

MENTORING THE HABIT OF READING ASMAUL HUSNAIN IMPROVING THE RELIGIOUS CHARACTER OF STUDENTS AT CIHANJAWAR STATE ELEMENTARY SCHOOL

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ABSTRACT

The habit of reading Asmaul Husnato the formation of Religious Personality of students at sdn Cihanjavar is a program of cultural activities on Friday. In the learning process, the important thing is not only the delivery of material but also the cultivation of personality or character during the learning process. Religious personality can be formed through a process of positive habituation. Habituation can be in the form of habituation to read Asmaul Husnabefore learning begins. By doing a positive habituation students will apply it in everyday life, so that it can be embedded in the student and formed the student's religious personality. By doing a positive habituation students will apply it in everyday life, so that it can be embedded in the student and formed the student's religious personality. The formulation of the problem in this study is (1) is there any effect habituation to read Beautiful Names on the formation of religious personality responsibility of students at Sdn Cihanjavar?, (2) is there any influence on the habit of reading Asmaul Husnaon the formation of Religious Personality of students at Sdn Cihanjavar?. The results showed that (1) there is a positive and significant effect of habituation to read Asmaul Husnaon the formation of religious personality responsibility of students at Sdn Cihanjavar. This is shown by the value of responsibility (2) There is a positive and significant influence habituation to read Beautiful Names to the formation of religious personality tolerance of students positive and significant habituation to read Beautiful Names to the formation of religious personality tolerance of students at SDN Cihanjavar.

Keywords: *religious character, habituation, Asmaul Husna*

1. INTRODUCTION

Education is a conscious and planned effort to create an atmosphere of learning and learning. With education, students actively develop their potential for religious spiritual strength, self-control, and personality, intelligence, noble morals, and skills needed by themselves, both the community, nation and state. For the development of self-potential, the above-mentioned learners, habituation education is needed. In verse it is said, " the son will grow up on what his father accustomed him to. He cannot be subdued by reason, but habit can bring him down". Basically, the main purpose of character education is to build a strong nation, where the people are noble, moral, tolerant, and cooperative. Religious education should not only be taught in Madrasah Ibtidaiyah schools but in elementary schools there is also Islamic Religious Education (PAI). To create a religious atmosphere in schools for religious teachers is considered necessary, because in the cihanjavar state elementary school environment there are still many who are able to memorize Asmaul Husna. SDN Cihanjavar is a very remote school in kp. Soreang rt 7 RW 3 in cihanjavar

village, however, has many achievements achieved by its students in many fields of knowledge, arts and sports. The school applies the memorization of Asmaul Husnain cult activities on Fridays. Memorizing Asmaul Husna (good name) is a habit carried out by students and teachers in SDN CIHANJAWAR which is also one of the routine activities on Fridays. Factors that support the habit of reading Asmaul Husnais certainly the first step that needs to be done. Devotees really hope students are able to memorize Asmaul Husna and understand the meaning and meaning of Asmaul husna. Asmaul Husnais the names of God are good and beautiful. The number mentioned in the Hadith is 99 names, but in the Qur'an there are names of Allah other than 99 names. Asma means name and husna means good or beautiful, so Asmaul Husna means the name of Allah's beautiful name.

2. THEORETICAL STUDIES

2.1 Habituation to Read Beautiful Names

a. Habituation

Habituation is an activity that is carried out repeatedly so that it becomes a habit in achieving a certain goal. According to the Indonesian dictionary (KBBI), the meaning of the word habituation is adjustment. Another meaning of habituation is adaptation. So his conclusion habituation is an activity that is carried out continuously in children's daily lives so that it becomes a good habit. This habituation includes aspects of moral development, religious values, morals, socio-emotional development and independence. The habit of memorizing Asmaul Husnain order to improve religious character in children the habit of reading Asmaul Husna for students is used as a medium to form better manners for students. This habituation is also used as a medium for forming the character of students. Students are invited to recite and live Asmaul Husna which will then be carried away by students in their daily lives. The habit of reading Asmaul Husna at Sdn Cihanjavar is carried out at the beginning of learning before the learning process begins in the center through each class guided by the homeroom teacher.

b. The Meaning Of The Name Husna

The best names of Allah (al-Asma` al-Husna) is one of the media to know Allah swt. Therefore, the scholars since classical times until now always make it as one of the important topics both in the study of theology and Sufism. There have been many intellectual works from scholars who discuss this issue both

briefly and in depth. Some of the classical scholars who paid special attention to al-Asma' Al-Husna include Imam Al-Ghazali (d.1111) with his work *Al-Maqshad al-Asna fi Syarh Asma' Allah al-Husna*, Ibn Barjam al-Andalusi (d. 536H) through his work *Syarh Al-Asma' Al-Husna*, Al-Qurthubi through his work *al-Kitab al-Asna fi Syarh al-Husna* and and Ibn Qayyim al-Jawziyyah through his work *Asma' al-Husna*. While the cutting-edge scholars of the Middle East who write about al-Asma' Al-Husna include Ahmad al-Syarbashi with his work *Mawsu'ah al-Asma' al-Husna*, Abd al-Rahman bin Ishaq al-Zujaji with his work *Isytiqaq Asma' Allah*, Ibrahim bin al-Surri with his work *Tafsir Asma' Allah al-Husna*, Muhammad bin Ahmad Hamd al-Hamud with his work *Al-Nahj' Al-Husna*, Ahmad Bahjat through his work *Allah fi al-"aqedah al-Islamiyyah* and others. *Asmaulhusna* are beautiful names of Allah. The number mentioned in the Hadith is only 99 names, but in the Qur'an there are names of Allah other than these 99 names. *Asma* means name and *husna* means good or beautiful, so *Asmaul Husna* is the name of God's name is good and beautiful. But it can be concluded definition of al-Asma' al-Husna menurut al-Thabâthabâ'î is the name with the best meaning that belongs to Allah SWT. The number is not limited by certain restrictions because in the Qur'an and Hadith does not mention restrictions. *Al-Asmat' Al-Husna* is a name attributed only to Allah SWT.

c. Religious Character

According to the dictionary of Indonesian religion is religious, religious, related to religion. According To Y.B M Agung Wijaya, religious is the vibration of the heart and personal attitudes that arise from the bottom of the heart, and more deeply the formal religious rituals. Thus religiosity is also linked to an ideal of taste that embraces totality into the human person. So Religious it covers all aspects of life with the belief in the heart of the creator, namely Allah SWT (Supriyanto, 2018. PP, 473-474). Religious character is one aspect of the human personality that cannot stand alone, meaning that it is related to aspects of personality and should be trained in children as early as possible so as not to hinder the child's further developmental tasks. The ability to be religious is not formed by itself. This ability is acquired with the Will and encouragement of others. Religious character education today in the quality of society has decreased, such as the occurrence of violence, pornography, brawls and others. So that in character education is an educational program that must be implemented in formal education at all levels of National Education. With the application of this character education can achieve the goals of National Education to make students become human beings who believe, fear, moral, creative, capable and others.

3. METHODS

This service activity was conducted using interview and training methods. The targets in this service are Pai students and teachers. This community service is carried out in three stages, namely as follows: (1) observation method; observation is carried out to determine the extent to which children in SDN Cihanjawan memorize *Asmaul Husna*. (2). construction; The data obtained from observations can be used as material to develop a service program that aims to determine the understanding and memorization of *Asmaul Husna* that has been done in the

habituation of worship activities on Fridays at SDN Cihanjawan (3). Evaluation; the servant evaluates from beginning to end the obstacles in implementing the program

3.1 Research Methodology

Research methodology or site diagnosis (problem), in this service students at Sdn Cihanjawan have memorized in reading *Asmaul Husna*. However, there are some children who are still mistaken and even forget so that so many jump up to mess up their memorization to where

3.2 Dimensions of Action

Dimensions of action or action planning, the devotee tries to change the usual rhythm tone into a new one so as not to be monotonous

3.3 Dimensions Of Participation

Dimensions of participation or implementation of actions, the servant applies a new *nadhoman* rhythm tone in order to measure the previous results.

4. RESULTS AND DISCUSSION

Based on the results of the dedication carried out on the recitation of children at Sdn Cihanjawan about assisting the habit of reading *Asmaul Husna* using the *Almahfudzot* method to improve memorization of both meanings, or the virtues of memorizing *Asmaul Husna*. In addition, it can also improve the ability to master Arabic vocabulary, can increase student activity, make learning activities interesting and not monotonous, improve mastery of Arabic vocabulary, and train teamwork through group discussions. By routinely practicing *Asmaul husna*, not only good to add faith. However, it is also beneficial for the health of the body. One of them strengthens memory. In addition, reading *Asmaul Husna* will increase brain intelligence because among the names of Allah Swt. shows his power and how omniscient he is. Memorizing *Asmaul Husna* is basically done to increase memorization by reading when *Kultum* activities on Friday even every day before the activities of the teaching and learning process begins in each class. The activity of memorizing *Asmaul Husna* children regardless of the guidance of teachers and assistance made by parents at home in order to obtain optimal results. Teacher guidance directly in memorizing beautiful names in children face to face is called *AlMahfudzot*. *Al Mahfudzot* method is used in teaching *Asmaul Husna* to better know the name of the name of God is good and beautiful. In this way the teacher can exemplify the first way, do it slowly, there is no need to rush and demand that the child you have to remember the name *Husna*. Second, introduce its broad meaning, not just a mere meaning. Then the third, introduce through crafts, painting according to meaning, or bedtime stories. (Hr and Muslim).

In addition to brief religious-themed *kultum*, usually *kultum* can also be conveyed by carrying a different theme. Examples such as education, relationships between humans and other living beings, hygiene, compassion and others.

5. CONCLUSION

Based on the results of research and discussion, Research entitled improvement of religious character of students through the habit

of reading Asma'ul husna in sdn Cihanjavar can be concluded as follows: 1. The habituation pattern of reading Asmaul Husnaat sdn Cihanjavar is carried out regularly and programmatically, which is carried out every day on Friday before the learning process begins. The habit of reading Asma'ul Husna is done together outside the classroom and accompanied by teacher PaI . This activity is a means for students to pray, able to memorize and explore the meaning of Asmaul Husnaso that students are able to emulate the religious character contained in Asma'ul Husna. Then this activity becomes a habituation method carried out by the school in order to foster and improve the religious character of students. 2. The impact of Asmaul reading habituation activities on the religious character of students at sdn Cihanjavar is very useful to improve the religious character of students. Religious character of students in Sdn Cihanjavar after following the habit of reading Asmaul Husnaactivities that increase is faith and taqwa, akhlakul karimah and responsible.

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