



**PRACTICING ASMA'UL HUSNA IN FORMING THE
CHARACTER OF EARLY CHILDHOOD AT TPA
WUJUHUL KHAIR SEPATAN TIMUR, TANGERANG
(Living Qur'an Study)**

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Abstract; This research will examine the phenomenon of practicing Asma'ul husna as part of the study of living qur'an in shaping the character of early childhood at TPA Wujuhul Khair. The writing of this article will focus on analyzing how the phenomenon of practicing Asma'ul husna can be an effective method in shaping positive character in children. Thus, the purpose of this research is to find out whether the practice of Asma'ul husna will have good implications in shaping children's character in everyday life. This research uses descriptive-qualitative method, to collect information and data through field research such as interviews, observation and documentation. The results showed that first, teaching and practicing Asma'ul Husna at TPA Wujuhul Khair succeeded in shaping children's character better. Second, children recite and memorize Asma'ul Husna with the rhythm method. Third, the practice of Asma'ul Husna is not only a routine of recitation and memorization, but also teaches the spiritual meaning contained in it to help children recognize and love Allah from an early age. In addition, children also get basic aqidah education through Asma'ul husna. Thus, this research highlights the importance of integrating Qur'anic values in early childhood education as a foundation for strong character building.

Keywords: *Living Qur'an*, Asma'ul Husna, Early Childhood Character

Abstrak; Penelitian ini akan mengkaji fenomena pengamalan Asma'ul husna sebagai bagian dari *studi living qur'an* dalam membentuk karakter anak usia dini di TPA Wujuhul Khair. Penulisan artikel ini akan fokus pada menganalisis bagaimana fenomena pengamalan Asma'ul husna dapat menjadi metode efektif dalam membentuk karakter positif pada anak-anak. Sehingga, tujuan dari penelitian ini adalah untuk mengetahui apakah pengamalan Asma'ul husna akan memberikan implikasi yang baik dalam membentuk karakter anak-anak di dalam kehidupan sehari-hari. Adapun penelitian ini menggunakan metode deskriptif-kualitatif, untuk mengumpulkan informasi dan data melalui penelitian lapangan (*field*

research) seperti wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa pertama, pengajaran dan pengamalan Asma'ul husna di TPA Wujuhul Khair berhasil membentuk karakter anak-anak yang lebih baik. Kedua, anak-anak melafalkan dan menghafalkan Asma'ul husna dengan metode irama. Ketiga, pengamalan Asma'ul husna ini tidak hanya menjadi rutinitas pelafalan dan hafalan saja, tetapi juga mengajarkan makna spiritual yang terkandung di dalamnya agar membantu anak-anak mengenal dan mencintai Allah sejak dini. Di samping itu juga anak-anak mendapatkan pendidikan aqidah dasar melalui Asma'ul husna. Sehingga, penelitian ini menyoroti pentingnya integrasi nilai-nilai Alqur'an dalam pendidikan anak usia dini sebagai landasan pembentukan karakter yang kuat.

Kata Kunci: *Living Qur'an*, Asma'ul Husna, Karakter Anak Usia Dini

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A. Introduction

Before discussing further, it is important to realize that the term "Living Qur'an" is interpreted as "(Text) of the Qur'an that lives in the midst of society." The phenomenon of the Qur'an in fact began with the phenomenon of the Qur'an in Everyday Life, which means that the real meaning and function of the Qur'an are understood and experienced by the Muslim community. The Living Qur'an can also be said to be a text of the Qur'an that is often interpreted by society and applied through the phenomena that it does. Thus, it can be said that the values of the Qur'an will always live in the lives of Muslim society.¹

Of the many phenomena of the Living Qur'an that occur in society such as the reading of certain letters, tahlilan, dhikr, tolak bala, rebo wakasan and so on. It can be said that some of these phenomena have been widely carried out by Muslim communities who are adults and understand the meaning behind the phenomena that are carried out. So that the end result of this phenomenon has an impact on increasing the faith of society through the values of the Qur'an.

The problem of this study is how can early childhood get basic aqidah education through the values of the Qur'an? It must first be known that human development in the future is greatly influenced by their early childhood. Children experience a significant developmental leap between the ages of 0 and 5 years. Childhood is often referred to as the "golden age" because during this period there is rapid growth in the emotional, intellectual, and moral abilities of children as well as their physical and

¹Fitrah Sugiarto, Ahlan, and M. Nurwathani Janhari, *Metodologi Penelitian Living Qur'an Dan Hadis*, Cetakan pertama (Mataram: CV. Pustaka Egaliter, 2023), hal. 21-22.

motor abilities. Children will easily accept the stimuli presented to them during this period². So at this time it is very important to instill good values for children.

The phenomenon of practicing Asma'ul husna for early childhood is interesting to study because it contains learning the values of the Qur'an through practicing Asma'ul husna. In the book Tafsir al-Munir juz 21, Zuhaili states that in Islam, monotheism or aqidah education is the first lesson that must be taught. By recognizing the beautiful and noble names of Allah SWT (Asma'ul husna) is one of the lessons that children must receive from an early age in religious life and besides that children will receive basic aqidah education through Asma'ul husna³. Character formation at an early age is an important foundation for the development of a person's personality in the future. So that with good education from an early age children will grow and develop into a generation with positive character.⁴

The novelty of this study is taking a different approach in developing the character of early childhood by combining the Living Quran with the practice of Asma'ul Husna. So that the results of the Living Quran approach know to what extent Asma'ul Husna can shape the character of early childhood. This study also observed how children at TPA Wujuhul Khair apply the 99 beautiful names of Allah in everyday life besides studying

² Yuni Setya Hartati, Puteri Anggita Dewi, and Luluk Ifadah, "Penanaman Karakter Asma'ul Husna pada Anak Usia Dini di PAUD ELPIST Temanggung," *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, Vol. 2, no. 2 (August 31, 2021): 220–34, <https://doi.org/10.19105/kiddo.v2i1.3608>, hal. 222-223.

³ Nunzuirina Nunzuirina Jabir, "Strategi Pengenalan Asmaul Husna Pada Anak Usia Dini Melalui Metode Bernyanyi Dan Gerakan Tangan," *PELANGI: Jurnal Pemikiran dan Penelitian Islam Anak Usia Dini*, Vol. 5, no. 2 (January 8, 2024): 315–24, <https://doi.org/10.52266/pelangi.v5i2.2427>, hal. 316-317.

⁴ Syahrudin. "Penanaman Aqidah pada Anak Usia Dini Melalui Penerapan Kurikulum Berbasis Asma'ul Husna." *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, Vol 4, no. 1. 2019, hal. 9.

them theoretically. This method provides a new perspective on how the Qur'an "lives" and influences behavior in Muslim society, especially in situations related to early childhood education.

The purpose of this study was to find out how the practice of Asma'ul Husna is applied in the learning process at TPA Wujuhul Khair and whether the practice of Asma'ul Husna has good implications for children's character? So are children able to implement the values of the Qur'an through the practice of Asma'ul Husna in everyday life.

The results of the study showed that the practice of Asma'ul husna at TPA Wujuhul Khair was not only limited to reciting and memorizing, but children received an explanation of the meaning of Asma'ul husna taught by their teachers. So, children know the values contained therein. The findings of this study indicate that although some children have been able to practice the values of the Qur'an through Asma'ul husna, not all of these values can be realized. So it can be said that some children already have positive characters formed through Asma'ul husna.

B. Research methods

This research was conducted on October 25, 2024 at the Wujuhul Khair TPA Sepatan Timur-Tangerang, with subjects of early childhood and teachers teaching there. The type of research uses qualitative descriptive with field research methods. To obtain information and data, researchers conducted three events. First, observations were carried out at the TPA by observing and seeking answers to socio-religious phenomena related to the theme being studied. Second, interviews were conducted to strengthen the data through observation, in the interview process the researcher asked questions related to the theme being studied with the aim of obtaining more

accurate information from the figures involved in it such as the teachers who taught it, so that the teachers were asked for information. Third, the data collection techniques above are supported by documentation, which increases its validity and persuasiveness, to provide reinforcement that there has been a research process at the Wujuhul Khair TPA. The data was analyzed using the thematic analysis method, where the teaching patterns and practices of Asma'ul husna were analyzed based on themes relevant to the development of early childhood and the teaching of spiritual values.

C. Results and Discussion

TPA (Taman Pendidikan Alqur'an) is a non-formal educational institution that focuses on teaching and learning the Qur'an for children, especially for those who are young. TPA Wujuhul Khair is one of the early childhood education institutions located in East Sepatan-Tangerang, established in 2010, managed by the Wujuhul Khair Islamic Education Foundation⁵. This TPA is led by Mrs. Jamah, S.Pd.I and Mr. H. Ujang Mahmur S.Hi as the chairman of the Wujuhul Khair Islamic Education Foundation. This TPA is here to teach basic values in Islam to early childhood and shape children's character from a young age.

The results of this study indicate that; first, children use the rhythm method in reciting Asma'ul husna, the recitation of Asma'ul husna is done by children before starting the study. Second, in practicing Asma'ul husna, children do not only recite and memorize, but are also given spiritual meaning from the text. The meaning of Asma'ul husna is explained by the

⁵Yayasan Pendidika Islam (YPI) Wujuhul Khair berdiri pada tahun 1999, Yayasan ini memiliki lembaga pendidikan lainnya, termasuk Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTS), dan Madrasah Aliyah (MA), juga bernaung di bawah yayasan ini.

teacher who teaches it, although not in its entirety. So in this case it helps children to know, love Allah and get basic aqidah education from an early age. Third, the character of early childhood has been formed positively through the teaching and practice of Asma'ul husna at TPA Wujuhul Khair. So that the final result of the study above gives an impact that children are able to apply the values of the Qur'an through the practice of Asma'ul husna.

1. Early childhood

Children experience the golden age when they are 0-5 years old. During this stage, a child's brain functions at 80% capacity, and most of their brain development occurs during this period. According to research, almost 50% of adult intelligence begins to develop at the age of 4⁶. Where they become sensitive and sensitive to various obstacles or environmental stimulations. This sensitive period is different for each child. The sensitive period is the maturation of physical and psychological functions that are ready to respond to stimuli from the environment. This is also a basic period for the development of cognitive, motor, language, socio-emotional, religious and moral abilities⁷.

The human brain experiences critical stages of development from the embryonic period to childhood. During this period, neurons are born, migrate to their final locations, networks are formed, and then refined by pruning and myelination. Thus, human brain development is a very complex and regulated process that sets the framework for

⁶ Loeziana Uce, "Masa Efektif Merancang Kualitas Anak," *Bunayya: Jurnal Pendidikan Anak*, Vol. 1, no. 2 (2017): 77-92, hal. 77-79.

⁷ Mely Sopiah, "Early Childhood Development (Physical, Intellectual, Emotional, Social, Moral, and Religious Tasks) Implications For Education," *Indonesian Journal of Early Childhood: Jurnal Dunia Anak Usia Dini*, Vol. 4, no. 2 (July 31, 2022): 361, <https://doi.org/10.35473/ijec.v4i2.1674>, hal. 2.

cognition, behavior, and emotion for the rest of a person's life⁸. During this period, the growth of a child's brain will record at a high speed, namely almost the entire number of normal brain cells during the fetus in a mother's womb. So it is very important as parents to pay attention to their children to stay in a good environment. Not only that, it is important to choose a very high-quality education at this time, because this period greatly determines the next stage of child development to form a good character in children. It can be said that a child's intellectual, emotional, and spiritual intelligence develops well or not, often depending on how ready and aware parents are in taking advantage of the opportunities that exist during the golden age of child development.⁹

In QS. an-Nahl [16]: 78¹⁰ Allah explains that in essence a baby who has just come out of a mother's womb is in a state of not knowing anything. So there is another opinion that says that child education should begin during pregnancy or before the baby is born (prenatal) and last until the child is 6 years old. But at the age of 2-6 years is the time when children are very curious about religious matters. They like to ask questions and get straightforward answers. Children have an egocentric interest in religion and enjoy participating in religious activities because they find it interesting. For children, religious values are

⁸ Lana Vasung et al., "Exploring Early Human Brain Development with Structural and Physiological Neuroimaging," *NeuroImage* 187 (February 2019): 226–54, <https://doi.org/10.1016/j.neuroimage.2018.07.041>, hal. 2.

⁹ Nina Herlina and Anisa Nurjannah, "Membentuk Kecerdasan Otak Janin Selama Kehamilan," *Jurnal Sehat Masada* 10, no. 2 (2017), <https://ejournal.stikesdhh.ac.id/index.php/Jsm/index>, hal. 157.

¹⁰ وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ
Allah mengeluarkan kamu dari perut ibumu dalam keadaan tidak mengetahui sesuatu pun dan Dia menjadikan bagi kamu pendengaran, penglihatan, dan hati nurani agar kamu bersyukur.

intangible or something abstract and must be made more real through daily activities, such as when they interact with other people and nature¹¹. So from the statement above it is very important for parents to provide the best religious education.

2. Quranic Evidence Regarding Asma'ul Husana

Based on the evidence that has been found, Asma'ul husna is one of the teaching texts referred to in the Qur'an and ordered to be read. Thus, by getting used to reciting Asma'ul husna at TPA Wujuhul Khair is a form of practicing the verses of the Qur'an or can be called a living Qur'an. The living Qur'an in question is a social fact that can be observed from the Muslim community (in this case, TPA Wujuhul Khair) which faces, responds to, and implements aspects of the Qur'an culturally as a way to understand the Qur'an itself¹².

Asma'ul husna consists of two words; *الأسماء* al-asma' which is usually interpreted as name, and *الْحُسْنَى* al-husna is the muannats/feminine form of the word *احسن* lahsan which means the best¹³. So it can be said that Asma'ul husna are the good or beautiful names of Allah SWT. As for Asma'ul Husna according to the History of at-Tirmidhi from al-Walid bin Muslim:

الرَّحْمَنُ (The Gracious), الرَّحِيمُ (The Merciful), الْمَلِكُ (Maharaja), السَّلَامُ (Prosperous),
اللَّهُ : لَا إِلَهَ إِلَّا هُوَ (Allah: There is no God but Him),

¹¹ Trisna Ayu Anugrah Laranti, Mr. Rusijono, and Irena Yolanita Maureen, "Media Pembelajaran Mengenalkan Asmaul Husna Untuk Anak Usia Dini: Kajian Literatur," *Jurnal Ilmiah Mandala Education*, Vol. 9, no. 1 (January 21, 2023), <https://doi.org/10.58258/jime.v9i1.4601>, hal. 341.

¹² Fahrul Usmi and Raja Muhammad Kadri, "Living Quran: Pembiasaan Membaca Asmaul Husna di Sekolah Dasar," *Asatiza: Jurnal Pendidikan* 2, no. 3 (September 30, 2021): 188–96, <https://doi.org/10.46963/asatiza.v2i3.362>, hal.192-193.

¹³ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, volume 4, Jilid 5 (Jakarta: Lentera Hati, 2002), hal. 316.

الْمُؤْمِنُ (The Safeguarding), الْمُهَيِّمُ (The Bearer), الْعَزِيزُ (The Mighty),
 الْجَبَّارُ (The Mighty), الْمُتَكَبِّرُ (The Majestic), الْفُتُووسُ (Glorified), الْخَالِقُ (The
 Creator), الْبَارِئُ (The One Who Creates), الْمُصَوِّرُ (The One Who Gives
 Form), الْعَفَّارُ (The One Who Forgives), الْقَهَّارُ (The One Who Forces),
 الْوَهَّابُ (The Giver), الرَّزَّاقُ (The One Who Gives Sustenance), الْفَتَّاحُ (The
 Opener), الْعَلِيمُ (The All-Knowing), الْقَابِضُ (The One Who Holds Firmly),
 الْبَاسِطُ (The One Who Releases the Grasp), He is the One Who Brings
 Down, the One Who Raises, the One Who Honors, the One Who Hears,
 the One Who Humiliates, the One Who Sees, the One Who Punishes,
 the Just, the Subtle, الْخَلِيمُ (Very Benevolent), الْخَبِيرُ (Very Knowing),
 الْعَظِيمُ (The Great), الْعَفُورُ (Most Forgiving), الشَّكُورُ (Avenger), الْعَلِيُّ (The
 Most High), الْكَبِيرُ (The Most Great), الْحَفِيطُ (The Sustainer), The One
 Who Determines, The One Who Counts, The One Who is Most Noble,
 The One Who is Most Superior, The One Who Watches, The One Who
 Allows, The One Who Allows, The One Who is Most Vast, The One
 Who is Wise, الْمَجِيدُ (The Exalted), الْوَدُودُ (The Creator), الْبَاعِثُ (The
 Awakener), الشَّهِيدُ (The Witness), الْحَقُّ (The Righteous), الْوَكِيلُ (The Place
 of Surrender), الْقَوِيُّ (The Strong), الْمَتِينُ (The Firm), الْوَلِيُّ (Protector),
 الْحَمِيدُ (The Praised), الْمُحْصِي (The Counting), الْمُبْدِئُ (The Beginning),
 الْمُعِيدُ (The Repeating), الْمُحْيِي (The Animating One), الْمُمِيتُ (The Deadly
 One), الْحَيُّ (The Living One), الْقَيُّومُ (The Alone One), الْوَاحِدُ (The One
 Who Provides), الْمَاجِدُ (The Most Exalted), الْوَاحِدُ (The Only One), الصَّمَدُ
 (Place of Requests), الْمُقْتَدِرُ (The Determinant), الْقَادِرُ (The Powerful),
 الْمُبْتَدِئُ (The First), الْمَوْجِرُ (The Later), الْأَوَّلُ (The First), الْآخِرُ (The Last),
 The Clear One, The Hidden One, The Commanding One, The Self-
 Exalted One, The Wise One, The Acceptor of Repentance, The
 Recompenseer of the guilty, The Forgiving One, الرَّؤُوفُ (The Merciful),

مَالِكِ الْمَلِكِ (The Master of all Power), ذُو الْجَلَالِ وَالْإِكْرَامِ (The Possessor of Greatness and Glory), الْمُقْسِطُ (The Just Judge), الْجَامِعُ (The Collector), الْغَنِيُّ (The Most Rich), الْمَغْنِيُّ (The One Who Gives Wealth), الْمَانِعُ (The One Who Hinders), الضَّارُّ (The One Who Brings Misfortune), النَّافِعُ (The One Who Hinders), النُّورُ (Light), الْبَدِيعُ (The Most Creator), الرَّشِيدُ (The Most Intelligent), الْكَافِي (The Sufficient), الْهَادِي (Guide), الْوَارِثُ (The Inheritor), الصَّبُورُ (Most Forbearing).¹⁴

Asmaul Husna are 99 great names of Allah, and these names are represented in the attributes possessed by Allah SWT. The purpose of Asmaul Husna is so that we can understand and know the power of Allah. His word:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيَّ اسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ^ط

“Allah has Asmaul Husna (the best names). So, pray to Him by saying (Asma ul husna) and leave those who misinterpret His names. They will later receive a reward for what they have done”. QS. al-A‘rāf [7]:180.

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا

بِصَلَاتِكُمْ وَلَا تَخَافُتُمْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

“Say (Prophet Muhammad), "Call out 'Allah' or call out 'Ar-Raḥmān'! Whichever name you call out, (then it is good) because He has the best names (Asmaulhusna). Don't harden (reciting) your prayer and don't (also) lower it. Try to find the (middle) path between (the two)!" QS. al-Isrā' [17]:110.

Two of the four verses that talk about al-asma' al-husna essentially relate it to prayer or worship. The verses above invite us to pray or call upon Him with the best *attributes*/names. Showing that to call upon God Almighty with the names of Allah. One of the meanings of this command is an invitation to adjust the content of the request to

¹⁴ Abdulmalik Abdulkarim Amrullah (HAMKA), *Tafsir Al-Azhar*, Jilid 4 (Pustaka Nasional PTE LTD: Pustaka Nasional PTE LTD, 1982), hal. 2613-2617.

the attributes that Allah bears. Mentioning the appropriate attributes will not only make the prayer answered, but also make the petitioner feel calm and hopeful. Because prayer comes from the belief that he is praying to God who has everything he asks for. In praying by mentioning the names of Allah, a person must be aware of two important things: first, the greatness and glory of Allah, and second, the weakness of oneself and the need for Him. This is the essence of the success of prayer.¹⁵

The command from the verses above seems not to have been implemented because the children at TPA Wujuhul Khair only recite it along with memorizing it when they are about to start reciting the Koran. However, it should be noted that children are already able to recite and memorize Asma'ul husna even though they are not yet in a state of praying or worshiping. That way, the command in the Qur'an to read Asma'ul husna has been carried out¹⁶. So it can be said that the Muslim Community (TPA Wujuhul Khair) has been able to apply the values of the Qur'an through Asma'ul husna, by reciting and memorizing it.

The purpose of practicing Asma'ul husna at TPA Wujuhul Khair is to be able to form good children's characters in everyday life. But besides that, it is also unknowing that the Messenger of Allah in his hadith stated that Allah SWT has ninety-nine names. Allah SWT will give rewards to everyone who mentions these names in their prayers and worship. Heaven awaits those who memorize these

¹⁵ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, volume 4, Jilid 5, hal. 318.

¹⁶ Fahrul Usmi and Raja Muhammad Kadri, "Living Quran: Pembiasaan Membaca Asmaul Husna di Sekolah Dasar," *Asatiza: Jurnal Pendidikan* 2, no. 3 (September 30, 2021): 188–96, <https://doi.org/10.46963/asatiza.v2i3.362>, hal.193-194.

names¹⁷. The number of Asmaul Husna is 99¹⁸.

Regarding the word أَحْصَاهَا scholars have different interpretations, in the interpretation of al-Misbah ahsâhâ is interpreted as "understanding its meaning and believing in it" or being able to carry out its contents and behave with those *names*. However, what is clear is that some people glorify these names by reciting them, while others believe in their meaning, memorize them, understand their meaning, and practice their contents. In accordance with their goals and efforts, all of that can be contained in the word and hopefully they can all obtain the outpouring of Divine grace according to their intentions and efforts¹⁹.

3. Methods of Practicing Asma'ul Husna in Forming the Character of Early Childhood

Before discussing the methods used in practicing Asma'ul husana at TPA Wujudul khair and which Asma'ul husana traits have been implemented by early childhood in everyday life. It should be noted that religious values are the foundation of life related to belief and come from God Almighty, which function as a guideline for humans in living their daily lives (which also requires the instillation of faith in early childhood). Providing religious values to children is

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ¹⁷

Dari Abu Hurairah Rasulullah saw bersabda: "Allah mempunyai sembilan puluh sembilan nama, seratus kurang satu, siapa yang meng-ihsha'nya, maka ia masuk surga." HR. Al-Bukhari No. 6843 - Kitab Tauhid

¹⁸ Zulfritria Nur Budhi and Zainal Arif, "UPAYA MENGENALKAN ASMAUL HUSNA MELALUI METODE BERCERITA PADA ANAK USIA DINI," *Rausyan Fikr : Jurnal Pemikiran dan Pencerahan* 17, no. 2 (September 8, 2021), <https://doi.org/10.31000/rf.v17i2.4556>, hal. 46-47.

¹⁹ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, volume 4, Jilid 5, hal. 318.

one method to encourage them to develop religious aspects, so that children can grow and develop into individuals who have good behavior and are in accordance with religious teachings, as well as religious guidance. One of the goals is to shape children's character based on religious values, which are sourced from the Qur'an.²⁰

By introducing Allah through His attributes, educators or teachers begin the process of introducing character values through Asma'ul husana. There are two methods used at TPA Wujudul Khair in instilling the attributes of Allah or the character of Asma'ul Husana:

- a. Method of reciting and memorizing with rhythm. The practice of the 99 names of Allah given by teachers to early childhood children is a challenge that can be said to be not easy to teach. Because there are children who still find it difficult to pronounce and memorize. So a teacher must have a method that attracts children's attention so that everything looks very fun, so that children do not have a hard time doing it. If the teacher does not use an interesting teaching strategy, children can become uninterested, easily bored and have difficulty maximizing their memory.²¹

The method of getting used to reciting Asma'ul husna with rhythm at TPA Wujudul Khair is an effective approach in introducing the 99 names of Allah to children. Teachers guide children to recite Asma'ul husna continuously using melodies or rhythms that are interesting and easy to remember. The rhythm

²⁰ Amalia Husna and Farida Mayar, "Strategi Mengenalkan Asmaul Husna untuk Menanamkan Nilai Agama dan Nilai Moral Pada Anak Usia Dini," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021), <https://doi.org/10.31004/jptam.v5i3.2486>, hal.65.

²¹Nunzuirina Nunzuirina Jabir, "Strategi Pengenalan Asmaul Husna Pada Anak Usia Dini Melalui Metode Bernyanyi Dan Gerakan Tangan," *PELANGI: Jurnal Pemikiran dan Penelitian Islam Anak Usia Dini* 5, no. 2 (January 8, 2024): 315–324, <https://doi.org/10.52266/pelangi.v5i2.2427>, hal. 320.

used is adjusted to the children's abilities, so that they can easily follow and memorize the pronunciations in a fun way. Before starting to learn the Qur'an, children are asked to recite along with memorizing Asma'ul husna as part of the application of this method consistently and continuously.

- b. Method of explaining the meaning. The teacher explains the meaning of each name of Allah that is chanted, but not all are explained, only a few of Asma'ul husna. In this way, children can memorize it while understanding the meaning of the values conveyed. So that children do not just memorize, but also understand the meaning and values contained in it. It can be said that this method is not as effective as the storytelling method, because the storytelling method will help children develop their abilities in honing their imagination, namely to describe the meaning of the story. So that it is easily absorbed through listening and paying attention to the story.²²

From the two learning methods above, namely, through reciting along with memorizing through rhythm and teachers explaining the meaning of Asma'ul husna, it has become an effective method in forming children's character through Asma'ul husna. Although through the methods above not all children can apply these values, it means that there are already children who are able to practice these values in their environment. Here are examples of the practice of Asma'ul husna that occur in children at TPA Wujuhul Khair:

²²Yuni Setya Hartati, Puteri Anggita Dewi, and Luluk Ifadah, "Penanaman Karakter Asma'ul Husna pada Anak Usia Dini di PAUD ELPISIT Temanggung," *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 2 (August 31, 2021): 220–34, <https://doi.org/10.19105/kiddo.v2i1.3608>, hal.225.

- a. Emulating the nature of **أَلُوْهَابُ**(al-Wahhab) which means the Giver. At TPA Wujuhul Khair, children have shown a deep understanding of the nature of Allah al-Wahhab or the Giver through routine infaq activities every Friday. Every Friday, with enthusiasm and sincerity, the children of TPA Wujuhul Khair put their donation money into the charity box that has been provided. "Every Friday, TPA holds donations and there are several children who set aside their money to do donations. This donation is done for the needs of celebrating Islamic holidays such as Isra Mi'raj, orphanages and others. Without forcing, they give by themselves," said their teacher, Mrs. Mila.

Related to the example of the above character, every Friday at TPA Wujuhul Khair holds donation money, with the aim of celebrating Islamic holidays. The teacher at the TPA stated that although the nominal given is not large, this good habit has been instilled in them since an early age. However, there are some children who have not been able to behave as explained above.

- b. Emulating the nature of **الرَّزَاقُ**(ar-Razzaqu) which means the Giver of Sustenance. Children at TPA Wujuhul Khair have been able to understand and practice the nature of Allah, namely ar-Razzaq, this shows that the form of sustenance is not only money or food, but also includes stationery and simple items that can be lent or even shared with friends in class who need it. The teacher stated that there were already several children who were able to lend stationery such as pencils and erasers. "In class, children often share food and stationery," said the teacher, Mrs. Mila. On the other hand, it means that children have been able to

practice the nature of **الْكَرِيمُ** (al-Karim) which means the Most Generous. From the nature of al-Karim, children have instilled the value of helping their friends who are in need of stationery. Teachers teach that helping a friend, no matter how small, is an expression of gratitude for the sustenance given by Allah. Through these simple things, children can learn that being a means of sustenance for others is a noble deed that is loved by Allah.

D. Conclusion

This study examines the phenomenon of practicing Asma'ul husna in shaping the character of early childhood at TPA Wujuhul Khair, this study uses a living Qur'an study approach. Living Qur'an can be said as "the Qur'an that lives in the midst of society" and Muslim society is able to practice it in their lives. The results of this study show several important findings.

First, the teaching and practice of Asma'ul husna carried out by teachers at TPA Wujuhul Khair succeeded in shaping the character of children to be better, this teaching was through two methods: reciting with rhythm and teachers providing explanations of the meaning of Asma'ul husna. Second, to help them know and love Allah at an early age, children are taught the spiritual meaning of Asma'ul Husna in addition to memorizing and reciting it. Third, some children have been able to practice the nature of Asma'ul husna, for example: ar-Razzaq (The Giver of Sustenance) by sharing with others, al-Wahhab (The Giver) through routine infaq activities carried out at TPA Wujuhul Khair and al-Karim (The Most Generous) which means that children already have an attitude of helping

their friends. From the three examples above, children have succeeded in practicing the values of Asma'ul Husna.

Although not all children can apply all the principles taught, this study highlights the importance of incorporating Qur'anic values into early childhood education as a basis for developing healthy character. Here, children also receive basic aqidah education to know and love Allah through Asma'ul husna.

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