

Application of the Storytelling Method in the Introduction of the Hadith "Don't Be Angry" in Early Childhood

 <https://doi.org/10.31004/jele.v11i3.2191>

*Rahmi Asmanidar, Muthmainnah, Heliati Fajriah, Muhammad Faisal^{abcd} 

¹²³⁴Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Corresponding Author: 190210061@student.ar-raniry.ac.id

ABSTRACT

Previous studies have shown that storytelling is effective for moral and religious learning in early childhood education. However, limited research has examined its use in introducing Islamic teachings, especially the hadith "laa taghdhab" ("do not be angry"), to improve children's emotional regulation. Therefore, this study aimed to test the effectiveness of the storytelling method in introducing the hadith "laa taghdhab" for children aged 5–6 years at Mentari Kindergarten, Aceh Jaya. This study used a quantitative pre-experimental one-group pretest-posttest design involving 23 children from Group B. Data were collected through structured observation and analyzed using descriptive statistics and a paired-sample t-test. The results showed that the mean score of emotional regulation increased from 2.43 (pretest) to 2.70 (posttest). The paired-sample t-test indicated a significant difference between pretest and posttest scores ($t(22) = 2.313$, $p = 0.030$). These findings suggest that storytelling is an effective method to improve emotional regulation through the contextual introduction of the hadith "laa taghdhab" in early childhood.

Keywords: *Storytelling, Hadith, Emotional Regulation*

Article History:

Received 12th February 2026

Accepted 19th June 2026

Published 30th June 2026



INTRODUCTION

Emotional regulation is one of the important aspects in early childhood social-emotional development. Children's ability to recognize, understand, and control emotions, especially negative emotions such as anger, plays a major role in forming positive social behaviors, adaptability, and readiness to follow the learning process. Children who have good emotional regulation tend to be better able to cooperate with peers, resolve conflicts positively, and exhibit prosocial behavior. On the other hand, children who are not able to control their emotions often show aggressive, impulsive, and difficult to follow rules (Sofia et al., 2025). Therefore, the development of emotion regulation needs to be introduced and stimulated from an early age.

In the context of early childhood education, character formation is not only related to social and emotional development, but is also closely related to religious and moral education. The introduction of religious and moral values from an early age aims to instill spiritual foundations and Islamic character in children through habituation, example, and fun learning activities. One of the aspects developed in accordance with the Early Childhood Development Achievement Level Standards (STPPA) is the ability to control anger or negative emotions (Ministry of Education, Research, and Technology, 2022). In Islam, anger control is part of noble morals that are highly emphasized in daily life.

The introduction of religious and moral values is one of the important aspects that must be started from an early age. The introduction of these values aims to internalize the religious spirit in children from the beginning, so that a personality is formed in accordance with religious teachings. The internalization of these values must be carried out in an integrated manner through introduction, habituation of positive behavior, play and

meaningful activities, and fun interactions between teachers and children. One of the positives developed in accordance with STPPA (Early Childhood Development Achievement Level Standards) is anger control attitudes or negative emotions. Emotions have a great influence on a person's behavior and physical changes, whether they are happy or not (Sofia et al., 2025). So that emotional control has an urgency to be introduced from an early age, so that children can interact with peers.

Empirically, storytelling activities have been shown to be effective in helping early childhood recognize, understand, and control negative emotions through narratives that involve children's emotions and social experiences. Alkhuraji, (2025) emphasized that storytelling plays a role as a learning medium that is able to improve emotional regulation and children's adaptive responses to situations that cause anger. Emotional control materials in early childhood include; the variety of emotions that humans naturally feel; a variety of human emotions and desires that are different from others (*perspective taking*), so that it is necessary to appreciate others; gradual control of emotions; interaction and collaboration as the foundation for building prosocial skills; and discipline rules introduced through understanding, example, and environmental refraction (Ministry of Education, Research, and Technology, 2022).

The introduction of good and commendable attitudes such as anger/negative emotions control can be done by introducing hadiths that are oriented to children's attitudes and behaviors in daily life. Hadith is the second foundation that serves as a guideline for life, a legal basis, and a reference for moral and spiritual values for Muslims in daily life. Hadith in terminology is everything that is relied upon by the Prophet Muhammad ﷺ, before and after *nubuwwah*, both in the form of words, deeds, decrees (*taqir*), and his nature (Manna' Al-Qaththan, 2015; Moh. Nasrudin, 2024). Meanwhile, the introduction of hadith in the context of Early Childhood Education (PAUD) refers to a systematic and directed process to introduce the teachings of the Prophet ﷺ in a way that corresponds to the stages of cognitive, affective, and psychomotor development. This introduction is not only limited to memorizing hadith texts, intelligence, and outward talents, but Islam emphasizes aspects of bathiniyah intelligence and talent, understanding meaning, stimulus of monotheism, and the application of values in daily behavior (Hafid & Rahman, 2020; Wathani, 2020). Thus, the introduction of hadith in AUD can be understood as the first step in the formation of Islamic character through the internalization of moral and spiritual values in a contextual, enjoyable, and sustainable manner.

Anger control in STPPA aims to enable children to manage their emotions, so that they can more easily adapt to the social environment, cooperate with peers, and participate in learning activities calmly. On the other hand, children who are not used to controlling anger will tend to be aggressive, difficult to regulate, and easily ignore rules. Anger control is part of noble morals that the Prophet strongly emphasized ﷺ, as he said: From Abu Hurairah RA, a man came to the Prophet ﷺ and said: "Give me advice!" and he said: "Do not be easily angry". Then he repeated his request several times, he still said, "Do not be easily angry." (Al-Asqalani, 2016; Nawawi, 2015). This hadith shows the importance of instilling the value of "controlling emotions" from an early age so that children get used to holding their anger, thinking before reacting, and choosing positive actions when faced with situations that cause anger.

The introduction of hadith has great benefits in strengthening, cognitive, emotional regulation and social-emotional competence of children. Children are more likely to absorb moral values through concrete examples and fun activities than abstract explanations. So that the introduction of hadith plays a role in building the foundation *akhlaq al-Karimah* which will develop as the child grows older and experienced. This is in line with the findings Ramadhani & Istikowati (2025) which states that the storytelling method is effective in developing moral and religious values in early childhood, because the religious messages conveyed through stories are easier to understand, appreciate, and apply in children's daily behavior. The introduction of hadith at the PAUD level serves as a means of introducing religious values that include monotheism, worship, and character formation through the habituation process (*ta'dib*) such as self-regulation, positive emotions (*positive engagement*), moral understanding

(moral understanding), language and religion, the application of moral values, the regulation of emotions (*emotional control*), social habits and interpersonal relationships of children will form empathy and cooperation well (Bell et al., 2024; Moh. Rofiki et al., 2022).

The introduction of hadith in the AUD is a strong moral foundation for understanding the ethical values that will guide future behavior. Children will learn to distinguish between right and wrong behavior through direct interaction and repetition, so that practically, the introduction of hadith also provides benefits in terms of discipline and emotional control. Repetition activities, thematic games, or simple reflective activities in the introduction of hadith, such as the hadith "do not be angry" will calm the child when socializing with his friends, the child is trained to recognize actions that are in accordance with the teachings of the hadith. Habibah Afiyanti et al., (2024) In his study, it was emphasized that the introduction of hadith is very useful in the formation of religious awareness and Islamic identity of children, such as; children get to know the figure of the Prophet Muhammad ﷺ as the main role model in life; Children Know the Identification of Love (*mahabbah*) and respect by knowing the figure of the Prophet and the motivation to imitate his behavior. This process will strengthen the foundation of faith and cultivate a positive attitude toward religious teachings from an early age, which has a long-term impact on children's religious behavior in adolescence and adulthood.

Based on the description above, the researcher conducted observations in early August 2025 at Mentari Aceh Jaya Kindergarten, a phenomenon that shows that emotional control, especially anger, still appears excessively in children. Researchers found that 12 out of 20 children (60%) in the age group of 5–6 years still often exhibit impatient and irritable behaviors, such as; Scrambling over toys without waiting for their turn, crying loudly when their wishes are not fulfilled, yelling at friends, even hitting when they feel upset. This data is also supported by the results of interviews with 2 class B teachers, who said that most of the learning activities still focus on academic aspects such as; reading, writing, and counting (*calistung*), while character-based learning, especially in terms of emotional control, has not been implemented properly and has not implemented special methods focused on training children to recognize and control emotions systematically. This phenomenon attracted the attention of researchers to contribute to the field of Early Childhood Education, especially in the development of Islamic character through creative and fun methods at Mentari Aceh Jaya Kindergarten. This control of children's emotions is carried out by applying the *storytelling* method to introduce the hadith "do not be angry" to AUD. It is based on the data that this method has never been used in the school so there is a logical reason for the researcher to conduct this study.

Method *storytelling* is one of the effective learning approaches to introduce complex concepts to children. This method applies activities through storytelling delivered through books, fairy tales or dramas so that children can have a fun and meaningful learning experience (Maghfirah et al., 2024). This method can touch feelings, build empathy, and convey moral and spiritual messages naturally without a patronizing impression. This method can also stimulate the cognitive, affective, and psychomotor aspects of children in an integrated manner through imagination and identification of story characters. Teachers not only function as conveyors of information, but also as mediators who transfer positive values that are to be instilled through activities *storytelling* (Sapphire, 2025). For example, when the teacher tells the story of the Prophet or a certain hadith, the child not only listens, but also learns to recognize the meaning of commendable behavior such as; patience, compassion, or prohibition of anger. Thus, *storytelling* can be applied as an appropriate method to introduce the hadith "Do not be angry" to early childhood by internalizing moral values through stories and concrete examples that are close to the child's life.

Zaini & Anwar, (2022), *Storytelling* It is a child-centered method, because through stories they can appreciate values and take lessons based on the emotional experiences that arise during the activity. When teachers tell stories with interesting expressions, intonations, and gestures, children learn to associate feelings with the good or bad deeds of the characters

in the story. The storytelling method is effective in instilling Islamic values such as patience, honesty, and anger control. In addition, (Salsabila et al., 2021) It proves that the application of storytelling significantly improves early childhood empathy skills, as children learn to understand the perspective of the story characters and relate them to social interactions in the real environment.

Storytelling in this study is a learning method used by teachers to convey moral messages, religious values, and Islamic teachings through oral storytelling activities in an interesting, expressive, and interactive style. *Storytelling* in the context of this research is applied as a means to instill the value of emotional control and patience contained in the hadith "don't be angry" or "*laa taghdhab*" by using hand puppets. Because *storytelling* functions not only as educational entertainment, but also as an Islamic character learning tool that is able to build understanding and emotional experiences of children aged 5-6 years in a fun and meaningful way. So the researcher chose this method to be applied in the introduction of hadith in controlling the emotions of AUD.

Although this research has been carried out by several researchers before. However, most research only focuses on the development of moral values in general, such as; honesty, patience, or discipline. Based on a literature review, no research has been found that specifically examines the application of the *storytelling* in introducing the hadith "do not be angry" to early childhood, especially in the Aceh Jaya area. The strong cultural and religious context of the Acehnese people makes the introduction of hadith through interesting and contextual methods very relevant and potentially effective. So this is how it becomes *research gap* study with some previous studies such as (Solichah, 2020) that show that the intervention *storytelling* able to reduce children's aggressive behavior, both verbal, physical, and relational aggression after the application of the *storytelling*. The child is calmer, easy to direct, able to control his aggressive attitude. So that children show positive changes in their behavior. The relevance of this research is the application of the *storytelling* by using the experimental method. While the difference is that the moral attitude that is studied more broadly, namely the aggressive attitude of children with different indicator specifications and not introducing hadith with the method *storytelling* as is done in this study.

Similar research was conducted by (Bahadori et al., 2025) in quantitative form to study the influence *storytelling* on the ability to manage anger and reduce preschool children's behavioral problems based on skills training. However, using *quasi-Exsperimental Design*, namely the control class that did not receive the treatment and the experimental class that was given the treatment of applying the method *storytelling* to stimulate how to control emotions and resolve conflicts. The results of the study showed that the application of the *storytelling* Based on skills training have a positive effect on preschoolers' thoughts, feelings, aggressive behavior, and interventions in reducing behavioral problems, as well as anger control can be stable over time.

A significant difference with this study is the religious values by introducing the hadith "*laa taghdhab*" as the main content of the story. The same context is carried out by (Nurmadia et al., 2024) About the hadith "Do not be angry", but using a qualitative method with an approach of studying the hadith through *takhrij hadits* and *Syarah Hadith* in depth. This hadith has urgency in shaping human character so it is very important to study its authenticity. Based on the data analysis, this hadith has the status of *Shahih* narrated by Imam Al-Bukhari, and this hadith allows anger in certain places with controlled standards regarding religious matters. So that this research has the power for researchers to apply this hadith in early childhood education, and the findings of the relevance of the hadith "do not be angry" or "*laa taghdhab*" However, the significant difference between the two is in the study of sanad and the application of hadith.

Based on the description above, this study examines the *storytelling method* to introduce the hadith "don't be angry" to children aged 5-6 years at Mentari Aceh Jaya Kindergarten, with the hope of providing an empirical picture of how the *storytelling* method can be used effectively to introduce the values of self-control and patience in accordance with

Islamic teachings from an early age. This research has strong relevance to previous studies. However, it offers novelty in the context of the hadith "do not be angry" as Islamic moral learning material. This research is expected to strengthen the empirical evidence that *the storytelling* method can be used not only to instill general moral values, but also to introduce the teachings of the hadith of the Prophet Muhammad (saw), in a contextual and fun way for early childhood.

METHOD

This study uses a quantitative approach with a pre-experimental one-group pretest-posttest design. Quantitative research is an approach oriented towards hypothesis testing using numerical data to describe the cause-and-effect relationship between variables (Rianto, 2024; Wahidmurni, 2017). This design was used to measure the condition of the subjects before and after being given treatment without involving the control group, so that the effectiveness of the application of the storytelling method in introducing the hadith "do not be angry" in children aged 5–6 years can be measured systematically. The research design can be seen in the following figure:

Table 1. Experimental Research Design

Classes	Pre-Test	Treatment	Post Test
Eksperimen	O1	X	O2

Description:

O₁ : Pretest (pre-treatment measurement)

X : Treatment (application of the "Don't Be Angry" method)

O₂ : Posttest (post-treatment measurement)

The population of this study is all children of Mentari Aceh Jaya Kindergarten which totals 40 children. The research sample consisted of 23 children in Group B aged 5–6 years. The sampling technique used total sampling, namely all children in Group B were used as research samples because they had characteristics that were in accordance with the research objectives (Harlinawati, 2024).

The data collection technique uses observation and documentation. Observations were carried out to observe children's behavior and responses during the learning process of recognizing hadith through the storytelling method. Documentation is used as research supporting data. The research instrument is in the form of a structured observation sheet prepared based on the Early Childhood Development Achievement Level Standard (STPPA), with indicators including cognitive, contextual, affective, and psychomotor aspects (Ministry of Education, Research, and Technology, 2022).

To ensure the quality of the instrument, a content validity test was carried out through expert judgment by experts in Early Childhood Education and Islamic Education. Furthermore, reliability tests are performed using Cronbach's Alpha to ensure the consistency of the instrument before it is used in the study. The data obtained was analyzed using descriptive statistics to see changes in the average score, as well as paired sample t-test to determine the significant difference between pretest and posttest results with the following formula: The data that had been collected was then analyzed using a *paired sample t-test*, the average difference between pre-test and post-test with the formula:

$$t = \frac{\bar{D}}{s_D / \sqrt{n}}$$

Description :

D : The average difference between pre-test and post-test scores

Sd : Standard deviation from the difference in value

N : Number of samples

FINDINGS AND DISCUSSION

The results of the study showed an increase in children's ability to understand and apply the value of controlling emotions after being treated in the form of a storytelling method in the introduction of the hadith "*laa taghdhab*" (don't be angry). These findings were obtained through pre-test and post-test observations of 23 children of group B of Mentari Aceh Jaya Kindergarten. To clarify the results of these observations, the following is presented data on pre-test and post-test scores of children's ability to understand and apply the value of emotional control before and after the application of the storytelling method in the introduction of the hadith "*laa taghdhab*" (don't be angry).

Table 2. Pre-Test and Post-Test Scores

No	Child's Name	Pre-Test	Post-Test
1	ASP	2	3
2	AM	3	3
3	GF	2	2
4	HM	2	3
5	JR	3	3
6	MZA	2	2
7	MN	3	3
8	MNW	3	3
9	BUT	1	2
10	MAH	2	2
11	MK	2	2
12	MM	4	4
13	MMR	3	3
14	MR	2	2
15	MRY	3	4
16	MAR	2	3
17	MS	2	2
18	MZ	3	2
19	NM	2	2
20	IT	3	3
21	SZ	1	2
22	ZM	2	3
23	A	4	4

At the pre-test stage, most children are not able to understand the meaning of hadith contextually and are not able to relate it to daily behavior. Children still show negative emotional reactions such as excessive crying, fighting over toys, yelling, and hitting friends when their wishes are not fulfilled. Emotional control scores on cognitive, affective, and psychomotor aspects are generally in the category of Not Developed to Starting to Develop. After the application of the storytelling method using the medium of hand puppets and storylines that are directly associated with the hadith "*laa taghdhab*" (don't be angry), there is an increase in children's emotional control skills. Children begin to be able to remember the content of the hadith, understand the moral message, and show more controlled behavior in situations that trigger emotions. Children seem to be more patient waiting for their turn, able to withstand emotions during minor conflicts, and easier to be directed by teachers. For more information, please see the following table:

Table 3. Descriptive Statistics of Children's Emotional Control Scores

Statistics	Pre-Test	Post-Test
Sample Count (N)	23	23
Score Minimum	1	2
Score Maximum	4	4
Mean	2,43	2,7
Category	Start Growing	Growing Up With Expectations

Table 4. Paired Sample t-Test Test Results

Statistics	Value
Mean Difference	0,261
Std. Deviation	0,541
Std. Error Mean	0,113
t count	2,313
df	22
Sig. (2-tailed)	0,03

The results of the paired sample t-test in Table 3 showed a value of $t(22) = 2.313$ with a significance level of 0.030 ($p < 0.05$). These results indicate a significant difference between pre-test and post-test scores after the application of the *storytelling method*. Thus, it can be concluded that the *storytelling method* has a significant influence on improving the emotional control ability of children aged 5–6 years in the introduction of the hadith "*laa taghdhab*" (do not be angry). Descriptively, the average score of children's emotional control score at the pre-test stage was 2.43 which was in the Starting to Develop category. After being treated through the storytelling method, the average post-test score increased to 2.70 and was in the category of Developing as Expected. In addition, the minimum score increased from 1 in the pre-test to 2 in the post-test, which indicates that there are no more children in the Undeveloped category after the treatment is given.

Although the increase in numerical average scores is moderate, the change has an important pedagogical significance in the context of early childhood education. Emotional control is an aspect of affective development that develops gradually and requires continuous stimulation and habituation. Therefore, the shift in the category of child development from Starting to Develop to Developing as Expected shows significant progress in education.

The effectiveness of the *storytelling method* in this study can be explained from several aspects. First, *storytelling* presents moral messages in the form of a narrative that is concrete, interesting, and in accordance with the child's stage of cognitive development. Early childhood tends to have an easier time understanding abstract concepts such as anger control when the concepts are conveyed through characters, conflicts, and problem-solving in stories. The use of hand puppet media and the teacher's expression during storytelling helps children focus their attention, build emotional engagement, and understand the meaning of the hadith "*laa taghdhab*" contextually.

Second, these findings are in line with Bandura's Social Learning Theory which explains that children learn through the process of observation, imitation, and modeling. In storytelling activities, children observe the behavior of the characters in the story, understand the consequences of angry behavior, and then imitate the positive responses exemplified. This process helps children internalize patient behavior and control emotions in daily life. Third, the results of this study are also supported by Piaget's theory of cognitive development which states that children aged 5–6 years are in the preoperational stage, where they more easily understand information through symbols, imagination, and visual representations. Storytelling with hand puppet media provides concrete representations that make it easier for children to understand moral messages and religious values.

In addition, from the perspective of Islamic education, the introduction of the hadith "laa taghdhab" through *storytelling* not only improves emotional regulation, but also helps the process of internalizing Islamic moral values from an early age. Children not only memorize the hadith, but also understand their meaning and begin to apply it in daily behavior. Thus, storytelling functions as a learning method that integrates cognitive, affective, spiritual, and social aspects simultaneously.

CONCLUSIONS

Based on the results of the research, it can be concluded that the application of the storytelling method is effective in introducing the hadith "don't be angry" while improving the ability to control emotions of children aged 5-6 years at Mentari Aceh Jaya Kindergarten. This method is in accordance with the characteristics of early childhood development because it is able to convey moral and religious values in a concrete, interesting, and contextual way through storytelling activities. In addition to helping children understand the meaning of hadith, storytelling also encourages children to start practicing patient behavior, restraining anger, and responding to social situations more positively. Thus, storytelling can be an alternative learning method that is effective in instilling Islamic moral values and developing cognitive, affective, and behavioral aspects of children in an integrated manner.

ACKNOWLEDGEMENTS

The author would like to thank the supervisor who has provided direction, guidance, and constructive input during the research process and preparation of this article. Gratitude was also conveyed to the principal, teachers, and all students of Mentari Aceh Jaya Kindergarten for their permission, cooperation, and participation in the implementation of the research. In addition, the author appreciates all parties who have provided support and assistance so that the research and writing of this article can be completed properly. This research was carried out without funding support from any institution.

REFERENCES

- Al-Asqalani, A.-H. Ibnu H. (2016). *No Title*.
- Alkhuraji, L. I. (2025). Storytelling as a Tool for Emotional Regulation in Early Childhood. 576–555), 4(17), *مجلة الدراسات التربوية والإنسانية*.
- Bahadori et al., A. (2025). The effect of storytelling on anger management and reduction of behavioral problems in preschool children. *International Journal of Early Childhood Education Research*, 8(2), 45–56.
- Bell et al., C. (2024). Learning through language: The importance of emotion language for early social-emotional learning. *Journal of Early Childhood Education Research*, 13(1), 1–15.
- Habibah Afiyanti et al., H. (2024). Pengenalan hadis dalam pembentukan karakter religius anak usia dini. *Jurnal Pendidikan Islam Anak*, 8(1), 33–47.
- Hafid, A., & Rahman, M. (2020). Strategi pembelajaran hadis untuk anak usia dini dalam perspektif pendidikan Islam. *Jurnal Pendidikan Islam Anak Usia Dini*, 5(2), 115–128.
- Harlinawati, et al. (2024). *No Title*.
- Kementerian Pendidikan Riset, dan Teknologi, K. (2022). Standar tingkat pencapaian perkembangan anak usia dini. In *Jakarta: Kemdikbudristek*.
- Maghfirah et al., N. I. (2024). Storytelling sebagai metode pembelajaran bermakna pada anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 8(1), 245–256.
- Moh. Rofiki et al., M. (2022). Regulasi emosi dan pembentukan karakter anak usia dini dalam perspektif pendidikan Islam. *Jurnal Pendidikan Anak*, 6(2), 101–114.
- Nawawi, M. Y. bin S. (2015). *No Title*.
- Nurmadia et al., N. (2024). Hadis "laa taghdhab": Kajian takhrij dan syarah dalam pembentukan karakter. *Jurnal Ilmu Hadis*, 5(1), 1–15.
- Ramadhani, A. M., & Istikowati, W. I. (2025). Metode Bercerita dalam Mengembangkan Nilai-

- Nilai Moral dan Agama Anak Usia Dini. *Paud Journal*, 2(1).
- Rianto. (2024). *No Title*.
- Safira, S. (2025). Storytelling sebagai media internalisasi nilai moral dan spiritual anak usia dini. *Jurnal Pendidikan Islam Anak Usia Dini*, 9(1), 77–89.
- Salsabila, A. T., Astuti, D. Y., Hafidah, R., Nurjanah, N. E., & Jumiatmoko, J. (2021). Pengaruh Storytelling dalam Meningkatkan Kemampuan Empati Anak Usia Dini. *Jurnal Pendidikan Anak*, 10(2), 164–171.
- Sofia et al., M. (2025). Emotional regulation development in early childhood education. *Early Childhood Development Journal*, 14(1), 21–34.
- Solichah, N. (2020). Pengaruh storytelling terhadap penurunan perilaku agresif anak usia dini. *Jurnal Pendidikan Anak Usia Dini*, 4(2), 133–145.
- Wahidmurni. (2017). *Pemaparan Metode Penelitian Kuantitatif*.
- Wathani, L. M. N. (2020). Pendidikan hadis bagi anak usia dini: Pendekatan nilai dan makna. *Jurnal Studi Pendidikan Islam*, 4(2), 89–102.
- Zaini, F., & Anwar, S. (2022). The Effect of Storytelling on the Formation of Islamic Character in Early Childhood. *Early Childhood Education Review*, 5(2), 123–134.

