

**MORAL VALUES: THE STORY OF ASMA' BINT  
ABU BAKAR IN CHILDREN AGED 5-6 YEARS**

**KARYA ILMIAH**

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DARUSSALAM - BANDA ACEH  
TAHUN AJARAN 2024 M/1446 H**

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ABU BAKAR IN CHILDREN AGED 5-6 YEARS**

**KARYA ILMIAH**

Diajukan kepada Fakultas Tarbiyah dan Keguruan (FTK)  
Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh  
sebagai Salah Satu Beban Studi untuk Memperoleh gelar Sarjana (S-1)  
dalam Ilmu Pendidikan Islam Anak Usia Dini

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To  
**Nyaknong Karti Alifah**  
Universitas Islam Negeri Ar-Raniry

Dear Author, we are pleased to inform you that your paper entitled:  
***"The Influence of Akhlak Value Through the Story of Asma' Bint Abu Bakar on Children 5-6 Years Old"***

Has received a review from the Editor and have a positive response. This paper has been accepted for further review by the JIES Mitra Bebestari and for publication in the Journal of Islamic Education Students (JIES), Faculty of Education and Teacher Training, State Islamic University of Mahmud Yunus Batusangkar, to be published on November 2024 (Vol.4. No.2).

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Dalam penyusunan skripsi ini penulis banyak mengalami hambatan, namun berkat bantuan, bimbingan, dan kerjasama dari berbagai pihak akhirnya skripsi ini dapat terselesaikan dengan baik. Sehingga dengan penuh kerendahan hati dan rasa hormat penulis mengucapkan terimakasih kepada:

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Banda Aceh, 14 Juni 2024  
Penulis



Nyahnong Karti Alifah



## Moral Values: The Story of Asma' Bint Abu Bakar In Children Aged 5-6 Years

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email: [190210015@student.ar-raniry.a.id](mailto:190210015@student.ar-raniry.a.id)<sup>1</sup>, [muthmainnah.ismail@ar-raniry.ac.id](mailto:muthmainnah.ismail@ar-raniry.ac.id)<sup>2</sup>

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Article info	Abstract
<p><b>Article History</b></p> <p><b>Recieved:</b> 10/07/2024</p> <p><b>Accepted:</b> 17/08/2024</p> <p><b>Published:</b> 30/11/2024</p> <p>✉ Corresponding author</p>	<p><i>Children can learn noble moral values if they are introduced to them from an early age. However, based on initial observations, researchers found that children aged 5-6 years at the Dharma Wanita Kindergarten in East Bakongan, South Aceh, still lack good moral values. So this research aims to determine the influence of the story of Asma' bint Abu Bakar on the introduction of moral values in the school. This research uses an experimental method with a quantitative approach and uses a one group pre-test post test design. This study used 16 children aged 5-6 years, selected using total sampling techniques. Data were collected using research instruments in the form of observation sheets, then analyzed to determine normality tests and hypothesis tests. So the research results show the average pre-test score is 39.37% and the average post-test score is 78.75%. So it produces a normality test of 0.879 and a tcount&gt;ttable test of 14.86&gt;2.13145. This shows that Ha is accepted and Ho is rejected. So it can be concluded that the story of Asma' bint Abu Bakar has a significant influence on the introduction of children's moral values at the Dharma Wanita TK Bakongan Timur, South Aceh.</i></p> <p><b>Keywords:</b> Moral Values, Story of Asma' bint Abu Bakar, Childhood</p>
	<p style="text-align: center;"><b>Abstrak</b></p> <p>Anak dapat mengenal nilai-nilai akhlak mulia jika diperkenalkan sejak dini. Namun berdasarkan observasi awal, peneliti menemukan bahwa anak usia 5-6 tahun di TK Dharma Wanita Bakongan Timur Aceh Selatan masih kurang mengenal nilai akhlak yang baik. Sehingga penelitian ini bertujuan untuk mengetahui pengaruh kisah Asma' binti Abu Bakar terhadap pengenalan nilai-nilai akhlak di sekolah tersebut. Penelitian ini menggunakan metode eksperimen dengan pendekatan kuantitatif dan menggunakan one group pre-test post test design. Penelitian ini menggunakan 16 anak berusia 5-6 tahun dengan pemilihan melalui teknik total sampling. Pengumpulan data menggunakan instrumen penelitian dalam bentuk lembar observasi, kemudian dianalisis untuk menentukan uji normalitas dan uji hipotesis. Sehingga hasil penelitian menunjukkan nilai rata-rata pre-test sebesar 39,37% dan nilai rata-rata post-test sebesar 78,75%. Sehingga menghasilkan uji normalitas 0,879 dan uji thitung&gt;ttabel yaitu 14,86&gt;2,13145. Hal ini menunjukkan bahwa Ha diterima dan Ho ditolak. Sehingga dapat disimpulkan bahwa kisah Asma' binti Abu Bakar memiliki pengaruh yang signifikan terhadap pengenalan nilai-nilai akhlak anak di TK Dharma Wanita Bakongan Timur Aceh Selatan.</p> <p><b>Kata Kunci:</b> Nilai Akhlak, Kisah Asma' binti Abu Bakar, Anak Usia Dini</p>

## **INTRODUCTION**

Morals are one of the main pillars that must be introduced to children so that Islamic character is formed from an early age (Anisa & Murniyetti, 2022). Morals have a special and important place in the overall teachings of the Islamic religion (Zulaikhah, 2013). The Islamic religion really longs for noble morals, because noble morals support human existence as beings who are honorable in their essence (Mulyanti & Bayan, 2022; Sabri et al., 2020). Noble morals are the main foundation for the formation of human personality in general. So Islam views morals as truly valuable morals, not things that depend on circumstances or conditions (Susiatik & Sholichah, 2021).

Human life can change if a person does not have rules in life that can control his attitudes and behavior. Knowledge about morals can be used as a personality controller. Humans without morals will not know whether behavior is halal or haram, right or wrong, and good or bad. This is in line with the aim of the Messenger of Allah's sending to create perfect human morality (Muthmainnah et al., 2023). Rasulullah was tasked by Allah to improve human morals so that humans become better servants as in the essence of Allah sending the Prophet Muhammad Saw to the face of the earth as a role model for Muslims and correcting human behavior which has deviated so much that it is known as jahiliyah (Muthmainnah & Herawati, 2021).

The word morals comes from Arabic, namely *khalafa*, *khuluqun*, which means character, character, behavior, temperament or character of a person. Morals refer to an individual's moral and ethical qualities in behaving, communicating with other people, and establishing relationships with the surrounding environment. Morals that include various good values can be introduced to children from an early age. Values are an expression of something inherent in an individual, which can be positive or negative. Islam classifies these religious values into the aspects of *aqidah*, worship and morals. The values of these aspects can be introduced through the educational process. Education is a process of change that educators provide to children in terms of experience and ability to produce new abilities (Muthmainnah, 2018). Good moral values can be introduced by every parent, because parents hope that their children will be pious and obedient to religion. Parents are responsible for educating their children to become a pious and pious generation, educating children so that they have a bright future, a good, healthy and very high spiritual future that will carry the religious pillars to achieve happiness in this world and the hereafter. Educating a child is certainly not an easy task, especially as parents must entrust their child's education to educational institutions such as schools, so the obligation of parents is to choose an educational institution that truly implements the Islamic religious curriculum properly and correctly.

Early Childhood Education Institutions (PAUD) have a very urgent role in shaping children's lives (Warmansyah et al., 2024; Yuningsih et al., 2024). Children learn from their first experiences which will continuously determine their development for the next stage (Ardhi & Warmansyah, 2023; Wulandari et al., 2024). So parents must choose educational institutions that prioritize and uphold religious values.

Religious education has an important role in forming a character who is faithful, devoted to God Almighty, and upholds noble morals (Mahfud, 2023). The formation of quality character is very important from an early age, because childhood is considered the golden phase in a child's development so this phase is considered important in the introduction of morals. An unavoidable period for obtaining initial formation in the phase of human life. The opportunity to build a noble character will be lost if this important moment is missed during the golden period (Nazri et al., 2024; Warmansyah et al., 2024). Ironically, many people, especially parents, often ignore character formation through the early introduction stage (Jannah et al., 2023; Riemi et al., 2021).

A child who receives education from an early age to behave in accordance with the values of the Islamic religion will definitely get used to behaving Islamically in everyday life. This is because Islamic morals are interpreted as actions that are carried out practically, are desired, attached to the soul, and are in line with Islamic religious guidelines (Armanila et al., 2024; Nafisah et al., 2023; Puspitasari & Ni'mah, 2024). Therefore, an educator's efforts are needed so that children can recognize noble moral values and can be implicated in Islamic behavior which is reflected in everyday life because it is ingrained in their souls. The introduction of these moral values can be done by introducing Islamic stories that contain commendable moral values from the stories of the Prophet Muhammad Saw. such as Asma' bint Abu Bakar who was instrumental in defending the religion of Islam, especially in her intelligence and tenacity in defending the Prophet when he migrated to the City of Yathrib (Medina).

Asma' bint Abu Bakar came from the Muhajirin clan and was the sister of Aisyah bint Abu Bakar. Asma' bint Abu Bakar's family is a family that is respected, has a high position and is valued in its community. Asma' bint Abu Bakar is a role model for Muslims, especially for women. Asma' bint Abu Bakar has many moral values, including intelligence, toughness, honesty, patience, kindness and generosity. The story of Asma' bint Abu Bakar contains exemplary values that can be introduced to young children and will have implications in daily activities.

Studies on moral values have been carried out by several previous researchers including: Ubaidillah, et al. (2019) in the study "The Values of Moral Education in the Story of Uwais Al-Qarni". This study aims to explore the exemplary values contained in the life story of Uwais Al-Qarni. The study of moral values in the life story of Uwais Al-Qarni includes devotion to parents, asceticism, humility, steadfastness and love for Rasulullah Saw. Elis Nur Hasanah and Hunainah (2019) in a similar study "The Values of Moral Education in the Story of the Prophet Yusuf a.s. and Implications for Moral Education in Schools". This research identifies the values of moral education contained in the story of the Prophet Yusuf a.s. and its significance in the educational environment, especially in terms of honesty, faith, responsibility, morals and patience. These values can be used as a powerful motivation for moral education to develop individual personalities with integrity and noble character.

Study of "Methods of Telling Prophetic Stories and Their Influence on Moral Development in RA Hamdayaniyah" by Hadis Purba, et al. (2021), describes the story method used in Stories of the Prophet as having a positive impact on moral development in children aged 5-6 years. The approach to developing morals is carried out using the storytelling method. This method has the potential to develop a sense of joy in children in the learning process, arouse emotions and can foster good social attitudes. Next, Anita Wadhowati, et al. (2023) with the title "The Application of Moral Values in the book *Al-Akhlaq lil Banaat* and Its Influence on Changes in Santri at the Al-Islam Darul Falah Islamic Boarding School, Masaran, Sragen Regency." This research aims to apply morals through habits, rules and sanctions, as well as non-formal provisions such as etiquette towards teachers.

Based on the results of initial observations at the Dharma Wanita Kindergarten Gampong Seubadeh, South Aceh, researchers found that introducing moral values to children through the storytelling method in the kindergarten was still very lacking. So it has implications for children's development in knowing good morals. Educators at Dharma Wanita Kindergarten tend to focus on children's development in reading, writing and arithmetic. Therefore, researchers are motivated to introduce moral values to children through the story of the Prophet's Sahabiyah. and chose Asma' bint Abu Bakar as one of the shahabiyah who had noble moral values.

Based on the description above, it can be stated that this study has differences and similarities from several studies that have been presented. The four previous studies have similarities in their exploration of storytelling techniques and principles of moral values, but differ in terms of the specifics of the subject matter. First study; explore the moral values depicted in the story of Uwais Al-Qarni. Second; describe the moral values depicted in the story of the Prophet Yusuf a.s. Third; examines children's moral development through the stories of the Prophets. Fourth, discussing the moral values presented in the book *Al-Akhlak lil Banaat*. Apart from that, the location, age and study findings also vary. The researcher's aim in raising the story of Asma' bint Abu Bakar is as a reference in research to improve moral values in children aged 5-6 years at the Dharma Wanita Kindergarten in South Aceh through the values contained in the story of Asma' bint Abu Bakar.

## **METHODS**

This research is experimental research using a one group pretest-posttest design without a comparison group and accommodates differences in students' cognitive styles. Experimental research with a quantitative approach provided treatment to 16 class B children aged 5-6 years at Dharma Wanita Kindergarten as research samples. Sampling used a total sampling technique from the existing population. If the population is less than 100 then the entire population becomes the sample (Firmansyah & Dede, 2022). Data collection techniques use observation and documentation. Data was collected using research instruments in the form of observation sheets based on indicators that

have been determined for the introduction of moral values. Observations were carried out before (pretest) and after (posttest) treatment to determine the influence of the story of Asma' bint Abu Bakar. The data that has been obtained is then analyzed to determine the normality test, t-test, and hypothesis test.

This research was conducted at the Dharma Wanita Gampong Seubadeh Kindergarten, East Bakongan District, South Aceh Regency. Because there are problems for children in recognizing moral values that appear to have not yet appeared in the child. The introduction of moral values from the Prophet's shahabiyah in kindergarten has never been carried out. So Dharma Wanita Kindergarten is the right choice to overcome this challenge.

The research instrument used to introduce moral values through the story of Asma' bint Abu Bakar is based on the indicators or criteria contained in the table below:

Table 1. Observation Sheet on Children's Moral Values

No	Observed Completeness Criteria	Score
1.	Children's intelligence attitudes at school	
2.	Children's attitude of toughness and courage at school	
3.	Children's honest attitude at school	
4.	Children's patient attitude at school	
5.	Children's generous attitude and sharing at school	

Source: Learning and Assessment Guide, (Anggraena et al., 2022)

The indicators above are assessed based on the assessment achievement criteria set out in the Learning and Assessment Guide to show that the story of Asma' bint Abu Bakar can influence the introduction of morals to children at Dharma Wanita Kindergarten. The assessment is based on the categories contained in the following table:

Table 2. Assessment Categories of Children's Moral Values Observation Sheet

No	%	Assessment Category	Score	Information
1.	0-40%	Hasn't appeared yet	1	Children do not yet emphasize moral values in their activities without the help of teachers
2.	41-60%	Appears in small part	2	Children begin to emphasize moral values in a small number of activities with the help of the teacher
3.	61-80%	It has appeared in most activities	3	The child has emphasized moral values in most activities with the help of the teacher
4.	81-100%	Appears in all activities	4	Children are able to emphasize moral values in all activities without the help of teachers

Source: Learning and Assessment Guide, Anggraena et al., 2022

This research uses the following stages: a) pretest, the teacher carries out learning activities as usual and takes initial measurements before the treatment stage, b)

treatment, the researcher begins to introduce Asma' bint Abu Bakar as the daughter of the Prophet's friend and introduces Asma's attitudes and behavior. bint Abu Bakar in everyday life, c) post test, the teacher briefly repeats the story of Asma' bint Abu Bakar and asks about the moral values contained in the story and gives examples in everyday life so that children can apply it in their daily lives. daily activities.

## RESULTS AND DISCUSSION

This research began with initial observations carried out on November 20, 2023 regarding the introduction of moral values at the Dharma Wanita Kindergarten in Gampong Seubadeh, South Aceh. Based on this initial data, researchers were moved to provide a stimulus for the introduction of morals through the stories of the shahabiyah of the Prophet Muhammad. to introduce moral values to children at the school. The research was conducted on May 13-23, 2024. The research used a pre-experimental design with one group pretest posttest design on 16 children from class B applying several stages. In the first meeting stage, the researcher carried out an initial test (pretest) to determine the extent of the child's knowledge regarding the moral values of the Prophet and his companions. The pre-test results showed that the child still lacked knowledge of moral values, so at the next meeting, the researcher gave the child treatment three times. Treatment by telling about the noble moral values of Asma' bint Abu Bakar shows that children are starting to know and get used to applying good values in everyday life.

Based on research data that has been carried out, the pretest score obtained a score of 39.37% in the category of "not yet emerging" children's ability to recognize noble moral values. Meanwhile, the post test results were 78.75% in the category "most of the activities have appeared" knowledge of moral values. Obtaining this data shows that the noble moral values conveyed through the story of Asma' bint Abu Bakar can have an influence on the introduction of moral values to children at the East Bakongan Dharma Wanita Kindergarten. This data can be seen in the table below:

Table 3. Pretest and Posttest Results Data

No.	Type of Assessment	Number of children	Mark Total	Mark Average (%)
1	Pretest	16	126	39,37
2	Posttest	16	252	78,75

Based on statistical calculations, the average pretest score was 7.87 and the posttest was 15.75 with the difference between the two being 7.88. This shows a change in scores from the pretest and posttest which can show the influence of the story of Asma' bint Abu Bakar in introducing moral values to children. This value can be seen in the graph below:

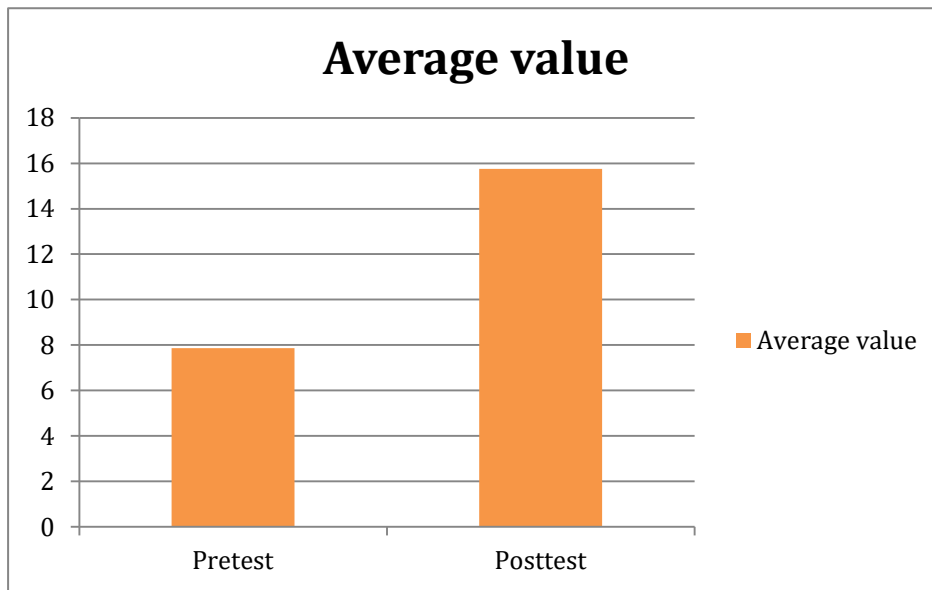


Fig 1. Graph of Average Pretest and Posttest Scores

The pretest and posttest scores above were carried out at the normality test and hypothesis test stages to prove the influence of the treatment that had been carried out. The normality test is a statistical procedure to prove that data follows a normal distribution or not with the aim of ensuring that the data collected comes from a population that has a normal distribution or not. The normality test in this research was carried out using the one sample Shapiro Wilk test with the help of the SPSS version 29 program. The Sig test result obtained based on posttest data was 0.879. If seen based on the significance value (Sig) for Shapiro Wilk data it is  $> 0.05$ . So it can be stated that  $H_a$  is accepted or means that the data is normally distributed. Based on the normality data obtained, the t test obtained a value of  $\text{sig} = < .000$  from  $\alpha 0.05$ . So the hypothesis results produce  $t_{\text{count}} > t_{\text{table}}$  with a value of  $14.86 > 2.13145$ . Thus it can be stated,  $H_0$  is rejected and  $H_a$  is accepted. So it can be concluded that moral values through the story of Asma' bint Abu Bakar can influence the introduction of moral values in early childhood at the Dharma Wanita Kindergarten, South Aceh.

Based on the data findings described above, the story of Asma' bint Abu Bakar can have an influence on the introduction of moral values to children at Dharma Wanita Kindergarten. Researchers found that some children felt bored in learning activities, some were even not interested in doing assignments, disturbed their friends when studying and still lacked the courage to ask questions or express their feelings to teachers and friends before carrying out treatment in this research. However, after implementing the storytelling method using the story of Asma' bint Abu Bakar, it was seen that the children were very enthusiastic in learning, willing to listen to the teacher when they were telling the story because this method had an attraction for the children and showed a good response to the children's knowledge of moral values and even development. Their attitudes are implied by the knowledge received, such as children

looking happy and communicating politely, children being able to answer or ask questions about the attitudes of the characters in the story, children starting to dare to express what they feel, helping each other, even children following or emulating Asma's attitude. This indicates that the formation of morals in children aged 5-6 years at Dharma Wanita Kindergarten can be done by introducing good values from the story of Asma' and the children will happily imitate Asma's attitude as told during the lesson.

The noble values contained in the story of Asma' bint Abu Bakar are the values of being intelligent, honest, patient, tough and generous. These values have nobility in terms of morals. Morals are the behavior that a person carries out, whether it is good or bad (Puspawati, 2021). In line with that, Rahmi (2019) it also states that morals are desires and actions that are integrated into a person's personality. It is hoped that the actions born from the character section are good habits, so that the internalization of noble moral values is born from early introduction by educators, with the hope that children can understand what is wrong and right, good and bad. bad so that attitudes are internalized in accordance with the norms and rules that apply in Islamic life. The purpose of introducing morals in early childhood is to form commendable behavior, get closer to the Creator, gain knowledge, create self-balance, seek Allah's pleasure, gain peace and tranquility, and get used to good behavior. (Puspawati, 2021). The formation of morals can also develop and strengthen moral, ethical and good behavior qualities in children in everyday life in society.

Based on the study above, it can be explained that Asma' bint Abu Bakar was a noble woman who made an exemplary contribution to Muslims, especially women. The moral values in the story of Asma' bint Abu Bakar which have an influence on the introduction of moral values in Dharma Wanita Kindergarten are (1) intelligent attitude, this can be seen that in every activity they are able to solve their own problems even though there are still some children who still teachers need help, from this it can be seen that children are starting to think about solving problems. (2) an honest attitude can be seen that the child does not lie to teachers and friends when giving answers to questions asked to him, the child does not take friends' things without permission, and begins to return the things that have been taken and put them in their place. (3) patient attitude shows that children are willing to wait their turn, not push their friends, and want to take turns playing. (4) a tough attitude can be seen from the child starting to dare to ask the teacher even though there is still something the teacher has to tell him, but he has started to express it and has the courage to come forward to the front of the class, and (5) a generous attitude can be seen that the child wants to share with friends, whether sharing toys or food with friends.

The introduction of moral values in early childhood has an urgency to realize the character of nobility in oneself which grows from an early age without waiting for the child's development stages in the following period. The aim of introducing morals in early childhood is to form commendable behavior, get closer to the creator, gain knowledge, create self-balance, seek Allah's approval, gain peace and tranquility, and



get used to good behavior (Puspawati, 2021). So that the values contained in the story of Asma' bint Abu Bakar can have implications in children's lives. Apart from that, teachers have indirectly contributed to children in the long term, such as giving advice "maintain your morals because they are your life, your morals make people interested in you even though they don't know you." (Muthmainnah et al., 2023). The story of Asma bint Abu Bakar is known not because of the physical contact a person encounters with her, but because of the nobility of her morals so that her name is fragrant for all time. This teaches children that noble morals can make their name proud throughout their life.

Based on the description above, this research can be concluded that the introduction of moral values using the storytelling method through the story of Asma' bint Abu Bakar can have a good influence on children, so that these noble moral values are implicated in their lives after the children are in Dharma Wanita Kindergarten. South Aceh knows the good values of Asma' bint Abu Bakar.

## CONCLUSION

Based on the results of data analysis and discussion of research results, it can be concluded that the moral values contained in the story of Asma' bint Abu Bakar are the values of intelligence, honesty, toughness, patience and generosity. The story of Asma' bint Abu Bakar can have an influence on the introduction of moral values in children aged 5-6 years in class B at the Dharma Wanita Gampong Seubadeh Kindergarten, East Bakongan District, South Aceh Regency. This is proven by the results of calculations using SPSS by comparing the value resulting from the tcount calculation, namely  $14.86 > \text{the ttable value, namely } 2.13145$ . From these results it can be seen that the increase or decrease in moral values is influenced by the method of telling the story of Asma' bint Abu Bakar with a sig value of  $0.000 < \alpha \text{ value, namely } 0.05$ . So it can be stated that  $H_0$  is rejected and  $H_a$  is accepted.

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KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH  
NOMOR: B-11922/Un.08/FTK/Kp.07.6/11/2023

TENTANG:  
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA

DENGAN RAHMAT TUHAN YANG MAHA ESA  
DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

Menimbang : a. bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh maka dipandang perlu menunjuk pembimbing skripsi;  
b. bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cakap dan mampu untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;

c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh.

Mengingat : 1. Undang-Undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;  
2. Undang-Undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;  
3. Undang-Undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;  
4. Peraturan Presiden Nomor 74 Tahun 2012, tentang perubahan atas peraturan pemerintah RI Nomor 23 Tahun 2005 tentang pengelolaan keuangan Badan Layanan Umum;  
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;  
6. Peraturan Presiden Nomor 64 Tahun 2013, tentang perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh Menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;  
7. Peraturan Menteri Agama RI Nomor 44 Tahun 2022, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;  
8. Peraturan Menteri Agama Nomor 14 Tahun 2022 tentang Statuta UIN Ar-Raniry Banda Aceh;  
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Depag RI;  
10. Keputusan Menteri Keuangan Nomor 293/Kmk.05/2011, tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;  
11. Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, Tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

MEMUTUSKAN

Menetapkan : Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa.

KESATU : Menunjukkan Saudara :  
**Muthmainnah, MA**

Untuk membimbing Skripsi

Nama : Nyaknong Karti Alifah

NIM : 190210015

Program Studi : Pendidikan Islam Anak Usia Dini (PIAUD)

Judul Skripsi : Pengaruh Nilai Ahlak melalui Kisah Asma' Abu Bakar Pada Anak Usia 5-6 tahun

KEDUA : Kepada pembimbing yang tercantum namanya diatas dibenkan honorarium sesuai dengan peraturan perundang-undangan yang berlaku;

KETIGA : Pembiayaan akibat keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA-025.04.2.423925/2023 Tanggal 30 November 2022 Tahun Anggaran 2023;

KEEMPAT : Surat Keputusan ini berlaku selama enam bulan sejak tanggal ditetapkan;

KELIMA : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan dirubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian hari ternyata terdapat kekeliruan dalam Surat Keputusan ini.

Ditetapkan di : Banda Aceh  
Pada tanggal : 15 November 2023  
Dekan,





**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI AR-RANIRY**  
**FAKULTAS TARBIYAH DAN KEGURUAN**  
Jl. Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh  
Telepon : 0651- 7557321, Email : uin@ar-raniry.ac.id

Nomor : B-3565/Un.08/FTK.1/TL.00/5/2024  
Lamp : -  
Hal : **Penelitian Ilmiah Mahasiswa**

Kepada Yth,  
Kepala Sekolah TK Dharma Wanita Banda Aceh

Assalamu'alaikum Wr.Wb.

Pimpinan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

Nama/NIM : **NYAKNONG KARTI ALIFAH / 190210015**  
Semester/Jurusan : X / Pendidikan Islam Anak Usia Dini  
Alamat sekarang : Rukoh, Darussalam, Syiah Kuala

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul **Pengenalan Nilai Akhlak melalui Kisah Asma' Binti Abu Bakar pada Anak Usia 5-6 Tahun di TK Dharma Wanita**

Demikian surat ini kami sampaikan atas perhatian dan kerjasama yang baik, kami mengucapkan terimakasih.

Banda Aceh, 07 Mei 2024

an. Dekan  
Wakil Dekan Bidang Akademik dan  
Kelembagaan,



Berlaku sampai : 14 Juni 2024

AR - RANIRY

Prof. Habiburrahim, S.Ag., M.Com., Ph.D.



PEMERINTAH KABUPATEN ACEH SELATAN  
DINAS PENDIDIKAN  
TK NEGERI DHARMA WANITA BAKONGAN TIMUR  
Jalan Said Cut Nomor: 103 Bakongan Timur Kode 23775

SURAT KETERANGAN

Nomor: 42/1/20/2024

Kepada Yth:

Dekan Fakultas Tarbiyah dan Keguruan Uin Ar-Raniry Banda Aceh

Di-

Banda Aceh

Berdasarkan surat izin dari Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Nomor B-3565/Un.08/FTK.1/TL.00/5/2024 Tanggal 07 Mei 2024

Dengan ini Kepala TK Negeri Dharma Wanita Bakongan Timur menerapkan bahwa:

Nama : NYAKNONG KARTIALIFAH

NIM : 190210015

Jurusan : Pendidikan Islam Anak Usia Dini

Semester : X

Fakultas : Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh

Benar nama yang tersebut diatas telah melaksanakan kegiatan penelitian pengumpulan data dalam rangka menyusun skripsi dengan judul "*Pengenalan Nilai Akhlak melalui Kisah Asma' Binti Abu Bakar pada Anak usia 5-6 Tahun di TK Negeri Dharma Wanita*" pada tanggal 13-21 Mei 2024.

Demikian surat keterangan ini kami buat untuk dapat dipergunakan sebagaimana mestinya.

Seubadeh, 22 Mei 2024

Kepala TK Negeri Dharma Wanita



YUSFARNI, S.Pd.

NIP 196507161991102001

## KISAH ASMA' BINTI ABU BAKAR

Asma' ialah putri dari Abu Bakar r.a. Abu Bakar merupakan salah satu khalifah rasyidin (pemimpin besar Islam). Asma' juga merupakan kakak dari Aisyah r.a, Aisyah merupakan istri dari Rasulullah. Asma' terlahir dari keluarga yang mulia. Asma' menikah dengan Zubair bin Awwam. Kehidupan mereka berdua sangat sederhana, Zubair tidak memiliki harta apapun kecuali seekor kuda. Setiap hari, Asma' selalu merawat dan mencarikan rumput untuk makanan kuda.

Sejak Rasulullah menyebarkan Islam, kota Mekkah semakin bergejolak. Kaum Quraisy semakin kejam, mereka menyiksa siapa saja yang ketahuan memeluk Islam bahkan mereka berani mengganggu dan mencelakai Rasulullah. Suatu hari, Rasulullah meminta Abu Bakar untuk menemaninya hijrah ke Madinah. Perjalanan itu sangat berbahaya, Suku Quraisy tersebar dimana-mana dan tidak segan menangkap siapa saja yang ketahuan pergi dari kota Mekkah. Untuk menyelamatkan diri, Rasulullah dan Abu Bakar bersembunyi di Gua Tsur. (h1)

Setiap hari, Asma' lah yang menyiapkan makanan untuk Rasulullah dan juga Abu Bakar. Ia membawa apa saja yang ada dirumah dan mengantarkannya ke Gua Tsur. Asma' senantiasa selalu sabar dan bersyukur atas nikmat yang diberikan oleh Allah.

Asma' berjalan sangat jauh untuk sampai ke Gua Tsur. Ia harus melewati padang pasir dan mendaki bukit berbatu, padahal saat itu ia sedang hamil. Meskipun keringat bercucuran dan kaki-kakinya sakit, ia tetap tidak menyerah. Di hari terakhir, Asma' menyiapkan banyak perbekalan. Hari ini, ayahnya dan Rasulullah akan berangkat ke Madinah. Namun ia lupa membawa tali untuk mengikat bekal-bekal itu. Ia pun melepas ikat pinggangnya dan menyobek menjadi dua. Padahal ia tidak mempunyai ikat pinggang yang lain. Ikat pinggang pertama digunakan untuk mengikat makanan yang dibawa dan ikat pinggang kedua digunakan untuk mengikat pinggangnya. Mengetahui hal tersebut Rasul pun mendoakan Asma' "*Semoga Allah menggantikan selendangmu dengan dua selendang di surga*". Sejak saat itulah, Asma' dikenalkan sebagai wanita pemilik dua selendang atau disebut *Dzatu An-Nithaqain*. (h2)

Setelah Rasulullah tiba dengan selamat di Madinah, beliau pun mengirimkan utusan untuk menjemput keluarga yang masih tertinggal di Mekkah. Alhamdulillah, Asma' begitu gembira karena bisa berkumpul lagi dengan Rasulullah serta ayahnya. Dalam perjalanan panjang, Asma' melahirkan seorang putra di Quba yang diberi nama Abdullah bin Zubair.

Kehidupan Asma' di Madinah tetaplah sederhana, ia selalu dermawan dan bersedekah apa saja kepada orang yang lebih membutuhkan. Asma' bersedekah setiap harinya sampai-sampai tidak menyisakan sesuatu apa pun untuk besok hari, ketika ada yang lebih kepadanya langsung ia sedekahkan tanpa sisa. (h3)

## LEMBAR VALIDASI INSTRUMEN

### PENGENALAN NILAI AKHLAK MELALUI KISAH ASMA' BINTI ABU BAKAR PADA ANAK USIA 5-6 TAHUN DI TK DHARMA WANITA

Nama Sekolah : TK Dharma Wanita  
Tahun Ajaran : 2023/2024  
Peneliti : Nyaknong Karti Alifah  
Nama Validator I : Mutmainnah, MA  
Pekerja Validator : Dosen

#### A. Petunjuk

1. Lingkari nomor yang ada dalam kolom skala penilaian sesuai menurut bapak/ibu
2. Penilaian ditinjau dari beberapa Aspek : Format, Bahasa, dan Konten Subtansi

No	Aspek Pengamatan	Skala Penilaian
<b>I</b>	<b>FORMAT</b>	
	1. Sistem penomoran	1. Tidak jelas 2. Sebagian sudah jelas 3. Seluruhnya sudah jelas
	2. Pengaturan tata letak	1. Tidak teratur 2. Sebagian besar sudah teratur 3. Seluruhnya sudah teratur
	3. Keseragaman penggunaan jenis ukuran dan huruf	1. Seluruhnya berbeda-beda 2. Sebagian data sudah sama 3. Seluruhnya sama
	4. Tampilan instrumen	1. Tidak menarik 2. Sebagian sudah menarik 3. Seluruhnya sudah menarik
<b>II</b>	<b>BAHASA</b>	
	1. Kebenaran tata bahasa	1. Tidak dapat dipahami



		2. Sebagian dapat dipahami ③ Seluruhnya dapat dipahami dengan baik
	2. Kesederhanaan pada struktur kalimat	1. Tidak sederhana 2. Sebagian sederhana ⑤ Seluruhnya menggunakan kalimat sederhana
	3. Kejelasan pengisian petunjuk instrumen	1. Tidak jelas 2. Sebagian sudah jelas ③ Seluruhnya jelas
	4. Sifat komunikatif bahasa yang digunakan	1. Tidak baik 2. Cukup baik ③ Sangat baik
<b>III KONTEN SUBSTANSI</b>		
	1. Kesesuaian antara aspek yang diamati dengan indikator dari variabel	1. Tidak sesuai 2. Sebagian sesuai ③ Seluruhnya sesuai yang diteliti
	2. Kelengkapan jumlah indikator yang diambil	1. Tidak lengkap 2. Sebagian indikator sudah lengkap ⑤ Seluruh indikator lengkap

### B. Penilaian Umum

Kesimpulan penilaian secara umum:

a. Lembar pengamatan ini :

1. Kurang baik
2. Cukup baik
3. Baik
- ④ Baik sekali

b. Lembar pengamatan ini

1. Belum dapat digunakan dan masih memerlukan konsultasi

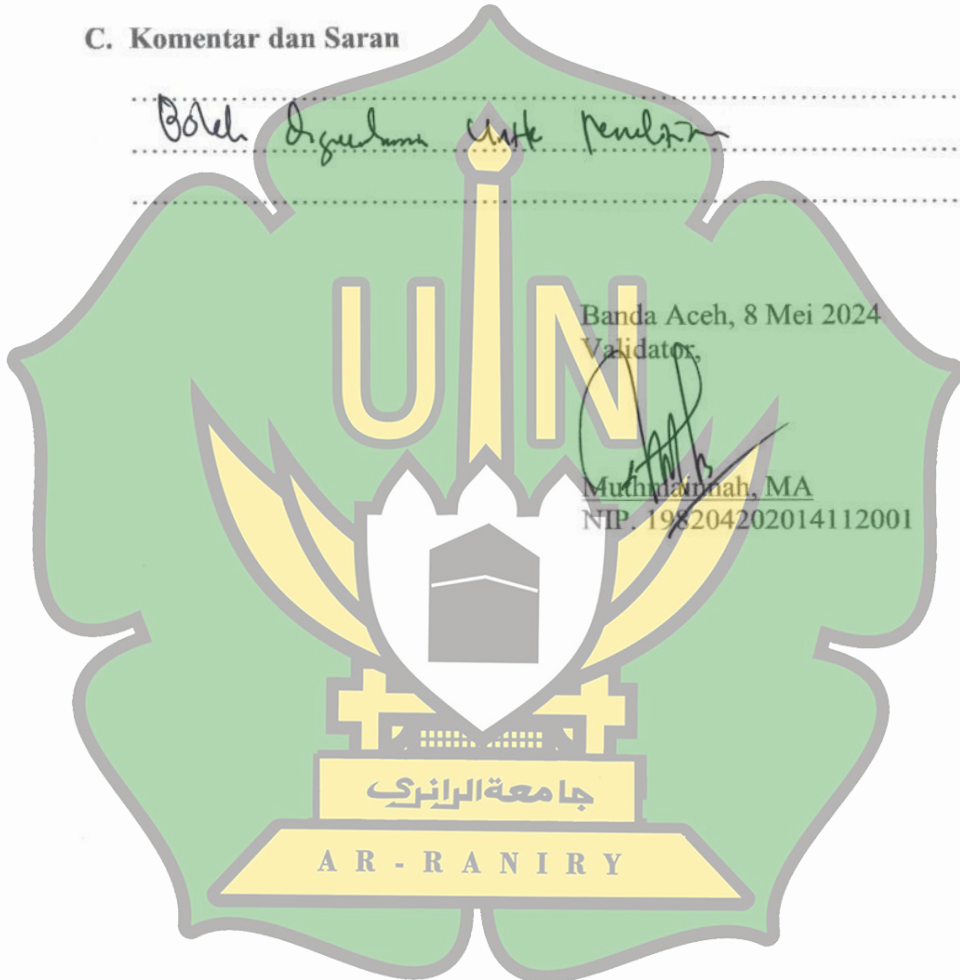
2. Dapat digunakan dengan banyak revisi
3. Dapat digunakan dengan sedikit revisi
4. Dapat digunakan tanpa revisi

**C. Komentar dan Saran**

Boleh digunakan untuk penulisan

Banda Aceh, 8 Mei 2024  
Validator,

Muhammad MA  
NIP. 198204202014112001



### Lembar Observasi

Pengenalan Nilai Akhlak Melalui Kisah  
Asma' binti Abu Bakar pada Anak usia 5-6 Tahun  
di TK Dharma Wanita

Nama Anak :  
Kelompok/Usia :  
Hari/Tanggal :  
Pertemuan :

#### Petunjuk Pengisian

1. Amatilah dengan seksama aktivitas anak selama pelaksanaan pembelajaran dengan penilaian belum muncul, muncul sebagian kecil, sudah muncul di sebagian besar dan muncul pada keseluruhan.
2. Isi lah dengan tanda ceklis (✓) pada penialian mengembangkan hubungan sosial yang paling sesuai dimiliki anak dengan kriteria:  
Skor 1 : 0-40% (belum muncul)  
Skor 2 : 41-60% (muncul sebagian kecil)  
Skor 3 : 61-80% (sudah muncul disebagian besar kegiatan)  
Skor 4 : 81-100% (muncul pada keseluruhan kegiatan)

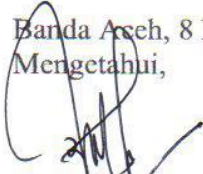
No.	Kriteria Ketuntasan	Konteks	Aspek yang dikembangkan	Skor
1.	Sikap cerdas	Anak dapat menonjolkan sifat cerdas disekolah	Anak belum mampu menunjukkan sikap cerdas saat melakukan aktivitas disekolah tanpa bantuan guru	1
			Anak mulai mampu menunjukkan sikap cerdas saat melakukan aktivitas disekolah dengan bantuan guru	2
			Anak sudah mampu menunjukkan sikap cerdas saat melakukan aktivitas disekolah dengan bantuan guru	3
			Anak sudah mampu menunjukkan sikap cerdas saat melakukan aktivitas disekolah tanpa bantuan guru	4
2	Sikap tegar	Anak dapat menonjolkan sikap tegar dan berani di sekolah	Anak belum mampu menunjukkan sikap tegar dan berani saat melakukan aktivitas disekolah tanpa bantuan guru	1
			Anak mulai mampu menunjukkan sikap tegar dan berani saat melakukan aktivitas disekolah dengan bantuan guru	2

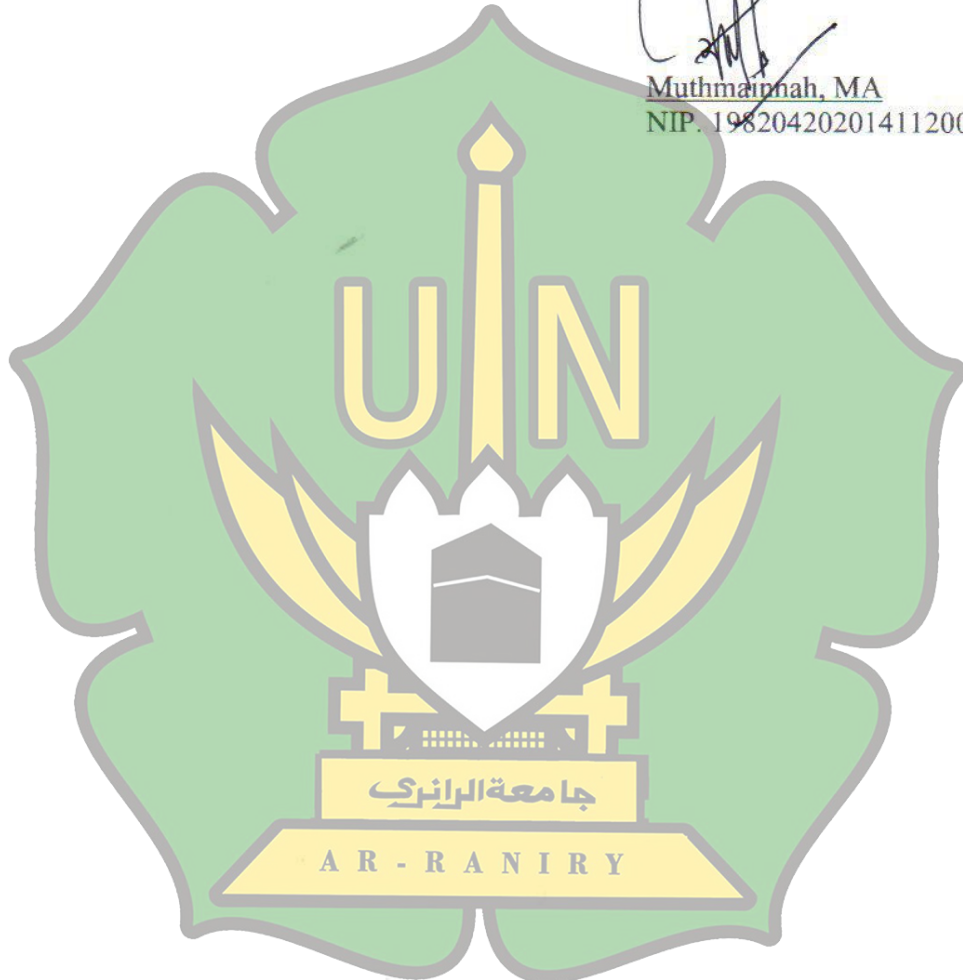
			Anak sudah mampu menunjukkan sikap tegar dan berani saat melakukan aktivitas disekolah dengan bantuan guru	3
			Anak sudah mampu menunjukkan sikap tegar dan berani saat melakukan aktivitas disekolah tanpa bantuan guru	4
3.	Sikap jujur	Anak dapat menonjolkan sikap jujur di sekolah	Anak belum mampu menunjukkan sikap jujur saat melakukan aktivitas disekolah tanpa bantuan guru	1
			Anak mulai mampu menunjukkan sikap jujur saat melakukan aktivitas disekolah dengan bantuan guru	2
			Anak sudah mampu menunjukkan sikap jujur saat melakukan aktivitas disekolah dengan bantuan guru	3
			Anak sudah mampu menunjukkan sikap jujur saat melakukan aktivitas disekolah tanpa bantuan guru	4
4.	Sikap sabar	Anak dapat menonjolkan sikap sabar di sekolah	Anak belum mampu menunjukkan sikap sabar saat melakukan aktivitas disekolah tanpa bantuan guru	1
			Anak mulai mampu menunjukkan sikap sabar saat melakukan aktivitas disekolah dengan bantuan guru	2
			Anak sudah mampu menunjukkan sikap sabar saat melakukan aktivitas disekolah dengan bantuan guru	3
			Anak sudah mampu menunjukkan sikap sabar saat melakukan aktivitas disekolah tanpa bantuan guru	4
5.	Sikap dermawan	Anak dapat menonjolkan sikap dermawan dan saling berbagi dengan teman	Anak belum mampu menunjukkan sikap dermawan dan saling berbagi bersama teman disekolah tanpa bantuan guru	1
			Anak mulai mampu menunjukkan sikap dermawan dan saling berbagi bersama teman disekolah dengan bantuan guru	2
			Anak sudah mampu menunjukkan sikap dermawan dan saling berbagi bersama teman disekolah dengan bantuan guru	3
			Anak sudah mampu menunjukkan sikap dermawan dan saling berbagi	4

			bersama teman disekolah tanpa bantuan guru	
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Sumber: Panduan Pembelajaran dan Asesmen 2022

Banda Aceh, 8 Mei 2024  
Mengetahui,

  
Muthmainnah, MA  
NIP. 198204202014112001



Data Pretest dan Posttest

**Tabel Data Pretset**

No.	Nama Anak	I	II	III	IV	V	Jumlah	v	Persentase%	Rata-rata%
1	AH	1	1	2	1	1	6	20	30%	<b>39,375%</b>
2	AC	2	1	2	1	1	7	20	35%	
3	CSN	1	1	1	1	1	5	20	25%	
4	IJ	2	1	1	2	2	8	20	40%	
5	MJ	2	2	2	2	1	9	20	45%	
6	MA	2	2	2	2	2	10	20	50%	
7	NAF	2	2	2	2	1	9	20	45%	
8	RNB	2	2	2	2	2	10	20	50%	
9	SR	1	2	2	2	2	9	20	45%	
10	ML	1	1	2	2	1	7	20	35%	
11	EN	2	2	2	2	2	10	20	50%	
12	DAB	1	1	2	1	2	7	20	35%	
13	FM	1	1	1	2	1	6	20	30%	
14	MN	1	2	2	2	1	8	20	40%	
15	MAF	1	1	1	2	1	6	20	30%	
16	S	1	2	2	2	2	9	20	45%	

**Tabel Data Posttest**

No.	Nama Anak	I	II	III	IV	V	Jumlah	v	Persentase%	Rata-rata%
1	AH	3	3	3	4	3	16	20	80%	<b>78,75%</b>
2	AC	3	3	2	2	2	12	20	60%	
3	CSN	3	3	3	3	3	15	20	75%	
4	IJ	3	2	2	3	3	13	20	65%	
5	MJ	3	3	3	4	3	16	20	80%	
6	MA	4	4	3	3	4	18	20	90%	
7	NAF	3	3	3	3	4	16	20	80%	
8	RNB	4	4	4	3	4	19	20	95%	
9	SR	3	3	2	3	3	14	20	70%	
10	ML	3	3	3	3	3	15	20	75%	
11	EN	4	4	4	4	4	20	20	100%	
12	DAB	3	4	3	3	4	17	20	85%	
13	FM	3	3	3	3	3	15	20	75%	
14	MN	3	4	4	3	3	17	20	85%	
15	MAF	3	3	3	3	4	16	20	80%	
16	S	2	3	2	3	3	13	20	65%	

**Tabel Rata-Rata Pretest dan Posttest**

No.	Nama Anak	Pretes	Postes
1	AH	6	16
2	AC	7	12
3	CSN	5	15
4	IJ	8	13
5	MJ	9	16
6	MA	10	18
7	NAF	9	16
8	RNB	10	19
9	SR	9	14
10	ML	7	15
11	EN	10	20
12	DAB	7	17
13	FM	6	15
14	MN	8	17
15	MAF	6	16
16	S	9	13
Jumlah		126	239
Rata-Rata		7,875	15,75

**Rumus Hitung  $t_{hitung}$  dan  $t_{tabel}$**

No	Nama Anak	Pretes		Postes		Gain (d)	Md	Xd (d-Md)	X <sup>2</sup> d
		Total	Mean	Total	Mean	Y-X			
1	AH	6	1,2	16	3,2	2	1,58	0,42	0,18
2	AC	7	1,4	12	2,4	1	1,58	-0,58	0,34
3	CSN	5	1	15	3	2	1,58	0,42	0,18
4	IJ	8	1,6	13	2,6	1	1,58	-0,58	0,34
5	MJ	9	1,8	16	3,2	1,4	1,58	-0,18	0,03
6	MA	10	2	18	3,6	1,6	1,58	0,02	0,00
7	NAF	9	1,8	16	3,2	1,4	1,58	-0,18	0,03
8	RNB	10	2	19	3,8	1,8	1,58	0,22	0,05
9	SR	9	1,8	14	2,8	1	1,58	-0,58	0,34
10	ML	7	1,4	15	3	1,6	1,58	0,02	0,00
11	EN	10	2	20	4	2	1,58	0,42	0,18
12	DAB	7	1,4	17	3,4	2	1,58	0,42	0,18
13	FM	6	1,2	15	3	1,8	1,58	0,22	0,05
14	MN	8	1,6	17	3,4	1,8	1,58	0,22	0,05
15	MAF	6	1,2	16	3,2	2	1,58	0,42	0,18
16	S	9	1,8	13	2,6	0,8	1,58	-0,78	0,61
$\Sigma$			25,2		50,4	25,2			2,71
Rata-rata			1,57		3,15	1,57			

Menghitung nilai rata-rata Gain (d)

$$Md = \frac{\sum d}{n}$$

$$Md = \frac{25,2}{16}$$

$$Md = 1,575 (1,58)$$

Menghitung Nilai  $t_{hitung}$

$$t = \frac{Md}{\frac{\sum x^2 d}{\sqrt{n(n-1)}}$$

$$t = \frac{1,58}{\frac{2,71}{\sqrt{16(16-1)}}$$

$$t = \frac{1,58}{\frac{2,71}{\sqrt{240}}}$$

$$t = \frac{1,58}{\sqrt{0,011}}$$

$$t = \frac{1,58}{0,106}$$

$$t = 14,86$$

Membandingkan  $t_{hitung}$  dengan  $t_{tabel}$  rumus:

$$dk = n - 1$$

$$dk = 16 - 1$$

$$dk = 15 (2,13145)$$

Titik Persentase Distribusi t (df = 1 - 40)

df	Pr	0.25	0.10	0.05	0.025	0.01	0.005	0.001
		0.50	0.20	0.10	0.050	0.02	0.010	0.002
1	1.00000		3.07768	6.31375	12.70620	31.82052	63.65674	318.30884
2	0.81650		1.88562	2.91999	4.30265	6.96456	9.92484	22.32712
3	0.76489		1.63774	2.35336	3.18245	4.54070	5.84091	10.21453
4	0.74070		1.53321	2.13185	2.77645	3.74695	4.60409	7.17318
5	0.72669		1.47588	2.01505	2.57058	3.36493	4.03214	5.89343
6	0.71756		1.43976	1.94318	2.44691	3.14267	3.70743	5.20763
7	0.71114		1.41492	1.89458	2.36462	2.99795	3.49948	4.78529
8	0.70639		1.39682	1.85955	2.30600	2.89646	3.35539	4.50079
9	0.70272		1.38303	1.83311	2.26216	2.82144	3.24984	4.29681
10	0.69981		1.37218	1.81246	2.22814	2.76377	3.16927	4.14370
11	0.69745		1.36343	1.79588	2.20099	2.71808	3.10581	4.02470
12	0.69548		1.35622	1.78229	2.17881	2.68100	3.05454	3.92963
13	0.69383		1.35017	1.77093	2.16037	2.65031	3.01228	3.85198
14	0.69242		1.34503	1.76131	2.14479	2.62449	2.97684	3.78739
15	0.69120		1.34061	1.75305	2.13145	2.60248	2.94671	3.73283
16	0.69013		1.33676	1.74588	2.11991	2.58349	2.92078	3.68615
17	0.68920		1.33338	1.73961	2.10982	2.56693	2.89823	3.64577
18	0.68836		1.33039	1.73406	2.10092	2.55238	2.87844	3.61048
19	0.68762		1.32773	1.72913	2.09302	2.53948	2.86093	3.57940
20	0.68695		1.32534	1.72472	2.08596	2.52798	2.84534	3.55181



Dokumentasi



# DAFTAR RIWAYAT HIDUP

## DATA PRIBADI

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Nama : Nyaknong Karti Alifah  
Tempat, Tanggal Kelahiran : Tangerang, 03 Januari 2002  
Jenis Kelamin : Perempuan  
Agama : Islam  
Tinggi Badan : 153 cm  
Berat Badan : 41 kg  
Alamat : Dusun Keude  
: Kel. Seubadeh  
: Kec. Bakongan Timur  
: Kab. Aceh Selatan  
: Prov. Aceh  
: Indonesia  
Kode Pos : 23777  
Status : Belum menikah

## DATA PENDIDIKAN

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Sekolah Dasar : SDN 1 Seubadeh Bakongan Timur  
: SDN Gunung Meriah  
Sekolah Menengah Pertama : SMP N 1 Gunung Meriah  
Sekolah Menengah Atas : SMA N 1 Labuhanhaji Barat  
Perguruan Tinggi : Universitas Islam Negeri Ar-Raniry

## KONTAK

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