

Concepts and Methods of *Story telling* Al-Qur'an Stories for Early Childhood: A Study of the Book of *Kisah Kota-Kota Dalam al-Qur'an* by Rani Yulianty

Ahmad Teza^{1*}, Akhmad Sulthoni², Edy Wirastho³

¹²³Sekolah Tinggi Ilmu Al-Qur'an Isy Karima, Karanganyar, Jawa Tengah

*Corresponding e-mail: ahmadteza99@gmail.com

Abstract

The world of children is always close to the world of stories. However, it is unfortunate that today the stories that are very close to children are imaginative stories so that children are more familiar with the characters of fictional characters compared to the characters and cities that they should really know. Stories in the Qur'an should always be presented to children in a style and presentation that suits them. One of the efforts that have been made is the book *Tales of Cities in the Qur'an* by Rani Yulianty. This study was conducted using *library research* method by taking samples from 12 city stories contained in the book. This research focuses on the method of storytelling in the book and its advantages and disadvantages. This research reveals something new in the delivery of stories for early childhood, especially in terms of the story of the cities in the Qur'an. The results of this study indicate that the method of delivering the story of the Cities in the Qur'an by Rani Yulianty uses visualization, pictures, ornaments, and comic methods. The advantages of this book use light language so that it is easy to understand for children, has good visualization by displaying the location and description of the city and many interesting games for children. This book is lacking in terms of not including important lessons or taking conclusions at the end of each city story presented, the author is more likely to convey it in general on the last page of the book.

Keywords: *Story telling* Method, Early Childhood, *Kisah Kota-Kota Dalam al-Qur'an*

Abstrak

Dunia anak-anak selalu dekat dengan dunia kisah. Namun, sangat disayangkan bahwa pada zaman ini kisah-kisah yang sangat dekat dengan anak-anak adalah kisah yang bersifat imajinatif sehingga anak-anak lebih mengenal karakter-karakter tokoh yang fiktif dibandingkan dengan tokoh-tokoh dan kota-kota yang hakikatnya harus mereka ketahui. Kisah dalam al-Qur'an sebaiknya harus selalu disajikan kepada anak-anak dengan gaya dan sajian yang sesuai dengan mereka. Salah satu dari usaha yang telah dilakukan adalah buku *Kisah Kota-Kota dalam Al-Qur'an* karya Rani Yulianty. Penelitian ini dilakukan dengan metode *library research* dengan mengambil sample dari 12 kisah kota yang terdapat dalam buku tersebut. Penelitian ini fokus pada metode penyampaian kisah dalam buku tersebut berikut kelebihan dan kekurangan yang ada. Penelitian ini mengungkap sesuatu yang baru dalam penyampaian kisah untuk usia dini khususnya dalam hal kisah kota-kota dalam al-Qur'an. Hasil dari penelitian ini menunjukkan bahwa metode penyampaian *Kisah Kota-Kota dalam Al-Qur'an* karya Rani Yulianty menggunakan penyajian visualisasi, gambar, ornamen, dan metode komik. Kelebihan dari buku ini menggunakan bahasa yang ringan sehingga mudah dipahami bagi anak-anak, memiliki visualisasi yang bagus dengan menampilkan letak dan gambaran kota tersebut dan banyak game yang menarik buat anak-anak. Buku ini kurang dalam hal tidak memasukkan pelajaran penting atau mengambil kesimpulan di akhir setiap kisah kota yang disajikan, penulisnya lebih cenderung menyampaikannya secara umum di halaman terakhir buku.

Kata kunci: Metode *Story telling*, Anak Usia Dini, *Kisah Kota-Kota Dalam al-Qur'an*

Introduction

The Qur'an, the holy book of Muslims, is not only a guide to life and moral teachings, but it also contains many fascinating historical stories. Among these fascinating narratives are stories about various ancient cities that played an important role in the history of mankind and the development of religion.¹ From holy Makkah to contested Jerusalem, from majestic Babylon to ruined Sodom, the Qur'an invites us to trace the footsteps of past civilizations. These stories are not just historical records, but also contain lessons and wisdom that are relevant to the lives of modern people.²

Early childhood is a child aged 0-6 years. It is at this age that children experience a unique growth and development process.³ During this period, children experience important growth and development. In the Early Childhood Education curriculum based on Government Regulation No. 146 of 2014, there are six aspects of development that need attention, namely cognitive development, language, religious and moral values, social emotional, physical motor, and art.⁴ The role of parents and teachers is very important in helping to develop all these aspects of development. In addition, they are also responsible for educating and fostering children's character. In the midst of today's scientific and technological advances, it is important for children to have a strong character in order to be able to balance knowledge and morality.⁵

Early age is the golden age for a human being (golden ages), because knowledge or education carried out from an early age will be more attached or imprinted not easily forgotten until humans become adults. Likewise, in character education, education through habituation of good attitudes and role models by parents or teachers towards their children will become a solid foundation in the development of the child's soul.⁶

Today, the number of children with low moral awareness is increasing, and teachers report that many of them come from families with various problems. One of the main causes is the lack of attention from parents, forcing schools to get involved in moral education. In addition, problems also arise from children's exposure to mass media and the neighborhoods they visit. For example, elementary school children on average spend 30 hours per week watching television or using their gadgets to watch movies like Harry Potter, Marvel, and so on. By the age of 16, a typical child has watched at least 200,000 violent scenes, and by the

¹ Hakmi Hidayat, Alvin Nurafrizal, Sri Ramadani, & Diva Alawiyah Batubara, "Memahami Kisah-Kisah Dalam Al-Qur'an", *Jurnal Kajian Islam Dan Sosial Keagamaan* 1, no. 1 (2024): 332–336.

² Regina Trismayanti, Melinda, Muhammad Rizky, and Dwi Noviani, "Al-Qur'an Sebagai Sumber Hukum Islam Di Zaman Modern: Tinjauan Dari Segi Teori Dan Praktik," *Social, Educational, Learning and Language (SELL)* 1, no. 2 (2023): 175–186. <https://doi.org/10.61930/sell.v1i2.40>.

³ M Bancin and W Masitah, "Implementasi Metode Bercerita Tentang Kisah Nabi Pada Anak Usia Dini," *Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2024): 203–15, <https://doi.org/10.37985/murhum.v5i1.513>.

⁴ Permendikbud Nomor 147, "Permendikbud Nomor 146 Tahun 2014," *Angewandte Chemie International Edition* 6, no. 11 (2014): 10–27.

⁵ Fildzah Imami, "Mengkaji Kisah Dalam Al-Qur'an Untuk Membangun Karakter Anak Usia Dini," *Aciece* 3 (2018): 101–14.

⁶ Rsp Fauziah and O Abdurakhman, "Metode Cerita (Berkas Cerita Dalam Al-Quran) Pada Pendidikan Anak Usia Dini," *Jurnal Sosial Humaniora* 4, no. 1 (2013): 34–44.

age of 18, it is estimated that they have seen 40,000 sexually charged scenes. Shows featuring sexual content are also growing in number.⁷

The world of children is always close to the world of stories. But it is unfortunate that today the stories that are very close to children are imaginative stories so that children are more familiar with the characters of fictional characters compared to the characters and cities that they should really know. Stories in the Qur'an should always be presented to children in a style and presentation that suits them. With the stories about cities in the Qur'an, we can find answers to the problems that arise due to fictitious stories that are spread in our society.

The facts above are really concerning. Character assassination continues to occur in children due to the lack of balance between moral awareness and screening of inappropriate entertainment shows for children. It is the great responsibility of parents and teachers to improve and prevent moral decline and character damage in children. One of the effective ways to prevent and repair children's moral decay that causes the formation of bad character is through the storytelling method. There are many stories of cities in the Qur'an that can shape good character in children. The stories of cities in the Qur'an can be used as a good reference to be told to children.⁸

The storytelling method is a method developed by telling stories to children. The story or story told by the teacher in the classroom is a story that contains wisdom or lessons based on the subject matter taught at the time the story is told. So that the delivery of the story method is easier to convey and easily understood by the child, by the teacher, the child has not been able to sequence the story, the child has difficulty communicating verbally and interacting with friends and the teacher uses simple language because the ability to express the child's language is not fluent.⁹ *Story telling* or storytelling is an effective method used in early childhood learning. *Story telling* can make children better understand the material, develop imagination, and increase knowledge. Therefore, it is important to discuss the concept and method of *story telling* al-Qur'an stories for early childhood.¹⁰

The Qur'an uses various methods to convey the stories of cities, which aim to provide lessons and warnings to mankind. In telling the stories of cities, the Qur'an often uses a distinctive language style, such as parables, dialog, and vivid descriptions.¹¹ This method of delivery not only attracts the attention of readers, but also facilitates understanding of the moral and spiritual messages contained therein. City stories in the Qur'an usually describe

⁷ Imami, "Mengkaji Kisah Dalam Al-Qur'an Untuk Membangun Karakter Anak Usia Dini."

⁸ Imami.

⁹ Sutiah Sutiah and Andri Hardiyana, "Metode, Penerapan Bergambar, Cerita Kemampuan, Meningkatkan Anak, Berbicara Dini, Usia Tkit, Kelompok A Hidayah, Noor Kabupaten, Klenganan", *Hadlonab : Jurnal Pendidikan dan Pengasuban Anak* 1, no. 2 (2020): 71–86.

¹⁰ Holidi Holidi, Karoma Karoma, and Annisa Astrid, "Metode Storytelling Dalam Membina Perilaku Religius Siswa Sekolah Dasar YP Indra Palembang," *Al-Fikru: Jurnal Ilmiah* 15, no. 1 (2021): 28–39, <https://doi.org/10.51672/alfikru.v15i1.43>.

¹¹ Alfauzan Amin, "Pemahaman Konsep Abstrak Ajaran Agama Islam," *Madania* 21, no. 2 (2017): 157–70.

the lives of people, the challenges they face, and the consequences of their decisions and actions, both positive and negative.

Introducing children to the stories of cities in the Qur'an is an important step in education, as these narratives are rich in moral and spiritual teachings that can build their personalities during their formative years.¹² Through the narrations of Saba', Palestine (Quds), and cities that were destroyed due to bad behavior, children can absorb lessons on the meaning of honesty, justice, and virtue, while understanding the negative consequences of misdeeds. The narrative also illustrates the importance of social harmony and mutual aid, which are core values in Islam. With a simple and entertaining delivery, children can build a strong connection with religious teachings and cultivate a love for Islamic values early on, which will serve as a foundation.¹³

The book *Kisah Kota-Kota dalam Al-Qur'an* written by Rani Yulianty displays unique advantages and features. First, this book not only tells *Kisah Kota-Kota dalam Al-Qur'an*, but also contains explanations from the author, the views of scholars, supporting stories, Prophetic Hadiths, and Qur'anic verses that support it. Second, the presentation method uses visualization, pictures, ornaments, and comics. Rani Yulianty created this work with special attention to the delivery of stories of cities in the Qur'an to early childhood, making it a fresh work. This is evident from the lack of literature that discusses the method in the Qur'an. Rani Yulianty's work was born out of concern for *Kisah Kota-Kota dalam Al-Qur'an* in Early Childhood, which is considered a new innovation. This is evidenced by the lack of literature that discusses the method of telling the *Kisah Kota-Kota dalam Al-Qur'an*. Furthermore, problems arise related to the method and concept of Delivering the *Kisah Kota-Kota dalam Al-Qur'an*.¹⁴

In this study, after conducting a literature review, researchers found several works that are relevant to the problem under study, including: an article entitled *Implementasi Metode Bercerita Tentang Kisah Nabi Pada Anak Usia Dini*,¹⁵ an article on the *Metode Cerita (Berbasis Cerita dalam Al-Qur'an) Pada Anak Usia Dini*,¹⁶ an article on *Mengkaji Kisah dalam Al-Qur'an Untuk Membangun Karakter Anak Usia Dini*,¹⁷ *Tafsir Al-Qur'an Untuk Anak-Anak: Surat Al-Fatihah*,¹⁸

¹² Irham Nugroho, "Nilai-Nilai Pendidikan Agama Islam Dalam Kisah-Kisah Yang Terkandung Ayat Alquran," P 8, no. 1 (2017): 2549–7146, <http://journal.uhamka.ac.id/index.php/jpi>.

¹³ Maulana Arafat Lubis, Nashran Azizan, and Erna Ikawati, "Kajian Gender Dan Anak," *Jurnal Kajian Gender Dan Anak* 4, no. 1 (2020): 63–82, jurnal.iain-padangsidempuan.ac.id/index.php/JurnalGender.

¹⁴ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah* (Jakarta: Cerdas Interaktif, 2016).

¹⁵ Marnita Bancin and Widya Masitah, "Implementasi Metode Bercerita Tentang Kisah Nabi Pada Anak Usia Dini," *Murbum : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2024).

¹⁶ R. Siti Pupu Fauziah and Omon Abdurakhman, "Metode Cerita (Berbasis Cerita Dalam Al-Quran) Pada Pendidikan Anak Usia Dini," *Jurnal Sosial Humaniora* 4, no. 1 (2017).

¹⁷ Fildzah Imami, "Mengkaji Kisah dalam Al-Qur'an untuk Membangun Karakter Anak Usia Dini," *Proceedings of The 3 rd Annual Conference on Islamic Early Childhood Education*, UIN Sunan Kalijaga, 2018.

¹⁸ Muhammad Afif, *Tafsir Al-Qur'an Untuk Anak-Anak: Surat Al-Fatihah* (Bandung: Mizan, 2021), 4.

Tabapan Mendidik Anak Teladan Rasulullah,¹⁹ *Manajemen Strategis Pendidikan Anak Usia Dini*,²⁰ *Pendidikan Anak Usia Dini dalam Al-Qur'an (Kajian Tafsir Q.S. Luqman Ayat 12-15)*,²¹ *Pentingnya Pendidikan Anak Usia Dini Bagi Tumbuh Kembang Anak*,²² and *Internalizing Social Care Characters Through Tadabbur Al-Qur'an in Elementary School*.²³ Some of the previous studies above discussed the story of the prophet in the Qur'an and the story method in early childhood. The author in the research that has been done focuses on the story of the city in the Qur'an.

In this study, the authors adopted a qualitative approach. This approach does not rely on statistics, but rather on data collection and analysis and interpretation.²⁴ The author conducted a literature study (*library research*) by collecting and reading Rani Yulianty's works that are relevant to the theme of the *Kisah Kota-Kota dalam Al-Qur'an*. In a study, there are two sources used as references. Namely primary data and secondary data. The primary data source is a book that is in accordance with the research theme, namely the book *Kisah Kota-Kota dalam Al-Qur'an* as for secondary data taken from books that are relevant to the research being done.

In addition, researchers used literature study techniques by collecting sources from journal books, articles, papers, and other scientific works relevant to the research topic.²⁵ Researchers began this research by determining the focus of research in the form of a study of the *Kisah Kota-Kota dalam Al-Qur'an*. Furthermore, researchers reviewed literature related to the topic under study, namely the book *Kisah Kota-Kota dalam Al-Qur'an* by Rani Yulianty. Then the researcher determines the problem formulation of this study, namely how the method of delivering the story and what are the advantages and disadvantages of the book by Rani Yulianty. After that, the researcher analyzed the discussion of the *Kisah Kota-Kota dalam Al-Qur'an* by Rani Yulianty, the researcher took two examples of discussion, namely the State of Saba' and Palestine (Quds).

Results and Discussion

Compilation of a Book of *Kisah Kota-Kota dalam Al-Qur'an*

The author has the full name Rani Yulianty Iskandar. But usually the author prefers to be called by the name Rani Yulianty. Currently the author has two children, one son and one daughter. Every day the author works in a private company as a researcher. However, the author has written children's books since 2005. Until now, she has written around 100

¹⁹ Jamal Abdurrahman, *Tabapan Mendidik Anak Teladan Rasulullah*, (Bandung: Irsyad Baitus Salam, 2000).

²⁰ Jamal Ma'mur Asmani, *Manajemen Strategis Pendidikan Anak Usia Dini*, (Yogyakarta: DIVA Press, 2009).

²¹ Azhari, *Pendidikan Anak Usia Dini dalam Al-Qur'an (Kajian Tafsir Q.S. Luqman Ayat 12-15)*, Skripsi, UIN Syarif Hidayatullah Jakarta, 2014.

²² T. Ariyanti, "Pentingnya Pendidikan Anak Usia Dini Bagi Tumbuh Kembang Anak", *Jurnal Dinamika Pendidikan Dasar* 8, no. 1 (2016), 50–58.

²³ Minsih, Annisa Rachmawati, Imam Mujahid, "Internalizing Social Care Characters Through Tadabbur Al-Qur'an in Elementary School", *Proceedings of the International Conference on Progressive Education (ICOPE)*, 2019.

²⁴ Albi Anggito dan Johan Setiawan, *Metode Penelitian Kualitatif* (Jawa Barat: CV Jejak, 2018), 7.

²⁵ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

children's books. On average, the books she has written are series. Besides actively writing children's storybooks, the author also enjoys the blog world. Currently the author is actively writing on her blog www.raniyulianty.com. The author is also active in social media, so that she can be contacted, including through social media platforms such as: Facebook, Twitter, Instagram and Email with the user name Rani Yulianty. Her blog contains various themes that the author wants to share. In addition to lifestyle blogs, the author also actively writes about her parenting stories in her *parenting*: blog www.ceritaanak.com.

Apparently, in the Qur'an it does not only contain instructions on religious truth. In the Qur'an there are also stories of previous nations. these stories are lessons for all of us. in each story mentioned the names of places that have history. Nowadays, the places in the Koran are difficult to find where they are. However, there are some places that until now can still be found in modern conditions. changes continue to occur, but history cannot be changed.

The book of *Kisah Kota-Kota dalam Al-Qur'an* is a children's book written by Ranai Yulianty. The book, which tells the story of the cities in the Qur'an, is known to be published by Cerdas Interaktif. The book was first published on November 10, 2016. The book of *Kisah Kota-Kota dalam Al-Qur'an* is printed in soft cover and has a thickness of 96 pages. The book of *Kisah Kota-Kota dalam Al-Qur'an* is a children's book that tells the story of the cities in the Qur'an, this book has a very interesting visual so that children do not feel bored when reading the unique stories in the book. This book is summarized in a language that is easily understood by children so that children can read this book well and comfortably. There are several cities or countries told in the Qur'an among which cities or countries can still be found today, some of which are Egypt, Mecca, Palestine and Medina.²⁶

Overview of the Book of the *Kisah Kota-Kota dalam Al-Qur'an*

In the book *Kisah Kota-Kota dalam Al-Qur'an*, he describes 12 cities along with the location and description of the city in an interesting way that is very suitable for young children, there are several cities or countries that are told in the Qur'an. Some of these cities can still be found today, including Egypt, Mecca, Palestine and Medina. Here is an overview of the contents of this book:

1. Introducing the Qur'an: This book aims to introduce the Qur'an to children from an early age so that they can understand the meaning and message contained in it.
2. Reading: This book can help children learn the location and description of cities mentioned in the Qur'an, while also understanding the essence of Qur'anic knowledge.
3. Evidence and Explanation: This book contains excerpts of Qur'anic verses and prophetic traditions that can help children understand the meaning and message contained in each verse.

²⁶ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

4. Important Lessons: This book also contains important lessons from each city story found in the Qur'an, so that children can understand and practice the teachings contained therein.
5. Practicing: This book not only helps children understand the Qur'an, but also encourages them to practice the teachings of the Qur'an in their daily lives.
6. Visual Images: The book comes with pictures that help children understand the meaning and message of the Qur'an better.²⁷

Therefore, the book *Kisah Kota-Kota dalam Al-Qur'an* is very useful for Indonesian children in learning and understanding the Qur'an. The discussion model in each chapter in the book *Kisah Kota-Kota dalam Al-Qur'an* is as follows:

1. Introducing the *Kisah Kota-Kota dalam Al-Qur'an* to Children: This book is published to help children introduce the story of the city in the Qur'an to children from an early age. The main goal is that children are not only able to read and memorize the Qur'an, but also can understand civilizations in various parts of the world and know the history of the city or country told in the Qur'an.
2. Lightweight Packaging and Analogies: To make it easier for children to understand, the book is presented with simple language and stories that they can relate to.
3. Moral Guidance Materials: This book can also help shape good morals in children. Thus, they can avoid behaviors that can harm themselves and others.
4. Availability for Various Ages: This book is suitable for children aged 8-13 years, very helpful for parents who want to assist children in understanding the Qur'an.²⁸

Systematization of the Book of the *Kisah Kota-Kota dalam Al-Qur'an*

The discussion of the book *Kisah Kota-Kota dalam Al-Qur'an* can be divided into several stages that help to highlight and apply the praiseworthy moral values contained in the Qur'an. The following are the stages in question:

1. Introduction to the *Kisah Kota-Kota dalam Al-Qur'an* for children: Discusses the importance of introducing the stories of cities in the Qur'an to children from an early age, as well as effective strategies in delivery, such as using simple language and linking to stories that are easily understood by children.
2. Use of the Picture Method: Using the picture method in describing the story of the city in the Qur'an for children, making the learning process more fun and interactive.
3. Use of the Comic Method: Using the comic method in writing the book of city stories in the Qur'an for children, thus making the learning process more fun and interactive.
4. Character Development: Discusses how the praiseworthy moral values in studying the *Kisah Kota-Kota dalam Al-Qur'an* can help in shaping children's good character, as well as how to practice them in daily life.

²⁷ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

²⁸ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

5. Use of Specialized Books: The book *Kisah Kota-Kota dalam Al-Qur'an* is designed to help children understand and practice the contents of the Qur'an with light language and easy-to-understand analogies, and facilitate the learning process.²⁹

Thus, the book *Kisah Kota-Kota dalam Al-Qur'an* can help in introducing and conveying the story in the Qur'an to children in an effective and fun way, as well as helping in the formation of good children's character and praiseworthy morals.

Analysis of the Method of Writing the Book of the *Kisah Kota-Kota dalam Al-Qur'an*

In this case, the author will present the results of the analysis of the author's research on 12 cities described in the book *Kisah Kota-Kota dalam Al-Qur'an*. For this journal, the author chose to analyze 2 cities from the 12 cities, namely the city of Saba' and the city of al-Quds (Palestine). The following are the results of the author's analysis:

1. Land of Saba'

The author of the book of the *Kisah Kota-Kota dalam Al-Qur'an* opens the explanation of the country of Saba' by explaining what the name of the capital of the country of Saba' and its location. Saba' has a capital city, Ma'rib, located near Sana'a, the capital of modern Yemen. In the past, Ma'rib was a very prosperous city because it was located on a very strategic trade route. History says the land of Saba' was located in South Yemen. In the 8th century BC, the Sabaeans or Saba' in Yemen developed agricultural trade and made a lot of wealth. The kingdom of Sabaea or Saba' is currently located in the Aseer region in southwestern Yemen.



After explaining about the location of the country of Saba' the author explains about the privileges of the State of Saba'. As for the specialty of the Saba' country, namely, in the Saba' country there is an important monument, namely the Ma'rib Dam which proves that the Saba' people have mastered irrigation technology. The Sabaeans are estimated to have lived in 1000-750 BC. The country of Saba' was very active in the world of trade and even organized trade routes through South Arabia. The Sabaeans traded to the Mediterranean and

²⁹ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

Gaza. In this trade activity, the Sabaeans had received permission from King Sargon of the Assyrian kingdom who controlled the region by paying taxes to the king.

The people of Saba' already had rules, so they were known as a civilized nation. Saba' also had a strong army so that this country was always protected from enemy attacks, besides being able to withstand enemy attacks, Saba' could also conquer other territories. Thus making the territory of the country of Saba' even wider. In fact, the Qur'an mentions the strength of the Saba' army. "*We are the ones who have power and also have great courage (in battle), and the decision is in your hands, so consider what you command*" (QS. an-Naml [27]: 33). After explaining the features of the country of Saba' here the author will explain about what events occurred in the country of Saba'. The events that occurred in the country of Saba' are:

a. The flood of arim in the Land of Saba'

Another name for the Flood of Arim is 'Sail al-Arim'. This was a punishment in the form of a terrible flood given by Allah to the Sabaeans because they turned away from His teachings. The Sabaeans did not listen to the warnings of their Prophet and refused to worship Allah. This naming is an expression that describes the flood that befell the Saba' people along with the collapse of an important monument of the Saba' country, the Arim dam. This dam collapsed due to a flood sent down by Allah. As a result, the land of Saba' was destroyed both in terms of the economy and other fields. After the flood of Arim, the land of Saba' was turned into a desert. The once fertile land became arid. As a result, agricultural land was barren. The people of Saba' were divided and began to leave their homes. The city of Ma'rib fell into ruin. The author of the book explains that the Ma'rib dam built by the kingdom of Saba' is located in the southern Arabian Peninsula, currently Yemen. The Ma'rib Dam was 16m high, 60m wide and 620m long.

b. Queen Balqis of Saba' and Prophet Suliman

The land of Saba' is also told in the story of Prophet Solomon. Narrated in Surah An Naml, one of the soldiers of Prophet Sulaiman, namely the hud-hud bird brought news about the Land of Saba' and its queen to Prophet Sulaiman. Prophet Sulaiman acted immediately after receiving news from the hud-hud bird about the Land of Saba'. Prophet Solomon gave an order to the hud-hud bird to send a letter to the Land of Saba'. "Go with my letter, then drop it to them and then turn away from them, then pay attention to what they are talking about". The bird Hud-Hud immediately flew to the country of Saba' with a letter from Prophet Suliman. Upon arrival in the country of Saba' the hud-hud bird immediately carried out the orders of the Prophet Sulaiman, namely dropping the letter towards the Queen of Saba' named Queen Balqis.

The content of the letter asked Queen Balqis to worship Allah SWT. Then the leaders of the country of Saba' advised Queen Balqis to attack the kingdom of Solomon because the country of Saba' had a strong army. Queen Balqis had heard about King Solomon and his strong kingdom in Jerusalem. Therefore, Queen Balqis did not want to take rash action because she knew that if she chose the way of war, the State of Saba' would lose. Queen

Balqis also chose a peaceful way, namely by replying to the letter from King Solomon by sending envoys along with gifts to the kingdom of Solomon. However, King Sulaiman rejected the hadih and once again asked Queen Balqis to worship Allah SWT. King Sulaiman also invited Queen Balqis to come to his kingdom.

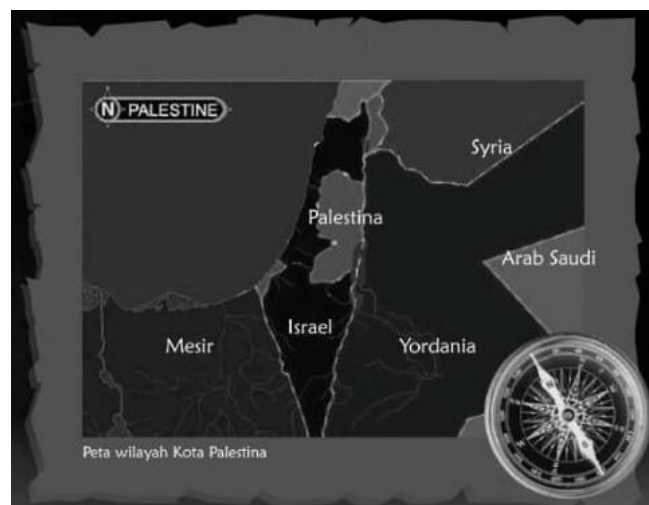
King Solomon also gathered his soldiers. King Solomon asked his subordinates who could carry Queen Balqis' throne. Ifrit agreed to bring Queen Balqis' throne before King Solomon sat down. A scribe said that he could carry Queen Balqis' throne in one blink. Queen Balqis' throne was immediately in King Solomon's palace. The throne was changed to find out whether Queen Balqis was still on it or not. When Queen Balqis arrived at King Solomon's palace, the King asked her if she recognized his throne. Queen Balqis said that the throne was like hers but looked different. Queen Balqis entered the palace and saw the floor like a pool of water. Queen Balqis lifted her shirt to reveal her calves. King Solomon said that it was not a pond, but a slippery floor. Queen Balqis immediately declared herself surrendered to Allah. Until Queen Balqis realized that she had done wrong by worshipping the sun and the moon. Finally, the author concludes with the word of God:

فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ

"... I have come to you from the land of Saba' with reassuring news" (QS. an-Naml [27]: 22).³⁰

2. Palestine (Quds)

The author of the book of the *Kisah Kota-Kota dalam Al-Qur'an* then opened the explanation of the country of Palestine (Quds) by explaining what is the name of the capital of Palestine and its location? Palestine has a capital city, Jerusalem. Palestine is an area in the Middle East between the Mediterranean Sea and the Jordan River. Palestine is one of the regions of the Levant that has a very long history. Prophet Moses led his people out of Egypt to Palestine. Palestine or its other name Baitul Maqdis is also the first Qibla direction for Muslims.



³⁰ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penub Hikmah*.

After the author explains about the location of Palestine, then the author will explain about the privileges of Palestine. As the land of the prophets, Palestine has several privileges including:

1. In Palestine there is Al Aqsa Mosque which is the first Qibla direction for Muslims. Al Aqsa Mosque also has a special position after the Grand Mosque and the Prophet's Mosque. Praying in Al Aqsa Mosque gets 500 times the reward of praying in other mosques besides the Grand Mosque and the Prophet's Mosque).
2. Some prophets have lived and lived in Palestine, namely Prophet Ibrahim, Nbi Ismail, Prophet Isaac, Prophet Ya'qub, Prophet Yusuf, Prophet Luth, Prophet David, Prophet Sulaiman, Prophet Saleh, Prophet Zakaria, Prophet Yahya, and Prophet Isa.
3. Prophet Muhammad traveled from the Grand Mosque to the Aqsa Mosque in Palestine on the journey of Isra Mi'raj.³¹

After that the author will explain about the events that occurred in Palestine. The events are:

1. 200 BC-1500 BC: In Palestine, Prophet Abraham had a child and his wife Hajar named Ishmael (Prophet Ishmael) who was later brought to Mecca, from his wife Sarah had a child named Isaac (Prophet Isaac). Prophet Ishaq had a son named Prophet Jacob aka Israel. Prophet Jacob and his children lived in Palestine. The incident of throwing the Prophet Joseph into the well occurred in Palestine and then the Prophet Joseph was taken to Egypt and sold.
2. 1200 BC-1100 BC: Prophet Moses led the Children of Israel to leave Egypt and wandered to the Plain of Sinai. When ordered to enter Palestine (Philistine) the Children of Israel refused and said to Prophet Moses, "*O Moses, we will never enter it forever, while there are mighty men in it, so go with your Rabb, and hold you both, indeed we are just sitting and waiting here.*" (QS. al-Maidah [5]: 24). Allah also cursed their actions by making them just circling around Palestine.
3. 1000 BC-922 BC: Prophet David defeats Goliath of the Philistines or Palestinians, and Palestine is taken by him. David became king. His kingdom extended from the banks of the Nile to the Euphrates in Iraq.
4. 922 BC-800 BC: Prophet Solomon died and there was a civil war and the kingdom was divided in two. The northern region was named Israel with Samaria as its capital and the southern region was named Judah with Jerusalem as its capital.
5. 800 BC-600 BC: The kingdom of Israel had greatly disobeyed God and was destroyed by the Assyrian Empire.
6. 600 BC-500 BC: The kingdom of Judah was destroyed through an attack by king Nebuchadnezzar of Babylon.
7. 500 BC-400 BC: the Babylonian empire was brought down by Cyrus of Persia. the Children of Israel returned to Jerusalem.

³¹ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

8. 330 BC-322 BC: Israel was occupied by Alexander the Great of Macedonia or Greece.
9. 300 BC-190 BC: The Romans defeat the Greeks and Palestine comes under Roman control.
10. 1-100: Prophet Isa was born in Palestine and brought the Samawi religion. Prophet Isa also led a revolt against the Romans.
11. 619: The Prophet Muhammad undertook the journey of Isra and Mi'raj. Archangel Gabriel picked up Prophet Muhammad at the Grand Mosque with Buroq. The Prophet Muhammad rode the Buroq and started the journey with Archangel Gabriel when he arrived at a place, Archangel Gabriel ordered the Prophet Muhammad to get down." get down and pray." The Prophet Muhammad got down," where are you now?" The Prophet Muhammad replied that he did not know. then Archangel Gabriel said that the Prophet Muhammad was in Medina where the Prophet Muhammad would emigrate. the journey continued to Msyah or Syajar Musa. where the Prophet Moses stopped while fleeing from Egypt. after that the journey continued to Tunisia, where the Prophet Moses received Revelation from God next, the Prophet Muhammad arrived at Bethlehen where the prophet Isa was born. It's a great way to get a feel for what's going on in the world, but it's also a great way to get a feel for what's going on in the world. it's a great way to get a feel for what's going on in the world, and it's a great way to get a feel for what's going on in the world, and it's a great way to get a feel for what's going on in the world.³²

Here the author of the book explains that Palestine has historical buildings. Some of them are Islamic heritage buildings, namely Babul Asbath Tower, Qubah Al Silsilah, Al Silsilah Gate, Al Maghoribah Tower, Qubah Mi'raj, and Qubah Nahwiyah. Finally, the author closes with the word of Allah:

يَعْمُومُ أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

"O my people, enter into the holy land (Palestine) which Allah has appointed for you, and do not flee *backward* (for fear of the enemy), then you will be losers..." (QS. al-Maidah [5]: 21).

From the explanation of the analysis above, here the author will discuss the advantages and disadvantages of the book the *Kisah Kota-Kota dalam Al-Qur'an* by Rani Yulianty. The advantages of this book are: *first*, this book uses light language and analogies that are easy to understand, and facilitate the learning process. *Second*, this book is very suitable for children at an early age, because this book presents good visualization, and is accompanied by the location and description of the city in an interesting way so that children can imagine the beauty of the city. *Third*, at the end of the book, the author includes interesting games. The disadvantage of this book is that at the end of each story the author of this book does not

³² Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

contain important lessons or take *ibrah* at the end of each city story contained in the book, but the author of the book conveys it in general on the last page of the book.³³

Stylistic Analysis of the Book of *Kisah Kota-Kota dalam Al-Qur'an*

The stylistic analysis in the book *Kisah Kota-Kota dalam Al-Qur'an* is presented in a simple language style and is easily understood by children. Here are some examples of stylistic analysis used in this book:

1. Ease of Language The language used is light and easy for children to understand. For example, the use of simple words and short sentences makes it easier for children to understand the contents of the book.
2. The use of metaphors and analogies that are relevant to everyday life can also help children better understand the meaning of the stories in the Qur'an.
3. Sentence Structure:
 - a. The sentences used in this book are quite simple and easy to understand. For example, the use of clear active and passive sentences makes it easier for children to understand the contents of the book.
 - b. Long and complicated sentences are rare, so children do not feel burdened by sentences that are difficult to understand.
4. Use of Popular Style:
 - a. The book uses a popular language style that is commonly used in everyday communication. For example, the use of words that are often used in everyday conversation helps children to more easily understand the contents of the book.
 - b. The use of formal and academic language style is rarely used, making it easier for children to understand the content of the book without the need to adapt to a language style that is too formal.
5. Use of Psycholinguistic Analysis:
 - a. The researcher used psycholinguistic analysis to show that the linguistic learning process can affect the quality of a person's psychology. In this study, the focus is on children and how they understand and apply the praiseworthy moral values of the stories about cities in the Qur'an contained in the book.
 - b. This analysis helps researchers understand how children understand and apply the praiseworthy moral values found in the city stories in the Qur'an. In addition, this analysis also helps parents to create a pleasant learning environment for children.³⁴

Conclusion

Based on the data and analysis that has been done, the author obtained the following conclusions: *First*, the book *Kisah Kota-Kota dalam Al-Qur'an* with 96 pages is designed to

³³ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

³⁴ Rani Yulianty, *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*.

help Muslim parents introduce the stories of the cities in the Qur'an to children from an early age. The systematic discussion in this book is divided into several stages, namely first, the introduction of stories about cities in the Qur'an for children, second, the application of the picture method, third, character building, and fourth, the use of special books.

Second, the Book of the *Kisah Kota-Kota dalam Al-Qur'an* by Rani Yulianty has advantages and disadvantages. The advantages of this book are: *First*, this book uses light language and analogies that are easy to understand, and facilitate the learning process. *Second*, this book is very suitable for children at an early age, because this book presents good visualization, and is accompanied by the location and description of the city in an interesting way so that children can imagine the beauty of the city. *Third*, at the end of this book the author includes many interesting games. The shortcomings of this book are: At the end of each story the author of this book does not contain important lessons or take *ibrah* at the end of each city story contained in the book, but the author of the book conveys it in general on the last page of the book. The delivery of the story of the city in the Qur'an for early childhood has a very good impact on the formation of children's character. Where from the story of each city in the Qur'an has its own *ibrah*.

Bibliography

- Abdurrahman, Jamal. *Tabqan Mendidik Anak Teladan Rasulullah*. Bandung: Irsyad Baitus Salam, 2000.
- Afif, Muhammad. *Tafsir Al-Qur'an Untuk Anak-Anak: Surat Al-Fatihah*. Bandung: Mizan, 2021.
- Amin, Alfauzan. "Pemahaman Konsep Abstrak Ajaran Agama Islam," *Madania* 21, no. 2 (2017): 157–70.
- Anggito, Albi dan Setiawan, Johan. *Metode Penelitian Kualitatif*. Jawa Barat: CV Jejak, 2018.
- Ariyanti, T. "Pentingnya Pendidikan Anak Usia Dini Bagi Tumbuh Kembang Anak", *Jurnal Dinamika Pendidikan Dasar* 8, no. 1 (2016), 50–58.
- Asmani, Jamal Ma'mur. *Manajemen Strategis Pendidikan Anak Usia Dini*. Yogyakarta: DIVA Press, 2009.
- Azhari, Azhari. *Pendidikan Anak Usia Dini dalam Al-Qur'an (Kajian Tafsir Q.S. Luqman Ayat 12-15)*, Skripsi, UIN Syarif Hidayatullah Jakarta, 2014.
- Bancin, M and Masitah, W. "Implementasi Metode Bercerita Tentang Kisah Nabi Pada Anak Usia Dini," *Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2024): 203–15, <https://doi.org/10.37985/murhum.v5i1.513>.
- Fauziah, Rsp and Abdurakhman, O. "Metode Cerita (Berbasis Cerita Dalam Al-Quran) Pada Pendidikan Anak Usia Dini," *Jurnal Sosial Humaniora* 4, no. 1 (2013): 34–44.
- Hidayat, Hakmi, Alvin Nurafrizal, Sri Ramadani, & Diva Alawiyah Batubara, "Memahami Kisah-Kisah Dalam Al-Qur'an". *Jurnal Kajian Islam Dan Sosial Keagamaan* 1, no. 1 (2024).

- Holidi Holidi, Karoma Karoma, and Annisa Astrid. "Metode Storytelling Dalam Membina Perilaku Religius Siswa Sekolah Dasar YP Indra Palembang". *Al-Fikru: Jurnal Ilmiah* 15, no. 1 (2021): 28–39, <https://doi.org/10.51672/alfikru.v15i1.43>.
- Imami, Fildzah. "Mengkaji Kisah Dalam Al-Qur'an Untuk Membangun Karakter Anak Usia Dini," *Aciece* 3 (2018): 101–14.
- Lubis, Maulana Arafast, Nashran Azizan, and Erna Ikawati, "Kajian Gender Dan Anak," *Jurnal Kajian Gender Dan Anak* 4, no. 1 (2020): 63–82, jurnal.iain-padangsidiempuan.ac.id/index.php/JurnalGender.
- Minsih, Annisa Rachmawati, Imam Mujahid, "Internalizing Social Care Characters Through Tadabbur Al-Qur'an in Elementary School", *Proceedings of the International Conference on Progressive Education (ICOPE)*, 2019.
- Nugroho, Irham. "Nilai-Nilai Pendidikan Agama Islam Dalam Kisah-Kisah Yang Terkandung Ayat Alquran," *P* 8, no. 1 (2017): 2549–7146, <http://journal.uhamka.ac.id/index.php/jpi>.
- Permendikbud Nomor 147, "Permendikbud Nomor 146 Tahun 2014," *Angewandte Chemie International Edition* 6, no. 11 (2014): 10–27.
- Sutiah, Sutiah and Hardiyana, Andri. "Metode, Penerapan Bergambar, Cerita Kemampuan, Meningkatkan Anak, Berbicara Dini, Usia Tkit, Kelompok A Hidayah, Noor Kabupaten, Klangeran", *Hadlonab : Jurnal Pendidikan dan Pengasuhan Anak* 1, no. 2 (2020): 71–86.
- Trismayanti, Regina, Melinda, Muhammad Rizky, and Dwi Noviani. "Al-Qur'an Sebagai Sumber Hukum Islam Di Zaman Modern: Tinjauan Dari Segi Teori Dan Praktik". *Social, Educational, Learning and Language (SELL)* 1, no. 2 (2023): 175–186. <https://doi.org/10.61930/sell.v1i2.40>.
- Yulianty, Rani. *Kisah Kota-Kota dalam Al-Qur'an: Seru, Mengagumkan, dan Penuh Hikmah*. Jakarta: Cerdas Interaktif, 2016.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia, 2008.