



## Building Noble Character Through The Habit of Reciting Asmaul-Husna At Madrasah Ibtidaiyah Negeri 1 Pasaman Barat

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### ABSTRACT

The cultivation of noble character during the elementary school years is an appropriate time for character development. At this stage, children begin to explore their external environment, which exposes them to various influences, including negative ones. Without proper guidance and direction, these influences may lead to moral degradation. Several cases were reported at MIN 1 Pasaman Barat regarding moral issues among students before the implementation of character development activities. These issues included lack of discipline in adhering to school rules, low motivation and academic performance, inappropriate speech, disobedience toward teachers, and rough behavior toward peers. These challenges highlight the need for character-building efforts among students at MIN 1 Pasaman Barat. This study aims to investigate the urgency, outcomes, and application of *Asmaul Husna* recitation practices in fostering noble character development at MIN 1 Pasaman Barat. A qualitative descriptive approach was employed in this research. Data collection methods included observation, interviews, and documentation. The data were analyzed using critical analysis techniques. The research findings indicate that the practice of reciting *Asmaul Husna* contributes significantly to the cultivation of noble character values in students' daily behavior. At MIN 1 Pasaman Barat, this activity is considered an act of worship for every Muslim, bringing blessings, opening students' hearts during the learning process to facilitate the acceptance of truth, and improving their fluency in reciting *Asmaul Husna*. Additionally, it encourages the practice of the 99 names of Allah (*Asmaul Husna*) in daily life.

**Keywords:** Character Development, Asmaul Husna, Islamic Elementary School

### INTRODUCTION

Noble character is the primary target to be developed as the ideal and operational foundation for the world of education.<sup>1</sup> Character (*akhlak*) reflects a person's personality; if their actions and behavior are good, it is referred to as *akhlakul karimah* (noble character), whereas if their actions are bad, it is referred to as *akhlak tercela* (blameworthy character).<sup>2</sup> This is in accordance with the Quran, Surah Asy-Syams, verses 8-10, which state:

فَاللَّهُمَّهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَنْ رَزَقَهَا (٩) وَقَدْ خَابَ مَنْ دَسَّهَا (١٠)

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<sup>1</sup> Abdul Halim Ramly, Nur Adillah & Masnan, "Pembentukan Akhlak Kanak-kanak Berdasarkan Akhlak Nabi Dalam Kurikulum Standard Prasekolah Kebangsaan (KSPK)," *Anp Journal of Social Sciences and Humanities* 4, no. 2 (2023): 41–50.

<sup>2</sup> Sahroni dan Fathul Anwar, "PENDIDIKAN SPIRITUAL DALAM MEMBENTUK AKHLAK ANAK PERSPEKTIF AL QUR'AN," *Jurnal Pendidikan Agama Islam* 6, no. Oktober (2024): 142–52.

“So Allah inspired the soul with its (sense of) wickedness and its righteousness. Truly successful is the one who purifies the soul, and truly lost is the one who corrupts it”.<sup>3</sup>

This verse indicates that a fortunate person is one who can purify themselves by continuously maintaining their good potential. Thus, they are able to perform good deeds and avoid committing evil acts driven by bad potential. These two human potentials lead to two types of actions: good deeds and bad deeds. The good potential of the soul produces noble (praiseworthy) character, while the bad potential of the soul produces blameworthy character.<sup>4</sup> Based on the initial interviews conducted by the researcher with one of the teachers at MIN 01 Pasaman Barat before the study, several issues were reported regarding students' character problems before character development activities were implemented. These issues included a lack of discipline in adhering to school rules, low motivation and academic performance, inappropriate speech, disobedience toward teachers, and rough behavior toward peers. These problems reflect moral challenges that necessitate character-building efforts for students at MIN 1 Pasaman Barat.

Character development during elementary school years is an ideal time for moral education, as children at this stage begin to explore their external environment.<sup>5</sup> This exposure makes them susceptible to imitating and learning negative behaviors, which can lead to moral degradation if not guided and directed properly. Children whose character is nurtured develop into Muslim individuals with noble character, devoted to Allah and His Messenger, respectful to their parents, and compassionate toward other creatures of God.<sup>6</sup> In line with the above statement, MIN 1 Pasaman Barat implements character development for students through the practice of reciting *Asmaul Husna* and short surahs before beginning their daily lessons.<sup>7</sup> These activities are conducted for 20 minutes before class starts. Habitual activities like this, carried out before lessons, aim to shape students' character, fostering good personalities.<sup>8</sup> Through this program, students are encouraged to arrive early to school to recite *Asmaul Husna*, read the Quran, pray, remember Allah (zikr), and perform other positive activities before lessons begin. Character development is crucial to ensuring students possess good moral values.<sup>9</sup>

According to the journal on noble character development in elementary schools,<sup>10</sup> it is concluded that noble character is the foundation of human personality. To instill noble character in daily life, continuous character development is essential, particularly at the elementary school level. This effort involves planning, implementation, and outcomes focused on nurturing noble character, which includes practices like the "5S" (smile, greet, salute, politeness, and respect). Meanwhile, the journal *Noble Character Development Through Role Modeling and Habituation* emphasizes that role modeling and habituation are critical in education. Psychologically,

<sup>3</sup> Departemen Agama Republik Indonesia, *AL QUR'AN pdf TERJEMAHAN*, vol. 1, 2014.

<sup>4</sup> Fakhria Arifah Arini, “Pengembangan Karakter Religius Melalui Intrakurikuler Di Sekolah,” 2023.

<sup>5</sup> Laili Novita Sari dan Ali As, “Memperkuat Pembentukan Sikap Religius Peserta Didik Melalui Pengenalan Asma'ul Husna Di SD Negeri 03 Balong,” *Jurnal Inovasi Pembelajaran dan Pendidikan Islam* 2 (2024): 19–25, <https://doi.org/10.30596/jippi.v2i1.36>.

<sup>6</sup> Fakhria Arifah Arini, “Pengembangan Karakter Religius Melalui Intrakurikuler Di Sekolah.”

<sup>7</sup> Delaga et al Tafrikhatul, “Penguatan Pendidikan Karakter Melalui Program Pembiasaan Membaca Asmaul Husna di SDN Wonotingal,” *Jurnal Sinektik* 7, no. 1 (2024): 94–102, <https://doi.org/10.33061/js.v7i1.10766>.

<sup>8</sup> Novia et al Rahmawati, “Pendampingan Literasi Asmaul Husna Sebagai Bentuk Penguatan Spiritualitas Siswa Kelas VII di SMPN 8 Palangka Raya” 2, no. 1 (2024): 132–39, <https://doi.org/10.62017/jpmi.v2i1.2399>.

<sup>9</sup> Ely Sholihah, Firman Robiansyah, dan Darmawan Darmawan, “Internalisasi Pendidikan Karakter Melalui Program Pembiasaan Membaca Asmaul Husna Di Sekolah Dasar,” *Jurnal PGSD* 8, no. 2 (2022): 57–66, <https://doi.org/10.32534/jps.v8i2.3546>.

<sup>10</sup> Maria Desinta, Muhammad Asrori, dan Agung Hartoyo, “Analisis Penguatan Karakter Keimanan, Ketakwaan Dan Akhlak Mulia Di Kelas 5 Sd,” *JURNAL PENDIDIKAN DASAR PERKHLASA: Jurnal Penelitian Pendidikan Dasar* 8, no. 2 (2022): 128–38, <https://doi.org/10.31932/jpdp.v8i2.1726>.

students tend to emulate the behavior of figures they admire, including their teachers. Habituation is equally important in the learning process, as knowledge or behavior acquired through consistent practice is difficult to change or forget, making this method highly effective in educating children.<sup>11</sup> From these two journals, it can be concluded that habituation in elementary schools plays a crucial role in fostering noble character in students. This education equips students with knowledge and instills noble character values, ensuring they grow into individuals who obey God's commands and develop into pious human beings.

## METHOD

This research is field research. The type of research is descriptive qualitative, aimed at gathering information about the current status of a phenomenon, describing it as it is at the time of the study. It focuses on uncovering facts and analyzing data.<sup>12</sup> The study was conducted at MIN 01 Pasaman Barat, West Sumatra, Indonesia, from February to March 2024. Data collection methods included observation, documentation, and interviews. Observations were carried out directly at the school. Interviews were conducted with class teachers, the principal, and students at MIN 1 Pasaman Barat using both direct and indirect methods. Direct interviews were conducted on-site, while indirect interviews were carried out via WhatsApp. The analytical technique employed was critical analysis, which was presented in written paragraph form.<sup>13</sup>

## RESULT AND DISCUSSION

### Character Development of Students

Moral awareness in children does not emerge spontaneously; it requires strong efforts from parents, the role of teachers at school, and the support of the surrounding community.<sup>14</sup> The foundation of a person's moral character lies in their understanding of faith.<sup>15</sup> Faith serves as the cornerstone of one's life. According to M. Natsir, faith education knowing Allah, affirming His oneness, trusting and surrendering to Him should be the basis of a child's education.<sup>16</sup> Habituation is a highly effective method for instilling moral values into a child's soul, as these values will manifest in their daily lives. The essence of the habituation approach is experience; what we routinely practice becomes part of our actions.<sup>17</sup> Madrasah Ibtidaiyah Negeri (MIN) 1 Pasaman Barat is an Islamic elementary school with a regular program of reciting *Asma'ul Husna* (the Beautiful Names of Allah). This habituation practice is based on the

<sup>11</sup> Rohmatul Hidayati, "Pengembangan Model 5S (Senyum, Sapa, Salam, Sopan, Santun) untuk Mewujudkan Profil Pelajar Pancasila di SDN Pendem 01 Kota Batu," *Jurnal Pendidikan Taman Widya Humaniora* 1, no. 4 (2022): 170–93.

<sup>12</sup> Ubaid Ridlo, *Metode Penelitian Studi Kasus: Teori dan Praktik*, Uinjt.Ac.Id, 2023.

<sup>13</sup> Muhammad Rijal Fadli, "Memahami desain metode penelitian kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

<sup>14</sup> Fathiyatun Nisa Ihsanti, "Pembentukan Karakter Religius Siswa Melalui Pembiasaan Pembacaan Asmaul Husna Di SMP Sultan Agung Seyegan Sleman," *Risalah, Jurnal Pendidikan dan Studi Islam* 9, no. 3 (2023): 1363–73, [https://doi.org/10.31943/jurnal\\_risalah.v9i3.600](https://doi.org/10.31943/jurnal_risalah.v9i3.600).

<sup>15</sup> Ratih Wulan, "Penguatan profil pelajar pancasila melalui pembiasaan Asmaul Husna dalam menumbuhkan sikap religius di SDN Sawah Besar 01 Semarang," *COLLASE (Creative of Learning Students Elementary Education)* 6, no. 5 (2023): 867–75, <https://doi.org/10.22460/collase.v6i5.18356>.

<sup>16</sup> Askar Patahuddin, Budi Handrianto, dan Samsuddin Samsuddin, "Konsep Pendidikan Tauhid M. Natsir dan Relevansinya dengan Kurikulum STID M. Natsir," *Ta'dibuna: Jurnal Pendidikan Islam* 11, no. 2 (2022): 277–92, <https://doi.org/10.32832/tadibuna.v11i2.7613>.

<sup>17</sup> Kanya Nareswari, "Pembinaan Akhlak Anak Usia Dini Melalui Metode Pembiasaan Pembelajaran Pendidikan Agama Islam Pembinaan Akhlak Anak Usia Dini Melalui Metode Pembiasaan Pembelajaran Pendidikan Agama Islam PENDAHULUAN Pendidikan merupakan salah satu proses untuk memperoleh," *Dinamika Sosial: Jurnal Pengabdian Masyarakat dan Transformasi Kesejahteraan* 1, no. 1 (2024): 10–18.

belief that reciting *Asma'ul Husna* is an act of worship for every Muslim, brings blessings, and opens students' hearts to accept truthful knowledge before starting the learning process.<sup>18</sup> At MIN 1 Pasaman Barat, reciting *Asma'ul Husna* is practiced in all classes, but this research focuses on fifth-grade students. This class consists of 35 students, including 16 boys and 19 girls. The practice of reciting *Asma'ul Husna* is rooted in its significance as the beautiful and exalted names of Allah. The Prophet Muhammad (peace be upon him) explained that *Asma'ul Husna* comprises 99 names because Allah is odd (in number) and loves odd numbers. The Prophet said:

*"Indeed, Allah has 99 names—one less than a hundred. Whoever enumerates (memorizes) them will enter paradise."* (Narrated by Bukhari and Muslim)

Shaykh Mahmud bin Shalih Al-Utsaimin clarified that this hadith does not limit Allah's names to 99, as there are more names known only to Allah in the unseen realm. The meaning of "enumerates" (memorizes) in the hadith can be understood as: 1) Memorizing and mastering these names 2) Understanding their meanings and applying them in real life. 3) Worshiping Allah with full awareness of the implications of these names. As for praying with *Asma'ul Husna*, there are two primary methods: first, Supplicating by invoking Allah's names in accordance with the context of one's needs. Second, Acting in a manner that reflects the attributes represented by Allah's names in one's life.<sup>19</sup> The purpose of implementing the habit of reciting *Asma'ul Husna* at MIN 1 Pasaman Barat is to accustom students to this practice, as it is a form of worship for every Muslim. It brings blessings, opens students' hearts to learning truth, facilitates their understanding of knowledge, and improves their fluency in reciting *Asma'ul Husna*.

**Table 1. 99 Asmaul Husna**

No.	Nama	Arab	Indonesia
	Allah	الله	Allah
1	Ar Rahman	الرحمن	The Most Gracious
2	Ar Rahiim	الرحيم	The Most Merciful
3	Al Malik	الملك	The King
4	Al Quddus	القدوس	The Most Sacred
5	As Salaam	السلام	The Source of Peace
6	Al Mu'min	المؤمن	The Guardian of Faith
7	Al Muhaimin	المهيمن	The Guardian
8	Al 'Aziiz	العزيز	The Mighty One
9	Al Jabbar	الجبار	The Compeller
10	Al Mutakabbir	المتكبر	The Dominant One
11	Al Khaliq	الخالق	The Creator

<sup>18</sup> Reni et al Elisa, "Implementasi kebijakan pembacaan asmaul husna dalam membentuk karakter religius peserta didik (Studi kasus di SMP Tamaddun Roudlatul Qur'an Lampung)," *Indonesian Journal of Educational Management and Leadership* 2, no. 1 (2024): 1–12, <https://doi.org/10.51214/ijemal.v2i1.844>.

<sup>19</sup> Quraish Shihab, *Tafsir al Mishab, Kesan, Pesan dan Kekeragaman Al-Qur'an* (Jakarta: Lentera Hati, 2022).

12	Al Baari'	البارئ	The Evolver
13	Al Mushawwir	المصور	The Flawless Shaper
14	Al Ghaffaar	الغفار	The Great-Forgiver
15	Al Qahhaar	القهار	The All-Prevailing One
16	Al Wahhaab	الوهاب	The Supreme Bestower
17	Ar Razzaaq	الرزاق	The Total Provider
18	Al Fattaah	الفتاح	The Opener
19	Al 'Aliim	العليم	The All-Knowing One
20	Al Qaabidh	القابض	The Restricting One
21	Al Baasith	الباسط	The Extender
22	Al Khaafidh	الخافض	The Reducer
23	Ar Raafi'	الرافع	The Exalter
24	Al Mu'izz	المعز	The Giver of Honor
25	Al Mudzil	المذل	The Dishonourer
26	Al Samii'	السميع	The All-Hearing
27	Al Bashiir	البصير	The All-Seeing
28	Al Hakam	الحكم	The Impartial Judge
29	Al 'Adl	العدل	The Embodiment of Justice
30	Al Lathiif	اللطيف	The Subtle One
31	Al Khabiir	الخبير	The All-Acquainted
32	Al Haliim	الحليم	The Forbearing
33	Al 'Azhiim	العظيم	The Magnificent One
34	Al Ghafuur	الغفور	The All-Forgiving
35	As Syakuur	الشكور	The Acknowledging One
36	Al 'Aliy	العلي	The High
37	Al Kabiir	الكبير	The Great
38	Al Hafizh	الحفيظ	The Preserver
39	Al Muqitt	المقيت	The Nourisher
40	Al Hasiib	الحسيب	The Reckoner
41	Al Jalil	الجليل	The Majestic One

42	Al Kariim	الكريم	The Most Generous
43	Ar Raqiib	الرقيب	The All Watcful
44	Al Mujiib	المجيب	The Responsive One
45	Al Waasi'	الواسع	The All-Encompassing
46	Al Hakiim	الحكيم	The All-Wise
47	Al Waduud	الودود	The Most Loving
48	Al Majiid	المجيد	The All-Glorious
49	Al Baa'its	الباعث	The Infuser of New Life
50	As Syahiid	الشهيد	The All Observing Witnessing
51	Al Haqq	الحق	The Absolute Truth
52	Al Wakiil	الوكيل	The Trustee
53	Al Qawiyyu	القوى	The All-Strong
54	Al Matiin	المتين	The Firm One
55	Al Waliyy	الولى	The Protecting Associate
56	Al Hamiid	الحميد	The Praiseworthy
57	Al Mushii	المحصى	The Counter
58	Al Mubdi'	المبدئ	The Originator
59	Al Mu'iid	المعيد	The Restorer
60	Al Muhyii	المحيي	The Maintainer of Life
61	Al Mumiiitu	المميت	The Taker of Life
62	Al Hayyu	الحي	The Ever-Living
63	Al Qayyuum	القيوم	The Sustainer
64	Al Waajid	الواجد	The Perceiver
65	Al Maajid	الماجد	The Glorious
66	Al Wahiid	الواحد	The One
67	Al 'Ahad	الاحد	The Unique
68	As Shamad	الصمد	The Eternal
69	Al Qadir	القادر	The All-Powerfull
70	Al Muqtadir	المقتدر	The All-Determiner
71	Al Muqaddim	المقدم	The Expediter

72	Al Mu'akkhir	المؤخر	The Delayer
73	Al Awwal	الأول	The First
74	Al Aakhir	الأخر	The Last
75	Az Zhaahir	الظاهر	The Manifest
76	Al Baathin	الباطن	The Hidden One
77	Al Waali	الوالي	The Holder of Supreme Authority
78	Al Muta'aalii	المتعالي	The Self Exalted
79	Al Barri	البر	The Source of All Goodness
80	At Tawwaab	التواب	The Ever-Pardoning
81	Al Muntaqim	المنتقم	The Avenger
82	Al Afuww	العفو	The Pardoner
83	Ar Ra`uuf	الرؤوف	The Most Kind
84	Malikul Mulk	مالك الملك	Master of Kingdom
85	Dzul Jalaali Wal Ikraam	ذو الجلال و الإكرام	Possessor of Might and Glory
86	Al Muqsith	المقسط	The Just One
87	Al Jamii'	الجامع	The Gatherer
88	Al Ghaniyy	الغني	The Self-Sufficient
89	Al Mughnii	المغني	The Enricher
90	Al Maani	المانع	The Withholder
91	Ad Dhaar	الضار	The Distresser
92	An Nafii'	النافع	The Propitious
93	An Nuur	النور	The Light
94	Al Haadii	الهادئ	The Guide
95	Al Baadii	البدیع	The Incomparable Originator
96	Al Baaqii	الباقی	The Everlasting
97	Al Waarits	الوارث	The Inheritor
98	Ar Rasyiid	الرشيد	The Right Guidance
99	As Shabuur	الصبور	The Patient

### Implementation of the Habit of Reciting *Asma'ul Husna* in Character Building

Islamic education aims to shape a devout Muslim personality with strong religious awareness, adequate religious practice, and convincing religious behavior. The mechanism of building trust in Allah can be achieved through external education and internal encouragement. Sensory observations reinforce a person's belief in God. Reason, through analytical processes, develops instincts and sensory observations into rational arguments confirming the existence and omnipotence of God. Faith serves as the foundation for every religious act, guiding individuals to obey divine commandments and fostering *taqwa* (devoutness) in humans.<sup>20</sup>

Educators must recognize the importance of habituation and exercises tailored to the psychological development of children. These practices shape attitudes that gradually become strong and ingrained, eventually forming part of the child's personality. At MIN 1 Pasaman Barat, one of the religious programs is the regular recitation of *Asma'ul Husna* every morning before starting lessons. This activity aims to enhance the students' religiosity and instill moral values. The habit of reciting *Asma'ul Husna* is implemented daily to ensure that it becomes a consistent and permanent practice, both at school and at home. According to<sup>21</sup> habituation must be conducted continuously, systematically, and with proper planning. Effective supervision plays a critical role in achieving success in this process.<sup>22</sup>

Consistency (*istiqomah*) in practices like congregational prayer, recitation of *Asma'ul Husna*, *Dhuha* prayer, and Qur'anic reading is cultivated among students to ensure these activities are deeply ingrained. If such practices are omitted even once, students may feel something is missing. A positive environment significantly influences children's behavior. If a child grows up in a setting that promotes good deeds, they are likely to continue doing good. Conversely, a harmful environment fosters negative behavior, leading to potential acts of violence or misconduct (Furqon, 2010). However, habituation efforts must be supported by exemplary role models from educators, as children often emulate the figures they look up to.<sup>23</sup> The purpose of the program to habituate the reading of Asmaul Husna at MIN 01 Pasaman Barat is to practice the names of Allah, serve as a form of worship, obtain blessings, and open students' hearts so they can easily accept knowledge about the truth. The implementation of this habituation of reading Asmaul Husna at MIN 01 Pasaman Barat does not always run smoothly. There are certainly challenges in its implementation. Some students arrive late, some have not started reciting if the first-period teacher has not entered the classroom, and there are still some who are doing their homework.<sup>24</sup>

The habituation of reading Asmaul Husna at MIN 01 Pasaman Barat is carried out in the morning. It begins after the bell rings at 06:45 AM, when students enter the classroom, then recite Al-Fatihah and the prayer for learning, followed by reciting Asmaul Husna in a melodic way. The teacher leads the recitation, and once completed, the teacher explains how to practice the Asmaul Husna by explaining the meanings of the 99 names through a question-and-answer

<sup>20</sup> Sudirman Anshari dkk., "Peran Pendidikan Karakter dalam Membentuk Sikap 'Taqwa,'" *jurnal academia*, 2024.

<sup>21</sup> Ramly, Nur Adillah & Masnan, "Pembentukan Akhlak Kanak-kanak Berdasarkan Akhlak Nabi Dalam Kurikulum Standard Prasekolah Kebangsaan (KSPK)."

<sup>22</sup> Lailatus et al Shobikhah, "PENGUATAN KARAKTER RELIGIUS MELALUI PEMBIASAAN DI MI MANBAUL ULUM SEMAMPIR GRESIK," *Cendekia Pendidikan* 4, no. 4 (2024): 50–54, <https://doi.org/10.9644/sindoro.v6i9.5992>.

<sup>23</sup> Ramly, Nur Adillah & Masnan, "Pembentukan Akhlak Kanak-kanak Berdasarkan Akhlak Nabi Dalam Kurikulum Standard Prasekolah Kebangsaan (KSPK)."

<sup>24</sup> Ibnu et al Rusydi, "Forming Students' Morals Through the Habit of Reading Asmaul Husna Using the Hanifida Method in Class VII MTs Darun Nahwi Singajaya Indramayu," *Education, Arabic And Islamic Studies* 2, no. 2 (2024): 123, <https://doi.org/10.58355/qwt.v2i2.24>.



session with the students. The session continues with a group recitation of the Quran, sometimes starting with mandatory memorized surahs, and then proceeding with reading from the beginning of the Quran in order, usually reciting one rukuk. The duration of this activity is 15 minutes. The people involved in this habituation activity are the headmaster, the vice principal of curriculum, the vice principal of student affairs, religious counselors, homeroom teachers, and the teachers who teach the first period. The role of the PAI teacher in the process of habituating the reading of Asmaul Husna is to directly monitor the students' memorization of Asmaul Husna, receive monitoring reports from the first-period teachers to provide guidance and corrections for students who are not fluent in reading Asmaul Husna. The headmaster's role is to encourage teachers who do not have the first period to recite in the teachers' office, and the headmaster is also actively involved in monitoring both the students and the teachers. If they are not reciting, the teachers usually perform the Dhuha prayer first.

### **The Impact of Character Development through the Habituation of Reading Asmaul Husna**

Religious awareness is an attitude, experience, feeling, and religious behavior that occurs within a person, organized in the mental system of each individual's personality. This aligns with the attitudes of students at MIN 01 Pasaman Barat in applying the daily habit of reading Asma'ul Husna at school, which has now become a necessity rather than just a habit. The application of instilling religious values involves the entire function of the human body and mind, so religious awareness also covers affective, cognitive, and motor aspects. It has been proven that the habituation of reading Asma'ul Husna, carried out by students, can influence the affective development of the students, awakening their souls to engage in other sunnah worships. Involvement in the affective and cognitive aspects is reflected in the experience of divinity, religious feelings, and longing for God. The cognitive aspect is seen in the attitudes of faith and belief, while the involvement of the motor function can be observed in religious actions and movements. However, in daily life, it is difficult to separate these four aspects, as they all form an integrated system of religious awareness in an individual's personality.<sup>25</sup>

Such phenomena are also evident in the students at MIN 01 Pasaman Barat. The habit of reading Asma'ul Husna every morning is not viewed as a mere routine but as a necessity for the students. It is proven that without instructions from the teacher, students automatically perform the habit of reading Asma'ul Husna every day. The portrayal of religious awareness is inseparable from the criteria of personality maturity. Strong religious awareness is found in individuals with mature personalities. However, a mature personality does not necessarily come with firm religious awareness. Thus, the firmness of religious awareness is a dynamizing force, a color, and a characteristic that enriches a person's personality.<sup>26</sup> The religious awareness of the students at MIN 01 Pasaman Barat can be considered to be in the middle stage. This is because personality maturity at the Madrasah Ibtidaiyah level is still relatively low. The adolescent phase is a time when emotional turbulence, anxiety, and worries are common, and students are easily influenced by negative factors. Through the habituation of reading Asma'ul Husna, which is performed solely as worship to Allah, those who practice it feel a binding connection that is conscious, systematic, strong, and rooted in sincerity and self-confidence. In addition, as

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<sup>25</sup> Edisa Oktonika, "Kontribusi Bimbingan dan Konseling dalam Mengembangkan Kesadaran Beragama Pada Remaja di Abad 21," *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 5, no. 3 (2020): 159, <https://doi.org/10.36722/sh.v5i3.389>.

<sup>26</sup> Rohmi Yuhani`ah, "Psikologi Agama Dalam Pembentukan Jiwa Agama Remaja," *Jurnal Kajian Pendidikan Islam* 1 (2021): 12–42, <https://doi.org/10.58561/jkpi.v1i1.5>.

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individuals, Muslims experience the sweetness of prioritizing Allah, by worshiping Him, one of the ways being through the Quran and Asma'ul Husna.<sup>27</sup>

From this, it can be concluded that the habituation of reading Asma'ul Husna serves as a means to draw closer to Allah, as well as a medium for inner peace and tranquility for every student at MIN 01 Pasaman Barat. This practice helps shape better personality maturity and strengthens the students' religious conviction. The habituation of reading Asma'ul Husna has a positive impact on the students' character, such as their attitude toward teachers, parents, and peers. It also increases their enthusiasm for worship, such as reading the Quran, performing the Dhuha prayer, and congregational Dhuhr prayers. Additionally, by learning the complete names of Allah, students are motivated to improve their lives. The more one knows about religion, the more one will apply it in actions. However, there are people who are skilled in reciting but lack proper conduct. Another impact of this practice is the blessings that will come, the effects of which we may not feel immediately.<sup>28</sup>

In line with the efforts made by the principal and teachers at MIN 01 Pasaman Barat in the character development of students, the author concludes that the efforts have been successful as expected from the research conducted with the fifth-grade students, consisting of 35 students 16 male and 19 female students. The success is evident from the habituation of reading Asmaul Husna, where out of 35 students in grade V, 25 students have memorized Asmaul Husna, and 10 students are still in the process of memorizing, though showing improvement each day as their memorization continues to grow. The habituation program is also well-planned. The success is reflected in the good character of the students at MIN 01 Pasaman Barat, as evidenced by their attitudes toward teachers, parents, and peers, as well as an increase in their enthusiasm for worship, such as reading the Quran, performing the Dhuha prayer, and congregational Dhuhr prayers.

Furthermore, students have a better understanding of the complete names of Allah and have developed an awareness that in every action they take (both visible and hidden), they are always under the watchful eye of Allah. This awareness is reflected in their behavior and actions, which are honest, trustworthy, consistent, and marked by a sense of shame when committing acts that violate Allah's commandments. They practice acts of worship sincerely and are able to draw lessons from these acts in relation to their daily lives. Additionally, they express gratitude for the blessings they receive, both through words (saying "Alhamdulillah") and actions. The efforts made by the principal and teachers at MIN 01 Pasaman Barat in fostering the character development of students have yielded significant results. Based on research conducted with fifth-grade students, comprising 35 students (16 male and 19 female), these efforts have been deemed successful. One prominent indicator of this success is the habituation program of memorizing Asmaul Husna. Among the 35 students, 25 have successfully memorized Asmaul Husna, while the remaining 10 students are steadily progressing, demonstrating daily improvement in their memorization. This program has been systematically planned and executed, leading to observable positive changes in the students' behavior and character.

The success of this program is reflected in the students' admirable attitudes toward teachers, parents, and peers. They exhibit increased enthusiasm for religious practices, such as reciting the Quran, performing the Dhuha prayer, and attending congregational Dhuhr prayers. Moreover, their understanding of the 99 beautiful names of Allah has deepened, fostering a heightened awareness of Allah's omnipresence. This awareness instills a strong sense of

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<sup>27</sup> Yuhani'ah.

<sup>28</sup> Siti Saudah dan Ulil Hidayah, "Pembentukan Karakter Religius Melalui Pembiasaan Nilai Asmaul Husna Di Mi Nur Aziz Probolinggo," *IMTIYAZ: Jurnal Ilmu Keislaman* 8, no. 1 (2024): 138–51, <https://doi.org/10.46773/imtiyaz.v8i1.1022>.

accountability in their actions, both visible and hidden, as they feel they are always under the watchful eye of Allah. Consequently, their behavior is marked by honesty, trustworthiness, consistency, and a sense of shame when tempted to commit acts that violate Islamic teachings. Furthermore, this program has cultivated a sincere approach to worship, where students perform religious acts with a pure intention to seek Allah's pleasure. They also draw meaningful lessons from these acts, applying them to their daily lives. For instance, they practice gratitude not only through words, such as frequently saying "Alhamdulillah," but also through actions that reflect their appreciation for Allah's blessings. This holistic development in character and spirituality signifies the success of the initiatives implemented at MIN 01 Pasaman Barat, making it a model for character education in similar educational settings.

## CONCLUSION

The Purpose of the Habit of Reading Asmaul Husna at MIN 01 Pasaman Barat, the habit of reading Asmaul Husna at MIN 01 Pasaman Barat is based on the belief that reading Asmaul Husna is an act of worship for every Muslim, a source of blessings. It is hoped that by reciting Asmaul Husna before the learning activities begin, the hearts of the students will be open to receive knowledge about the truth. The Implementation of Reading Asmaul Husna at MIN 01 Pasaman Barat, the activity of reading Asmaul Husna at MIN 01 Pasaman Barat is conducted in the morning. It begins after the bell rings at 06:45 WIB, when the students enter the classroom, followed by a prayer to read Al-Fatihah and the prayer for learning. Then, the students recite Asmaul Husna, followed by reading the Quran together. Occasionally, they begin with memorized obligatory surahs, before continuing with the recitation of the Quran from the beginning of the Juz in order. This activity lasts for about 15 minutes. The Method Used to Read Asmaul Husna, the method of reading Asmaul Husna is done with a rhythmic melody guided by the teacher of the first lesson, provided the teacher is not late. However, if the first lesson teacher is unable to attend, the homeroom teacher is required to remind the students to read Asmaul Husna, or the students continue to read it on their own without guidance from the teacher. The Impact of the Habit of Reading Asmaul Husna on Students' Morality at MIN 01 Pasaman Barat, the habit of reading Asmaul Husna has a positive impact on the students' morality at MIN 01 Pasaman Barat. As students gain more knowledge about religion, they tend to apply it in their daily behavior. If a student is proficient in reading the Quran, they are more likely to reconsider their actions before doing anything inappropriate. Another impact is the blessings that will be received by everyone, though these blessings may not be immediately felt. Additionally, the students' ability to recite Asmaul Husna has improved compared to before the activity was introduced, as has the speed at which they recite it. Regarding religious behavior, it has become significantly better, especially for students who have already memorized parts of the Quran, as they will implement the teachings of the Quran and Asmaul Husna in their lives.

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