



## Story Repetition in Qur'an as an Islamic Education Learning Strategy

Ahmad Atabik

Institut Agama Islam Negeri (IAIN) Kudus, Jawa Tengah, Indonesia

atabik@iainkudus.ac.id

### *Abstract*

*Qur'an is the main source of Islamic Education or Pendidikan Agama Islam (PAI) teaching materials. In the Qur'an, there are various stories repetitions that are presented well. Repeating the story allegedly has a close relationship with Islamic education learning strategy. The purpose of this study is to provide an understanding that the repetition of stories in the Qur'an can be used as a learning strategy for Islamic religious material. This library research used qualitative data. The data is in the form of primary sources, such as 'Psikologi Kisah dalam Al-Qur'an' book The data that had been tested were then analyzed using the content analysis approach of repetition story as PAI learning strategy. The results showed that the concept of stories repetition in the Qur'an is very relevant to be used as PAI learning strategy. The results of the study showed that the story repetition concept in the Qur'an is very relevant to the Islamic education learning strategy. These stories become part of an effective and efficient learning strategy in equipping students with various Islamic studies. The repetition taught by Allah in the Qur'an and prophet in Hadith is one of learning principles. The principle of repetition in learning should be implemented in the Islamic education. So, all methods applied in learning must use repetition.*

**Keywords:** *Repetition of story in Qur'an; learning strategies; islamic education*

### Abstrak

Al-Qur'an merupakan sumber utama materi ajar Pendidikan Agama Islam. Dalam al-Qur'an terdapat berbagai pengulangan kisah yang tersaji dengan sangat indah. Pengulangan kisah sangat erat hubungannya dengan strategi pembelajaran Pendidikan Agama Islam. Tujuan penelitian ini untuk memberikan pemahaman bahwa repetisi kisah dalam al-Qur'an dapat dijadikan sebagai strategi pembelajaran materi Agama Islam. Penelitian pustaka ini menggunakan data kualitatif. Data berupa sumber primer seperti Psikologi Kisah dalam al-Qur'an. Data yang sudah diuji kemudian dianalisis dengan pendekatan konten analisis repetisi kisah sebagai strategi pembelajaran PAI. Hasil penelitian menunjukkan bahwa konsep pengulangan atau repetisi kisah yang terkandung dalam al-Qur'an sangat relevan dijadikan sebagai strategi pembelajaran PAI. Berbagai kisah tersebut menjadi bagian dari strategi pembelajaran yang efektif dan efisien dalam membekali anak didik dengan berbagai pelajaran Agama Islam. Pengulangan yang diajarkan oleh Allah dalam al-Qur'an dan Rasulullah dalam hadis ini merupakan salah satu prinsip dalam pembelajaran. Prinsip pengulangan dalam pembelajaran yang selayaknya diimplementasikan dalam dunia pendidikan Islam. Sehingga, apapun metode yang diterapkan dalam setiap pembelajaran maka pengulangan harus senantiasa eksis di dalamnya.

**Kata Kunci:** Repetisi kisah al-Qur'an; strategi pembelajaran; pendidikan agama islam

#### A. Introduction

Prophet Muhammad was the last prophet who sent the message of Qur'an. As the last apostle who delivered the holy book, Allah had given all people the immeasurable favors that were not given to the previous apostles and people. That blessing was a comprehensive and integral Islamic treatise in the form of the holy book Qur'an and Prophetic Sunnah. Thus, the Qur'an and Hadith are considered by scholars as the main source of Islamic teachings as well as learning sources of Islamic Education.

As a source of Islamic learning, the content of the Qur'an covers all aspects of human life, inseparable from a single life aspect that is not covered in this Qur'an (Mukhtar, 2003: 159). To strengthen this point, Allah affirms in His Words that there is nothing missing in the Qur'an (Surah al-An'am: 38). This verse also gives the meaning that the Qur'an discusses various human life aspects, such as social, culture, economic, legal, political, civilization, education and learning.

Education and learning are the first and foremost focus in the Qur'an so it is not surprising that the first revelation that came down was iqra' or the command to read and study. In addition, in the Qur'anverses, there are various apostlesstories that educated their people. The purpose of sending the Prophets was to teach their people a lesson so that they would worship the One God (the teachings of tauhid). Stories containing educational material are often presented repetitively (Budiman, 2001: 143).

The repetition of various stories in the Qur'an is not a repetition as a whole. The story which is mentioned in events are related to the conditions of the meaning in surah. When Qur'an repeats an episode of a story, it usually reveals something new that is not mentioned in the previous surah, and there is a change in the description(Atabik, 2014: 24). The Qur'an does not describe the prophets' stories based on historical sequences that occurred at certain timesbut it describes these events so that they can be learned.

Apart from stories repetition, the style of the Qur'an language cannot be separated from the repetition of verses redaction. There are so many similar verses found in the Qur'an, even there are many repetitions of the same redaction. This is confirmed by Qur'an surah az-Zumar: 23, "Allah has sent down the best words, a book that is similar (the quality of the verses) over and over again". Another verse that talks about the repetition of the Qur'an contents is Surah al-Isra ': 41, "And indeed in this Qur'an We have repeated (warnings), so that they always remember". The two verses above confirm that in the Qur'an, there are verses that are repeated, including the repetition of the story in the Qur'an.

These various repeated stories in the Qur'an are full of educational content for educators and students, especially readers and reviewers. These are parts of effective and efficient learning strategy in equipping students with various Islamic lessons. In learning activities, the method is really needed by educators in delivering material in a variety of ways according to the goals to be achieved after the teaching and learning process carried out. An educator will not be able to carry out their duties properly if they do not master the learning strategies that have been proposed and formulated by psychology and education experts (Djamarah & Zain, 2002: 53).

The research in this article examines the repetition of stories in the Qur'an and its relevance to Islamic Education learning strategies. This mapping is very urgent to consider the educational content in the Qur'an and determine strategies in learning. It is done because the repetition of the story in the Qur'an is closely related to the Islamic education learning strategy that has been implemented in all madrasas and in early childhood education at various levels. Based on this reality, educators, in this case the teachers of Islamic education, apply learning methods by taking lessons from the story repetition in the Qur'an.

Based on the view point above, the aim of this research is to emphasize that the concept of stories repetition presented in the Qur'an has a strong relevance to PAI learning strategy. Based on the research objectives, this is categorized as literature research (library research) because of using books entitled '*Sikulujia al-Qissah fi al-Qur'an*' and '*Repetisi Redaksi al-Qur'an (Memahami Ayat-ayat al-Qur'an yang Diulang)*'. The data was presented using content analysis, reduced, concluded and drawed. It aims to combine the concept of stories in the Qur'an with PAI learning strategies formulated by experts. Thus, it is hoped that the results of this research article will get results that can be accounted for academically.

## B. Discussion

### 1. Repetitive Concept of Stories in the Qur'an

Etymologically, repetition in Arabic comes from the letters *kaf* and *ra'*, *karra*, then, it changes to wazan *karrara* with masdar *takrir* or *takrar*. According to Ibnu Faris (2008: 789), *takrir* is the same with *tardid* which has meaning 'returning or repeating from the first'. In Balaghah discipline (Arabic rhetoric), *takrar* is *dalalat al-lafzhi 'ala al-ma'na muraddadan* (a series of words that lead to a meaning due to repetition). Furthermore, the balaghah scholars explained that the discussion about *takrir* or *tikrar* is closely related to *ithnab* (exaggerating words) (Al-Akhdari, 2000: 98).

The discourse on *takrar* (repetition) is not only limited to the words/*lafaz* repetition, but also includes meaning repetition. It is like in several verses of the Qur'an. A *balaghah* or language expert, Raja T'd explained that this form of *taukid lafzhi* does not merely describe the expression art, but in the form of *taukid* (affirmation). It is full of emotional expressions and feelings in the context of similarity in language use (Id, 2009: 112).

In the Qur'an, there are many verses that are repeated in the redaction. The repetition is a beautiful phenomenon (*dzawahir*). The beauty of this repetition method in the Qur'an has attracted the scholars' attention to examine the uniqueness of this repetition. One of the scholars who compiled their works on repetition was Hamzah al-Karmani. His work title is *Asrar al-Tikrar fi Qur'an* (The Secret of Repetition in the Qur'an). This is a monumental work from al-Karmani which contains *takrar* (repetition) in the holy book of Qur'an (Al-Karmani, 1998: 19).

In the book *al-Burhan fi Ulum al-Qur'an*, al-Zarkasyi stated that the repetition (*takrar*), both in the editorial of the Qur'an and in the Arabic words, can beautify the sentences composition, meaning and words structures, especially words that have relationship with one another. Arabians have a rhetoric habit and communication. If they emphasize attention to a

problem so that it can be realized correctly, then they often repeat it to be used as reinforcement (Al-Zarkasyi, 2015: 422).

Qur'an which contains many aspects of education passed down by the words of its people, the Arabian. In the Arabic language material, there is a repetition which has the function for understanding and confirming what people say. In the Arabic language material, there is also a summary (*ijaz*) which has a function to abbreviate and make what people say clear. Among the repetitive content in the Qur'an is the stories repetition that are beautifully presented. The Qur'an repeats the stories of various characters in certain stories by using various styles of language (stylistics), for example the story of Prophet Musa (as) in QS. Thaha verses 24-98, QS. al-Syu'ara verses 10-68), and QS. al-Qashash verses 1-47 (Atabik, 2014).

In the Qur'an, there are stories that are repeated. Sometimes, a story is mentioned several times in the Qur'an and conveyed in various forms in various ways. In other *surah*, there are parts that are put at the beginning, while in others they are put at the end. Likewise, sometimes it is explained briefly (*ijaz*) and sometimes it is discussed in a long version. This is different from the stories language style in general. However, this repetition style does not cause boredom for the readers, instead the story of Qur'an provides a teaching for the readers to always strengthen their belief (*aqidah*) and emphasizes the aspect of sharia. This repetition also teaches us about various life aspects.

## 2. Educational Content in the Concept of Story in the Qur'an

Etymologically, the story has the origin of the word *al-qashshu* which means 'to seek and follow a trail'. When it says *qashashtu atsarahu*, it means 'I am looking for and following. In QS. al-Kahfi: 64, it is mentioned *fartadda 'ala atsarihima qashasha*. It means the two people (Prophet Musa and Yusa' bin Nun) returned to follow and look for traces of where the two people came from. Meanwhile, in QS. al-Qashash: 11 explained, *wa qalat li ukhtihi qushshih*. It means that the mother of Prophet Musa ordered her sister to follow Prophet Musa (Al-Shalih, 2008: 310).

While in terms of terminology, al-Qattan (2009: 22) explains that the story of the Qur'an is a report in the composition of the verses about events and matters of the previous ummah, past prophetic news, and various incidents. that has happened. The Qur'an also contains a lot of news about events in the past, the history of various previous nations, matters of various countries and also traces of various previous ummah. The Qur'an tells these stories in a very elegant and attractive way and has educational content.

The stories in the Qur'an are very diverse, Naqrah (2008: 155) explains that there are 3 (three) kinds of stories presented in the Qur'an. First, the story of the previous prophets. Stories like this contain preaching and education content to their people. Starting from the prophets' invitation to their people to affirm Allah, their defiance and lying to the prophets' invitation and the consequences of their people for that lying. For example, the story of Prophet Hud As., Prophet Salih As., Prophet Nuh As., Prophet Ibrahim As., Prophet Musa As. and other prophets. These stories are full of educational content that can be learned from every human being from time to time.

Second, the various stories are about events that occurred in the past and people who were definitely not the group of the prophets. For example, the story of the young men who ran away from the chase of the tyrannical king who then fell asleep for hundred years in a cave (*Ashabul Kahfi*), the story of king who controlled various regions of the west and east (*Dzul Qarnain*), the story of a group of people who were forbidden to catch and look for special fish on Saturdays (*Ashab al-Sabt*), the story of the king who wanted to destroy the Ka'bah and finally, Allah destroyed them by thousands Ababil birds (*Ashabul Fil*).

Third, various stories that have a close relationship with the events in Prophet Muhammad period. For example, the story of Badr war had an extraordinary education for Muslims, namely the obedience and submission of the Muslims to Allah finally got the victory in this war. In Uhud War, it contained education that the Apostle's orders had to be obeyed, otherwise failure would be found. In the events of Hunain war, there is a lesson that large groups do not always get victory when *'ujub* (pride) appears and do not surrender to Allah SWT, and many other stories.

Al-Qattan (2009: 322) also explains that the repetition of the story in the Qur'an has lessons that can be learned by anyone who studies it: First, explaining the *balaghah* side of the Qur'an (the beauty of the language style). In various stories of the Qur'an, there are many expressions of meaning in various kinds of variants of various forms. The repeated editorial story is presented in several verses with a variety of language styles among other verses and is presented in different forms so that the reader is not bored when reading and understanding it. Second, it shows the greatness of the Qur'an *mu'jizat*. The story of the Qur'an explains a meaning in various variants of words structures in which no single variant can be surpassed by any Arabic linguist. This is clear evidence that the Qur'an comes from Allah SWT. Third, the story in the Qur'an pays great attention to the problem of *tarbiyah* (education). This aspect of education seeks to make the various messages more relevant and attached to the readers' soul.

The stories presented in the Qur'an also have certain characteristics which are not shared by the narrative stories in any book; First, the story in the Qur'an is not narrated in sequence and in detail. It is told briefly although sometimes it is told in detail. Second, the presentation of story in the Qur'an is sometimes repeated and presented in various forms. These two characteristics often lead to debate among audiences who do not believe in the truth of the Qur'an doubt its validity. That is the reason why the stories are not narrated chronologically and are not systematic but they are easy to understand. In addition, they also view that the repetition is considered less effective and efficient (Naqrah, 2008: 156).

In addition to the theological and literary dimensions, the story of the Qur'an is also closely related to the content of the educational dimension,. The story that is presented in the Qur'an contains the concept of *Irsyad* (suggestion), one of the concepts of education. This concept contains instructions (*hudan*) which should be followed and believed to be messages that can lead to the truth (Junaidi, 2009). Various instructions conveyed in the form of repeated stories are indirectly a form of education that can be learned from those who read and learn their meaning. Therefore, the stories that are repeated in the Qur'an can be part of an effective and efficient learning method in shaping the character of a soul; that is *tauhid* to Allah.

### 3. Stories in Qur'an and the Learning Process

The educational stories of the Qur'an (*tarbiyah*) are very useful for the readers. These various stories are very relevant and in line with the existence of an effective educational strategy to shape human character in order to always obey Allah SWT. When it is examined more deeply, the majority of the Qur'an verses is about the stories of the Prophet Muhammad in Mecca (before he migrated). This period was the main objective of the Prophet's preaching and teaching, which was more prominently directed at instilling faith and aqidah. This reality is a sign that these various stories have a big influence on someone who previously did not have a sense of faith (*tauhid*) to become someone who has faith (Hatta, 2009).

In addition, along the period of Mecca, Rasulullah p.b.u.h also educates many people in order to instill noble morals from the various behaviors of *jahiliyyah* community that have not good ethics. Lots of wisdom can be learned from the various stories of the Qur'an about the previous people with the various consequences they received for not heeding Allah's orders by giving them punishment. The story is a good means so that someone can change the mistakes and mistakes of the community, as well as a very valuable education, so that no one can directly learn from the story (Naqrah, 2008: 159).

Almost all the stories that are presented by the Qur'an are education about worship, muamalah and morality which basically begins with the teaching of aqidah. The three of them are very closely related so that they cannot be separated from each other. If the three concepts are packaged and conveyed in an elegant method, the story will be able to develop all the potential that students have for obedience to the Creator (Al-Buthi, 2014: 159). Therefore, a teacher must have the ability to present learning with various methods and present stories that are in accordance with existing competencies and learning materials.

In educational discourse, the learning method is generally focused on the use of one-way monologue lecture method. It certainly creates a boredom for students, especially in learning Islamic materials. The subject of education, in this case, is an educator should be able to deliver learning with various teaching methods by capturing interesting and relevant story insertions with teaching materials and learning objectives (Naqrah, 2008: 158). In today's integrated Islamic learning materials, students are treated to a lot of materials that are related to both Islamic historical stories and local or traditional wisdom. It creates various learning methods.

All learning materials that are closely related to educational stories have a positive effect on the students' affective (attitude) and psychomotor (psychiatric) in this milleneal era. This reality shows how urgent the various life stories are presented in an interesting way to equip students with materials that are in accordance with the stages of their intellectual development. Therefore, it is very natural to say that the various stories in the Qur'an are so relevant to Islamic education as seen from the various methods presented and the learning strategies that are suitable for the societies' character.

#### **4. Learning System of Islamic Education**

Strategy, in education, is usually defined as a method, plan, or series of activities designed to achieve a particular educational goal. Referring to the meaning, learning strategies are usually defined as planning a series of activities designed to achieve educational goals (Yamin & Maisah, 2009: 135). However, it must be distinguished between strategy and method. Strategy is more directed at planning efforts to achieve something, while method is used to formulate a strategy (Sanjayax, 2011: 188). According to Sudjana, in the learning discourse, the word strategy is commonly used as a tactic used by educators in ensuring the learning process is carried out so that they are able to change students to achieve efficient and effective learning goals (Muhaimin, 1996).



According to Oemar Hamalik, learning is a process of developing students' thinking and feeling mentally and emotionally. A learner (educator and student) is said to have made learning efforts if his thoughts and feelings are active. While systems and learning can be maximally synergized into a learning system. It gives an understanding that the learning system is understood as a well-organized combination and synergy unit that includes various human elements, equipment, materials, facilities, and procedures that work in synergy with each other to achieve specified goals (Hamruni, 2009: 37). So it can be concluded that the learning process is a teaching process carried out by students so that they are able to learn things that are relevant and meaningful and develop their own potential from the learning process so that they can bring up new knowledge from the experiences they already know (Supriyadi, 2003: 79).

Meanwhile, according to Zakiyah Darajat, Islamic Education is an effort of educators to educate the students so that they are able to understand the islamic teachings comprehensively, then be able to explore the goal of being able to apply and make Islam as a way of lifen (Derajat, 1979: 6). So that when they are combined, Islamic education learning can be interpreted as an effort to make students able to learn, motivated to learn, want to learn and are interested in always learning something in the Islamic Education curriculum as a comprehensible students' need. Hopefully, it will give implications for relatively constant change in their behavior (cognitive, effective and psychomotor aspects). Thus, Islamic Education means a scientific study that is used as teaching material, and aims to enable students to apply Islamic values with full awareness.

## **5. The Relevance of Story Repetition in the Qur'an and Learning Strategy of Islamic Education**

### **a. Repetition and Psychological Aspects of Islamic Education Learning Strategies**

In building learning strategies of Islamic education, certain tactics are needed so that educators and students are able to implement them well. Among these learning strategies is repeating the lessons because someone's memory will be more easily formed if it is done several times. Psychologically, repeated learning will have a more positive impact than learning continuously without repetition at a time. A student who repeatedly learns the subject matter will increasingly produce quality memories.

As an illustration, Jost, a scholar from South Africa has conducted research on this subject. From this research, he can draw conclusions and even study with standards: 4x5 is better than 2x10 hours in memorizing the learning materials, as well as memorizing teaching materials

(Arifin, 1996: 206). When it is synergized with the subject of Islamic religion, more and more students learn Islamic Education or *Pendidikan Agama Islam* (PAI) materials, such as learning the Qur'an Hadith, Fiqh, Aqidah Akhlaq, Islamic Cultural History. Although the time is short, the results are more positive rather than studying (either remembering or memorizing) over a longer period of time.

In the power psychology theory, it is explained that learning is an activity to train various abilities that a person has; by observing, remembering, responding, imagining, thinking and feeling. By doing various exercises and repetition, the students' various abilities will be able to continue to develop. Thorndike also conveyed about the exercise with repetition. He stated that the formation of experience can be saved in long term memory because of the practice which can increase the chances of a positive response (Mudjiono & Dimyati, 2009: 46). There are several Islamic subject materials that must be memorized, such as Qur'an Hadith, Fiqh and History. By repeating many of these Islamic Education subject materials, a positive response appears in the brain, so that the ability of the intellect to digest is growing.

In PAI learning, there must be a precise strategy so that the educational process runs smoothly and reaches the wanted goal, namely the students' understanding. This powerful strategy is to study Islamic religious material by repetition. The repetition should be done with a certain method in order to make a deep impression, so that the material can be saved in memory for a long time. The learning method with the story method is very suitable when it is applied. There is an interesting explanation why repetition has no meaning for students for a long time because this story learning method can give meaning to each material of Islamic education subjects.

The same thing is also expressed by Santrock (2008: 316) who explained that any information received by the mind will be processed, stored in the mind's mind, retained in the mind's memory, and re-expressed when the information is immediately needed. Likewise, information, especially related to learning material that has been studied, will be stored in memory longer if the subject matter is well received, not just learning outcomes. Information is received with elaboration, mentally constructs images, packs information into units and easy to remember. This is very relevant to the students' memory when they learn Islamic Cultural History or *Sejarah Kebudayaan Islam* (SKI) material. Students are required to obtain material and retain the material by repeating experiences, especially those obtained during student exercises so that they can build their own understanding about SKI lessons.

Basically, repetition can greatly strengthen the mind's memory. The students' learning outcomes on Islamic religious materials, whether they are learned from their educators

(teachers) or from independent learning of textbooks, will be better if they are studied repeatedly. Repetition done by the students to Islamic Education learning can establish and make the habit constant and continue to be in the mind. With the repetition, the learning about Islamic materials, especially Arabic language, will be engraved in the heart and they will have more serious effort and a strong willingness to study. Therefore, the repetition of aqidah, morals and jurisprudence materials can strengthen the persistence of habits and behavior in belief and worship so that students have good character.

Experts in the psychology argue that the more repetitions of a case occur, it can create a positive character. It can have a big effect on students and can have a positive effect on friends who interact with them. Essentially, someone can influence his friends if he himself has a strong character. In addition, a student can change and can control emotions, of course, before that, it begins with learning *Aqidah Akhlak* material. Changing emotions to feelings is not enough just by having an incident just once, but there must be a recurring occurrence. Repetition is a method that can relate emotions with feelings, and focuses Islamic education learning on the side that can influence other emotions and feelings. Therefore, there is no doubt that repetition of speech can affect students' emotional motivation and can form self-feelings as an implication of learning repetition.

#### **b. The Importance of Story Repetition in Learning Strategy of Islamic Education**

Repetition is an important activity that must be carried out by an educator for their students. An education expert from the United States, John Milton Gregory emphasizes the importance of repetition in all learning strategies. He argues that in repetition, the teaching method of an educator to his students should not be repeated by repeating words, but students should be able to express their thoughts correctly in their own words, without reducing the point (Gregory, 2013: 137). For that reason, what is meant by repetition is not just repeating words, but repeating through a way that does not distort the true meaning. This condition is very urgent to be carried out by an educator in the subject of Islamic Cultural History subject by repetition which does not have to be exactly the same words, but may repeat the actual meaning of the content.

Furthermore, Gregory stated that it would be better if "repetition" was not limited to "repetition", but more emphasis on the side of review. Repetition or retrying an idea in our mind means thinking and revisiting. A very good and complete review means repeating all materials by researching it (Gregory, 2013). This theory is very relevant to the learning of Islamic Education, which is not just an attempt to transform knowledge which is only oriented towards

the goal of mastering the learning material delivered by educators. However, educators must also participate in providing life guidelines repeatedly (repetition of learning messages), for example about morality (*akhlak al-karimah*) to students which can provide benefits for themselves and other students.

The most important thing in repetition of Islamic education learning is how students can apply something they have learned. It will make students gain understanding or knowledge that is more stable and saved in the memory. This situation is not only applied to all students, but also very urgent to be implemented by educators in order to provide an understanding of something that is conveyed to students (Nata, 2009: 199). By repeating the PAI material, educators will be able to gain adequate and deep understanding and knowledge. Educators should be the first to apply the principle of repetition in learning before it is done by students. Educators must first become role models in the implementation of repetition. Because, in essence, both educators and students act as learners.

The relevance of the repetition contained in the story of the Qur'an is so close with the learning strategy so that learning psychology experts argue that in carrying out various activities, especially in Islamic Education learning, to gain adequate understanding and knowledge and be kept away from forgetfulness, it is better for both educators and learners. Methods must be repeated even though the repetition period is short, it is better than learning something in a long time but not repeated. A memory will be easily formed if it is done according to the right time division repeatedly (Arifin, 1996). Learners (educators and students) who carry out learning repeatedly will be more effective and efficient than learning continuously without stopping within a certain period of time.

Qur'an is good lesson learned by humans. The phenomenon of repeating the story in the Qur'an confirms to educators and students that when Allah extends His Word to the Messenger of Allah, it is not enough to only convey it once. Various stories that are repeated are proof that when Allah taught Muhammad a lesson several times aimed not only to instill a strong belief in them, but also to make humans (educators and students) do not neglect the learning that has been conveyed by the Prophet. In other words, Allah and His Messenger also really expect humans them to repeat the learning material they get.

The repetition taught by Allah and His Messenger is one of the learning principles. The principle of repetition in learning that should be implemented in Islamic education can train the various powers possessed by educators and students which consist of the ability to perceive, remember, feel, imagine and think. By doing repetitions, the various forces can continue to develop, for example a knife that is constantly sharpened can become sharper, as well as the

power that is repeated through practice can be perfect. In Islamic teachings, apart from repetition, it is a principle conveyed by Rasulullah. He often repeats his words up to three times so that his friends and followers can understand them. So, this method of repetition can be said as a traditional method, but in practice the principle of repetition is never out of date and is always appropriate to be applied in every lesson.

How great is the repetition that was taught by the prophet, so that based on this teaching, whatever method is applied in each lesson, repetition must always exist in it. For example, in the discussion learning method, repetition is applied by explaining the conclusion of the discussion, then the educator presents the conclusions as reinforcement. In the end of meeting, the educator reiterates as a closing. Likewise with the story method, educators tell their stories, students listen and review and in the end, the educators review the stories that were told at the beginning. In the Auditory Intellectually Repetition method, students are trained to learn while listening, learn while thinking, and do repetition for understanding the material. Then, they are trained by doing assignments.

Repetition of Islamic education learning can be done in two methods; First, educators convey the same teaching materials with the same method, but in different time frames. Second, the educator presents the same teaching materials with different techniques in one time. Both methods can be used without changing the content or substance of the real Islamic Education learning materials. So, through this repetition, students will get a good and correct understanding. Thus, it is hoped that students will no longer easily forget the material they have learned.

In the early childhood education level, the method of repetition, especially the repetition of stories or history is also very important to apply. A teacher or educator can take advantage of learning activities using story. It aims to instill a positive character to children. This activity also provides a number of social, moral and religious knowledge and values (Atabik & Burhanuddin, 2015). Learning with the story method will be able to add to the children's learning experience to listen. By listening, they can develop cognitive, affective, and psychomotor abilities. This development can help them to develop various roles that are wanted (Montessori, 2013). In educating early childhood, an educator, both parents and teachers, is very effective if they use repetition, especially learning related to religion and morals.

### **c. Implementation of Story Repetition in Learning Strategy**

In the al-Qur'an, Allah conveyed lessons to mankind using various storytelling methods. The content of stories teach values that should be followed or avoided. The implementation is

to form the students' character so that what should be told is a story that contains various values of spiritual, moral and social education. The story of the Qur'an that is presented can also distinguish between good and bad characters, justice and injustice, spiritual or material and others. From here, presenting the story of the Qur'an effectively and successfully is important. This requires educators to be able to improve well (Abdullah, 2018).

The educators success in teaching is also supported by how well they are able to tell certain stories. If the material is Islamic education, the stories from the Qur'an must be conveyed. When educators want to tell the story of the Qur'an interestingly and efficiently, they must pay attention to the steps. First, educators must prepare the story well. Second, they must determine the characters in the story and can describe them well. Third, before telling stories, educators must thoroughly understand the story in the Qur'an, because it is often presented in scattered verses and letters. Fourth, in telling stories in the Qur'an, educators must be able to take lessons from the stories that are told (Tambak, 2016). Fifth, it would be better if the story is presented repeatedly, as the Qur'an also presents stories over and over again.

For teaching the Qur'an story for Islamic Education in Madrasas, Syahidin conveyed various strategic principles and steps to be applied (Syahidin, 2009: 49). The story in the Qur'an which re-ventures should be presented in its entirety as learning material. However, if it is only presented in pieces, there must be a strategy and method so that it can be well accepted by students. First, fragments of the story are conveyed in stages. It can be used as an introduction so that students can imagine and appreciate the values of stories that can be learned. Second, fragments of the story from the Qur'an can be presented as a core material in the topic being told. Third, they are used as stimulation for students to construct and appreciate the next stage of the story. Fourth, it can be used as a provocation for students' construction for describing the learning material. Fifth, stories in the Qur'anic style served as a method for conveying *munkar* deeds that may not be done. Sixth, it can be used to stimulate students' curiosity so that they are always motivated to learn more about the stories of the Qur'an. Seventh, it can be used as a foster of honesty, sincerity, patience and courage to do right things and stay away from mistakes (Octofrezi, 2018).

The implementation of Qur'an story in Islamic education learning can be designed in several ways. First is setting goals or determining learning objectives through this Qur'an story by using predetermined learning indicators. Second is choosing the story that want to be presented. Islamic education teachers should choose the story type that is highly mastered. With mastery of the story, it is easy for educators to present the story. Third is attracting the students' attention. Generally, students are interested in stories if they are presented properly. Therefore,

Islamic education teacher expertise is needed in presenting stories. Fourth is telling the contents of the story completely and sequentially so that the story wisdom can be understood properly. Fifth, the success of Islamic education teachers in presenting stories must be supported by the use of language that is easily understood by students. Sixth, Islamic education teachers can innovate in storytelling so that it attracts the students' attention. Seventh is revealing the wisdom behind the story presented.

### **C. Conclusion**

The repetition of stories found in the Qur'an contains many lessons so they are very suitable to be used as learning strategy. The stories repetition in the Qur'an and the learning strategy is very relevant so that learning psychologists argue that it is appropriate as the basic in carrying out various activities, especially in Islamic Education learning. In Islamic education learning, there must be a precise strategy so that the learning process runs well and achieves the expected goals. The exact strategy of this learning is to learn Islamic material by repeating it. The repetition taught by Allah in the Qur'an and prophet in hadith is one of learning principles. The repetition principle in learning should be implemented in the Islamic education. So, whatever method that is applied in each lesson, repetition must always exist in it. Learners (educators and students) who carry out learning repeatedly will be more effective and efficient than learning continuously without stopping within a certain period of time.

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