strengthen moderate attitudes in a pluralistic society.

Unlike previous studies, this research activity will focus on efforts to strengthen children's moderate character through learning the stories of the prophets during their childhood. This program not only uses storytelling methods as a means of moral education but also emphasizes moderation that aligns with the values of nationalism and diversity that exist in Indonesia. Thus, this research has differences from the studies that have been conducted.

According Arifin, et.al (2024) religious moderation is understood as acceptance or respect for the religious understanding and worship practices of other religions. Non-violence is understood as rejecting anything that can break unity and cause conflict in a diverse society.

This moderate character education will be provided through stories about the prophets tailored to the developmental stage of children, highlighting traits such as patience, compassion, and justice exemplified by the prophets.

One of the methods that will be used is the development of a learning module that integrates storytelling techniques with content derived from stories in the Qur'an. This module is designed to meet the needs of teachers in Qur'anic education institutions and can be used as an interactive teaching aid. Additionally, this module will also be equipped with guidelines on how each story can be linked to moderate values and be relevant to children's daily lives. It is hoped that this module will not only enhance children's

understanding of the stories of the prophets but also encourage them to apply good traits in their social interactions.

The approach that links the stories of prophets with values of moderation and nationalism is expected to contribute to character education in Quranic educational institutions. Through this research, it is hoped that teachers will not only have the technical ability to tell stories but also understand how to convey religious values that can strengthen religious and national identities in a balanced manner.

This study aims to improve the quality of Qur'an education through educators. In addition, this research is expected to produce cadres who are capable of continuing the good practices that have been and will be implemented. Based on the background of the problem presented above and the formulation of the objectives of this study, it is evident that there is a gap between the increasing number of LPQs available and the quality that is provided. This has an impact on the stagnation of the quality of Qur'an learning and the public's understanding of the Qur'an. In conducting the research, the research team aims to improve the qualifications of TPA teachers in Soloraya, so that they can teach students using more effective methods and enhance students' learning capacity. In addition, the community service program also aims to develop TPA Surakarta and increase interest in learning the Qur'an in the Soloraya community.

Methods

This research uses the concept of Participatory Action Research (PAR), which is a research method that encourages active collaboration between researchers and the community or group that is the subject of the research. The main principles of PAR are equality and participation, where researchers and the community work together as subjects who cooperate. In the context of this research, the researcher does not act as a party that comes to bring solutions, but more as a facilitator who encourages dialogue and collective reflection, with the aim that the solutions found can be sustained and implemented even after the research program is completed.

In Participatory Action Research (PAR), this concept is based on the idea that knowledge is not only held by researchers but also by the community as key actors who have direct experience with their issues. As stated by Whyte (1991), participation in PAR enables the community to have an active role in

decision-making, making the research outcomes more relevant to their needs and context.

In this study, PAR was applied as the main approach to identify and address various issues faced by TPA/TPQ teachers in Surakarta. Given the many challenges in teaching the Quran, such as the learning methods that are still limited to memorization and the lack of in-depth understanding of the stories in the Quran, PAR enables teachers and researchers to collaborate in finding innovative solutions. The researcher acts as a facilitator who helps teachers to develop more interactive learning techniques, such as storytelling, aimed at enhancing students' understanding of the values contained in the stories of the prophets.

Through cycles of action and reflection, researchers and teachers jointly evaluate the effectiveness of the storytelling method, discuss the challenges that arise, and seek ways to overcome them. Thus, the PAR method not only produces concrete solutions but also empowers teachers to independently apply and develop teaching methods in the future.

By involving the community in every stage of the research, the solutions generated become more relevant and easier to implement. The research method uses a structured approach planning involving the community of Quranic teachers in Surakarta, particularly through coordination with the Coordination Board (Badko) of Quran Education Institutions (LPQ) and the Ministry of Religious Affairs (Kemenag) Surakarta.

The initial step of this research is to conduct a problem mapping together with the community of Quran teachers and related parties at Badko LPQ and Kemenag Surakarta. This mapping not only includes identifying the main problems faced by teachers but also the supporting factors needed to address these issues.

Data collection techniques through FGD (Focus Group Discussion) with teachers. Data analysis techniques use an interactive model consisting of reduction, presentation, and data verification. The number of teachers involved was 15, representing several villages from three regencies: Boyolali, Klaten, and Sukoharjo.

In this mapping process, the researchers are also compiling various action stages that will be implemented collaboratively with the community. One important step that has been planned is the preparation of teaching materials in the form of storybooks about the Prophets presented in picture story

format. This book is designed to cater to the visual and easily understood world of children. The choice of picture story format aims to capture children's interest, enrich their imagination, and facilitate their understanding of the moral messages contained in the stories of the Prophets. These stories will also be presented simply yet profoundly, with messages that are relevant for children of TPQ age. The third step is observing, which is done to monitor the progress of making the storytelling book. The final stage is reflection in the form of a draft book of stories about the prophets as a storytelling medium for TPQ teachers.

Result

The research results show that the community-based implementation process of TPQ teachers in Soloraya. This research activity is divided into four stages as planned. The first stage involves inviting TPQ teachers to discuss together to formulate and identify existing problems, especially in the process of learning the Qur'an. After the problems have been collected and identified, the second stage is the writing of the stories of the Prophets. In this second stage, the researcher forms a writing team consisting of researchers, lecturers, and representatives from Quran teachers. During the writing stage, the writers meet and discuss the book's content plan. After that, the writing team is given the freedom to write in their respective places with a specific target time. A more detailed explanation of this program is described as follows.

Focus Group Discussion (FGD) Problem Mapping

This Focus Group Discussion (FGD) is conducted to identify and map the issues present in the process of Qur'an education at Qur'an Education Institutions across Soloraya. In the implementation of this first phase, the researchers invited 25 Quranic Education Centers (TPQ) in the Soloraya region. The invited Qur'an teachers were selected based on several aspects. First, they were chosen based on the area of residence where they conduct Qur'an education. Second, based on the number of students taught or the level of activity of the educational institution. In this second aspect, the number of students managed becomes important as it will determine the complexity level and experiences that arise from this good practice.

Genuine experiences from the field are a crucial aspect of this research process. The Quran teachers from TPQ involved in this activity are community members who have theories derived from their daily practices. In this aspect, it is important for academics at higher education institutions to go directly to the field and learn more from them, rather than teaching them. Therefore, the implementation process of this first stage is crucial in every research process conducted with the community.

The target of this research is to represent teachers from Soloraya. In the Soloraya region, there are six districts and one municipality, namely Klaten Regency, Boyolali, Sukoharjo, Wonogiri, Karanganyar, Sragen, and Surakarta City. In this phase of the activity, the researcher invited representatives from each residential area/district. Initially, the researcher aimed to invite five teachers from each area. However, due to distance reasons, the researcher decided not to include representatives from the Wonogiri area. For that reason, in this phase, the researcher focused on involving TPQ teachers from 6 regions (districts/municipalities). Thus, in the implementation of this phase of the activity, the researcher involved 30 TPQ teachers, with five representatives taken from different TPQs in each region. This research was conducted on Saturday, September 7, 2024, at Omah Sambel, Cabe-cabe Resto, Klaten. This activity started at 08:30 AM WIB and ended at 04:00 PM WIB. This research involves facilitators who are both academics and activists with experience.

The results of this activity show that there are several problems faced by teachers at the Al-Qur'an Education Park (TPA) in Soloraya, which can generally be summarized by the researcher as follows: Low qualifications: Some TPA teachers in Surakarta have low qualifications, making it difficult to implement effective teaching methods. This causes some teachers to struggle with understanding the contents of the Qur'an and to explain it poorly to their students.

Learning a lot of material: TPA teachers in Surakarta are required to teach a lot of material in a short time. Therefore, teachers need to adapt their teaching methods to be more efficient and effective, as long as it does not harm the students' understanding. Limitations of resources: Some TPA Surakarta have resource limitations, such as small class sizes, inadequate learning tools, and incomplete learning materials. This causes some teachers

to struggle in developing creativity and implementing effective teaching methods.

Limitations of facilities: Some TPA Surakarta have limitations in facilities, such as insufficient space to accommodate students, classrooms lacking specialized learning areas, and inadequate transportation means. This results in some teachers being unable to utilize these facilities to develop teaching methods.

The diverse needs of students: The needs of students in TPA Surakarta are varied, so teachers must adjust their teaching methods to be more effective. Some students have low learning abilities, while others have high learning abilities. This makes it difficult for some teachers to develop creativity and implement effective teaching methods.

The desire of students: Most students enter TPA Soloraya without a strong desire. Therefore, teachers must take action to inspire students' enthusiasm for learning the Qur'an. Some students tend to get bored easily and do not care about what is being taught. This causes some teachers to be unable to develop creativity and implement effective teaching methods.

This activity is a follow-up to the results of the FGD that were conducted during the first phase of program implementation. In the previous activity, the researchers explored and mapped the issues surrounding the implementation of Quranic learning. Various problems have been reported and subsequently inventoried by the researchers. From the discussion results, the researchers found many issues raised by the TPQ instructors in Soloraya. However, the researchers realized that not all problems could be resolved.

At this stage, the researcher chooses a problem-solving path that can be undertaken academically. One of these is to create a reference book or guide to improve the quality of Qur'an learning. As stated in the initial objectives and the hypothesis formulated by the researcher in this research program, it has been found that most TPQs (Qur'an education institutions) conduct Qur'an learning in a monotonous manner. Due to limitations in teaching staff and capabilities, they admit that they have only been teaching how to read the Qur'an.

Indeed, when generalized, they use various teaching methods, such as Al-Bagdadi, Amtsilati, Qira'ati, and others. However, from the discussions the researcher has conducted, it was discovered that they only teach how to read

the Qur'an and have not yet reached the stage of explaining what the Qur'an means. These methods have existed and have been passed down through generations by the teachers before them.

Indeed, researchers recognize that children's age is not yet the ideal time to understand and learn the meanings of the Qur'an. Emphasizing reading aspects is a fundamental step. However, in this massive digital disruption era, old learning methods must be balanced with creativity. One effort that the researchers then propose is to provide an understanding of the narratives of stories in the Qur'an.

Discussion

Writing the Book of the Prophet's Stories

The analysis of the collected data indicates a significant gap between the actual practices of Qur'anic learning in local TPQ institutions and the pedagogical needs required in today's digital era. Findings from the initial FGD sessions reveal that the teaching of the Qur'an in many TPQ across Soloraya remains dominated by traditional, inherited methods. During the discussions, instructors openly shared various challenges they face, ranging from limited pedagogical competence to deeply rooted teaching habits. Although methods such as Al-Bagdadi, Amtsilati, and Qira'ati are widely used and have been passed down through generations, the implementation of these methods tends to focus solely on technical reading skills. The instructors acknowledged that their teaching rarely progresses to the stage of explaining Qur'anic meanings or providing interpretive context, largely due to limited knowledge and the structural constraints of their institutions.

From a pedagogical standpoint, the argument that young children are not yet developmentally ready to grasp deeper Qur'anic meanings is understandable. Teaching reading remains a fundamental priority. However, this does not eliminate the need for innovation in teaching approaches. In the midst of rapid digital disruption, conventional methods that rely entirely on inherited practices appear insufficient. The analysis reveals that such a static and monotonous teaching pattern hinders children's learning experience by limiting their engagement, imagination, and emotional connection with Qur'anic values that could be introduced at an age-appropriate level. Magribi et, al. (2024) also emphasizes that it is important to understand that learning the Qur'an at an early age is not only about religious education alone, but also

has significant implications for children's cognitive development and intelligence. By introducing them to religious teachings early on, it is expected to form a strong moral, ethical, and spiritual foundation within children, which will help shape their character in the future.

Recognizing this situation, the researchers identified a realistic and academically grounded pathway for intervention: the development of a reference book based on Qur'anic storytelling. This direction emerged from the finding that teachers are not resistant to change; rather, they lack accessible materials, guidance, and creative references to integrate more dynamic approaches into their teaching. In line with the opinion of Umardiyah et al., (2025), as an effort to facilitate learning communication in TPQ, learning media is highly needed to enhance the effectiveness of achieving learning objectives.

The proposed book aims to bridge the gap by complementing traditional methods with narrative-based content that is relatable and stimulating for children. Through storytelling, the learning process becomes more contextual, helping children connect emotionally and cognitively with the values embedded in Qur'anic stories without requiring deep interpretive discussions beyond their developmental stage.

Overall, the analysis highlights that the core challenge is not teacher reluctance toward innovation, but rather the limited pedagogical capacity and the absence of alternative teaching resources. Therefore, strengthening the learning process through creative Qur'anic narratives emerges as a relevant and strategic solution. This approach does not seek to replace long-standing methods but rather to enrich them, enabling Qur'anic learning to evolve from a monotonous routine into a more engaging and meaningful educational experience for children growing up in today's digital age.

Conclusion and Suggestion

Based on the results and discussions above, two conclusions can be drawn. First, several issues identified in the field from the FGD include: 1) TPA teachers in Surakarta have low qualifications, 2) TPA Surakarta has limited resources, such as small classrooms and inadequate learning tools, 3) the needs of students at TPA Surakarta are diverse, requiring teachers to adapt their teaching methods to be more effective, 4) Student motivation: the majority of students enter TPA Soloraya without a strong desire. Thus, addressing the issues identified in the field requires efforts, including the

development of teaching materials for TPQ, modules, and academic books related to Quran learning aimed at improving the qualifications of TPA Soloraya teachers, enabling them to teach students with more effective methods and enhancing students' learning capacity. In addition, this research also aims to develop the TPA Surakarta and increase interest in learning the Quran in the Soloraya community.

Second, from the results of the subsequent activities, namely the creation of the Prophet's Stories, the researchers decided to create a book of exemplary stories of the Prophet by incorporating elements of moderation into it. This is important considering several aspects. First, the target audience of this program is TPQ teachers with students who are of elementary school age. Some are even of kindergarten age. Therefore, the use of language and the narrative to be presented needs to be adjusted, that is, with simple and easily digestible language. Second, considering the socio-cultural context in Soloraya, a moderate narrative is very necessary to balance textbooks that use intolerant and extremist narratives. More specifically, this discussion summarizes several things, including the title, background of writing, aims and objectives, writing target, book criteria, and outline.

References

- Alfarizi, Salman, dkk. (2024) Pendampingan Pengembangan TPA Al-Hidayah melalui Penguatan SDM Pengajar di Desa Sawuh, Kec. Siman, Kab. Ponorogo. *Journal of Human and Education*, Vol 4 No. 6 hal 1-6.
- Akwan, M. M., Wati, M. M., & Norhanna. (2015). Peran Orang Tua dalam Pembelajaran Al-Quran Pada Anak Usia Dini. *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya*, 1(2023), 246–256. <https://www.unma.ac.id/jurnal/index.php/AA/article/view/4681%0Ahttps://www.unma.ac.id/jurnal/index.php/AA/article/viewFile/4681/2666>
- Anton, Anton dkk. (2024) Implementasi Ayat Alquran dalam Melestarikan Alam dan Menjaga Kehidupan. *Jurnal Intelek dan Cindikiawan Nusantara*. Vol 1 no (1), Hal. 649-653
- Anwar, M. Z., Kafid;, N., & Ubaidillah, K. (2021). Literasi Islam Santun dan Toleran: Pendampingan terhadap Kelompok Muslim Milenial untuk Mencegah Arus Radikalisme-Ekstrim di Soloraya. *ENGAGEMENT:*

Jurnal Pengabdian Kepada Masyarakat, 5(1), 233–249.

Arifin, Muhammad Zainul dkk (2024). Mentoring Preachers and Quran Teachers to Strengthen Religious Moderation in the Border Region of Gorontalo–North Sulawesi. *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan*, Volume 24 No. 2, Oktober 2024. DOI: 10.21580/dms.v24i2.25124

Bachmisd, Balgis, dkk (2024). Strengthening Religious Moderation Values among Children in Babakanmulya Village, Cigugur Sub-District, Kuningan Regency through Traditional Dance. *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan*. Volume 24 No. 2, Oktober 2024. DOI:10.21580/dms.v24i2.23026

Kayuntami, D. H., & Hidayati, I. W. (2018). Penanaman Nilai Keagamaan Pada Anak Usia Dini di Taman Kanak-Kanak. *The 8 Th University Research Colloquium 2018 Universitas Muhammadiyah Purwokerto*, 239–244. <http://jurnalhikmah.staisumatera-medan.ac.id/index.php/hikmah/article/download/10/13>

Laili, Z., Suryono, & Nursikin, M. (2022). Penanaman akhlak pada anak usia dini pasca pandemi covid-19 melalui metode storytelling. *Indonesian Journal of Muhammadiyah Studies (IJMUS)*, 3(1), 1–8. <https://doi.org/https://doi.org/10.62289/ijmus.v3i1.31>

Mubasyira, Muthia, dkk. Penguatan Pendidikan Karakter dan Budi Pekerti melalui Metode Story Telling Bagi Guru Pondok Darunnadwah Cikarang – Bekasi. 2020. *Jurnal Pengabdian Untuk Masyarakat*. Vol, 4, 2 Hal 222-227.

Magribi, Amirul Maliki, dkk. (2024). Peran Mahasiswa Dalam Meningkatkan Kemampuan Membaca Al-Quran Melalui Kegiatan KKN Mengajar Mengaji. *BERDAYA: Jurnal Pendidikan dan Pengabdian Kepada Masyarakat* Vol 6, No.1, 2024, pp. 51-62. <http://ejournal.imperiuminstitute.org/index.php/BERDAYA/article/view/1160/543>

Normalita, dkk. (2025) Praktik Toleransi dan Harmonisasi Antar Pemeluk Agama (Studi Fenomenologi Desa Bondo, Jepara). *Ri'ayah: Jurnal Sosial dan Keagamaan* | Vol. 10, No. 01, Hal 105-114.

- Salhah. (2023). Strategi Pembelajaran Akhlak Di Taman Kanak-Kanak Tarbiyatul Furqan Kecamatan Kandangan. *Educatioanl Journal: General and Specific Research*, 3(1), 104–115. file:///C:/Users/lenovo/Downloads/_
- Umardiyah, Fitri dkk. (2025). Inovasi Media Pembelajaran Berbasis Karakter di TPQ Nurul Ilmiah Desa Kudubanjari. *Pendidikan: Jurnal Pengabdian Masyarakat* Vol. 6, No. 1, April 2025. Hal. 187-191 <https://ejournal.unwaha.ac.id/index.php/abdimaspen/article/view/5422>
- Whyte, W. F. (1991). *Participatory action research*. Sage Publications.
- Yansyah, Hamidah, J., & Ariani, L. (2022). Pengembangan Big Book Storytelling Dwibahasa untuk Meningkatkan Literasi Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(3), 1449–1460. <https://doi.org/https://doi.org/10.31004/obsesi.v6i3.1779>
- Zahira, Tiara, dkk. Peran Guru Tpq Dalam Membentuk Karakter Disiplin Santri Untuk Meningkatkan Kemampuan Membaca Al Qur'an (Studi Kasus Di Tpq At-Taqwa Sungegeneng, Sekaran, Lamongan). 2024. *Journal Murid*, Vol 1, No 3 Hal 201-210.
- Khanifah, Siti. Tory Telling Sebagai Media Pendidikan Karakter Kebangsaan Di Daerah 3t. 2020. *Journal Ilmiah Wuny*, Vol 2, No 1. DOI: <https://doi.org/10.21831/jwuny.v2i1.30946>