

# Implementation of Asma'ul Husna Recitation in Shaping the Noble Character of Students of Madrasah Aliyah Al-Islamiyah Danawarih

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**Abstract**— In the field of education, there are many deviations and actions that should not be done. Noble character education plays an important role in Islamic education to prevent actions that are contrary to Islamic teachings. Through Asma'ul Husna, one of the first steps to create a generation with noble morals. It is believed that students in a number of schools, including MA Al Islamiyah Danawarih, develop moral character from Asma'ul Husna which contains 99 names of Allah, each of which has unique characteristics. This research uses a descriptive qualitative method with observation, interviews and documentation as its sources of reference. The findings of this study indicate that MA Al Islamiyah Danawarih establishes a routine for its students, especially through the experience of reading Asma'ul Husna which is carried out regularly before starting educational activities with the aim of 1) to form students to think rationally, maturely and responsibly, 2) developing a commendable mental attitude, 3) forming emotional intelligence, 4) forming students who have a loving, compassionate, patient, faithful, pious, responsible, trustworthy, honest, fair, and independent character. The participants can learn the meaning of Asma'ul Husna and get used to doing good things by participating in this activity.

**Keywords**— Recitation of Asma'ul Husna, Character, Students

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## I. INTRODUCTION

Character education is one of the fundamental aspects in the education system that aims to shape the personality and behavior of students to become good and responsible individuals. One of the approaches that has received increasing attention in character development is the recitation of Asma'ul Husna, the good names of Allah that contain noble qualities.

The recitation and understanding of Asma'ul Husna not only provides theological knowledge for students but also has great potential in shaping a noble moral character that is expected to be the basis of their daily behavior.

Through this approach, learners can understand not only the meaning of the names of God, but also how to emulate these attributes in their social interactions and relationships with God, others, and the environment.

The purpose of this journal is to analyze the implementation of the recitation of Asma'ul Husna in the formation of noble moral character of students and it is hoped that through this research, the benefits and effectiveness of the recitation of Asma'ul Husna will be found as one of the educational tools that has the potential to improve the positive character of students. Therefore, educational institutions not only function to provide knowledge, but also shape the character of the nation's children.

MA Al Islamiyah Danawarih with all its capabilities and resources, has tried to instill character education to its students, one of which is by reading Asma'ul Husna. Students can practice the properties or content of Asma'ul Husna by reciting it, more than just reading it.

## II. METHOD

The type of research used is field research. Qualitative descriptive methods are used to describe, reveal, and explain phenomena or issues that attract attention in the educational environment (Kaptiningrum, 2020). Research data about the subject was collected through observation and in-depth interviews. This kind of study was conducted in order to obtain a comprehensive understanding and interpretation of the students of MA Al Islamiyah Danawarih.

## III. RESULT AND DISCUSSION

### A. Recitation of Asmaul Husna

Asma'ul Husna is a collection of beautiful names for Allah, the Greatest. Knowing, understanding, and practicing Asma'ul Husna, which only focuses on glorifying the name of Allah and can be applied in everyday life, is very important (Muhimmatul 'Azizah, 2022).

Meanwhile, according to Ahmad Taufik Nasution (2015: 81) Asmaul Husna is an attribute that shows the perfection of Allah which is summarized in all the praiseworthy and good characteristics. People who live and then try to internalize the attributes of God will radiate praiseworthy traits in their every behavior (Nurhayati, 2022).

When a person effectively internalizes the attributes contained in Asma'ul Husna, then it can build more noble values. Allah SWT has Asma'ul Husna, which can be used by Muslims as an alternative means to worship and connect with Allah. The 99 names of Allah can be used in everyday life which can have a

significant influence in overcoming various problems, trials, tests, and obstacles in life. Remembering Allah through Asmaul Husna can help calm the heart. Awareness of the almighty Allah SWT and the knowledge that humans have no power.

Allah SWT owns everything including humans and in the end they will return to Him. All of this is contained in Asmaul Husna. A calm heart promotes order in human activities. The brain thinks more optimally when choosing attitudes. A peaceful heart can easily get through big challenges, but a sad, unhappy, angry, or jealous heart cannot solve problems, no matter how small.

In principle, the best way to benefit from Asmaul Husna is to memorize it and then pray by mentioning Asma'ul Husna. In reality, this can be demonstrated in an easy way. When faced with unpleasant circumstances such as being ridiculed by people, the usual response is to reply to the ridicule, get angry, remain silent, or even hold a grudge. However, the existence of Asma'ul Husna provides another option to foster morals, namely by reciting one of Allah's asmas. Ar-Rahman, Ar-Rohim, Allah is the most loving and merciful. In your heart, when praying, say, "O Allah, give love to my friend, maybe he doesn't realize that his mocking attitude is not good. Love him O Allah by giving him guidance." And this will create high value among friends. Based on the explanation above, Asmaul Husna can be used as one of the solutions to overcome the problem of weak morals. The practice of Asmaul Husna which is carried out continuously and continuously will produce nobler and better morals, as expected by Allah SWT and His Rosul. Teaching Asmaul Husna to children is very important and has significant benefits. Thus, a sense of love and fear of Allah will emerge and become an asset for good morals in everyday life.

## B. Noble Character

In language, character is innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, and disposition (Wahidin, 2017). Therefore, when someone states, "with character," he or she means with personality, behavior, nature, temperament, and disposition. Meanwhile, character is defined as the totality of values that direct humans in living their lives. Therefore, character is often equated with personality. Character is closely related to the values that a person has.

In general, when assessing someone, we will look at their personality. Good personalities are pleasant and attractive, while bad personalities are annoying and cause dislike. Mature people usually show consistency in their character. This is a result of their active involvement in the character-building process. Thus, character is shaped by his life experiences and associations (Siregar, 2021).

Character education is an educational process that is deliberately designed to shape, improve the character of students, develop their ability to make

good decisions, maintain what is good, and realize that goodness in everyday life sincerely without coercion. Having a good character is the hope of every parent for their children. Character is a value in action, the character of a value becomes a goodness, if the character is accompanied by good morals or morals (Anggraeni et al., 2022).

Meanwhile, noble character refers to good traits and good behavior that reflect a virtuous character in individual interactions with other individuals. Having noble moral character is very important for students to have, namely as a basis for doing something and being a life guide for controlling negative behavioral traits (Wulan Mulyana & Arif Muntaqo, 2022).

There are three aspects that must be considered in setting the goal of instilling religious values in children, namely the age aspect, the physical aspect, and the psychological aspect of the child. Feelings and noble values will grow and develop along with the growth and development of the child. Here are some factors that can affect the success or failure of the character education process, namely: First, instinctual factors. Various patterns of reflection of human attitudes, actions, and deeds are motivated by the potential will that is monitored by one's instincts (in Arabic called *gharizah*). Instinct is a set of traits that humans carry from birth. Second, the factor that influences the success of character education is custom/habit. Customs are every action and deed of a person that is done repeatedly in the same form so that it becomes a habit, such as dressing, eating, sleeping, and exercising. The third factor that affects the success or failure of character education is heredity. Directly or indirectly heredity greatly influences the formation of a person's character or attitude. The fourth factor, which affects character education or a person's attitude is the environment (*milieu*). One aspect that contributes to the formation of a person's attitude and behavior is the environment in which a person is (Zubaedi, 2011: 177-82).

The level of attention, understanding, concern and responsibility from various parties in the world of education is a benchmark for the success of character education in schools. Character education requires planned stages, in accordance with the turn of events and student development. These three parts cannot be separated from the character system, but are interconnected, work together and influence each other. 1) Moral knowledge (moral knowing) is planned for mental charging, including (moral awareness), knowledge of moral values (knowing about moral values), perspective assurance (perspective taking), fortitude to decide (decision making) and individual information (self knowledge). 2) Moral feeling is the strengthening of the deepest part of the student which is closely related to attention, courage, self-inspiration, self-control, love of truth, calmness and humility. 3) Moral action is a consequence of the combination of moral knowledge and moral tendencies characterized

by abilities, tendencies, and desires (Muhammad Soleh Hapudin 2019: 67-68).

### C. Learner

Etymologically, learners in Arabic are called *Tilmidzun* which means students. The point is that people want education. In Arabic it is also known as *Talib*, the plural form is *Thullab*, which means people who are looking for or people who are seeking knowledge (Syarif Al-Quraisy, 2005: 68).

Learners as people who are registered and studying at a particular educational institution, people who are immature and have a number of basic potentials that still need to be developed (Toto Suharto, 2011: 119). In the education process, students are one of the human components that occupy a central position. Learners become the subject matter and focus of attention in all transformation processes called education.

Learners as one of the important components in the education system, or it can also be referred to as raw material. In this sense, learners can be said to be humans who have hidden potential so that guidance is needed to actualize it so that they become moral humans who speak. In the sense of psychological perspective, learners are individuals who are in the process of optimal growth and development both physically and psychologically according to their respective nature. As an individual who is growing and developing, he needs consistent guidance and direction towards the optimal point in his natural abilities (Eni, 1967).

Learners are individual beings with personalities that differ from one another because they are influenced by the surrounding environment and they become members of society who try to develop the potentials that exist in them through the learning process available at certain paths, levels and types of education. Therefore, learners can be seen as a component that cannot be separated from the education system.

### D. Discussion

When *Asmaul Husna* is used at MA Al-Islamiyah Danawarih, it becomes a habit before learning activities begin. Since *Asmaul Husna* can calm the heart, prevent forgetfulness, and ease one's mind in all situations, if this habit is followed, everything will open up in its true sense. Nonetheless, some of the time children just remember without knowing the implications. The majority of people can only read without understanding the meaning.

In addition, it is recommended that we invoke *Asmaul Husna* when praying, which refers to the good names or attributes of Allah. because it is considered that *Asmaul Husna* is a very *mustajab* prayer. Therefore, MA Al-Islamiyah Danawarih makes *Asmaul Husna* a daily routine. Reading *Asmaul Husna* helps students learn to recognize the names of Allah SWT, develop spiritual intelligence, and get used to reading and using *Asmaul Husna* in everyday life.

Based on the results of field observations, the recitation of *Asmaul Husna* is carried out every morning at MA Al-Islamiyah Danawarih starting at 07.00 to 07.15, before the start of learning hours activities, under the direction of the supervising teacher in each class. In addition to inviting students to recognize and practice the names of Allah SWT through the recitation of *Asmaul Husna*, noble moral values such as sincerity, firmness in worship, always *tawakkal*, and earnestness are also emphasized. Sincerity and patience.

As a result, the recitation of *Asmaul Husna* has a significant impact on students' character, especially their moral character. Students will develop a good personality thanks to the noble moral principles contained in *Asmaul Husna*. After that, understanding and introducing *Asmaul Husna* is the first step in developing noble moral character. Start teaching students to practice *Asmaul Husna* by illustrating examples in everyday life, assuming they already know and understand it.

At MA Al-Islamiyah Danawarih, the recitation of *Asmaul Husna* is supported by the fact that students are required to memorize it from school and are already familiar with it from activities in their respective classes. In addition, there is a supervising teacher who directs the loudspeaker from the teachers' room as a sign that the recitation of *Asmaul Husna* is about to begin, ensuring that students recite it simultaneously in each class. Conversely, students who do not pay attention or are not serious about following the recitation of *Asmaul Husna* tend not to memorize it.

The foundation on which students' personalities are built. The mindset of students of different ages affects their individual abilities. Each participant receives the *Asmaul Husna* reading text in case there are students who have not memorized because the *Asmaul Husna* reading activity is carried out together. The purpose of reading *Asmaul Husna* is to familiarize students to be disciplined, responsible, and do good things.

Islamic values include high moral standards that are reflected in the reality of spiritual and physical experiences. Justice, honesty, love and respect for others, sincerity, generosity, tolerance, discipline and responsibility are noble moral values that everyone can have. All human habits that come from within and are reflected in good deeds are noble morals. Noble or commendable attitudes and behaviors towards Allah SWT, fellow humans, and the environment are referred to as *akhlaqul mahmudah*. *Akhlaqul mahmudah* can be interpreted as a value that comes from religious teachings embraced by a person and applied in everyday life, so that *akhlaqul mahmudah* is a value. In order for educational institutions to provide the resources students need to adapt to a rapidly changing world, noble moral character must be nurtured. In this case, good behavior in accordance with Islamic teachings derived from the Qur'an and Hadith is expected from students.

Character development requires role modeling, which can only be achieved through a long and relentless process of learning, training and habituation. These activities must be carried out consistently and accompanied by the development of noble values. 11 Reading Asmaul Husna every morning before starting teaching and learning activities is one way of implementing religious skills in personality formation. This is done with the aim of introducing students to Asmaul Husna and encouraging them to practice it every day. Because reading Asmaul Husna is a daily routine at MA Al-Islamiyah Danawarih, the noble character of the students will be built through this process.

#### IV. CONCLUSION

Based on the results of the analysis, it can be concluded that the recitation of Asmaul Husna at MA Al- Islamiyah Danawarih is a routine activity every morning before teaching and learning activities (KBM) begin. The purpose of the recitation of Asmaul Husna is to form students to think rationally, maturely, responsibly, to form students with loving, compassionate, patient, faithful, pious, trustworthy, honest, fair and independent character. While the benefits of reciting Asmaul Husna are helping students recognize and understand the attributes of Allah SWT, can encourage students to build harmonious relationships with others.

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