



## Character Building of Students Through the Google Drive Media Assisted Story Method at *Madrasah Ibtidaiyah Al Hidayah* Kekatung Dente Teladas, Tulang Bawang Regency

\*Teguh Budi Widodo<sup>1</sup>, Jaenullah<sup>2</sup>, Tukiran<sup>3</sup>

<sup>1</sup> Institut Agama Islam Maarif NU (IAIMNU) Metro Lampung, Indonesia

<sup>2</sup> Institut Agama Islam Maarif NU (IAIMNU) Metro Lampung, Indonesia

<sup>3</sup> Institut Teknologi Sumatera (ITERA) Lampung, Indonesia

\* Correspondence: ✉ [teguhbw79@gmail.com](mailto:teguhbw79@gmail.com)

### Article Information:

Received : 2022-06-24

Revised : 2022-06-26

Accepted : 2022-06-30

**Keywords:** Akidah Akhlak, Character, Google Drive, Story Method

### Abstract

The purpose of this study is (1) to explain and describe the steps of learning activities of moral aqidah using the story method in class IV MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency during the Covid 19 Pandemic. (2) To find out the process of character building of students in learning moral creed in class IV MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency during the Covid 19 Pandemic. (3) Knowing the role of the story method in shaping the character of students in learning moral creed in class IV MI Al Hidayah Kekatung, Dente Teladas District, District Tulang Bawang in the Covid 19 Pandemic. This type of research is a field research with a qualitative approach, the subjects of this research are the Principal, Deputy Head of Student Affairs, Akhlak Akidah Subject Teacher, and also students. Collecting data using interview, observation, and documentation techniques. The results of this study indicate that the steps of learning the moral aqidah with the story method must be carried out thoroughly so that learning runs optimally in accordance with expectations. These steps include preparation, implementation of learning and evaluation. The application of the storytelling method is carried out in stages starting from the teaching materials prepared in the lesson plans, then conveyed to students with great improvisational power of educators to change the positive behavior of students. The use of the Google Drive Media-assisted story method in learning moral creed in class IV MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency after an evaluation of students was carried out with very satisfactory results.

## INTRODUCTION

Story is a form of literature that has its own beauty and enjoyment. It would be fun for both children and adults, if the authors, narrators and listeners were equally good. Stories are a form of literature that can be read or only heard by people who cannot read (Sari et al., 2021). Stories or stories are very interesting to study, because the story itself is able to capture the hearts of the listeners/readers. From the foregoing, nowadays there are a lot of story books that are published

and are intended for both children and adults. The various kinds of story books are not all suitable for consumption (read) by children, parents must be able to select and filter story books that are appropriate to be given to their children. The responsibility to provide education or learning experiences to children is not entirely located only in formal institutions (schools), but also family, environmental and community responsibilities. Because learning experiences can basically be obtained throughout human life whenever and wherever he is. With the education or learning experience that will appear the interaction between students and educators. This implies that education also means as an adult's help to someone in order to reach maturity. While the assistance provided by educators is in the form of mentoring, which keeps students from learning positive things so that they really support their development (Aziz, 2002).

Education, a person's learning experience can indeed be obtained by various opportunities. However, educating children is the first responsibility given to parents for their children. As contained in the Qur'an Surah Al-Tahrim (Ministry of Religion RI [KEMENAG RI], 2010):

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ - ٦

Meaning : *O you who believe, protect yourselves and your families from a hell fire whose fuel is people and stones; guardians of the angels who are harsh, harsh, and do not disobey Allah for what He commands them and always do what is commanded.*

Education is also a vehicle for developing the potential of the human mind. John Dewey argues that education is a process of forming basic abilities, both concerning the power of thinking (intellectual) and the power of feeling (emotional) towards character and ordinary people. According to Abdurrahman Saleh Abdullah as quoted by Armai Arief (2002) that the purpose of Islamic education is built on three components of human nature, namely; body, spirit and mind. Thus, conceptually, education seeks to create balanced growth and development between all the potentials of the human soul, namely harmonizing physical functions, sense of feeling or human spiritual power to become both individually and collectively which ultimately brings the human being perfect in his life.

But the reality in society so far, we can see, that on the one hand it can be said that education has succeeded in producing scientists and scholars, but on the other hand it can be said that it has

not succeeded in forming a generation with noble character, because there is still a lot of commendable behavior that occurs in society. . Starting from the high level to the lower classes, for example abuse of authority, corruption, manipulation, robbery, murder, sexual harassment and the spread of drug users that not only damage the user but also have consequences for others.

Even some time ago we were surprised by the number of anarchic actions carried out by elementary level students, ranging from cases of fights, drug use, rape to sexual abuse committed by children under 10 years old. And it turns out that all of this is also caused by the ease with which our children get information and stories that are not necessarily suitable for consumption (accepted) by them without any control and guidance from parents and educators (Hairina et al., 2019).

Case after case becomes a lesson that should not be repeated, but often new cases emerge with different modes. By looking at, analyzing existing problems, a strategy is needed in the form of educational methods that shape character, character education is not only related to right and wrong issues, but how to instill habits (*habituation*) about the good things in life, so that students have awareness , high sensitivity and understanding, as well as concern and commitment to apply virtue in daily life.

The formation of the best character in students is very important because students are the next generation who will continue the existence of the nation. School as an educational institution is one of the institutions responsible for the formation of student character. As an institution, schools have a moral responsibility to educate students to be smart, intelligent, and have positive characters as expected by every parent.

In line with the statement that the school is one of the institutions responsible for character building, the learning carried out at MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency cannot be separated from character building efforts, one of which is the cultivation of religious values in the students. Every morning MI Al Hidayah Kekatung always prays together and memorizes short letters before the lesson begins. While in the afternoon at 11.30 WIB there is always a congregational midday prayer, after that it is continued to read the holy book Al-Qur'an until 13.00 WIB, then enter the class to take the last lesson. This is inseparable from the school's vision which reads "forming a noble person". MI Al-Hidayah Kekatung, Dente Teladas Sub-district, Tulang Bawang Regency also provides religious values for its students, including doing istighosah

and infa or *shodaqoh* every Friday. Students at the institution are friendly and apply a handshake culture when meeting with their teachers (Personal communication, January 3, 2022).

After the Circular from the Ministry of Religion due to the Covid 19 pandemic, learning was carried out online and visits to students' homes. Students' activities are monitored by their parents/guardians, prayers and short letters are still being read and videos are made for each. Congregational prayer activities are carried out at home by praying alone or in congregation with other families. In addition to religious culture, this learning also uses strategies in the form of good methods, where these methods have a role in character building which is realized in attitudes and behavior as expected. But of course the method is based on the values of Islamic teachings, all of which have been *covered* in the Qur'an and as-Sunnah, besides that it must also be adapted to the psychological development of children.

One of the methods that have been used is the story method (story). Many Islamic education leaders have expressed the importance of a story as a tool to achieve the goals of Islamic education because it involves emotional education and is very effective in influencing children's souls. Among them is Muhammad Qutb (1993), according to him the story has an appeal that touches feelings and has an influence on the soul.<sup>7</sup> Of course this must be adapted to the mental development of the child. Abdurrahman an-Nahlawi also explained that educational stories give birth to feelings of warmth and vitality and activity in the soul which in turn motivates humans to change their behavior and renew their determination in accordance with the guidance, direction and ending of the story and take lessons from it.

The story method is an effective means of conveying moral values, influencing the way children think and behave, because they like to listen to or read stories, automatically the messages of kindness that are inserted will be listened to with pleasure. It would be even more effective if the application of the story method was carried out in learning morals. Moral creed education is a sub-subject at the basic education level that discusses Islamic religious teachings in terms of creed and morals (Mursy, 2001).

*Akidah* morality subjects are also part of Islamic Religious Education subjects that provide guidance to students to understand, appreciate, believe in the truth of Islamic teachings, and are willing to practice them in everyday life. Moral creed material, especially class IV which contains a lot of faith and the story of the Prophet, as well as examples that come from the Koran, al-Hadith,

and other sources, the application of the story method in learning *Akhlak* is expected to be able to shape the character of students to always be commendable and stay away from despicable acts (Darajat, 1995).

During the Covid-19 pandemic, the story method can be done in various ways, including recording stories that are read and then sharing them using groups created to accommodate online learning and or by visiting students' homes to tell stories. This is done because learning in Madrasas has not been allowed to take place (Personal communication, January 5, 2022).

From the description above, it encourages the author to look for a concrete picture, review and discuss in a study with the title "Student Character Building Through the Google Drive Media Assisted Story Method in Moral Akhlak Learning Activities in Class IV MI in the Covid 19 Pandemic Period (Case Study At MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency)" (Personal communication, January 5, 2022).

## **METHOD**

In order to obtain as much data as possible, detailed and original, during research in the field, the researcher himself or with the help of others is the main data collection tool or instrument. In this study, the researcher acts as an instrument as well as data collector, because in qualitative research the main instrument is humans. In order to achieve the research objectives, the researcher is here as a key instrument (*key instrument*). Researchers will conduct observations, interviews and document retrieval (Ali, 2007).

To support data collection from sources in the field, researchers also used notebooks, papers and stationery such as pencils and ballpoint pens as data recording tools. The presence of researchers at the research site can support the validity of the data so that the data obtained meet originality. Therefore, researchers always take the time to make direct observations to the research location, with a fairly high intensity.

## **FINDINGS AND DISCUSSION**

In the world of education, everyone knows that the task of educators is not only to teach and provide knowledge to students but more than that, namely to build the character of students so that a personality with good character is achieved. Masnur Muslich (1994) argues that education is also a process of internalizing culture into a person and society so as to make people and society civilized. Education is not only a means of transferring knowledge, but more broadly, namely as a

means of civilizing and distributing values (enculturation and socialization). Children must get an education that touches the basic dimensions of humanity. The human dimension includes three most basic things, namely: Affective, which is reflected in the quality of faith, piety, noble character including noble character and superior personality and aesthetic competition. Cognitive, which is reflected in the capacity of thinking and intellectual power to explore and develop and master science and technology. Psychomotor, which is reflected in the ability to develop technical skills, practical skills, and kinaesthetic competence.

Talking about character education in learning, there are many things that must be done, both planning, implementing, and evaluating. All learning processes in madrasahs must be in order to shape the character of students who have good moral character, starting from the habituation of religious culture to an orderly and disciplined culture as well as the learning process in the classroom that always links the existing material with character-building education, Muchlas Samani also said macro development Character is divided into three stages, namely planning, implementation, and evaluation of results. At the planning stage, a set of characters was developed which was excavated, crystallized, and formulated using various existing sources. At the implementation stage, learning experiences and learning processes are developed which lead to the formation of character in students. At the evaluation stage of the results, an assessment for continuous improvement is carried out which is deliberately designed to detect the actualization of character in students (Personal communication, January 7, 2022).

Akidah Akhlak is one of the subjects taught at MI Al Hidayah Kekatung, and is also a potential medium for character building and improving the academic quality of students. Akidah Akhlak subjects are subjects to help develop faith, piety and morals of students according to their needs, potential, talents, and interests. Through Akidah Akhlak subjects, it is expected to develop the ability to have noble character and behavior, as well as the potential and achievements of students (Personal communication, January 10, 2022).

The use of the story method in learning morals is considered very effective when it is used, let alone integrated into character building. The material from the moral akidah subjects which contain a lot of moral and character lessons and faith makes the role of the story method very significant in its application, with stories / stories that are conveyed both taking stories from the Al-Quran and Al-Hadith, it is hoped that students will be able to understand and be able to implement

it in everyday life. According to Muhammad Said Mursy (2001), the narration of the Qur'an and the prophets aims as a warning and a lesson for all people. Stories are one of God's weapons that can strengthen the hearts of his guardians. The story is a reflection of the adab of a people who have a great influence in attracting attention and increasing the intelligence of a child's thinking because it has its own beauty and enjoyment.

The formation of the character of students in learning morals at MI Al Hidayah Kekatung not only by providing material in the classroom but also through exemplary attitudes and personality of an educator, conditioning the school environment and habituation to always have good morals is an effective way of learning morals. . Besides that, the habituation of religious culture as well as the habituation of good behavior by students such as: shaking hands when meeting educators, greeting and praying before starting lessons and after finishing lessons, and always obeying school rules are things that complement the successful implementation of creed learning. morals in the formation of the character of students (Personal communication, February 1, 2022).

Mansur Muslich (1994) explains that the implementation of character education can be done with various integration strategies. Strategies that can be carried out are: Integration in daily activities such as: 1) Exemplary educators, 2) Spontaneous activities, namely activities that are carried out spontaneously at that time. This activity is usually carried out when the teacher finds out the attitude/behavior of students who are not good, such as asking for something by shouting, scribbling on the wall. 3) Reprimand (Teachers need to reprimand students who do bad behavior and remind them to practice good values so that teachers can help change their behavior). 4) Environmental conditioning. The school atmosphere is conditioned in such a way with the provision of physical facilities. Example: providing trash cans, wall clocks and so on. 5) Routine activities. This activity is an activity that students always carry out continuously and consistently. Examples of activities are marching into the classroom, praying before and after the activity.

It is very clear how the learning of moral aqidah is one of the subjects whose main task and function is to improve the character of students. The material and content of the moral aqidah lessons in the fourth grade in the form of education about faith and piety, morals and character make it easier for educators of moral aqidah subjects to compile and design learning with character and in accordance with the vision and mission of the madrasa both inside and outside the classroom.



. Therefore, it can be said that character building in learning good morals at MI Al Hidayah Kekatung (Personal communication, February 1, 2022).

Aziz (2008) explains, in Islamic education, stories/story as a method of education are very important, it is said to be very important for the reasons, among others: stories/stories are always captivating because they invite readers or listeners to follow the events, reflect on their meaning. Furthermore, these meanings will make an impression in the hearts of the readers or listeners. At MI Al Hidayah Kekatung, the application of the story method in learning *aqidah* morality has a role in shaping the character of students, through evaluations that have been carried out by educators and from the results of documentation, interviews and observations made by researchers, it shows that students easily absorb the material that is taught. delivered using the story method and applying the values contained in the story in daily life, including 1) the value of harmony which is reflected in the behavior of students who tend to respect each other's friends, do not like to fight and respect the teacher 2) Values of faith and piety that This is reflected in the ease with which students are invited to participate in religious activities and religious culture in the madrasa (Personal communication, February 1, 2022).

Shaleh Al Khalidy in Dading (2015) also reveals that the story method forms a positive faith in spiritual life in the form of faith and courage to worship Allah and increases confidence and pleasure in Allah. Stories are one of Allah's weapons that can strengthen the hearts of his guardians. According to Muhammad Sa'id Mursy's explanation in (Safitri et al., 2019) The story is a reflection of the *adab* of a people who have a great influence in attracting attention and increasing the intelligence of a child's thinking because it has its own beauty and enjoyment. MI Hidayah Kekatung also prepared himself by mastering the materials before learning the moral creed. In Class IV one of the materials studied is about Praiseworthy and Disgraceful Morals. In the discussion of Praiseworthy Morals, the material given is the story of the friend of Bilal bin Rabbah. The story of Bilal bin Rabbah's best friend was told by Mr. Tarwan Al Anshory as a Good Moral Akidah Subject Teacher. How is it told that Bilal Bin Rabbah's Companions are very patient and steadfast in the face of trials. In the Disgraceful Moral Discussion, the material given is the story of Tsa'labah Bin Hathib. The story about Tsa'labah Bin Hathib was also told by Mr. Tarwan Al Anshory as the Akhlak Akidah Subject Teacher well. How is it told that Tsa'labah who was in poor condition came to Rasulullah SAW asking to be prayed for to be rich and became a renegade after becoming rich.



The story told by Mr. Tarwan Al Anshory as the Akhlak Akidah Subject Teacher to the fourth-grade students of MI Al Hidayah more or less grows character in students how people are patient and steadfast in the face of trials and how people become arrogant and disobeyed after being tested with possessions and wealth (Personal communication, February 10, 2022).

Table 1. Students' Score before Using Google Drive Media

No	Name	Commendable Moral
1	AP	70
2	NS	75
3	TA	70
4	SA	70
5	AS	75
6	LJ	70
7	VN	65
8	AR	70
9	AA	70
10	SO	75
11	ZL	70
12	DA	75
13	EP	70
14	DI	65
15	SI	70
16	MR	75
17	RP	65
18	SH	70
19	ZT	75
20	CH	75
21	AL	70
22	LL	65

After evaluating the students who were taught only by the story method and the results were still not satisfactory, then Mr. Tarwan Al Anshory as the *Akhlak Akidah* Subject Teacher used a storage media, namely Google Drive Media. Google Drive media is used to store files in the form of documentaries or cartoons that display Islamic stories that can be imitated and become examples of student character building. The material on Praiseworthy and Disgraceful Morals taught using the Google Drive Media-assisted story method turned out to be more effectively given to Class IV students of MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency. After an evaluation was carried out, the scores obtained were very satisfactory (Personal communication, February 15, 2022).

Table 2 Students' Score after Using Google Drive Media

No	Name	Score
1	AP	75
2	NS	80
3	TA	80
4	SA	80
5	AS	75
6	IJ	80
7	VN	80
8	AR	85
9	AA	90
10	SO	85
11	ZL	90
12	DA	80
13	EP	80
14	DI	75
15	SI	80
16	MR	80

17	RP	85
18	SH	90
19	ZT	85
20	CH	90
21	AL	80
22	LL	85

Thus there is a relevance between theory and real life that through the application of the story method in learning aqidah morals, the help of Google Drive Media is able to shape the character of students, especially religious characters in fourth grade students at *Madrasah Ibtidaiyah Al Hidayah* Kekatung, Dente Teladas District, Tulang Bawang Regency.

## CONCLUSION

Based on the results of research in the field conducted by researchers, it can be concluded that the steps of learning the moral aqidah with the story method must be carried out thoroughly so that learning runs optimally in accordance with expectations and the steps include preparation, implementation of learning and evaluation. The process of forming the character of students in learning morals in class IV MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency with the story method after an evaluation is still unsatisfactory. The use of the Google Drive Media-assisted story method in learning moral aqidah in class IV MI Al Hidayah Kekatung, Dente Teladas District, Tulang Bawang Regency, after an evaluation of students was carried out the results were very satisfying.

## REFERENCES

- DADING, K. (2015). *PEMBENTUKAN KARAKTER PESERTA DIDIK MELALUI METODE CERITA PADA KEGIATAN PEMBELAJARAN AKIDAH AKHLAK DI KELAS IV (Studi Multisitus Di MI*. <http://repo.uinsatu.ac.id/id/eprint/2822>
- Hairina, Y., psikologi, A. M.-Y. K. nasional, & 2019, undefined. (2019). Story Telling Sebagai Metode dalam Menanamkan Akhlak Mulia pada Anak Usia Dini. *Researchgate.Net*. [https://www.researchgate.net/profile/Yulia-Hairina-2/publication/333102149\\_Storytelling\\_sebagai\\_Metode\\_dalam\\_Menanamkan\\_Akhlak\\_Mulia\\_pada\\_Anak\\_Usia\\_Dini/links/5cdb7558299bf14d9598790a/Storytelling-sebagai-Metode-dalam-](https://www.researchgate.net/profile/Yulia-Hairina-2/publication/333102149_Storytelling_sebagai_Metode_dalam_Menanamkan_Akhlak_Mulia_pada_Anak_Usia_Dini/links/5cdb7558299bf14d9598790a/Storytelling-sebagai-Metode-dalam-)

Menanamkan-Akhlak-Mulia-pada-Anak-Usia-Dini.pdf

- Safitri, L., Dini, H. A.-J. I. T. K. A. U., & 2019, undefined. (2019). Pengembangan nilai agama dan moral melalui metode bercerita pada anak. *Core.Ac.Uk*, 4(1).  
<https://core.ac.uk/download/pdf/230724979.pdf>
- Sari, A., Nainggolan, E. S., Maharini, M. T., Merilia, S., & Wirharyati, W. (2021). Pengenalan Nilai Budaya dengan Menggunakan Cerita Rakyat untuk Meningkatkan Literasi Bahasa Inggris di Taman Bacaan Masyarakat (TBM), Ciputat. *Acitya Bhakti*, 1(1), 62–71.  
<http://www.openjournal.unpam.ac.id/index.php/ACB/article/view/9135>
- Abdul Majid Abdul Aziz, *Mendidik dengan Cerita*, (Bandung : Remaja Rosda Karya, 2002), 8.
- Kementerian Agama RI, *Al-Qur'an dan Terjemahannya*, (Semarang : CV Karya Toha Putra, 2010), 421.
- Muzayyin Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 2010), 3.
- Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam*, (Jakarta: Ciputat Pers, 2002), 19.
- Muhammad Quthb, *Sistem Pendidikan Islam*, terj. Salman Harun, (Bandung: al-Ma'arif, 1993), 347.
- Abdurrahman an-Nahlawi, *Prinsip-prinsip dan Metode Pendidikan Islam dalam Keluarga, Sekolah dan Masyarakat*, Terj. Herry Noer Ali, (Bandung: Diponegoro, 1992), 332
- Muslich, Masnur, *Pendidikan Karakter...*, 67<sup>5</sup>
- Sugiono Wibowo, *Manajemen Pendidikan Karakter di Sekolah*, (Pustaka Pelajar: Jogjakarta, 2013), 14.
- Muslich, Masnur, *Pendidikan Karakter...* 175
- Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, (Jakarta: Al Ikhlas, 1994), 87.
- Chalidjiah Hasan, *Dimensi-Dimensi Psikologi Pendidikan*, (Surabaya: Al Ikhlas, 1994), 12.
- Jalaluddin, dan Said, Usman, *Filsafat Pendidikan Islam, Konsep dan Perkembangannya*, (Jakarta: PT. Raja Grafindo Persada, 1994), 52.
- Munawwir, Ahmad Warson al-, *al-Munawwir: Kamus Arab Indonesia*, (Surabaya: Pustaka Progressif, 2002), 1126.
- Khalidy, Shalah al-, *Kisah-kisah al-Qur'an; Pelajaran dari Orang-orang Terdabulu*, (Jakarta: Gema Insani Press, 1999), 22.
- Tim Penyusun Kamus Besar Bahasa Indonesia, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), 202.
- Abdul Aziz Abdul Majid, *Mendidik dengan Cerita*, Terjemah Neneng Yanti dan Iip Dzulkifli Yahya, (Bandung: PT Remaja Rosda Karya, 2001), 8.

Muhammad Sa'id Mursy, *Seni Mendidik Anak*. (Jakarta: Arroyan, 2001), 117.

Muhaimin dan Mujib, Abdul, *Pemikiran Pendidikan Islam*, (Bandung: Trigenda Karya, 1993), 260.

Verna Hildebrand, *Introduction to Early Children Education*. (New York: Mc. Millan Publishing Co-Inc, 1971) 193.

Rosihon Anwar, *Akidah Akhlak*, (Bandung: Pustaka Setia, 2008), 13.

Aminuddin dkk, *Pendidikan Agama Islam*, (Bogor: Ghalia Indonesia, 2002), 81.

Zainuddin Ali, *Pendidikan agama Islam*, (Jakarta: Bumi Aksara, 2007), 29

Zakiah Daradjat, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: Bumi Aksara, 1995), 68.

Muslim al-Hajaj, *Shahih Muslim*, juz 1 ( Dalam Software Maktabah Syamilah, 2005), 87, hadits no. 9.