PEDAGOGICAL ELEMENTS OF CHILDREN'S STORY BOOKS BASED ON AL- QURAN TO CULTIVATE PROSOCIAL BEHAVIOUR AMONG PRESCHOOL CHILDREN

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SULTAN IDRIS EDUCATION UNIVERSITY

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APPRECIATION

Alhamdulillah, due to His mercy and blessing, I have successfully completed this study. Not forgetting my beloved ones; my husband, parents, siblings, in-laws and friends. They have helped me so much that no words could ever describe my appreciation. An abundance of apologies and thanks to my beloved supervisor, Dr. Zainiah Mohamed Isa as she has been a huge help and have been such an understanding person throughout this journey. I have never regretted of being her student as I have learned beyond expectation. Special dedication to my sons, Ahmad Adwa and Ahmad Awwal. May this benefits their generation.

ABSTRACT

The aim of this research is to improve on the published Islamic story books which includes pedagogical elements from the Quran and characteristics of a children's story book for the implementation of prosocial behaviour among preschool children. The determined pedagogies are narrative, dialogue, repetition and questioning. Typography, illustrations and simplified phrases are characteristics that are also included. Also, this study lays out proper guidelines for implementing the improved story books in a classroom setting. The guidelines are based on the shared reading method which is the dialogic reading and also on feed backs from teachers after the pilot test was conducted. This study is conducted based on the ADDIE model. To know the effect of the improved Islamic story books on children's prosocial behaviour, the Modified Prosocial Behaviour Questionnaire comprising of 15 items was completed by teachers during pre and post test. The sample comprising of 60 children was randomly selected among children from three different preschools. Two different classes from each preschool were involved as the controlled group and experimental group. Based on the paired sample T-test, there was no significant difference in the prosocial behaviour of the children in the pre test (M= 32.07, SD= 3.89) and post test (M= 32.80, SD= 8.57) when using the original story books; t(29)= -0.427, p= 0.672. On the contrary, there was a significant difference in the prosocial behaviour of the children in the pre test (M= 23.83, SD= 7.33) and post test (M- 32.50, SD= 7.93) when using the improved story books; t(29)= -16.478, p= 0.000. In conclusion, there is an improvement in the prosocial behaviour among preschool children when improved Islamic story books are used. This study, therefore, implies that the use of appropriate story books for young children and adopting proper reading guidelines are able to instil moral values more effectively among kindergarten children.

ELEMEN-ELEMEN PEDAGOGI DALAM BUKU CERITA KANAK-KANAK BERDASARKAN AL-QURAN UNTUK MENANAM TINGKAHLAKU PROSOSIAL DALAM KALANGAN KANAK-KANAK PRASEKOLAH

ABSTRAK

Tujuan kajian ini adalah untuk menambah baik buku cerita Islamik yang telah diterbitkan dengan memasukkan unsur-unsur pedagogi daripada Al-Quran dan ciri-ciri buku cerita kanak-kanak untuk membentuk tingkah laku prososial dalam kalangan kanak-kanak prasekolah. Pedagogi yang dikenalpasti adalah naratif, dialog, pengulangan dan persoalan. Tipografi, ilustrasi dan ungkapan mudah adalah ciri-ciri yang turut digunakan. Kajian ini juga ialah untuk membina garis panduan yang betul untuk menyampaikan buku cerita yang telah ditambah baik di bilik darjah. Garis panduan adalah berdasarkan kaedah bacaan bersama iaitu pembacaan dialogik dan juga berdasarkan maklum balas daripada guru-guru selepas ujian rintis dijalankan. Kajian ini dijalankan berdasarkan model ADDIE. Untuk mengetahui kesan buku cerita Islamik yang telah ditambah baik ke atas tingkah laku prososial kanak-kanak, Soal Selidik Tingkah Laku Prososial yang terdiri daripada 15 item dikehendaki untuk dilengkapi oleh guru semasa ujian pra dan pos. Sampel berjumlah 60 orang kanak-kanak telah dipilih secara rawak dalam kalangan kanak-kanak daripada tiga prasekolah yang berbeza. Dua buah kelas dari setiap prasekolah terlibat sebagai kumpulan kawalan dan kumpulan eksperimen. Berdasarkan sampel T-test berpasangan, tidak terdapat perbezaan yang ketara pada tingkah laku prososial kanak-kanak tersebut untuk ujian pra (M = 32.07, SD = 3.89) dan ujian pos (M = 32.80, SD = 8.57) apabila menggunakan buku asal; T (29) = -0.427, p = 0.672. Manakala terdapat perbezaan yang signifikan pada tingkah laku prososial kanak-kanak untuk ujian pra (M = 23.83, SD = 7.33) dan ujian pos (M-32.50, SD = 7.93); t (29) = -16.478, p = 0.000. Kesimpulannya, terdapat peningkatan tingkah laku prososial dalam kalangan kanak-kanak apabila buku cerita Islamik yang ditambah baik digunakan. Implikasi kajian menunjukkan bahawa penggunaan buku cerita yang sesuai untuk kanak-kanak dan garis panduan membaca yang betul mampu memupuk nilai-nilai murni dengan lebih efektif dalam kalangan kanak-kanak prasekolah.

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LIST OF ABBREVIATIONS

CELL	Center of Early Literacy Learning
ESL	English as a Second Language
HOTS	Higher Order Thinking Skills
KSPK	Kurikulum Standard Prasekolah Kebangsaan
Mod-PBQ	Modified Prosocial Behaviour Questionnaire
PBQ	Prosocial Behaviour Questionnaire
SCOLP	Speed and Capacity of Language-Processing Test
SDQ	Strengths and Difficulties Questionnaire
SPSS	Statistical Package for the Social Sciences

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CHAPTER 1

INTRODUCTION

1.1 Introduction

Story books are very popular among children. It introduces imaginations and excitements which capture the interest of children. Preschools have included story telling in their curriculum with the hope to blend love into story books. The main objectives for exposing children to story books are to help in building their literacy skills such as reading, enhancing creativity through imaginations and also exposing them with moral values that help in developing their characters. This study, therefore, focuses on the moral values in the story book itself.

In particular, the moral value is focused on prosocial behaviour. Prosocial behaviour is well known as an act with the intention of helping others (Cherry, 2017). It is due to the convenience of a child's environment at his or her preschool; surrounded by peers and teachers, in which the act of prosocial behaviour has a high possiblity to happen when they are having classes, activities among groups and during play time. Prosocial behaviour is crucial to be taught and implemented among children as it is one of the *akhlaq* (behaviour) that has been stressed in Islam. Nadia (1994) stated that Ibn Miskawayh, in his book; *tahdhib al -akhlaq* (refining character), pointed out that teachers have to create an effect among young educators in the aspect of desirable knowledge, behaviour, moral and customs to shape them into becoming models among Muslims thereby setting them as a decent human example within the community (Elsayed Ragab Farag Elhoshi, Rahimah Embong, Nashaat Bioumy, Nur Anis Abdullah & Mohamad Arif Awang Nawi, 2017).

In this study, prosocial behaviour is being discussed among 5 year-old to 6 year-old children who are studying at preschools in Malaysia. It is hoped that cultivating prosocial behaviour among the preschoolers through children's story books is an effective and wise direction. The development of prosocial behaviour of a child can possibly be influenced by the books that are read to them.

Majority of scholars assume that the psychological foundation for the development of prosocial behaviour are provided by cognitive and affective skills. For example perspective taking, prosocial moral reasoning, adaptive attributional styles, perceived competence, and emotional well-being (Wentzel, 2015). Other factors that can also contribute to the development of prosocial behaviour are genetic,

temperament characteristics, and theoretical perspectives of environmental influences including parenting style; authoritative structure and also the interactions with peers. Knafo, Israel and Ebstein (2011) reasoned that an issue based on theoretical and empirical evidence that the development of children cannot only be explained by genes or understand children's behaviour.

In this study, story books are improved which contain elements that convey messages effectively by using shared reading method. Thus, there will be interactions between the children and the story teller. The story books provide stimulation which comes from the environment of the children. On the other hand, story-telling, accompanied with dramatising makes it possible for all the children to participate and be included in a "close-up" way. The kind of listening and response from the children is an observable form of response which creates a level of intimacy, empathy, and unity (Berkowitz, 2011).

In the current study, it is focused on the pedagogies that are present in the Quran : narrative, dialogue, repetition and questioning, implemented in children's story books. These elements are anticipated when delivering the message or moral values among children through children's story books and for them to implement in their every day life. In addition, it is also focused on typography, illustration and simplified phrases. These are some of the other elements that are believed to affect children's interest and understanding of a story book.

The story books are improvised from the original version of Islamic children's story book about *Seerah Nabawiyyah* (stories during the prophets' times). According to Al-Ghodban (2016), *Seerah Nabawiyyah* consists of the life of Prophet Muhammad s.a.w starting from birth to the end of his life, the life story of the Prophet's companions; who have fought together with the Prophet and confirming what God had promised them and the history on the spread of Islam; starting from the first revelation with the word *iqra'* (read) in the cave of *Hira'* which was delivered by al-Amin (the angel Gabriel a.s.) to al-Amin (Muhammad s.a.w), until the spread of Islam throughout the Arabian archipelago, and followed by people embracing Islam in a mass (Tengku Ibrahim Helmi Tengku Mohammad, 2016).

The stories during the prophets's times have shown so much values which include the act of helping others which is aligned with Allah's command in chapter 4 verse 36 of the Quran:

> Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hand possess. Indeed, Allah does not like those who are self-deluding and boastful (Yalawae & Ahmad Farid Ibrahim, 2007).

As Muslims, it is believed that there is none other than Prophet Muhammad S.A.W whom is the best figure as a source of inspiration in building an identity as a good preacher and this has been stated by the Almighty in surah Al-Ahzab verse 45 to 46:

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp (Redwan Yasin, Sayuti Ab. Ghani & Burhanuddin Jalal, 2014).

At the early rise of Islam, many countries were conquered by Muslim morals rather than the war strategy itself (Taufiq Yap Yun Hin, 2017). During those times, the Muslims' way of interacting with the locals have made them captivated. In a way, their morals were their ways of preaching to others.

Due to the popularity of fairy tales and the modern stories among children nowadays, it is a concern among the Muslims that the young generations are not familiar about *seerah*. The *seerah* are packed with positive teachings such as moral values. Therefore, the decision of making *seerah* as a medium of delivering the importance of having prosocial behaviour could bring the young generations to appreciate the Islamic stories.

What a beautiful society it will be when each and every one of us has the awareness of the importance of practicing prosocial behaviour among each other. The act of helping each other will create a harmonious environment as each and everyone of us will tend to lend a hand to the ones who need it. Practicing moral values that has been shown by the prophets will surely contribute to a more quality society by having realistic figures from the past on how to act and react in this modern era.

1.2   Research Background

The method of adopting story books to cultivate moral values among children has been used by people all over the world (Balakrishnan & Thambu, 2017). Nowadays, story books are also widely used at preschools. Alna (1999) stated that other than functioning as form of entertainment, some people who support storytelling do consider it as an educational tool (Balakrishnan & Thambu, 2017). Glazer (2000) found that the fundamental objective of the literature programme in preschools is a formation of positive attitude for literature in which children will continue to read and it will become a source of cognitive and emotional enrichment (Chew & Ishak , 2010).

An array of stories have passed from generations to generations, either through words or mouth, concerning experiences, exploits, traditions, cultures and customs of our ancestors before making decisions (Abiola, 2014). In Malaysia, folk tales from the Malay culture are a good place to start since these stories are created to spread cultural values and other aspects which includes entertaining both the readers and listeners (Chew & Ishak, 2010). The Quran and Sunnah are the largest sources of Islamic refinement (Abdul Hakim Abdullah, & Kabara Auwal Halabi, 2017). According to Islamic teachings, humans learn the morality, ethics, attitudes and many more from the stories during the Prophet's time. Therefore, the current study uses stories of the Prophet p.b.u.h. in conveying moral values from the story books.

It was first described by Vivian Paley (1981) on storytelling curriculum which the curriculum includes listening to children's literature and delivering it packed with actions to make it lively (Brownlow, 2014).The children would first tell some stories, act according to the stories and illustrate them before writing them out. Some of the objectives of "Kurikulum Standard Prasekolah Kebangsaan" (KSPK) that are being used in Malaysia are to implement Islamic values in everyday life for Muslim students, implementing the noble values of Malaysian society and applying critical, creative and innovative thinking skills as well as problem solving skills in learning and everyday life (Ministry of Education Malaysia, 2016). KSPK's objective; Number 14 (2010), reading skills at preschool level suggests that it is to equip children with communication skills using Malay language and a medium language in daily life (Ching, Mahzan Arshad & Adenan Ayob, 2018). Therefore, it is crucial to have storytelling and reading time at schools to meet these objectives.

According to Balakrishnan and Thambu (2017), using stories is a method to educate and instil values among children which has been practiced over generations across all communities. In addition, Almerico (2014) stated that in bringing character education into an already loaded curriculum is to have it as a part of the literacy programme by introducing character lessons in reading and language arts instruction through the improved quality of children's literature.

Therefore, there is a need for this study as story book is an important medium in conveying moral values to children. Stories from the Prophet's time are selected to ensure Muslim children nowadays become familiarised with Islamic figures as models of good character. Important pedagogical elements from the Quran must not

be wasted but to include them to improve existing story books so that it will become more effective in conveying messages.

1.3 Problem Statement

Today, it is a very concerned situation when seeing the youngsters are showing less involvement with the people around them. This involvement is merely to show respect and being helpful towards the ones in need. Al-Attas (1979) stressed that the Muslim's predicament which brings confusion and flaw in knowledge is due to the loss of Islamic manners (Elsayed Ragab Farag Elhoshi, Rahimah Embong, Nashaat Bioumy, Nur Anis Abdullah & Mohamad Arif Awang Nawi, 2017). This will later on lead to a surge of incompetent leaders in the Muslim society. Researchers have shown how vulnerable is today's children towards immorality. According to Peoples Daily, youngsters today have no sense of respect towards the elders. They are involved in all kinds of anti-social behaviour that could bring endanger society (Ahmed Abba, 2014). The statements indicate that the level of morality among youngsters today is very concerning especially in the Muslim community.

According to Saarni (2011), acquiring strengths in the form of emotional competence can assist children and also youngsters to effectively handle specific circumstances. At the same time, they are practicing aspects of positive developmental outcomes which include feelings of self-efficacy, supportive relations with family and peers and also promoting prosocial behaviour. It is doubtful that the future youngsters will be practicing prosocial behaviour in their lives without being

taught and implemented during childhood. According to Noam (2016), empathy is a crucial predictor of a child's prosocial behaviour. But, it is fearful that when they show extreme forms of empathy either being too empathetic or vice versa, it may lead to psychological problems later on such as anxiety. Therefore, story books are in need to show the right way of applying prosocial behaviour.

It appears that a research gap exists since no study has been conducted on children's prosocial behaviour in Malaysia. Amy Selfe (2013) had conducted a study among 112 children in the UK to understand the variables affecting prosocial behaviour. Furthermore, a study by Mona Mohammad Farid Al Somadi (2012) was conducted at College De La Salle – Frere kindergarten in Jordan to know the effect of a cultivating course in which children's story books were used to build up moral values. Therefore, this study needs to be tested among Malaysian children in order to gauge the difference story books can make on prosocial behaviour.

It is ironic that greater thought is given to the negative aspects in children's behaviour such as aggressiveness compared to the positive traits such as helping others (Mares, 2017). Stressing on negative behaviours rather than positive traits such as helping each other and also the skill in working together in a group, it is undoubtedly that there will be much more individualistic people who will be focusing on striving for themselves and only think of oneself.

From an early age, children have started to love literature due to the teacher's use of a wide-ranging of stories (Gomez, 2010). Rather than focusing on the moral values, storytelling is used as an alternative in teaching literary elements such as grammar

and vocabulary. As stated by Gomez (2010), literature has the elements of social and emotions in which the crucial part of its function is the growth of children's language learning ability and literacy. The moral values such as the importance of having prosocial behaviour is sometimes overlooked by the story teller. It is devastating to know that story books are not being utilised in the sense of their benefits towards children's moral values.

Children in the current era are more interested in fairy tales rather than realistic stories in which the good acts could be imitated from the literature to their daily lives. Certain fairy tales are convolutely linked with legends and myths, while for others they appear as memories of story on tales read during childhood (Scott, 2014). Therefore, there will be none for the children to impersonate as a role model as they grow up.

Getting the children to adore the Prophets and other Islam figures in those times will help in many ways in building their characters and moral values. Sharma (1935) stated that Prophet Muhammad p.b.u.h. had the soul filled with kindness and his significance was sensed and was never out of one's mind (Fahd Mohammed Taleb Saeed Al-Olaqi, 2012). Saidatina Aisyah r.a. had said that the Prophet's character is the Quran, therefore his humbleness that comes out of him also came from the Quran (Abdul Mun'im Al-Hasyimi, 2012). However, it is disheartened to see how the children are embracing those created fairytale characters rather than the real great figures from ancient times. Researches conducted are much more focused on nursery rhymes, old tales and fairy tales rather than the Islamic true stories.

Yahya, Shariff, Ishak, Nor and Wagiman (2004) have found that the majority of children's literature in the Malaysian market are not attractive, lacking in the sense of quality, they are not systematic and not arranged based on children's age and also not consistent with the latest national development (Chew & Ishak, 2010). For 20 years, Mullen have led storytimes for the young generations including babies, toddlers, preschool children and also their families (Mullen, 2017). The sessions usually come with interactive rhymes which act as movement breaks. This shows that other essential elements of story books to be used in storytelling have not been emphasised.

So far, no research has been done that focused on the pedagogies stated in the Quran that can be implemented in a story book. A number of efforts have been done on "The Children's Book on Islam (Part One)" in catching the readers' imagination from using narrative or graphic. Janson (2017) described the book as having images consisting of a few calligraphies, a number of figures depicting theology and prayer times, and a picture of the Holy Ka'bah in Mecca. But the only interactive element that could be found was a workbook section, provided with questions equivalent to the chapters. Janson continued by stating that the content could hardly encourage children to have dialogues or reflections. The pedagogies such as repetition, dialogue, questioning and narrative are found to be used in delivering messages in the Quran. It is not possible to implement these pedagogies into children's story books due to the absence of experienced copywriters with pedagogical experience and also a scarcity of professional writers for children's materials (Chew & Ishak, 2010).

The study on early childhood literature in Malaysia is still at its explorative phase (Chew & Ishak, 2010). It has been established that British and American children's books have monopolised the world of children's literature based on the number of books published. If this continues, children in Malaysia are less likely to learn more than they could on prosocial behaviour as story telling is one of the most interesting ways for the children to learn a new thing. Therefore, the aim of this study is to search deeper into children's story books which include findings on pedagogical elements from the Quran and essential elements on how to make a book effective in conveying its messages.

1.4 Aims of Research

The aim of this research is to improve on the published Islamic story books which includes pedagogical elements from the Quran and characteristics of a children's story book for implementing prosocial behaviour among preschool children. The pedagogical elements from the Quran that are included in the story books are narrative, dialogue, questioning and also repetition whilst the characteristics of a children's story book that has been determined are on typography, illustration and simplified phrases. These elements and characteristics are included in the story books to effectively inculcate the values of prosocial behaviour among children which will then implement the prosocial behaviour in their daily lives.

This research is conducted taking into consideration the current state of prosocial behaviour among children before introducing the story books with pedagogical elements from Quran and characteristics of a story book. This research also provides the guidelines on how to deliver the content of the story books to the children. At the end of this research, it analyses whether or not there is any significant difference in the state of prosocial behaviour among children after reading the improved story books compared to those who are exposed with the original story books.

1.5 Research Objectives

The objectives of this study are as follows:

i) To identify the need of Islamic story books in cultivating prosocial behaviour among preschool children.

ii) To identify the pedagogical elements present in the Quran to be implemented in Islamic story books.

iii) To identify the characteristics of children's story books.

iv) To develop the guidelines for implementing the improved Islamic story books in the classroom

v) To determine the effects of the improved Islamic story books on prosocial behaviour among children.

1.6 Research Questions

The research questions of this study are as follows:

i) Is there a need of Islamic story books to cultivate prosocial behaviour among preschool children?

ii) What are the pedagogical elements present in the Quran which can be implemented in Islamic story books?

iii) What are the characteristics of a children's story book?

iv) What are the guidelines for implementing the improved Islamic story books in the classroom?

v) What are the effects of the improved Islamic story books on the prosocial behaviour among children?

1.7 Hypothesis

There are four hypothesis identified :

H_1 : There is a significant effect on prosocial behaviour among preschool children after being read the improved Islamic story books.

H_{01} : There is no significant effect on prosocial behaviour among preschool children after being read the improved Islamic story books.

1.8 Theoretical Framework

Theories on children's development

1) Role of educational model and educating through advisory lesson (Mau'idzah) by Lukman Al Hakim (Katutu & Usman, 2015) - an educator is a great figure to be set as an example on the aspect of habits and actions. Mau'idzah act as a reward or punishment in making a person to remember.

2) Moral development by Carol Gilligan (Camilleri, 2015) -women have different orientation of moral and psychological proneness than men. Women think in terms of caring and relationships. On the other hand, men think in the terms of rules and justice.

Literature review

Story books must contain suitable elements to convey moral values among five to six year old children. The effective elements are : narrative, dialogue, repetition, questioning, typography, illustration and simplified phrases.

Outcome

Prosocial behaviour values can be cultivated by characters in story books to be portrayed by children in real life.

Theories on children's literature

1) Martha Crippen (2012)- believes that children's literature assists them to cultivate emotional intelligence.

2) Court and Rosental (2007) -early childhood literature is written at the suitable level in meeting a child's developmental, emotional and social needs.

Figure 1.1. Theoretical Framework

1.9   Conceptual Framework

Pedagogical elements from Quran

```
1. Narrative
2. Dialogue
3. Repetition
4. Questioning
```

Improved story books

```
1. Angel and 3 men
2. Moving rock
3. Story and Teachings of
   Prophet Muhammad
4. Meeting with King Najashi
5. The Wonder of a Bowl of Milk
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Prosocial behaviour

```
1. Help people who are in need.
2. Lend our things to others who need
   them.
3. Be responsible to the class.
4. Be obedient to the teachers and
   elders
5. Sympathised others who are in
   need of help.
6. Do good to other people
7. Working together in a group.
8. Helping those who asked for help.
9. Be aware of those who need them.
10. Take turns when doing activities
    with other people.
```

Essential elements of
a story book

```
1. Typography
2. Illustration
3. Simplified phrases
```

Figure 1.2. Conceptual Framework

1.10 Significance of Study

The researcher perceived that this study had contributed significantly on 2 aspects which are theoretical and practical.

1.10.1 Theoretical

Theoretical significance of this study may contribute new findings to three parties; children, teachers and book writers. This study is based on the theory of development by Piaget in which children from five to nine years old will accept the rules that have been made by the authority figure and they also believe that any disobedience will lead to punishment (McLeod, 2015). On the other hand, Bukhari and Muslim narrated that Prophet Muhammad said :"Everyone is born with the basic innate nature who is inclined to submit to God; then his parents bring him up as a Jew or as a Christian or Magia" (M. A. Al-Bar & H. Chamsi-Pasha, 2015). The theory and narration from Hadith prove that children are required to seek for role models and teachings in developing their characters including prosocial behaviour. The improved Islamic story books could serve as one of the sources for children as a reference in character building. The books that have been read when young may influence one's morality.

Teachers are important figures for inculcating prosocial behaviour among children. Solomon et al. (2001) introduced an approach to value education which is the progressive or constructivist approach (Thornberg & Oguz, 2013). This approach

highlights the active construction of moral meaning and growth of personal assurance to principles of fairness and interest for others' well-being through growth of social interaction and moral discourse. Therefore, through this study teachers will have more approaches in teaching children about prosocial behaviour by reading Islamic story books which contain pedagogical elements from Quran and essential elements of story books.

Next, this study will contribute research findings to book writers. Dilidüzgün (2004) said that wanting children to read and understand a book which tells something out of their realities plus pressuring them with its narration is just a waste of time (Cer, 2016). Therefore, there needs to be a connection between the children and the book they will be reading on the aspects of interest, need, developmental level, perspective and language (Cer, 2016). This study may give some ideas to children's book writers who are creating effective story books to implement moral values among children.

Therefore, this research is done to suffice these theories and perspectives for instilling good values among children by learning and reading story books. As no prior research has been done in Malaysia on what makes a good children's story book, it may hugely applied in helping parents and teachers to build prosocial behaviour through reading.

1.10.2   Practical

In order to know the effectiveness of the modified story book when implementing the value of prosocial behaviour, it is, therefore tested on the children's understanding of the story books' moral values after the reading session. This study may contribute to future researchers to investigate more on the effectiveness of children's story book rather than just on children's literacy and learning about numbers. This may raise some suggestions or solutions for improving the writing of story books for children in order to give more benefits to them.

1.11   Research Limitations

There are several limitations in conducting this research. The material that is used in this study is an existing Islamic story book that can be found in the market. As there are limited choices of story books available, and taking into account the moral value, it was quite difficult for the researcher to find a suitable book. Another constraint is that the illustrations from some Islamic story books does not match with the storyline. Therefore, it is a challenge to improvise the story books into a much more interesting reading material for children.

1.12   Definition of Terms

There are a few terminologies that are used in this research:

1.12.1   Prosocial Behaviour

Cherry (2017) defined prosocial behaviour as people who have the intention to help others. It could be identified by having concern about rights, feelings and welfare of others. In this study, prosocial behaviour is referred to as the act of helping others; whether as an individual or as a team which focuses among preschool children.

1.12.2   Islamic Children's Story Book

Janson (2017) stated that Islamic children's story book or Islamic children's literature started as another educational book to "non-islamic" children's books using English language in which the books describe the identity of Muslims and culture. It was not determined to foster unambiguous and active religious identification.

The current study uses Islamic children's story book as a medium in cultivating prosocial behaviour among children. Story books are improvised by including pedagogies from the Quran thus making them to be more effective in conveying the selected moral values.

1.12.3   Characteristics of Children's Books

Children's stories need to meet with a number of factors (Scheidegger, 2004). These factors which are known as the characteristics that make a story book suitable and effective for children. As mentioned by Scheidegger, some characteristics that need to be presented in children's story books are illustrations and the stories need to be written in simple grammar. This study are focused on a number of characteristics that have been found to be crucial in children's story books. The characteristics are illustrations, simplified phrases and typography. These characteristics need to be included to make the story books interesting, understood and effectively convey the messages.

1.12.4   Guidelines On Implementing Story Books in Classroom

World Health Organization (2003) has defined guidelines as orderly advisory statements which is strong enough to meet the particular circumstances and restrictions of the particular situation to which they are being used. In this study, it is focused on the guidelines on how the story books are implemented in the classroom. The guidelines are built to meet the needs on encouraging prosocial behaviour among children which are applied before, during and after storytelling.

1.12.5 Preschool Children

The Early Childhood Education Module by the Malaysian Ministry of Education (2018) stated that early childhood education refers to children from zero to eight years old who are sent to nurseries, preschools or primary schools. This study accepts preschool children from aged five to six years old from selected preschools in Selangor as samples. They were presented with an original and improved version of Islamic story books to see whether there are any changes in their level of prosocial behaviour.

1.12.6 Pedagogical Elements from the Quran

Child Australia (2017) defined pedagogy as what teachers do in influencing learning among students. On the other hand, the Department of Education, Employment and Workplace Relations (2009) referred to pedagogy as the work of teaching which is the science or art and the instruction methods in education (Child Australia, 2017). This study is therefore focused on the Islamic pedagogy based on the Quran. Therefore, the methods of teaching are explored within the Quranic context such as dialogue, narrative, repetition and questioning.

1.12.7   Dialogue

Dialogue is defined as the conversation between two participants (Brennan, 2010). In this study, dialogue takes place between the characters in the story books and also the interaction between the teacher and children while story telling is being carried out.

1.12.8   Narrative

Narrative, also known as story telling, is a prodigious variety of genres which are being distributed amongst different substances when receiving a man's stories (Hazel, 2007). In this study, narrative is included in the story books. Narratives help in delivering the stories in a meaningful manner with the help of other elements such as dialogues.

1.12.9   Repetition

A word or a phrase which is being repeated two times or more is called repetition (LitCharts, 2017). It is popularly used in nursery rhymes and children's songs in order to help children in remembering the words easily. In the context of this study, repetition is used in the modified story books by having certain words and phrases repeated a number of times in a story book.

1.12.10 Questions

Questions, to some extent, indicate the structure of an answer by taking a set of suggestions that have some connections with the answer (Hagstrom, 2003). The technique of questioning have been used in the classroom to create an interactive teaching and learning session between the teacher and the students. In this study, questions are included in the improved story books to create an interactive atmosphere between the story teller and the listeners.

1.12.11 Typography

Typography is the design and method of organising the font (Wong, 2011). Typography plays a big role in capturing children's attention to read as complicated typeface is inconvenient for them to read. In this study, a suitable typography is used in the improved story books in order to help the children read fluently without any trouble from small or unrecognised fonts.

1.12.12 Illustration

An illustration or picture could be used in books to simply replace an immense number of words (Brookshire, Scharff & Moses, 2002). Children use their imagination to have the picture of a storyline and illustrations which will be a big help in making them understand about a story. Illustrations are included in the

improved story books which help to make them more interesting for the children to read.

1.12.13 Simplified Phrases

Phrase is a group of words formed around a head-word which is essential and regulates the grammatical nature of the phrase (Maillart & Parisse, 2017). In this study, the phrases in the original book are simplified in order to increase fluency in reading and also understanding the story among children.

1.13 Conclusion

This chapter explains the introduction of the research, the objectives, background of research and the limitations. The significance of this study has been explained in which it will give positive impact on the area of children's literature in the future. This research is focused on the Islamic pedagogical elements that are found in the Quran to be implemented in children's story book. The elements are dialogue, narrative, repetition, questioning while other essential elements are typography, illustration and simple phrases.