

EDUCATIONAL VALUE OF ISLAMIC LITERATURE ENRICHMENT FOR THE DEVELOPMENT OF STORYLING MATERIALS

(Descriptive Study of the Stories of the Prophets and the Pious and Evil People in the Qur'an)

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Abstract

This research is motivated by the relatively low ability of students, teachers, and parents in storytelling Islamic stories, limited storytelling materials containing Islamic stories, and the lack of storytelling practices carried out by students of the Arabic Language Education Study Program or Arabic Literature. Who are in college? This study aims to provide enrichment of storytelling materials taken from Islamic literature, especially the prophets and evil people contained in the Qur'an along with extracting the educational value contained in it. This study uses a qualitative approach with a descriptive method through a library research approach. The data sources are taken from written documents regarding the stories of the prophets and evil people contained in the Qur'an. The results of the study show that the stories contained in the Qur'an are full of educational values that will not dry up even though the times continue to spin. Islamic literature, especially the stories of the prophets, pious people found in the Qur'an, even the evil people whose names are enshrined in the Qur'an provide important lessons for the world of education, especially for the development of the character of students.

Keywords: Islamic Literature, Storytelling, Prophets, Educational Value.

A. INTRODUCTION

Allah Swt. handed down the Qur'an to the Prophet Muhammad pbuh to be delivered to his people. This is because in the Quran there are many instructions and lessons that must be known and practiced by them. The instruction is not only for the salvation and happiness of the world, but also for the life and salvation of man in the eternal day. Without practicing, especially not knowing the teachings and messages contained in the Qur'an at all, it is like someone who hopes for miracles without any effort he does. One of the messages of the Qur'an is in the form of educational stories from prophets, apostles, and pious people of the past. This includes the stories of bad people who oppose God's teachings, such as Pharaoh, Abu Lahab, and Namruz. The Qur'an is indeed a holy book that has advantages in terms of language and content. In terms of language, the Qur'an contains very high art in terms of literary science. That is, the language used in the Qur'an has vigor, beautiful power, awe power, extraordinary vibrating power. In his day, the

greatness of the language of the Qur'an was appreciated by Arab scholars and literary expert. In fact, the greatness of the language of the Qur'an was able to change the direction of the beliefs of some of these literati to Muslims.

The stories of people, animals, cities, or anything else contained in the Qur'an are still very relevant, not even obsolete by the ever-evolving times. Often what children hear are stories of animals (fables), such as dogs, tigers, monkeys, rabbits. Really. From animal stories can also be taken wisdom or characters from the story (Al-Nadawi, 2001). However, it would be more beautiful if what they heard were stories of prophets that were clearly not imaginary, but indisputable historical facts. His stories are very useful for the development of children's characters in the future. As a result of works of art, literature has a function that Horace called *dulce et utile*, which means fun and useful (Pradopo, 2003). Likewise with Islamic literature, it has a pleasant function and use value. In fact, its usefulness is essential for the learning of human life now and in the future. Islamic literature is defined by several experts, among others it is mentioned by Fang (Liaw, 2011) that Islamic literature is stories taken from the Qur'an and al-Hadith. From Fang's definition, it means that Islamic literature written in the yellow books or classical books is not included in Islamic literature. In fact, in these classic books the stories of righteous people, including the saints are relatively numerous.

Unlike Fang, another expert, Franz Rosenthal, said that Islamic literature is the literature of Muslims (Schact, 1974; Liaw, 2011). It can be understood that this definition emphasizes that the literature produced by people who are Muslims is what is called Islamic literature. Hindu literature is literature produced by Hindus. Buddhist literature is literature produced by Buddhists. Here Rosenthal focuses on what religion the literati adheres to, so it can be said that his work is called the literary work of the religion. Another definition was put forward by Winstedt (1969: 89; Liaw, 2011) which calls Islamic literature all works brought by Islam. Winstedt is more general and broader in defining Islamic literature. In essence, Islam when it comes to a place and then gives birth to culture and art, including literary arts, that is called Islamic literature.

This study aims to enrich storytelling materials for students and teachers. The fairy tale material is taken from Islamic literature, more specifically on the stories of the prophets contained in the Qur'an. So far, there has been a presumption that the stories of the prophets are just that and tend to ignore the values that are actually obliged to be conveyed to the audience such as the students or students. This research is important because the culture of storytelling has begun to fade among educators in educational institutions. In fact, storytelling is very effective in instilling character and life values to the students.

B. RESEARCH METHODS

This research is a type of qualitative research. The method used is library research. Data collection techniques are carried out through documentation studies. The documents used include the text of the Qur'an and hadith which contains Islamic stories. The stories

used in this study are limited to the stories of the prophets, the stories of the pious people found in the Qur'an, and the stories of the wicked whose names are written in the Qur'an.

C. DISCUSSION

R. Roolvink mentions the types of Islamic literature into 5 parts; 1) the story of the Qur'an, 2) the story of the Prophet Muhammad, 3) the story of the companions of the Prophet Muhammad, 4) the story of the hero of Islam, and 5) the literature of the book (in Liaw, 2011). It is interesting to discuss the types of literature classified by Roolvink above. If you look at the classification or the first type of literature, namely the Qur'anic story, then the second, third, and fourth types of literature are the elaboration of the first type of literature. Obviously, the story of the Prophet Muhammad is clearly contained in the Qur'an, the story of the Companions of the Prophet is also found in the Qur'an although it is not specifically mentioned the name of his companion. For example, when the Qur'an tells about the verse "When both are in the cave". This verse according to the interpreter tells about the Prophet and his friend named Abu Bakr, which is when the two were about to hijra and hide in the Cave of Hira. Long story short, Abu Bakr was anxious because the traces of his existence in the cave were known to the infidels of Mecca. However, the Messenger of Allah affirmed while saying, "Do not be afraid, truly Allah is with us".

Explains the fourth type of literature, namely the stories of Islamic heroes. Indeed, the story of the hero of Islam is also in the Qur'an. As an example the story of Zulkarnain can also be claimed to be the hero of Islam, the hero of the savior. Zulkarnain as a king given by Allah the power to conquer the west and east has liberated many societies from the oppression of a powerful nation, including the liberation of the village people from the evils of Yakuj wa Makuj. Finally, the classification of types of literature that Roolvink put forward, namely the literature of the book. This classification is interesting considering that the classics are full of educational, inspirational, heroic, motivative, and other stories. In fact, the literary study of the book is a separate part considering the breadth and richness of the stories contained in the classics.

Interpreting Roolvink's kind of literature about the Qur'anic story, in fact, can be said to be extensive as well. This is because it can be broken down into the accounts of the prophets of which there are 25 prophets and apostles: Adam, Idris, Noah, Hud, Pious, Abraham, Ismail, Isaac, Jacob, Luth, Joseph, Job, Jonah, Moses, Dawud, Solomon, Isa. The story of the prophet Adam and his sons Qabil and Habil also got a separate portion to be used as story material. The story of the prophet Adam and Eve while in heaven and when he was sent down to earth became an interesting story that his didactic values can take to be a valuable ibrah (lesson) for us as posterity. The story of Adam and Eve, Qabil and Habil, has often been told. However, there is one story that is rarely heard by the general public, namely the story of Adam forgetting which results in his children and grandchildren also often forgetting.

An interesting history that tells of Adam's forgetfulness and rejection of The Angel of Death who was willing to take his life. It is said, God told Adam that he was aged up to

1000 years. Later, the Angel of Death came to Adam, who was then 960 years old. Adam refused the arrival of the Angel of Death because his rations were still 40 years away. The Angel of Death also narrates and tries to remind Adam of past events. At that time Adam once promised to give 40 years of his life to Dawud who was given an age ration by Allah of 60 years. God also granted Adam's request, but Adam forgot and refused when he was 960 years old when he was visited by the Angel of Death (Al-Asyqar, 1997; Fatkhullah, 2019).

Another prophet after Adam who can be the subject of storytelling, namely Idris. Idris' story is more or less often told. However, the popularity of the story cannot match the story of Adam and his two sons. In fact, before Idris, there was a prophet sent by Allah only his fame was not told much, namely. The Prophet is classified as a prophet who gets 50 suhufs, as found in the Marfu' Hadith of Abi Dzar's friend (Katsir, 1997).

Prophet Noah as the fourth generation prophet after the Prophet Adam, got a fairly detailed portion of his story. In fact, noah's name is enshrined in the Qur'an, which is the letter of Noah. The story about it is interesting to listen to as an afterthought about the prophet's family having differences in beliefs between the child and the father. The story of Noah was also briefly associated with the land of the Archipelago. An Arab historian put forward his theory that the wood made to build boats by the Prophet Noah was made of teak wood. Teak wood is an endemic tree that only grows in certain places, namely in the Archipelago area or what is now known as Indonesia.

Some salaf scholar's state when Allah grants the request the prophet Noah, Allah commanded him to plant a tree so that one day it could be made boat. The prophet Noah waited for the big tree for 100 years until the wood of the tree was large and mature. Muhammad ibn Ishaq mentioned the opinion of Şauri that the wood used was Teak Wood, another opinion mentions that the wood came from Şanubar as the text in the Torah (Katsir, 1997).

Noah's proselytizing in inviting his people to the straight path, was never ignored by his people. Day and night he used to invite his people to worship God, not worship Lata, Uzza, and Manat. The fruit of patience during the 950 years of preaching, only produced a few people who were willing to be with him. In fact, those who believe have actually been in faith for a long time (Qur'an & (LIPI), 2012). This great iniquity and tyranny made the Prophet Noah plead with Allah that his people be sent down by disaster, because there was no longer any hope of an increase in human beings who were obedient to Allah. The 950-year period is a long time to preach, but the real reality of the people is even more disobedient (Asy-Sya'rawi, 2006).

The story of Prophet Hud and Saleh has important educational value. The Huds and Pious were a nation that had high technology that was able to make the mountain a royal palace. The relics of the two to this day can still be seen even though they have passed thousands of years ago. From this story can be taken the wisdom that science and technology alone

are not enough to perpetuate a happy life. Science and technology should be accompanied by noble faith and morals.

The story of Ibrahim and his sons; Ismail, Isaac, Ya'kub are the success stories of exemplary families who modeled back then and now. His story is widely enshrined in the Qur'an, especially about Ismail who is always remembered and celebrated at the moment Muslims celebrate the Eid al-Adha. Ibrahim had successfully educated his sons, especially Ismail to be righteous sons. When Ibrahim loved and loved Ismail very much, Allah commanded Ibrahim to slaughter his son. Ismail at the time of being slaughtered, with full obedience to God and his father, allowed his father to slaughter him, without any refusal. That is Ismail, the godly son of parents and religion.

The story of the Prophet Luth has an educational value that is very relevant to the present. The story of her people who like the same sex or homosexual, becomes very relevant to the current conditions that are increasingly prevalent with the allowability of homosexuals, lesbians, and LGBT (Lesbian, Gay, Bisexual, Transgender). The story of the Prophet Luth became a heartbreaking story because it had come out of the true nature of human beings created in pairs. This story is to be a wisdom that lest the stone rain disaster that destroyed the Sodomites that created homosexual culture be repeated again in the present.

The prophet Joseph was a typology of young men who were not only physically handsome, but he was a successful figure in a career in government. His leadership was able to bring the Egyptian people to overcome the food crisis of the time. The prophet Joseph was also a young man who did not use the opportunity in narrowness. While with Zulaikha, Yusuf when invited to an intimate relationship with Zulaikha, he also refused as strongly as he did even though his clothes had to be torn because they were pulled by Zulaikha. Unlike today's life, young people are actually engrossed in love even though they are not husband and wife.

The prophet Job was no less great in terms of patience in accepting trials from God. His property, house, fields were scorched and even his children died. It was his body that was tested with pain, even in history to the point that many maggots made him ostracized from society. Really, the many tests he received, thus made him even more patient. It is this value that must often be virtualized today, because in this day and age not a few people who are given tests or trials in any form have dared to hunt for suspicion of God.

The story of the prophet Moses is also inseparable from the educational values contained in it. From childhood to adolescence his courage was already evident in upholding the truth. When there was a dispute between the people of the Qibti Nation and of the Children of Israel, Moses defended his own people (the House of Israel) who were often oppressed by Pharaoh's rule. Moses was also a successful figure in bringing the Children of Israel to survive Pharaoh's oppression. On the other hand, the morals of Prophet Moses are also worthy of appreciation. When walking the three of them after helping his daughter The Prophet Syuaib, Moses chose to walk in front because if it was behind the

sight of his eyes, he would be disturbed by the wind that guessed the clothes of the two women.

Prophet Dawud is a prophet who was appreciated by the Messenger of Allah for his example in fasting called Dawud fasting. Dawud fasting i.e. the day of fasting the next day no, and so on. The greatness of sharia teachings is still preserved by Muslims who follow the Prophet Muhammad.

The prophet Solomon was a prophet who had different advantages from others. His ability to speak with a variety of animals, able to conquer the jinn nation that made his palace shiny with pearls, conquering the majestic kaerajaan of Queen Balqis, is a testament to the superiority of the Prophet Solomon. Not only did he serve as a prophet, he was also a king whose kingdom was very luxurious with the army of jinns, humans, and animals. The educational value taken from the story of the Prophet Solomon, among other things, is that man is a creature created by God has advantages over other beings. Therefore, never servitude and worship a creature like a jinn, but instead subdue the genie.

The story of the Prophet Isa can also be the subject of enrichment of Islamic fairy tales. The story of the Prophet Isa implies the lesson that it should not be that the lie should be constantly justified, for the lie is like a carcass that will one day smell as well as smell. The prophet Isa himself had declared that he was only a prophet, not God as others believed. The prophet Isa was also believed by others to have died on the cross. In fact, the Qur'an mentions that the Prophet Isa was still alive, while the one who was crucified was a person whose face was likened to That of Isa. These are the forms of lies that are still attached to other peoples.

The Islamic stories above are clearly indisputable, as they relate to the stories of the prophets. However, the Qur'an is not just recording the story of a great man like the prophet. The Qur'an also records pious people but not prophets, even to the stories of the wicked. These stories are what Rosenthal says are part of a type of Islamic literature. These stories by Lajnah Pentashih Mushaf Al-Qur'an (2012) as stories unrelated to the story of the prophet. Part of the story is because some friends have asked about it. Do those stories, then, have any educational value? Everything that is listed in the Qur'an has no meaninglessness. The following is an educational address to the stories of the pious non-prophets and the wicked found in the Qur'an.

The story of Luqmanul Hakim is one of the stories that gets the most significant portion, because it is full of educational value. The story of Luqman's will in every motion of life to his son colored the beauty of the Qur'an. Luqman often pronounces, "Ya Bunayya" which means "O my son". What a beautiful phrase from a father to his son in teaching about ethics or character. Usually, after the sentence "Ya Bunayya", there will be a sentence of prohibition or an order that will be conveyed to his son. The story of Luqman teaching his son is claimed to be part of home schooling, or the language now known as homeschooling. In addition to teaching about character, Luqman is also famous for often

teaching wisdom or wisdom to his son. This is important because with wisdom often a person can be touched and his heart become soft.

The story of Ashabul Kahfi is a heroic story found in the Qur'an. His story reminds how powerful the faith of seven young men accompanied by his dog was in the face of the disturbances and threats of king Dikyanus who ruled at that time. These seven young men did not want their creeds to be exchanged for the momentary happiness promised by the government at that time. They prefer to avoid and hide in a cave (kahfi) until they fall asleep in it for hundreds of years. A rare event in human history who slept for hundreds of years in conditions that are still as before.

Another story found in the Qur'an is the Prophet Khidir. Although there is no explicit mention of the name Khidir in the Qur'an during the incident of Prophet Moses seeking a teacher. Moses is said to have uttered words that did not indicate the notion that he was the smartest man at the time. God then rebuked him by saying, "There are humans who are smarter than you". From here, the prophet Moses began to look for someone who according to Allah was smarter and wiser than the prophet Moses. Finally, in a history after 80 years, Moses met the pious servant of Allah (Khidir) (Al-Asyqar, 2008). Before Moses was accepted as a disciple, Khidir advised that while on the way patient and remain silent, don't ask much. However, Moses could not restrain his patience because there were many odds of the deeds done by Khidir. Whenever Khidir did something, Moses always wanted to ask and oppose it. Such an event experienced by Moses shows that the prophets in certain humane matters were not guarded (ma'shum) (Al-Asyqar, 2008). The events of Moses' encounter with Khidir above are enshrined in the Qur'an surah Al-Kahfi: 66-77.

Another story that is not a prophet and is not named definitively by the Qur'an, but is classified as a pious and great man, that is, a believer who is next to the Prophet Solomon. The interpreter mentions that the person is Asif bin Barkhiya. Asif bin Barkhiya became popular because of his power to defeat the jinn nation. At that time, the Prophet Solomon commanded all those present among the jinns, humans, and beasts, which of them was able to carry the royal throne of Queen Bilqis quickly. Ifrit, who was a jinn nation, offered the first time and was able to carry the throne before the Prophet Solomon rose from his seat. However, the word of the Prophet Solomon was too long and less fast. Then, Asif bin Barkhiya ventured to offer his ability to carry the throne before his eyes flickered before the Prophet Solomon. The educational value taken from this story, among others, believers coupled with their knowledge are more noble and powerful than any national being, including jinns. Contrary to today, humans are thus used by jinns.

In addition to telling the story of prophets, pious people, the Qur'an also tells of evil figures of opponents and barriers to the truth conveyed by the prophets. In the Qur'an are known names such as Abu Lahab, Pharaoh, Qarun, Ashabul Fiil. The presence of these names in the Qur'an is for people to take the lesson that evil characters should not be embedded in a person because they are inappropriate traits, such as the arrogant nature possessed by the character of Pharaoh, the stinginess possessed by the character of Qarun.

The story of Abu Lahab came to the attention of the Qur'an. This figure who is the uncle of the Prophet Muhammad, even his name is enshrined into the name of the 111th letter, namely Al-Lahab. Abu Lahab's story is a valuable lesson that hidayah is the prerogative of Allah. He comes to whom He wills. Those of us who to this day are still given the hidayah of faith should be thanked by trying to obey and obey the Giver of hidayah, namely Allah Swt. It is said that Abu Lahab and his wife named Umu Jamil always hindered the proselytizing of the Messenger of Allah. The two often put wood and thorns in the middle of the road so that the Messenger of Allah could not pass the road.

The story of Pharaoh is the most popular story of all time. His story is recorded as the most viral story because of his claim to be God. In human history, Pharaoh was indeed a human being who in his life was never tested sickly. His life in the midst of a kingdom full of pleasure made him forget himself about his humanity. His power is authoritarian by oppressing and blackmailing his own people. Pharaoh was anxious when in his sleep he dreamed that there was a baby boy who destroyed the kingdom and subverted his power. He also ordered his troops to kill the baby boy who was alive at that time. The long story of Pharaoh is enshrined in the Quran comprehensively. He and his army were drowned by God in the ocean. Surprisingly, after drowning, his body was deliberately saved by God and is still stored in Egypt today. The lesson is, for man to now take the lesson that the story of Pharaoh is the true story of man claiming to be God.

The story that is still in line with and contemporary with Pharaoh, namely the story of Qarun. Qarun is a billionaire or even a billionaire whose wealth is infinite. The keys to open the warehouse containing his treasures were carried by tens or even hundreds of horses and camels. Every time Qarun leaves the house accompanied by a vehicle that transports his belongings, not a few people on the streets aspire and crave the glamorous and luxurious life of Qarun. However, the wealth is super many and infinite, making Qarun even more stingy and unwilling to share with others, especially those who are economically weak. In fact, on the contrary, what Qarun diligently does is to show off and create an image of himself by exposing his wealth in the midst of society. Allah then destroyed Qarun by sinking him and his wealth into the earth. The educational value of the story of Qarun is that you should not be stingy or stingy. The treasures that we have today are actually God's deposit, which one day will be accounted for for the existence of these treasures in the hereafter. Be grateful when you are blessed with advantages by Allah, and be patient when Allah tests you with something you might not like.

D. CONCLUSION

The conclusion that can be drawn from the description of the discussion above is that the stories of the prophets in particular and generally any and anyone's stories contained in the Qur'an will not dry up if they continue to explore and enrich the stories and values that will be revealed. The values contained in Islamic literature are very meaningful for present and future life.

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