

Innovation of Storytelling and Role-Playing Methods in Islamic Religious Education Learning

Ainur Rofiq^{*1}, Khoirun Nisa², Abdul Muid³

¹ Institut Pesantren Sunan Drajat Lamongan, Indonesia; ainurrofiq@insud.ac.id

² Universitas Pesantren Kh Abdul Chalim Mojokerto, Indonesia; Khoir.nisaa@gmail.com

³ Universitas Qomaruddin Gresik, Indonesia; abdul11muid@gmail.com

Article Information

Abstract

Keywords:
Storytelling Method.
Role-playing,
Islamic Religious
Education.

This article aims to analyze the roleplaying and storytelling methods in applying Islamic Religious Education in schools and Madrasahs. The technique used in this research is literature with content analysis. This method uses several sources from Google, Books, Dimension, and Scopus that are relevant to the theme. The findings of this article are as follows: The roleplaying model in the learning process aims for students to appreciate the role being played, put themselves in the situation of others that the teacher wants, and arrange the stages of the role. Motivation is the drive contained in a person to make changes to achieve specific goals. Roleplaying can stop when learners have had enough time to express their feelings about the role played and the other participants, discuss and evaluate, share experiences, and conclude. It takes a long time because roleplaying is carried out, and learning materials that will be used need to be prepared. Teachers must provide detailed explanations to students, have more speaking skills, take issues considered essential and can be an attractive force for students, provide examples for the first steps in the roleplaying model, and understand the events that will be carried out.

Kata kunci:

Motode Bercerita.
Berperan serta,
Pendidikan Agama Islam.

Abstrak

Artikel ini bertujuan untuk menganalisis metode roleplaying dan bercerita dalam penerapan pendidikan Agama Islam di sekolah dan Madrasah. Metode yang digunakan dalam penelitian ini adalah kepustakaan dengan analisis konten. Metode ini mengambil beberapa sumber dari Google, Buku, Dimension dan Scopus yang relevan dengan tema. Temuan dari artikel ini adalah: Model bermain peran dalam proses belajar memiliki tujuan agar peserta didik dapat menghayati peran apa yang dimainkan, mampu menempatkan diri dalam situasi orang lain yang dikehendaki guru, dan menyusun tahap-tahap Peran. Motivasi merupakan dorongan yang terdapat dalam diri seseorang untuk mengadakan perubahan demi mencapai tujuan tertentu. Pemeran dapat berhenti apabila para peserta didik telah merasa cukup untuk mengemukakan perasaan mereka tentang peran yang dimainkan, demikian pula dengan peserta yang lain, diskusi dan evaluasi, membagi Pengalaman dan Mengambil Kesimpulan, dan membutuhkan waktu yang lama karena roleplaying dilaksanakan perlu mempersiapkan materi pembelajaran yang akan digunakan. Guru harus memberikan penjelasan secara detail kepada murid, memiliki keterampilan lebih saat berbicara, mengambil masalah yang dianggap penting dan bisa menjadi gaya tarik peserta didik, memberikan contoh untuk langkah awal dalam model bermain peran, dan memahami peristiwa yang akan dilakukan.

INTRODUCTION

The distinctive characteristic of the Islamic education curriculum is the social element or, primarily, an Islamic education that seeks to equip a learner with a colonial period based on religion so that, as a result, it can help him to adapt well where the community he is in (Elmali-Karakaya, 2022; McKernan, 1996) as for realizing it is through learning methods. The learning method is used to implement a plan that has been designed in actual activities to achieve a goal well in activities involving several individuals, both a teacher and a student (Jannah, Rodliyah, & Usriyah, 2023; Rapanta, Botturi, Goodyear, Guàrdia, & Koole, 2020). Learning methods contain standardized procedures for educational activities, mainly presenting the subject matter to students (Alwehaibi, Bikdash, Albogmi, & Roy, 2022). Meanwhile, the lesson method contains a teaching style significantly influenced by the teacher's way of providing information that has been owned.

The role-playing learning model is a model that provides opportunities for students to play roles according to the material being taught (Chen & Liu, 2021; Mansir, Tumin, & Purnomo, 2020). The role-playing model must practice the role first in a few days before it is staged. Participants can correct and add to the teacher's scenario and build a fun learning atmosphere (Chuang, Yeh, & Lin, 2021). However, the reality in the field shows otherwise, activities that should play an active role in learning. The role-playing model is a learning method geared towards creating historical, actual, or events that may appear in the future. It is a process in teaching and learning activities that belongs to the simulation model and provides a life example of human behavior that is useful for students (Forcher et al., 2022; Lasley, 2022).

Some research on the success of learning can be seen in the level of effectiveness (Adela & Ritonga, 2023; Bakalim, Şanal-Karahan, & Şensoy, 2018; Good, Maries, & Singh, 2022). Effectiveness is the implementation of activities that are well organized, clean, neat, synchronized with the provisions, and contain qualitative elements. The effectiveness is aimed at answering the question of how far the learning objectives have been achieved by students (Adriana, Santoso, Adijaya, & Srinio, 2023; Banmairuroy, Kritjaroen, & Homsombat, 2022; Ilham, 2022). Based on the description above, it can be concluded that effectiveness is a measure used as a reference to determine how far students have achieved the learning objectives.

In the learning process, the proper methods are needed. Choosing the correct method will make the educational process, including Islamic religious education, run effectively (Al-Shanawani, 2019). In Islamic religious education, poly contains historical values in the form of stories of past incidents both during the Prophet Muhammad and after his death (Fiqih, Hanief, & Sutarno, 2022). The length of the stories of past lives will be challenging for students to understand if only by reading. Therefore, a method is needed that is the right fence to tell the story of the development of Islam so that students can understand profoundly and efficiently (Muskania, 2019; Richardson, Kluemper, & Taylor, 2021).

Teaching through storytelling is twofold: to provide information or to instill social, moral or religious values. The role-playing method aims to get children to negotiate with small groups and support each other's activities.

RESEARCH METHOD

This article uses library research by collecting several articles from Google Scholar, Dimension, Scopus, and other supporting data. Articles are selected based on themes relevant to the discussion of storytelling in Islamic Religious Education. Articles were selected from the last five years. The analysis that has been used is content analysis.

RESULT AND DISCUSSION

Storytelling method in the scope of Islamic Education

The storytelling method uses language derived from the Arabic word "*qashah*", which comes from the words "*qishah*" and "*qassa yaqussu*", which means telling and following the trail in the Quran. "*Qashash*" means story or story in Arabic and is found in the news of the Quran. The storytelling method is a way of presenting learning materials orally by the teacher to students in the form of stories (Makhmudah, 2020). The goal is to facilitate understanding of learning concepts and strengthen students' memory. In the implementation method, storytelling activities are carried out in an effort to introduce, convey information, or explain new things in order to provide learning that can develop various basic competencies in terms of words (Hartati, Damayanti, T, & Patiung, 2021).

The storytelling method has the meaning of a way to convey learning materials by telling directly about how things happen, either what actually happened or was just a fabrication (Rice & Mündel, 2019). The storytelling method is one way of presenting learning materials orally used by teachers to teach students in a more interesting way. In this method, the teacher tells stories or stories related to the learning material to help facilitate understanding of concepts and improve students' memory (Nair & Yunus, 2021). The storytelling method is highly recommended in an effort to train students' morals. Through these stories, students are expected to have noble morals in accordance with exemplary morals and attitudes (Nurkhasanah, Barnoto, Hasan, & Ashari, 2023).

The advantage of the Storytelling Method is that it has its own advantages in the learning process of Islamic religious education compared to other methods. In this method, stories or tales taken from religious sources are used to strengthen understanding and increase students' interest in learning. Activate and arouse the enthusiasm of students This first advantage is where the storytelling method can activate and arouse the enthusiasm of students (Aminimanesh, Ghazavi, & Mehrabi, 2019). The use of the storytelling method for this advantage can arouse the enthusiasm of students in the learning process. Students' enthusiasm for learning is important without being able to learn well in accordance with real expectations. This must also be considered in the process of using the storytelling method in Islamic religious education learning activities (Chan & Sage, 2021).

The second advantage, directing all emotions to converge on one conclusion that becomes the end of the story. The emotions of students as a crucial part are an advantage of this storytelling method because generally the story that touches the emotions of students and this is also what the Islamic belief education teacher must do without. Influencing emotions (Koschmieder & Neubauer, 2021), The third advantage of the storytelling method is its ability to influence students' emotions. Stories in the Quran can evoke feelings of fear, scrutiny, willingness, pleasure, or hatred, thus presenting a deep experience in learning. Through this method, students can gain a deeper understanding of divinity in the following

ways: 1. Influencing emotions such as fear, being watched, willingness, and others that converge to one conclusion that becomes the end of the story. 2. Directing all these emotions so that they become one conclusion at the end of the story. 3. Using psychological elements that bring students into the emotions and live together with the characters, so that students can feel the experience in the story more real. 4. Qur'ani stories are special because, through the topic of the story, they can satisfy the mind, such as suggestion, desire, and enthusiasm, contemplation and thought (Rohmatusadiyah, 2020).

Disadvantages of storytelling method. In using the storytelling method by PAI teachers, it is necessary to avoid and minimize the weaknesses that may occur in the learning process. Some of the drawbacks of the storytelling method can be seen in the following: Students' understanding can be difficult when the story being told has accumulated other problems in their minds. Often, the story told is not consistent with the predetermined flow, thus reducing the effectiveness of learning (Sinaga, Hasibuan, & Sembiring, 2022). Stories are often accumulated with other problems according to the PAI teacher's experience in understanding stories, thus reducing conformity with learning objectives. Therefore, efforts are needed to minimize these weaknesses in the use of the storytelling method as a way of learning PAI. In fact, the story told can extend to other issues until the substance of the story is further away and a lot of time is wasted. The accumulation of stories may arise from aspects of the PAI teacher's understanding and background and not infrequently affect the story that the teacher is telling in the learning process (Anjarsari & Agustin, 2022).

As for the theoretical purpose of the storytelling method in Islamic education lessons sourced from the Quran, it will be a kind of flashback where students can reflect on past events while looking at the present, students can take lessons from these stories as well as picking the implied message for their improvement in the future. Using many stories and events for the process of Islamic religious education gives a message to children indirectly inviting them to reflect on facts and data in the past to see themselves (Sinaga et al., 2022).

The results of this research, that the storytelling method in pai learning is a way of presenting learning material orally by telling the historical events of human life in the past concerning obedience to be emulated or evil to be abandoned sourced from the Qur'an and hadith using educational aids to increase understanding and personality training of students.

Accumulated stories mean that the content of the story being told to learners is mixed with other unrelated stories that affect the substance of the story being taught. Accumulated stories have a negative impact on learners' understanding because they will find it difficult to take the essence of the story. If this happens, then learners will also find it difficult to understand the story told by the pai teacher. As a result, the learning objectives that have been set previously will be far from maximum achievement. The difficulty of understanding is then what the teacher needs to pay attention to in the process of using this method. In fact, this is also what the pai teacher must avoid in the process of supporting the quality of pai learning.

The use of storytelling method for the learning process usually only makes the teacher as a one man show and active in delivering the story. The monologue nature illustrates that only PAI teachers can provide one-way interaction to students while students

are only loyal listeners. Learners are only loyal listeners who are not allowed to be noisy and other bad attitudes because they interfere with the concentration of the story (Dian, Indayanti, Fanani, & Nurhayati, 2023). If the use of the story method by the teacher in the learning process is not good, students will feel bored and bored. It can be emphasized again that if the PAI teacher is not a master storyteller or a good storyteller, it is likely that it will be an obstacle in using the storytelling method. Because the teacher in providing learning is monologue, the teacher's ability to use storytelling techniques is needed. Sometimes due to the use of monologic storytelling methods, students get bored so that their motivation and passion for learning will decrease (Asriandhini, Sastra, & Supraha, 2023).

Challenges of the Role Play Method in Education

One of the learning methods that can make the learning process more enjoyable and activate students is by using the role playing learning model. This learning model gives learners the opportunity to practice role playing in accordance with the material being taught. In role playing learning, learners can directly understand the material presented by playing a role in a relevant situation. Before being staged, learners can practice the role for several days and can contribute to correct and add to the scenario that has been made by the teacher (Mahisarani, Daulay, & Dahlan, 2021). Through the role playing model, learners can become more active and critical in learning and the learning atmosphere can become more enjoyable. It is important for teachers to be active listeners, appreciate learners' hard work, and build learners' confidence, as well as encourage them to express their ideas. In the field, many learning processes are still carried out using the lecture (storytelling) method which makes learners passive. Therefore, it is necessary to consider using different learning methods so that students can be active in the learning process (Adila, Sari, & Adiyono, 2023).

The role-play learning model emphasizes learners' emotional involvement and observational senses in dealing with real problem situations. In this model, learners are actively involved in language practices, such as asking and answering, together with their peers in a specific situation. Role playing can create learning situations that are based on experience and emphasize the dimensions of place and time as part of the subject matter (Armstrong, 2001). In the role playing model, learners play a role in the dramatization of a particular problem or psychological situation, and the development of imagination and appreciation is carried out by learners by playing themselves as living or inanimate characters. The role playing model is an effective way to deepen learners' understanding of the subject matter.

The role playing model is more effective when used in learning because with the application of this model, students can directly understand all the material provided by the teacher. In addition, by using this model, students' learning motivation is higher. Because students are directly related to the material through conversations made by the teacher. So that it makes students more critical when learning takes place. Learning material that is often practiced by students will make it easier for students to recall lessons that have been learned. According to Andry (Wicaksono & Roza, 2015), the role playing model is a process in teaching and learning activities that belong to the simulation model. Here the simulation model is defined as the teaching process of imitating behavior. Meanwhile, according to (Mulyono, 2011), the role playing model is a learning method directed at creating historical events, actual events, or events that may appear in the future. The role playing model is a

learning model where students directly explain a problem that focuses on problems related to Islamic religious education. In this paper what will be discussed is the role playing model, the role playing model is a form of learning where students are actively involved in playing certain roles.

Purpose of Role Playing Model The purpose of role playing is to provide a life example of human behavior that is useful as a means for students to: 1) Explore their feelings. 2) Gain inspiration and understanding that affects their attitudes, values, and perceptions. 3) Develop skills and attitudes in solving problems. 4) Explore the subject in various ways (Rokhmad, 2009). This will be useful for learners when they enter the community later, because learners will find themselves in situations where so many roles occur, such as in the family environment, neighbors, work environment. 5) Teaching learners to sympathize with the case that will be discussed in the classroom learning process. The role-playing model in the learning process aims to enable students to dramatize the behavior, or facial movements of a person in social or human relations. Meanwhile, according to Saefuddin and Berdiati. The role-playing learning model has the following objectives: a) Provide concrete experience of what has been learned. b) Illustrate the principles of learning material. c) Foster sensitivity to social relationship problems. d) Foster students' interest and motivation to learn. e) Provide a means of expressing feelings that are hidden behind a desire (Saefuddin & Berdiati, 2019).

The role-playing model in the learning process has the aim that students can appreciate the role they are playing, being able to put themselves in the situation of others that the teacher wants. According to Santoso, the purpose of role-playing is for learners to: a) Understand the feelings of others. b) Put themselves in other people's situations. c) Understand and appreciate different opinions.

According to Uno, there are seven steps in implementing the role-playing learning model, which are as follows: a) **Warming Up the Atmosphere and Motivating Learners** Motivation is the drive within a person to make changes to achieve certain goals. This stage is more intended to motivate learners to be interested in the problem because it is very important in role-playing and most determines success. b) **Choosing Roles** At this stage learners and teachers describe various characters, what they like, how they feel, and what they have to do, then learners are given the opportunity to volunteer to become actors. a) **Developing Role Stages** At this stage the actors outline the scene to be played b) **Preparing Observers** It is best if observers are well prepared and involved in the story to be played so that all learners experience and live the role and actively discuss it. c) **Casting** At this stage the learners begin to act spontaneously, according to their respective roles. The acting can stop when the learners have had enough. d) **Discussion and Evaluation** After performing the roles, the next step is to analyze the role play. The actors are asked to express their feelings about the role played, as well as the other participants. The discussion starts by asking a question, learners will be immediately provoked to discuss. e) **Sharing Experiences and Drawing Conclusions** At this stage learners share their life experiences in dealing with parents, teachers, friends and so on. All learners' experiences can be revealed or arise spontaneously (Uno, 2021).

According to Syaiful (Sagala, 2009), all the constraints of the role playing model include: 1) Learners who become spectators will be more passive than learners who play

roles. Learners who become spectators become less active without being accompanied by the division of tasks. Therefore, here students must also be able to provide criticism/suggestions to the player so that it can be used as material for evaluating the following activities. 2) This model takes a long time because before role playing is carried out it is necessary to prepare learning materials that will be used, in this case time management can be used well. The teacher must be able to adjust the time given to the subject with the learning model used. 3) Requires a large class, this role playing model cannot be implemented in a relatively narrow class, for that the class size must also be adjusted or learning can be carried out outside the classroom according to the agreement. 4) Noise that occurs while in class can disturb other classes.

Effective measures to overcome these obstacles include: 1) Teachers must provide detailed explanations to students, because by using this model it is expected that students have more skills when speaking (teachers choose students to communicate with other students). 2) Teachers take problems that are considered important and can be a style of attracting students. 3) Teachers can provide examples for the initial steps in the role-playing model, so that students can understand the events that will be carried out. 4) The material provided by the teacher must be adjusted to the time available (Munirah, 2018).

Advantages and disadvantages In using a learning model, there must be advantages and disadvantages. The advantages of this role-playing model are as follows 1) Learners train themselves to train, understand and remember the content of the material to be dramatized. as a player must understand, live the contents of the story as a whole, so that the memory of students must be sharp and durable. 2) Learners will be trained to take initiative and be creative. During role-playing, other members are required to express their opinions according to the time available. 3) Talent found in students can be nurtured so that it will be possible to emerge or grow drama art seeds from schools. 4) The cooperation of group members can be fostered as well as possible. 5) Learners acquire the habit of accepting and sharing responsibility with each other. 6) Spoken language can be fostered into good language that is easily understood by others.

Besides having the advantages of this role playing model, it also has disadvantages, namely: 1) The role playing model requires a relatively large amount of time. 2) Requires high creativity and creativity. 3) Not all subject matter can be presented through this model. 4) Most students who are appointed to play a role feel embarrassed to act out a certain scene. 5) If the implementation of role playing fails, not only can it give an unfavorable impression but at the same time the learning objectives have not been achieved. Each learning model certainly has its own shortcomings, therefore teachers must be able to minimize this by making structured and precise learning plans.

The Effectiveness of Storytelling and Role-Playing Methods in Madrasah PAI Learning

Islamic education learning in madrasah is an educational process carried out in formal educational institutions that specifically provide curriculum and teaching methods that refer to Islamic teachings. The purpose of learning Islamic education in madrasahs is to form students into religiously observant individuals who are able to apply Islamic values in their daily lives. Islamic education learning in madrasahs covers various aspects, such as teaching the Quran, hadith, aqidah, fiqh, Islamic history, morals, and so on. In addition,

Islamic education learning in madrasah also includes worship practices, such as prayer, fasting, zakat, and hajj.

Storytelling and role-playing methods are learning methods that have been used in education for many years. These methods are also effective in learning Islamic religious education in madrasah. Storytelling is a learning method that allows teachers to convey messages or information in an interesting and fun way. In the context of Islamic learning, storytelling can be done by taking stories or stories from the Quran or Hadith. The teacher can describe the scenes in the story and invite students to discuss and consider the message to be conveyed through the story.

Role-playing is a learning method that allows students to portray characters in certain situations. In Islamic religious learning, role-playing can be done by asking students to act out characters in Quranic or Hadith stories. This can help students to understand the situation and characters in the story and to develop critical and analytical skills.

The reason why the storytelling method is effective in PAI learning in madrasah is because stories can facilitate understanding and improve students' memory of the material presented. In addition, storytelling can foster students' interest in learning and creativity, as well as arouse students' imagination in understanding complex concepts. Meanwhile, the role-playing method is effective in Islamic education learning in madrasah because it can increase social interaction between students and deepen the understanding of concepts in Islam. In addition, role-playing can also improve students' critical thinking and communication skills, as well as foster students' confidence and independence in understanding and applying religious concepts in daily life.

The learning curriculum for Islamic education in madrasahs is usually tailored to the level of education undertaken by students, ranging from elementary to advanced levels. In addition, teaching is carried out by teachers who have educational qualifications and expertise in and experience in the Islamic field. These teachers are responsible for providing effective learning and inspiring students to understand and practice Islamic teachings well. Islamic education learning in madrasah also has an important role in shaping good student character. Through religious learning, students are taught values such as patience, honesty, tolerance, and hard work. Thus, students can develop a strong personality and noble character in accordance with Islamic teachings.

Both methods can help to understand Islamic concepts in a more profound and engaging way. However, it is important to note that the effectiveness of storytelling and role-playing methods in learning Islamic religious education in madrasah also depends on how the teacher applies them. Teachers should have adequate skills in using these methods and should be able to select stories or situations that are relevant to the learning objectives. In addition, the use of storytelling and role-playing methods cannot be the only learning method in learning Islamic religion in madrasah. The use of this method must be balanced with other learning methods, such as discussion, presentation, and practice questions.

Overall, storytelling and role-playing methods are effective in learning Islamic religious education in madrasah, especially in developing students' understanding and social and emotional skills. However, their use should be carefully considered and balanced with other learning methods to achieve optimal results.

CONCLUSION

The role-playing model in the learning process aims for students to appreciate their role, be able to put themselves in the situation of others that the teacher wants and arrange the stages of the role. Motivation is the drive within a person to make changes to achieve specific goals. Role-playing can stop when learners have had enough time to express their feelings about the role played and other participants, discuss and evaluate, share experiences, and reach a conclusion. It takes a long time because role-playing needs to prepare materials that will be used. Teachers must be designed to provide detailed explanations to students, have more speaking skills, take issues considered essential and can be a style of attraction for students, provide examples for the first steps in the role-playing model, and understand the events that will be carried out. The material provided by the teacher must be adjusted to the time available, and the advantages and disadvantages of using the learning model must exist.

REFERENCES

- Adela, N., & Ritonga, A. A. (2023). The Effectiveness of The Ta'lim Program in Strengthening Islamic Religious Education for Students. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 336–355. <https://doi.org/10.31538/nzh.v6i3.3696>
- Adila, A. U., Sari, I. P., & Adiyono, A. (2023). The Role of Teachers in The Development of Islamic Religious Education (PAI) Curriculum in Public Junior High Schools. *Pedagogia: Jurnal Ilmiah Pendidikan*, 15(1), 1–8. <https://doi.org/10.55215/pedagogia.v15i1.8368>
- Adriana, M., Santoso, D., Adijaya, Y. H., & Srinio, F. (2023). Effect of Organizational Climate and Achievement Motivation on Teacher Performance. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 8(2), 152–165. <https://doi.org/10.31538/ndh.v8i2.3066>
- Al-Shanawani, H. M. (2019). Evaluation of Self-Learning Curriculum for Kindergarten Using Stufflebeam's CIPP Model. *SAGE Open*, 9(1), 2158244018822380. <https://doi.org/10.1177/2158244018822380>
- Alwehaibi, A., Bikdash, M., Albogmi, M., & Roy, K. (2022). A study of the performance of embedding methods for Arabic short-text sentiment analysis using deep learning approaches. *Journal of King Saud University - Computer and Information Sciences*, 34(8, Part B), 6140–6149. <https://doi.org/10.1016/j.jksuci.2021.07.011>
- Aminimanesh, A., Ghazavi, Z., & Mehrabi, T. (2019). Effectiveness of the Puppet Show and Storytelling Methods on Children's Behavioral Problems. *Iranian Journal of Nursing and Midwifery Research*, 24(1), 61–65. https://doi.org/10.4103/ijnmr.IJNMR_115_15
- Anjarsari, A., & Agustin, E. (2022). Implementasi Metode Cerita Islami Dalam Penanaman Nilai-Nilai Pendidikan Agama Islam Di Tk. *Jurnal El-Audi*, 3(1), 06–11. <https://doi.org/10.56223/elaudi.v3i1.44>
- Armstrong, J. S. (2001). Role Playing: A Method to Forecast Decisions. In J. S. Armstrong (Ed.), *Principles of Forecasting* (pp. 15–30). Boston, MA: Springer US. https://doi.org/10.1007/978-0-306-47630-3_2
- Asriandhini, B., Sastra, A., & Supraha, W. (2023). The Concept of Islamic Storytelling for Phase A PAI Teachers. *Al-Afkar, Journal For Islamic Studies*, 6(4), 150–166. <https://doi.org/10.31943/afkarjournal.v6i4.759>

- Bakalim, O., Şanal-Karahan, F., & Şensoy, G. (2018). The Effect of Group Supervision on the Psychological Counseling Self-Efficacy Levels of Psychological Counseling Candidates. *Turkish Online Journal of Qualitative Inquiry*, 9(4), 412-428. <https://doi.org/10.17569/tojqi.439769>
- Banmairuroy, W., Kritjaroen, T., & Homsombat, W. (2022). The effect of knowledge-oriented leadership and human resource development on sustainable competitive advantage through organizational innovation's component factors: Evidence from Thailand 's new S- curve industries. *Asia Pacific Management Review*, 27(3), 200-209. <https://doi.org/10.1016/j.apmr.2021.09.001>
- Chan, C., & Sage, M. (2021). A narrative review of digital storytelling for social work practice. *Journal of Social Work Practice*, 35(1), 63-77. <https://doi.org/10.1080/02650533.2019.1692804>
- Chen, S., & Liu, Y.-T. (2021). Learning by designing or learning by playing? A comparative study of the effects of game-based learning on learning motivation and on short-term and long-term conversational gains. *Interactive Learning Environments*, 0(0), 1-15. <https://doi.org/10.1080/10494820.2021.1961159>
- Chuang, T.-Y., Yeh, M. K.-C., & Lin, Y.-L. (2021). The Impact of Game Playing on Students' Reasoning Ability, Varying According to Their Cognitive Style. *Educational Technology & Society*, 24(3), 29-43.
- Dian, D., Indayanti, A. N., Fanani, A. I., & Nurhayati, E. (2023). Optimizing Islamic Religious Colleges In Facing The Era of Globalization. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 58-77. <https://doi.org/10.31538/tijie.v4i1.326>
- Elmali-Karakaya, A. (2022). Interfaith Marriage in Islam: Classical Islamic Resources and Contemporary Debates on Muslim Women's Interfaith Marriages. *Religions*, 13(8), 726. <https://doi.org/10.3390/rel13080726>
- Fiqih, U. F., Hanief, M., & Sutarno, S. (2022). The Implementation of The Mandatory Nature of Rasulullah in The Character Development of Students Through Learning of Akidah Akhlak. *Nazhruna: Jurnal Pendidikan Islam*, 5(2), 453-465. <https://doi.org/10.31538/nzh.v5i2.2231>
- Forcher, L., Forcher, L., Härtel, S., Jekauc, D., Wäsche, H., Woll, A., ... Altmann, S. (2022). Does Technical Match Performance in Professional Soccer Depend on the Positional Role or the Individuality of the Player? *Frontiers in Psychology*, 13, 813206. <https://doi.org/10.3389/fpsyg.2022.813206>
- Good, M., Maries, A., & Singh, C. (2022). Additional unexpected benefits of rewarding students for effective problem solving strategies: Supporting gender equity in physics. *Physics Education*, 57(5), 055005. <https://doi.org/10.1088/1361-6552/ac730f>
- Hartati, S., Damayanti, E., T, M. R., & Patiung, D. (2021). Peran Metode Bercerita terhadap Perkembangan Bahasa Anak Usia Dini. *Jurnal PG-PAUD Trunojoyo Jurnal Pendidikan Dan Pembelajaran Anak Usia Dini*, 8(2), 74-86. <https://doi.org/10.21107/pgpaustrunojoyo.v8i2.10513>
- Ilham, I. (2022). The Effectiveness of Using Smartphones in Distance Learning During the Covid-19 Pandemic. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 96-108. <https://doi.org/10.31538/nzh.v5i1.1871>

- Jannah, I. N., Rodliyah, R., & Usriyah, L. (2023). Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 306-319. <https://doi.org/10.31538/nzh.v6i2.3404>
- Koschmieder, C., & Neubauer, A. C. (2021). Measuring emotion regulation for preservice teacher selection: A theory-driven development of a situational judgment test. *Personality and Individual Differences*, 168, 110363. <https://doi.org/10.1016/j.paid.2020.110363>
- Lasley, J. (2022). Role-playing games in leadership learning. *New Directions for Student Leadership*, 2022(174), 73-87. <https://doi.org/10.1002/yd.20501>
- Mahisarani, M., Daulay, H. P., & Dahlan, Z. (2021). Peningkatan Hasil Belajar Mata Pelajaran Pendidikan Agama Islam (PAI) Materi Pertumbuhan Ilmu Pengetahuan pada Masa Bani Umayyah dengan Metode Role playing pada Siswa Kelas VII di SMP Islam Al-Ulum Terpadu Medan. *EDU SOCIETY: JURNAL PENDIDIKAN, ILMU SOSIAL DAN PENGABDIAN KEPADA MASYARAKAT*, 1(2), 245-255. <https://doi.org/10.56832/edu.v1i2.66>
- Makhmudah, S. (2020). Penanaman Nilai Keagamaan Anak Melalui Metode Bercerita. *J-PAI: Jurnal Pendidikan Agama Islam*, 6(2). <https://doi.org/10.18860/jpai.v6i2.9189>
- Mansir, F., Tumin, T., & Purnomo, H. (2020). Role Playing Learning Method in The Subject of Aqidah Akhlak at Madrasa. *Nazhruna: Jurnal Pendidikan Islam*, 3(2), 191-201. <https://doi.org/10.31538/nzh.v3i2.675>
- McKernan, J. (1996). *Curriculum Action Research: A Handbook of Methods and Resources for the Reflective Practitioner*. Psychology Press.
- Mulyono, M. (2011). *Strategi pembelajaran: Menuju efektifitas pembelajaran di abad global*. Malang: UIN-Maliki Press. Retrieved from <http://repository.uin-malang.ac.id/1219/>
- Munirah, M. (2018). Peranan Guru dalam Mengatasi Kesulitan Belajar Siswa. *TARBAWI: Jurnal Pendidikan Agama Islam*, 3(02), 111-127. <https://doi.org/10.26618/jtw.v3i02.1597>
- Muskania, R. T. (2019). Analysis of Class Teacher Difficulties in Thematic Learning at Madrasah Ibtidaiyah. *Al Ibtida: Jurnal Pendidikan Guru MI*, 6(2), 231-243. <https://doi.org/10.24235/al.ibtida.snj.v6i2.3027>
- Nair, V., & Yunus, M. M. (2021). A Systematic Review of Digital Storytelling in Improving Speaking Skills. *Sustainability*, 13(17), 9829. <https://doi.org/10.3390/su13179829>
- Nurkhasanah, U., Barnoto, B., Hasan, M. S., & Ashari, A. (2023). Madrasa Principal's Strategy in Improving the Quality of the Pandemic Era Learning Process at Madrasah Aliyah. *Dirasah: International Journal of Islamic Studies*, 1(1), 48-56.
- Rapanta, C., Botturi, L., Goodyear, P., Guàrdia, L., & Koole, M. (2020). Online University Teaching During and After the Covid-19 Crisis: Refocusing Teacher Presence and Learning Activity. *Postdigital Science and Education*, 2(3), 923-945. <https://doi.org/10.1007/s42438-020-00155-y>
- Rice, C., & Mündel, I. (2019). Multimedia Storytelling Methodology: Notes on Access and Inclusion in Neoliberal Times. *Canadian Journal of Disability Studies*, 8(1), 118-148. <https://doi.org/10.15353/cjds.v8i1.473>

- Richardson, H. A., Kluemper, D. H., & Taylor, S. G. (2021). Too little and too much authority sharing: Differential relationships with psychological empowerment and in-role and extra-role performance. *Journal of Organizational Behavior*, 42(8), 1099–1119. <https://doi.org/10.1002/job.2548>
- Rohmatusadiyah, M. (2020). Implementasi Metode Bercerita Berbasis Qurâ€™ani Dalam Menumbuhkembangkan Kecerdasan Emosional Anak Usia Dini. *Hadlonah: Jurnal Pendidikan Dan Pengasuhan Anak*, 1(1), 11–23.
- Rokhmad, A. (2009). *Strategi Pembelajaran Agama Islam Berbasis PAIKEM Pembelajaran Aktif, Inovatif, Kreatif, Efektif, dan Menyenangkan / Ismail SM*. Rasail.
- Saefuddin, H. A., & Berdiati, I. (2019). *Pembelajaran efektif*. Bandung: Remaja Rosdakarya Bandung. Retrieved from <https://ecampus-fip.umj.ac.id/repo/handle/123456789/4981>
- Sagala, S. (2009). *Konsep dan makna pembelajaran untuk membantu memecahkan problematika belajar dan mengajar / oleh Syaiful Sagala (Cet. 7)*. Alfabeta.
- Sinaga, D. Y., Hasibuan, S. H., & Sembiring, E. H. (2022). Implementasi Metode Cerita Islami Dalam Penanaman Moral Keagamaan. *TARBAWI:Journal on Islamic Education*, 6(1), 1–16. <https://doi.org/10.24269/tarbawi.v1i1.1249>
- Uno, H. B. (2021). *Teori Motivasi dan Pengukurannya: Analisis di Bidang Pendidikan*. Bumi Aksara.
- Wicaksono, A., & Roza, A. S. (2015). *Teori Pembelajaran Bahasa: Suatu Catatan Singkat*. Garudhawaca.