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The Habit of Reading Asmaul Husna to Improve Students' Character

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Abstract

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This study aims to describe the implementation of Asmaul Husna habituation in PAI learning in improving religious character at SMKN 1 Boyolali. This study used qualitative research methods. This research was conducted by observation and interviews with Islamic Education teachers and some students as well as documentation. Data reduction, presentation, and conclusion are the data analysis techniques used. Testing the validity of the data is a triangulation of sources, methods and time. The results of this study state that applying the habit of reading Asmaul Husna makes students aware of the sins they commit. This is because when the beautiful name of Allah Swt is mentioned or mentioned, it will tremble the heart, so students who have faith will be aware of their sins and be moved to continue to improve themselves and their character. Therefore, this motivates students to improve their attitudes and behaviour, which is a process of enhancing religious character. In addition, it can also raise awareness of the existence of Allah Swt so that this feeling will improve the religious character of students.

Tujuan dari adanya penelitian ini adalah untuk mendeskripsikan implementasi pembiasaan Asmaul Husna pada pembelajaran Agama Islam dalam meningkatkan karakter religius di SMKN 1 Boyolali. Penelitian ini menggunakan metode penelitian kualitatif. Teknik pengumpulan data dengan observasi dan wawancara kepada guru Pendidikan Agama Islam dan beberapa siswa serta dokumentasi. Teknik analisis data yang digunakan adalah reduksi data, penyajian data, dan penarikan kesimpulan. Uji keabsahan datanya yaitu triangulasi sumber, teknik dan waktu. Hasil dari penelitian ini menyatakan bahwa penerapan pembiasaan membaca Asmaul Husna membuat siswa sadar akan dosa yang

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diperbuatnya. Hal ini dikarenakan ketika disebutkan atau menyebutkan nama Allah Swt yang indah akan membuat hati bergetar, sehingga siswa yang mempunyai iman pasti akan sadar dengan dosa-dosanya dan tergugah untuk terus membenahi diri dan memperbaiki karakter mereka. Oleh karena itu, hal ini dengan sendirinya menjadi sebuah motivasi bagi para siswa untuk mampu memperbaiki sikap dan perilakunya, yang tidak lain hanyalah sebuah proses peningkatan karakter religius. Selain itu, juga dapat menimbulkan kesadaran akan kewujudan Allah Swt sehingga dengan rasa tersebut akan meningkatkan karakter religius siswa.

I. INTRODUCTION

Learners are people who experience development and growth both psychologically and physically. So in that process, each needs constant or consistent guidance and direction to create something optimal. Meanwhile, in the educational process, students are the human element that occupies a central position (Lailiyah & Hasanah, 2020). Islamic education is an effort by a believing teacher to maximize the growth and development of student skills with Islamic teachings that are carried out consciously (Nurhasan et al., 2019). The critical side of Islamic education is education, which is essential in human life. This is because Islamic education is related to human abilities, one of the factors for educational progress (Ikhwan, 2021; Nabila, 2021).

Character also has another meaning, namely as a person's way of thinking which is a characteristic that each individual has to be able to work together and live in a family, community, nation and state (Saputri et al., 2022; Siswanto et al., 2021). Character education has specific goals if it is based on the core values of personality (Anwar, 2021; Suwartini, 2017). Character education is an action that is seen to have a specific frequency and a good purpose (Saputra, 2022). Cultivating values in schools means that personality education will only be effective if students, teachers, principals, and non-educational personnel are involved in personality education. School education, especially religious education, is vital in forming religious characters that can be realized through habituation (Ningsih, 2019).

In teaching and learning activities, teachers are an important human factor. Teachers have an essential role in improving students' character education.

Teachers are role models for students, so a teacher must have character and piety (Ajmain & Marzuki, 2019). Meanwhile, in Islam, teachers occupy a very noble position. Teachers have the task of teaching and training students to become *insan kamil* like a noble caliph on this earth by the objectives of Islamic education (Anwar, 2022; Palahudin et al., 2020). Teachers are an essential factor that significantly influences changes in character education in the school environment, especially in improving students' character education (Napratilora et al., 2021). A teacher is the central figure and an example and role model for students. Teachers are required to start from within their personality, whatever they do well will also have a good impact on their students (Mulyasa, 2018).

Given the urgency of religious character itself that can develop a good personality and will foster discipline in students (Ambarwati et al., 2023). SMKN 1 Boyolali is a public school not based on Islamic schools. Still, in the implementation of education it not only focuses on formal education, but also prioritizes religious character education. SMK Negeri 1 Boyolali has a habituation activity by reading Asmaul Husna as an escort in starting Islamic Religious Education learning. Schools are essential in shaping children's personalities and moral behaviour, instilling religious values to create religious people in children (Ahsanul Khaq, 2019).

Previous studies focus on discussing the improvement of religious character, such as research conducted by Lailiyah & Hasanah (2020), which states that improving the religious character of teachers has a vital role through the habituation of reading Asmaul Husna. Research by Fhadilatul, et al. states that the habituation of reading Asmaul Husna can improve students' religious character by increasing faith devotion and discipline (Khoiroti et al., 2020). Fathiyatun's research states that improving religious character can be done by reading Asmaul Husna before starting the first-hour lesson and balancing with other activities such as dhuha prayers, reading Yasin and congregational prayers (Ihsanti, 2023).

Related to this research, researchers are more focused on discussing the Asmaul Husna reading habituation program. In this program, students are expected to read, memorize, and understand Asmaul Husna and implement

Asmaul Husna in all social activities. Habituation itself is essential in the educational process, habituation is the key to success. This program aims to shape students' religious character and foster good moral character in students. This study aims to describe how the implementation of Asmaul Husna habituation in Islamic Religious Education learning in improving religious character at SMKN 1 Boyolali and describe what are the supporting and inhibiting factors for the implementation of Asmaul Husna habituation in Islamic Religious Education learning in improving religious character at SMKN 1 Boyolali. Researchers chose the implementation of Asmaul Husna habituation as research material because Asmaul Husna is related to increasing religious character, which is part of the introduction of religious teachings by mentioning Allah Swt good name or Asmaul Husna.

II. METHOD

This research uses a qualitative research method with a case study approach. This research was conducted at SMKN 1 Boyolali on the grounds that the school is a superior public vocational school and has a very interesting habituation program. SMKN 1 Boyolali although it stands as a public school but still prioritizes high religious values (Sugiyono, 2017). This research uses field research with observation and interview stages to find and collect data (Syahrizal & Jailani, 2023). The data is obtained from the results of observation and interview activities carried out at SMKN 1 Boyolali. The subjects of this research are Islamic Religious Education teachers and students at SMKN 1 Boyolali.

Data collection techniques in this study are observation, interview and documentation methods. The observation technique was carried out to find out the process of improving character education at school. The interview technique was conducted together with Islamic Religious Education teachers and students to obtain data. Documentation techniques involving archives, documents or written materials related to research (Ardiansyah et al., 2023). The data is analyzed using the interactive data analysis technique proposed by Miles & Huberman which consists of (1) data reduction, which is the process of sorting, focusing, simplifying

and abstracting from all types of information supporting research data obtained during the data search process in the field, (2) data presentation, in which a set of information is organized so that it can lead to the possibility of drawing conclusions and taking action (Rijali, 2018), and conclusion drawing/verification, where at this stage the researcher conducts interpretation activities on the results of the analysis and interpretation of the data that has been carried out. The data validity test in this study uses a credibility test on the data from qualitative research so that the research cannot be doubted. In the credibility test, things that are done include triangulation, namely triangulation of sources, techniques and time (Samini et al., 2023).

III. FINDINGS AND DISCUSSION

Asmaul Husna Habituation in Islamic Education Learning

Habituation comes from the word ordinary, meaning average, as it should be, not violating custom or tradition. The word "habituate" means normalising, adjusting, or becoming accustomed to. Habituation effectively instils positive values in children, both from cognitive, psychomotor, and other emotional aspects. In addition, habituation is also considered adequate for changing negative actions into positive ones. Therefore, habituation can be understood as forming relatively long-term and automatic attitudes and behaviours through repeated learning (Purnamasari, 2018).

M. Quraish Shihab's explanation of Al-Misbah says that al-asma is the plural form of the word al-isim, which is etymologically commonly understood as a noun. The word al-husna comes from al-ahsan, which means best (in exaggerated form). Thus the explanation of the names of Allah Swt with words in the excellent form (tafdhil) states that these names are not only pleasing but also better than other good names. Asmaul Husna means a series of beautiful names, bringing grace and happiness to every person who wants Allah Swt pleasure. Asmaul Husna is a medicine used to cure diseases of the soul and body to achieve happiness in the hereafter. Asmaul Husna is the identity of Allah Swt which humans discover through the words of Allah Swt and the words of the Prophet

Muhammad Saw. Asmaul Husna is a beautiful name, Allah Himself commands us to mention these names when we need them most (Wijaya, 2017).

Ibnul Qayyim explained that the expression that the one who keeps the number of Asmaul Husna will enter heaven has three meanings: remembering the pronunciation and how many numbers, understanding the meaning and evidence, and praying while saying it. Furthermore, Asmaul Husna is the most majestic, noblest and most potent wasilah that can attach a servant to Allah Swt. Then praying to Allah using Asmaul Husna is a very noble act. Praying with Asmaul Husna is also a form of our best devotion to Allah Swt, which is very useful for Muslim servants in their lives. When a Muslim prays to Allah, his prayer will never be rejected and will not prevent it from being granted (Wijaya, 2017).

Practising Asmaul Husna within the framework of what has been described in the Qur'an and Sunnah is a natural thing because the habit of reciting Asmaul Husna is a form of worship for every Muslim and has a definite, clear legal basis from the Qur'an and Sunnah of the Prophet. Meanwhile, the Qur'an and Sunnah are popular among Muslims. Based on the explanation in the previous description, information is obtained that reading Asmaul Husna, praying for it and practising righteousness in His name is equally beneficial for the personal life of a Muslim. So, the habit of reading Asmaul Husna helps a person to form a religious character in himself. Reading Asmaul Husna provides psychological effects for people who regularly read it. The form of inner experiences such as peace of mind, gratitude, patience, and sincerity are none other than these attitudes, which are the fruit of good morals (Wijaya, 2017).

Implementation of Asmaul Husna Habituation in Improving Religious Character

The educational process at SMKN 1 Boyolali, which is a public school that does not have an Islamic school background, but the Islamic atmosphere is not inferior to Islamic-based schools, even though the school community is not all Muslim, SMKN 1 Boyolali tries to train and improve the character of students with different backgrounds, especially in their religious character, so that SMKN 1 Boyolali is not a public school as in general, but madrasah-based. This is the

school's vision that wants to be achieved by making students and students become superior human beings who have faith and devotion to God Almighty and have noble character. Realizing this mission, the school organizes many vital religious programs to produce a generation with high spirituality and noble character who are devoted to God Almighty and can implement school programs according to good habits in everyday life. Habituation can be understood as forming relatively long-term and automatic attitudes and behaviours through repeated learning (Purnamasari, 2018).

Character is defined as a unique way of thinking and behaving that enables individuals to live well and work together in families, communities, nations and nations. Meanwhile, religion comes from the word religi (religion) which means following religion. A religious foundation is a foundation that comes from spiritual teachings. Its fundamental urgency lies in its purpose so that the entire process and even the results of Islamic education can be meaningful (Ikhwan et al., 2020; Lailiyah & Hasanah, 2020).

Character education is an order of character value development for each field that is added to confidence, vigilance, preparation and activities that must be carried out in the best traits for God Almighty, for ourselves, and for the environment so that it becomes *insan kamil* (Irwan et al., 2023; Karmedi et al., 2021). Character education when compared to moral education has a higher position. This is because character education is related to the issue of right and wrong, and it is also associated with forming students to have habits about good things in life so that students have a high understanding and awareness of good character, pay attention and are committed to implementing policies in everyday life. Religious values are the appreciation and application of religious teachings in everyday life (Abdurrachman & Makhful, 2021).

The religious character at SMKN 1 Boyolali is enhanced through the Asmaul Husna reading habituation program, Qur'an reading habituation, Dhuha prayer habituation and Dzuhur prayer habituation in congregation including Islamic aspects that educate religious characters with the methods of introduction, exemplary and discipline development. The form of inner experiences such as

having peace of mind, gratitude, patience and sincerity, are none other than these attitudes are the fruit of good morals (Wijaya, 2017).

Formation in improving religious character in schools involves all parties in the school environment without exception so that the desired goal of developing high and beautiful moral character can be achieved (Rahim et al., 2019). This is indeed inseparable from the role of the environment other than in schools such as family, community environment, friendship and media. One of the Islamic Religious Education teachers at SMKN 1 Boyolali, Mrs. Siti Amanatus, said that one of the roles of parents in improving religious character is always to remind their children at home to read Asmaul Husna. The improvement of religious character at SMKN 1 Boyolali is carried out by habituation of reading Asmaul Husna when learning has yet to begin, especially in Islamic Religious Education subjects. Asmaul Husna means a series of excellent and beautiful names of Allah Swt listed in the holy Qur'an, bringing grace and joy to everyone who accepts His blessings (Ilyas, 2023). The habituation activity of reading Asmaul Husna is a series of prayers done by each student simultaneously before starting learning, especially in Islamic Religious Education subjects. This habituation activity must be carried out by all students without exception who are Muslim so that this activity becomes a habit before starting Islamic Religious Education learning.

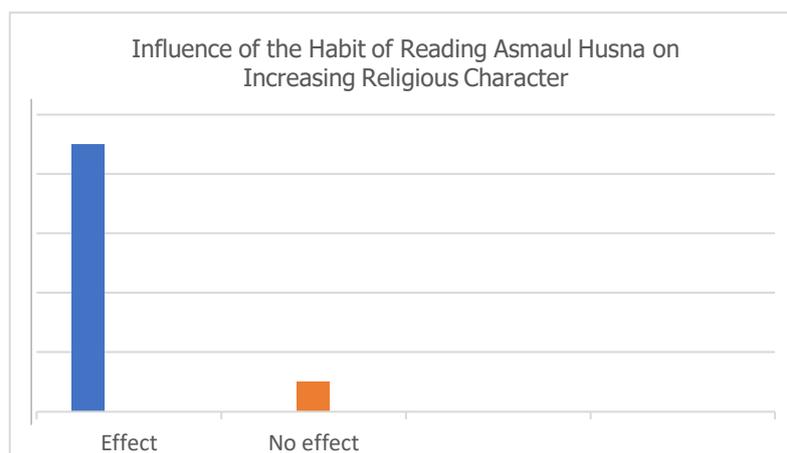


Figure 1. *The influence of the habit of reading asmaul husna on increasing religious character*

The diagram above shows the results of interviews with several students of SMKN 1 Boyolali who feel that being accustomed to reading Asmaul Husna will form a religious character in a person. It will feel inner experiences such as having

peace of mind, patience and sincerity which can increase student focus in learning. The habituation of reading Asmaul Husna means that it is very influential in improving the religious character of students. One of the purposes of reciting Asmaul Husna is for students to know the names of Allah Swt. This activity encourages students to be more focused in participating in teaching and learning activities, students become more disciplined and most importantly students must recognize and know Allah Swt name and emulate Him to create a religious character in each student.

Another goal of practising Asmaul Husna's recitation is to improve the religious character of students. Although Asmaul Husna cannot provide instant character changes, it can make students aware of the sins they commit. This is because when the beautiful name of Allah Swt is mentioned or mentioned, it will tremble the heart, so students who have faith will be aware of their sins and be moved to continue to improve themselves and their character.

Table 1. Increasing religious character with the habit of reading asmaul husna

No	Improvement aspect
1.	Feeling inner experiences such as having peace of mind, patience and sincerity.
2.	Being an encouragement for students to be more focused in participating in teaching and learning activities and students become more disciplined.
3.	Make students aware of the sins they commit.
4.	Students can always bring themselves closer to Allah Swt by glorifying Him.
5.	Become a motivation for students to be able to improve their attitudes and behavior.

The habituation of reading Asmaul Husna at SMKN 1 Boyolali is an effort by the school with the intention and hope that this activity can continue to be sustainable bring about changes and have a positive impact on student character. Thus, it can be understood that the way is essential and becomes the hope of change and improvement of good religious character according to Islamic teachings among students. The role of Asmaul Husna in this school can be seen as a means for students to always bring students closer to Allah Swt by glorifying Him. Thus, students' devotion to Allah Swt will increase, which becomes the most critical capital for teachers and students, significantly improving religious character.

Forming a religious character is not only memorizing Asmaul Husna but also requires the maximum way of emulating all the morals of Allah Swt contained in Asmaul Husna. Furthermore, along with surrender, ask for His help so that He is always given the ability to transform these noble traits to internalize them in real life. The habituation activity of reading Asmaul Husna which is usually carried out before Islamic Religious Education learning at SMKN 1 Boyolali is one way to encourage students to pray, memorize and understand the meaning of Asmaul Husna so that students know the name of Allah Swt and get closer to Him so that they can emulate the morals of Allah Swt contained in Asmaul Husna, this is a coaching method commonly used by madrasas to advance and improve the religious character of students.

Reading Asmaul Husna benefits students' spiritual development because the recitation of Asmaul Husna makes many students feel closer to Allah Swt and calmer in their hearts. Therefore, this motivates students to improve their attitudes and behaviour, which is a process of increasing religious character.

IV. CONCLUSION

SMKN 1 Boyolali implements the habit of reading Asmaul Husna before learning begins, especially in Islamic Religious Education learning which aims to improve students' religious character. This activity encourages students to be more focused in participating in teaching and learning activities, students become more disciplined and most importantly students must recognize and know Allah Swt name and emulate Him to create a religious character in each student. Many students feel inner experiences such as peace of mind, patience, and sincerity after routinely following the habit of reading Asmaul Husna. With the habituation of reading Asmaul Husna, students become closer to Allah Swt and realize their sins. This motivates students to improve their attitudes and behaviour. Some factors support and hinder the implementation of this habituation. Supporting factors include a) support from parents and b) joint commitment of all school parties. The factors that impede its implementation include a) the diverse backgrounds of students, b) lack of awareness among students, and c) the environment and association of students.

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