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Islamic Story-Based Aqidah Akhlak Learning and Moral-Value Manifestations: A Qualitative Case Study in a State Islamic Elementary School

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Abstract

This study aimed to describe the implementation of Islamic story-based Aqidah Akhlak learning in instilling moral values among fourth-grade students at MIN Kota Jambi, identify supporting and inhibiting factors, and examine teachers' efforts to improve its implementation. This qualitative case study examined Islamic storytelling in Aqidah Akhlak, a subject integrating Islamic belief (aqidah) and moral conduct (akhlak), in one fourth-grade class at a state Islamic elementary school (Madrasah Ibtidaiyah Negeri) in Jambi City. Participants were the head of the madrasah, one Aqidah Akhlak teacher, and 29 students (16 boys and 13 girls). Data were collected through direct classroom observation involving the focal class, semi-structured interviews with the head, teacher, and selected students, and analysis of lesson plans and relevant school documents. Data were coded, categorized, and refined into themes through iterative comparison and triangulation. Storytelling involved purposeful story selection, expressive narration, guided reflection, and observation of classroom conduct. The data showed observed or reported manifestations associated with religiosity, honesty, discipline, responsibility, politeness, and social care; these patterns do not establish causal behavioral change. Teacher competence, student engagement, leadership support, and religious routines supported implementation, whereas limited time, heterogeneous responses, and limited media constrained it. The study provides a context-specific account of how identification, reflection, modeling, and habituation were combined in Aqidah Akhlak learning.

Keywords: Aqidah Akhlak; Islamic Storytelling; Moral Values; Qualitative Case Study; Islamic Elementary School

Introduction

At the Madrasah Ibtidaiyah level, a central pedagogical challenge in Aqidah Akhlak classrooms is moving beyond students' ability to repeat moral concepts toward learning experiences in which they can recognize, interpret, and enact those values in everyday school situations. Lecture- and memorization-dominated instruction may transmit doctrinal knowledge but provides limited opportunities for emotional engagement, reflection, modeling, and practice (Arifin et al., 2023; Azmi et al., 2025; Sumarno et al., 2025). Accordingly, this study focuses on storytelling as a classroom strategy for connecting Islamic teachings with concrete situations that are accessible to elementary-age learners.

In Indonesia, Madrasah Ibtidaiyah is a formal Islamic elementary school equivalent to primary school. Aqidah Akhlak is a compulsory religious subject that integrates aqidah (foundational Islamic beliefs) with akhlak (moral character and conduct). In this study, doctrinal knowledge refers to students' understanding of beliefs, concepts, and prescribed virtues, whereas moral-value internalization is operationalized more cautiously as observed or reported manifestations of value-related understanding and conduct such as truthful speech, task responsibility, respectful interaction, participation in religious routines, and helping peers within the bounded school context. These manifestations are not treated as proof of stable personality change (Azty et al., 2018; Hasanah, 2025; Syafi'i et al., 2022).

Moving from doctrinal recall to value-related conduct requires more than direct explanation. Character-oriented instruction typically combines meaningful interaction, affective engagement, reflective dialogue, teacher exemplarity, and repeated practice within a supportive environment (Lu & Kristjánsson, 2026; Rahiem et al., 2020; Retnasari et al., 2023). In Aqidah Akhlak, these elements are particularly relevant because the subject is expected to connect belief with conduct rather than treat them as separate learning outcomes (Arifin et al., 2023; Syafi'i et al., 2022).

Story-based learning may support moral learning through four linked mechanisms. First, identification enables students to attend to and emotionally connect with exemplary characters. Second, guided reflection helps them interpret motives, consequences, and value conflicts. Third, teacher modeling and discussion translate narrative principles into observable conduct. Fourth, repeated opportunities to practice the value through classroom and school routines may support habituation. Narrative exposure alone is therefore insufficient; its pedagogical value depends on questioning, contextualization, modeling, and reinforcement (Rahim & Rahiem, 2013; Rahiem et al., 2020; Lu & Kristjánsson, 2026).

A first strand establishes the normative and curricular foundations of Islamic moral education by discussing the relationship between faith and conduct, Qur'anic and Hadith-based values, family and community roles, Islamic educational leadership, and the integration of Aqidah Akhlak within formal education (Abdullahi Maidugu & Adamu Tanko Isah, 2024; Azty et al., 2018; "Education in Muslim Communities," 2020; Hasanah, 2025; Khodijah et al., 2024; Momen, 2024; Nurhuda, 2023; Primarni et al., 2025; Sayidah & Fatimah, 2025; Sholeh et al., 2026; Solihin et al., 2020; Syafi'i et al., 2022; Syauqi et al., 2025).

A second strand examines the pedagogical and organizational conditions of character-oriented instruction, including teacher strategies, role modeling, habituation, active and contextual learning, student motivation, school culture, and institutional support (Ali Masran, 2025; Arifin et al., 2023; Azmi et al., 2025; Birhan et al., 2021; Dharin, 2025; Fajri & Kamilah, 2025; Hasriani et al., 2025; Khusnul Khotimah & Hafidz, 2024; Lailatul Hamidah Al Maqi, 2025; Lu & Kristjánsson, 2026; Muh Ibnu Sholeh et al., 2024; Ramatni et al., 2025; Retnasari et al., 2023; Rezai et al., 2025; Shah, 2006; Sirait et al., 2025; Syam & Hazairin, 2026; Tiara Ramadhani et al., 2024).

A third strand focuses on narrative and media-based pedagogy, covering oral and dramatized storytelling, Islamic stories, dialogic reading, exemplary figures, board-game and animated media, multimodal narratives, and digital storytelling as ways of making moral, religious, linguistic, and social meanings accessible to learners (Benabbes & AbdulHaleem Abu Taleb, 2024; Desta Pradana & Owa-Onire Uthman, 2023; Faizin & Helandri, 2023; Ma & Hashemifardnia, 2026; Nurmawati, 2026; Özcan, 2026; Putra et al., 2025; Rahiem et al., 2020; Rahim & Rahiem, 2013; Rifai, 2025; Salix, 2024; N. I. Sari et al., 2024; R. Sari et al., 2025; Sumarno et al., 2025; Wang et al., 2026).

A fourth strand addresses the broader ecology in which value-related behavior is interpreted, including personal values, moral and religious education across traditions, ethical judgment, social-

emotional competence, supportive learning environments, digital exposure, and culturally responsive character formation (Esti Regina Boiliu, 2025; Gamage et al., 2021; Metcalfe et al., 2024; Misirli et al., 2025; Norozi, 2025; Nurdin & Pagalu, 2026; Prashar et al., 2024; Sakti et al., 2024; Sarifah et al., 2025; Tandika et al., 2025). These studies caution against attributing observed conduct to a single classroom strategy because student behavior may reflect interacting instructional, relational, institutional, familial, and digital influences.

Closely comparable studies illuminate different parts of this pedagogical configuration. Dharin (2025) examined Aqidah Akhlak and character development in an Islamic elementary school but did not isolate storytelling as an instructional sequence. Rahiem et al. (2020) analyzed dramatized storytelling for moral education in kindergarten, emphasizing delivery techniques rather than formal Aqidah Akhlak instruction. R. Sari et al. (2025) discussed Islamic stories and moral values for Madrasah Ibtidaiyah students but did not provide a bounded classroom account linking planning, delivery, reflection, evaluation, and contextual constraints. Retnasari et al. (2023) highlighted religious school culture as a character-forming context, yet did not examine how that culture interacts with a specific narrative pedagogy. Together, these studies establish the relevance of Aqidah Akhlak, storytelling, and school culture while leaving their interaction in one formal classroom insufficiently described.

To address this gap, the present study provides a context-specific qualitative case analysis of how one teacher operationalized Islamic storytelling within one fourth-grade Aqidah Akhlak class, how moral-value manifestations were identified from multiple data sources, and how school routines and implementation constraints shaped the practice. It asks: (1) how is story-based Aqidah Akhlak learning planned, delivered, reflected upon, and evaluated; (2) what moral-value manifestations are observed or reported; and (3) what contextual supports, constraints, and teacher responses characterize implementation? The contribution is analytical rather than causal: it specifies the configuration of narrative identification, guided reflection, teacher modeling, and habituation within a bounded madrasah case.

Method

This study used a qualitative case study design. The bounded case was the implementation of Islamic story-based Aqidah Akhlak instruction in one focal fourth-grade classroom group at Madrasah Ibtidaiyah Negeri (MIN) Kota Jambi. The unit of analysis was the instructional process including planning, story delivery, guided reflection, evaluation, and its immediate school context rather than the school as a whole or students' long-term character development. The site was selected purposively because Islamic storytelling was used in Aqidah Akhlak instruction and the madrasah maintained religious routines relevant to examining classroom-context interaction. Participants comprised the head of the madrasah (H1), one Aqidah Akhlak teacher responsible for the focal class (T1), and 29 fourth-grade students (16 boys and 13 girls). The 29 students constituted the focal classroom group included in the study. Classroom observation encompassed the group as a whole, whereas interviews involved selected students. The source manuscript does not record the exact number of student interviewees, the criteria used to select them, or the procedure used to choose the focal group from the six fourth-grade classes; these omissions are acknowledged as methodological limitations. Role-based identifiers are used to protect participant confidentiality.

Data Collection

Data were collected through direct classroom and school-environment observation, semi-structured interviews, and document analysis. The source manuscript does not report the precise

fieldwork period, the number or duration of observation sessions, the number or duration of interviews, the interview language, or whether interviews were audio-recorded and transcribed verbatim. Accordingly, these details are not reconstructed retrospectively. Interviews involved H1, T1, and selected fourth-grade students and addressed institutional support, lesson planning, story selection and delivery, student engagement, evaluation practices, constraints, and students' understanding of moral messages. The observer role was not explicitly identified as participant or non-participant in the source records; however, the manuscript states that observations were conducted directly in the classroom and school environment. Field notes focused on teacher preparation, narration, questioning, student participation, moral reflection, and visible conduct related to the values emphasized in the lessons. Documents were included when they directly informed the focal lessons or relevant school routines, including lesson plans or teaching documents, learning materials, classroom records, school profiles, and photographs of learning activities; general administrative inventories were excluded from the analytical evidence. The available manuscript does not document a formal saturation criterion, ethics-review reference, institutional-permission procedure, or parent-consent and student-assent process. These reporting gaps should be considered when interpreting the study's methodological transparency.

Data Analysis

Analysis proceeded iteratively. First, observation notes, interview accounts, and documents were read repeatedly and assigned descriptive initial codes close to the data, such as story selection, expressive narration, reflective questioning, routine reinforcement, and time constraint. Second, related codes were compared across H1, T1, student accounts, observations, and documents and grouped into categories corresponding to implementation stages, moral-value manifestations, supporting factors, constraints, and teacher responses. Third, categories were refined into themes by checking internal coherence, distinctions between themes, and relevance to the research questions. Evidence that did not fit the dominant pattern such as students who required repeated explanation or did not consistently participate was retained as discrepant evidence rather than discarded. The source manuscript presents the analysis as researcher-led and does not identify a second analyst or independent coding review. Credibility was supported through source and technique triangulation by comparing accounts from H1, T1, and students with observation and documentation evidence. Although the revised analysis organizes codes, categories, and themes into an auditable sequence, the source manuscript does not document formal member checking, peer debriefing, reflexive notes, or a contemporaneous audit trail. Because no baseline, comparison group, or longitudinal follow-up was available, the analysis treated value-related behaviors as observed or reported manifestations, not demonstrated internalization or causal change.

Results

Context and Participants

School-profile documents, H1's interview, T1's interview, and classroom observations characterized MIN Kota Jambi as a state Islamic elementary school in Jambi City whose formal vision and routines emphasize religious practice and respectful conduct. The analytically relevant contextual features were the observed or documented routines such as prayer, Qur'anic recitation, greetings, and classroom cleanliness because these routines provided opportunities for values discussed in stories to be repeated outside the focal lesson. The study does not infer students' prior religious familiarity from the surrounding community.

Focal Case and Participant Conditions

The case profile is reported only to clarify the participants and contextual features directly relevant to the research questions. School-wide staffing and enrollment totals were not used as evidence of instructional quality.

Table 1 Case and Participant Profile

Aspect	Case-specific description
School context	State Islamic elementary school (Madrasah Ibtidaiyah Negeri) in Jambi City
Head participant	H1: one head of madrasah, interviewed about institutional support and religious routines
Teacher participant	T1: one Aqidah Akhlak teacher responsible for the focal class
Student participants	29 fourth-grade students (16 boys and 13 girls); all included in classroom observation
Student interview sample	Selected subset of the 29 students; the exact interview number and selection criteria were not documented in the source manuscript.
Fieldwork scope	Direct observation, semi-structured interviews, and documentation; the exact fieldwork period, session frequency, and interview/observation durations were not documented in the source manuscript.

Table 1 resolves the participant scope: only T1, not both Aqidah Akhlak teachers listed in general staffing records, participated in the focal case. The second teacher's name and details are omitted because that person did not contribute data. H1, T1, and student codes should be used consistently in quotations and source attributions to protect confidentiality.

Table 2 Storytelling Resources Documented in the Focal Lessons

Resource or practice	Evidence of availability or use	Analytic implication
Oral teacher narration	Observed as the primary delivery mode, using varied intonation, facial expression, and gesture	Central storytelling resource in the focal lessons
Islamic narrative content	Teaching materials and T1's account referred to prophets, companions, and exemplary Muslim figures	Narrative content was aligned with Aqidah Akhlak topics
Interactive questioning	Observed after story delivery and reported by T1	Supported identification of moral messages and guided reflection
Lesson plans and teaching materials	Documents linked story content with lesson objectives	Provided documentary evidence of planning
Illustrated, prop-based, or digital media	Not documented as consistently available or used in the focal lessons	Supports only a finding of limited media diversification
Religious school routines	Observed or documented prayer, Qur'anic recitation, greetings, and cleanliness routines	Contextual reinforcement; not classified as storytelling media

Table 2 reports only resources documented as available or used. The data show that instruction relied primarily on oral narration, questioning, and existing lesson materials. The study did not document consistent use of illustrated books, puppets, slides, or video; accordingly, limited media is interpreted as limited diversification of storytelling supports, not as an inference from administrative equipment.

Implementation of Islamic Story-Based Aqidah Akhlak Learning

The case Planning was evidenced in lesson documents and T1's interview account. The lesson plans linked story content to the focal Aqidah Akhlak topic, while T1 reported selecting narratives from prophets, companions, or exemplary Muslim figures on the basis of moral relevance, plot simplicity, and age appropriateness. This convergence between documents and

T1's account supports the interpretation that story selection was intentional rather than incidental. A verified verbatim quotation is not provided because the materials available for revision do not contain an interview transcript or dated quotation that can be reproduced accurately; the evidence is therefore presented as a source-attributed paraphrase.

Classroom observations showed a recurring delivery sequence: T1 introduced the topic, narrated the story using varied intonation, simple language, facial expression, and questions, and then asked students to identify the central moral message and connect it to school or home situations. In the documented example concerning Prophet Muhammad as al-Amin, T1 connected the narrative of trustworthiness with truthful speech toward teachers and parents and with students' willingness to admit mistakes. Narratives concerning responsibility were similarly linked to completing assignments and carrying out classroom duties. Student responses during the observed discussions were uneven: some students readily supplied relevant examples, while others required repetition or prompting. This discrepant pattern was retained in the analysis. Because the available source materials do not contain verified student transcripts, student responses are reported as observation-based summaries rather than invented direct quotations.

Reflection and evaluation were documented through T1's follow-up questions, classroom field notes, and routine-related school records. The study used observable indicators rather than global judgments of character: honesty was represented by admitting mistakes or giving truthful accounts; responsibility by completing assignments and classroom duties; politeness by respectful forms of address and turn-taking; social care by helping peers or cooperating; discipline by compliance with agreed routines; and religiosity by participation in documented religious activities. These indicators were noted during the classroom and school observations described in the study and compared with H1 and T1 reports and relevant documents. The source manuscript does not specify the exact observation period or recording frequency; therefore, the findings indicate context-bound manifestations and cannot establish stable traits or change over time.

Observed and Reported Moral-Value Manifestations

Across observations, interviews, and documents, the data contained manifestations associated with religiosity, honesty, discipline, responsibility, hard work, independence, politeness, and social care. Students often displayed attention and participation during story-based activities, but the design did not include a baseline or a comparison with non-story lessons. The findings therefore describe what was observed or reported in the focal lessons and school routines, not improvement caused by storytelling.

Table 3 Observed and Reported Moral-Value Manifestations

Moral value	Story-related classroom evidence	Observed or reported manifestation
Religiosity	Stories of prophets and companions were used to discuss obedience to Allah	Participation in prayer, Qur'anic recitation, and documented religious routines was observed or reported
Honesty	T1 connected the lesson with the account of Prophet Muhammad as al-Amin	T1 reported instances of students admitting mistakes; no longitudinal change was tested
Discipline	Stories were linked to obedience, time management, and school rules	Compliance with classroom routines and rule expectations was observed
Responsible conduct	Stories concerning prophetic missions and trustworthiness were discussed	Completion of assignments, classroom duties, and cleanliness tasks was observed or reported
Hard work	Stories of prophetic struggle were used as examples of persistence	Task effort and participation were noted during selected lessons

Moral value	Story-related classroom evidence	Observed or reported manifestation
Independent work	Students were encouraged to attempt tasks before requesting assistance	Some students attempted assignments before asking for help
Politeness and respect	Stories emphasized noble manners toward others	Respectful forms of address and interaction with teachers and peers were observed
Social care	Stories highlighted helping others and cooperation	Helping peers and cooperation were observed in classroom activities

Table 3 links each value category to its evidentiary basis. Because the same behaviors may also be influenced by existing school routines, teacher expectations, peer dynamics, or prior family socialization, the table should be read as a descriptive mapping rather than proof that stories produced the behaviors.

Supporting and Inhibiting Factors

The implementation was supported by T1's storytelling competence, students' observable engagement, H1's reported support, and the madrasah's religious routines. Constraints included heterogeneous student responses, limited instructional time, and limited diversification of storytelling media. T1 and H1 also perceived that reinforcement outside school varied; because parents were not participants, this point is reported only as an adult-participant perception and was not independently verified.

Table 4 Supporting and Inhibiting Factors in the Focal Case

Category	Factor	Evidence-based description
Supporting factor	Teacher competence and creativity	T1 selected relevant stories, used expressive narration, and guided reflection
Supporting factor	Student engagement	Observations recorded attention, responses, and participation, although engagement varied among students
Supporting factor	Religious school routines	Observed and documented routines provided repeated opportunities to enact discussed values
Supporting factor	Leadership support	H1 reported support for engaging instruction and character-related programs
Contextual perception	Perceived home reinforcement	H1 and T1 reported that some students received consistent reinforcement at home; parents were not interviewed
Inhibiting factor	Heterogeneous student responses	Some students identified moral messages readily, while others required repetition or prompting
Inhibiting factor	Limited instructional time	Story delivery, discussion, curriculum coverage, and evaluation competed within the lesson period
Inhibiting factor	Limited media diversification	The focal lessons relied primarily on oral narration; consistent visual or digital media use was not documented
Contextual perception	Perceived inconsistency outside school	H1 and T1 reported variable reinforcement in home or peer settings; this was not independently verified

These factors indicate that storytelling operated within a broader educational ecology. Classroom narratives, teacher modeling, and school routines converged, while time, media, and uneven student responses shaped delivery. Claims concerning home reinforcement remain provisional because they derive from H1 and T1 perceptions rather than parent data.

Teacher Efforts to Improve Islamic Story-Based Aqidah Akhlak Learning

Data from T1's interview and classroom observations identified five implementation responses: selecting age-appropriate stories, varying voice and gesture, using interactive questions, linking narrative messages with daily situations, and reinforcing them through teacher modeling and school routines. These are described as practices used in the focal case,

not as proven improvements in students' character.

Analytically, the practice combined narrative identification, guided reflection, modeling, and habituation. The sequence moved beyond one-way narration because students were prompted to interpret characters' actions, explain consequences, provide everyday examples, and participate in recurring routines.

Discussion

Within this bounded case, Islamic stories were perceived by participants and observed by the researcher as making moral concepts more concrete and discussable. The evidence does not demonstrate effectiveness or behavioral change because no baseline, comparison lesson, or longitudinal follow-up was used. A more defensible interpretation is that storytelling provided a pedagogical frame through which T1 connected doctrinal content to examples of truthful speech, responsibility, respect, and cooperation. This interpretation is consistent with Dharin (2025), while extending that study by detailing the instructional sequence of selection, narration, reflection, and routine-based follow-up.

The delivery practices observed in the focal class align with Rahiem et al. (2020), who emphasized expressive narration, facial expression, body language, and interaction in dramatized storytelling. In the present case, these features appeared to sustain attention and create opportunities for guided interpretation, but the study cannot separate the contribution of the story from the teacher's performance or the novelty of the activity. Its context-specific contribution is to show how expressive storytelling was embedded in a formal Aqidah Akhlak lesson rather than in general early-childhood moral education.

Birhan et al. (2021) similarly identified stories, teacher guidance, and adult reinforcement as common elements of character education. In the current case, student attention and verbal participation were frequently observed during stories, but alternative explanations include T1's expressive delivery, teacher expectancy, peer dynamics, and the school's established routines. Claims about family reinforcement were based on H1 and T1 perceptions only; therefore, the study cannot determine how parental practices shaped student conduct.

The findings also correspond with Rifai (2025) and R. Sari et al. (2025), who described Islamic stories as a means of presenting moral and religious values through exemplary narratives. The present study adds procedural detail by tracing how story selection, narration, questioning, contextual examples, and routine follow-up were combined in one classroom. However, the observed and reported behaviors should not be interpreted as empirical confirmation of internalization; they are context-bound manifestations that may reflect multiple influences.

T1's role in selecting stories, pacing narration, asking reflective questions, and modeling conduct supports the emphasis on teacher agency reported by Khusnul Khotimah and Hafidz (2024) on teacher agency in Aqidah Akhlak character education. The current case suggests that relevant teacher competence includes not only religious-content knowledge but also narrative communication, age-appropriate questioning, classroom management, and cautious use of behavioral indicators. Because only one teacher was studied, these practices should not be generalized as determinants of successful implementation.

The observed interaction between storytelling and school routines is consistent with Retnasari et al. (2023), who situated religious-character formation within school culture. In this case, prayer, Qur'anic recitation, greetings, and cleanliness routines offered repeated occasions to enact values discussed in stories. These routines are also an alternative explanation for the behaviors attributed by participants to storytelling. The evidence therefore supports an ecological

interpretation: narrative instruction operated alongside teacher modeling, peer interaction, and institutional habituation rather than as an isolated intervention.

The reported media limitation should also be interpreted cautiously. Sumarno et al. (2025) described animated-video use in Akidah Akhlak learning, while Wang et al. (2026) reported engagement outcomes from digital storytelling in a different EFL context. Those findings cannot be directly generalized to this case, but they illustrate why media variation is a plausible development area. Here, the evidence supports only the narrower finding that T1 relied primarily on oral narration and that consistent use of visual, prop-based, or digital storytelling resources was not documented.

The study's contribution is a context-specific empirical and analytical account rather than a generalizable model or evidence of effectiveness. It shows how four mechanisms narrative identification, guided reflection, teacher modeling, and habituation were configured within formal Aqidah Akhlak instruction and how that configuration was shaped by school routines, time, media, and heterogeneous student responses. This framework may serve as a set of sensitizing concepts for comparative studies, but it requires examination across sites and research designs.

Theoretically, the case supports viewing story-based moral learning as a configuration of cognitive interpretation, emotional identification, social modeling, and repeated practice rather than as narrative exposure alone. Practically, the findings suggest that teachers need time and resources to align stories, reflective questions, contextual examples, and routine follow-up. Because the design was descriptive, these implications are implementation considerations rather than claims that training, media, or school-parent collaboration will necessarily produce character change.

Several limitations qualify the findings. The study involved one teacher and one focal classroom group in one madrasah, limiting transferability and making the findings sensitive to T1's practices and expectations. Participants may have provided socially desirable accounts because the topic concerned moral and religious conduct. The researcher's presence may also have altered classroom behavior. The source manuscript does not document the researcher's prior relationship with the site, professional position in relation to participants, or assumptions before entering the field; consequently, the influence of researcher positionality cannot be fully assessed. The absence of baseline, comparison, or longitudinal data prevents inferences about change or internalization. Parent perspectives were not collected, although home reinforcement was discussed by adult school participants. Negative or discrepant cases were limited to uneven participation and the need for repeated explanation; systematic sampling of non-confirming cases was not documented. Finally, reliance on observations, interviews, and institutional documents leaves the findings open to observer interpretation and does not establish whether the reported manifestations persisted beyond the observation period.

Conclusion

This qualitative case study found that one fourth-grade Aqidah Akhlak teacher organized Islamic storytelling through purposeful story selection, expressive narration, guided reflection, and observation of classroom conduct. Across observations, interviews, and documents, the study identified context-bound manifestations associated with religiosity, honesty, discipline, responsibility, politeness, and social care. Implementation was supported by teacher competence, student engagement, leadership support, and religious school routines, and constrained by limited time, varied student responses, and limited storytelling media. These findings describe how storytelling, modeling, reflection, and habituation were combined in one state Islamic elementary-

school context; they do not demonstrate causal or sustained behavioral change. Future research should use multi-site, longitudinal, or comparative designs, include parent perspectives, and document negative cases to examine how these patterns vary and whether they persist beyond the observed lessons.

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