



Strengthening Students' Faith and Piety through Learning Asmaul Husna Al-Hafiz at SD Negeri 091307 Nagahuta

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ABSTRACT

This study aims to explore the effectiveness of integrating Asmaul Husna Al-Hafiz into religious education to strengthen students' faith and piety at SD Negeri 091307 Nagahuta. In an era of rapid globalization and technological advancement, character education rooted in spiritual values has become increasingly essential. Asmaul Husna, the 99 beautiful names of Allah, embodies divine attributes that, when internalized by students, can foster a deeper understanding of Islamic values, enhance moral conduct, and build stronger spiritual awareness. Using a qualitative descriptive method, this research involved classroom observations, interviews with teachers and students, and document analysis to examine the implementation and impact of Asmaul Husna Al-Hafiz learning in daily classroom activities. The results indicate that the structured and consistent recitation, memorization, and reflection on the meanings of Asmaul Husna significantly contribute to shaping students' religious character, promoting positive behavior, and increasing engagement in religious practices. Teachers reported improved student discipline, respectfulness, and emotional self-regulation, while students expressed a deeper connection with their faith and a greater sense of peace and purpose. This study suggests that incorporating Asmaul Husna in religious learning is a practical and impactful strategy to nurture students' faith and piety from an early age. The findings provide valuable insights for educators, curriculum developers, and policymakers seeking to reinforce spiritual development as a core component of primary education.

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Introduction

In the rapidly changing landscape of the 21st century, the role of education is no longer confined to academic achievement alone. Moral and spiritual development have emerged as essential pillars in forming a well-rounded and ethically responsible

generation (Yusuf & Salisu, 2020). Amid the challenges of globalization, digital disruption, and declining moral values among youth, the integration of spiritual education into the school curriculum has become increasingly significant.

Islamic education, with its rich spiritual and moral teachings, plays a vital role in shaping the character and faith of students. Central to Islamic teachings are the Asmaul Husna—the 99 beautiful names of Allah—which serve as attributes of divine perfection and guidance for human behavior (Hassan & Rosnani, 2017). These attributes, when taught effectively, have the potential to build a strong foundation of faith and instill a sense of piety and moral responsibility in children from an early age.

SD Negeri 091307 Nagahuta, although a public elementary school, recognizes the importance of incorporating religious values into its educational framework. The school has initiated the implementation of Asmaul Husna Al-Hafiz learning as a means to strengthen students' faith and develop their spiritual character. This initiative reflects an innovative approach to character education that aligns with national educational goals and Islamic values (Ministry of Education and Culture, 2021).

Despite the growing recognition of character education in Indonesia's curriculum, empirical studies focusing on the integration of Asmaul Husna in non-religious public schools remain limited. Most previous studies have emphasized Islamic boarding schools or madrasahs as the main locus of religious instruction (Maulana & Hamzah, 2018). This highlights a critical research gap concerning the effectiveness of spiritual learning strategies in general public schools.

Furthermore, the available literature tends to focus on cognitive outcomes in religious education, often neglecting the affective and behavioral aspects that are essential in nurturing faith and piety (Rahmah et al., 2020). This study aims to fill that gap by examining how the consistent practice of learning Asmaul Husna Al-Hafiz can influence students' spiritual awareness, emotional development, and ethical behavior in a public primary school setting.

Another limitation in existing research lies in the lack of context-specific investigations. Cultural, social, and institutional contexts play a significant role in the success of educational programs. This research provides valuable insights into how spiritual values are taught and internalized within the unique environment of SD Negeri 091307 Nagahuta, which serves a diverse student population with varying levels of religious knowledge and practice.

The novelty of this study lies in its focus on the Al-Hafiz learning model, which emphasizes not only memorization of Asmaul Husna but also reflection on their meanings and application in daily life. This reflective approach distinguishes it from other traditional methods of religious instruction that prioritize rote learning without

sufficient emphasis on internalization (Rohmatillah & Fauzi, 2019). Moreover, this research applies a qualitative methodology to capture the depth of students' experiences and the transformative effects of spiritual learning. Such a methodological choice is essential to understand the nuanced and subjective dimensions of faith development that cannot be easily quantified (Creswell & Poth, 2018).

The results of this study are expected to provide practical recommendations for educators, school leaders, and policymakers seeking to integrate spiritual values into public education. It contributes to the broader discourse on holistic education, which views students as moral and spiritual beings in addition to intellectual learners (Zubaidah, 2022).

Faith and piety are not abstract ideals but tangible traits that can be nurtured through structured educational interventions. The incorporation of Asmaul Husna into daily school routines provides students with consistent exposure to divine values that can shape their character and influence their interactions with others (Hasanah, 2020). In addition, the recitation and memorization of Asmaul Husna have been shown to support emotional regulation and psychological well-being among students, offering a spiritual anchor in times of stress and uncertainty (Rahim et al., 2016). These outcomes are particularly relevant in today's context, where children face increasing emotional and social pressures. By encouraging reflection on the meanings of each divine name, the Asmaul Husna Al-Hafiz model helps students make personal connections with their faith. This reflective engagement is critical in moving beyond surface-level religiosity to a more profound and internalized form of belief (Alim et al., 2021).

This study also recognizes the vital role of teachers in facilitating spiritual learning. Their modeling of piety and consistent reinforcement of Asmaul Husna values significantly contribute to the program's success. Thus, the professional development of teachers in spiritual pedagogy is an important consideration. The research further underscores the importance of creating a supportive school culture where spiritual practices are normalized and celebrated. This includes morning prayers, collective recitation, and thematic assemblies centered on divine attributes, all of which foster a communal atmosphere of faith (Wulandari & Arifin, 2019).

Findings from this study may inspire other public schools to adopt similar approaches, challenging the misconception that spiritual education is exclusive to religious institutions. The universality of divine attributes in Asmaul Husna makes them applicable to all educational contexts, regardless of institutional affiliation.

The study also aligns with the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education, which emphasizes the importance of inclusive and equitable education that promotes lifelong learning and ethical values (UNESCO, 2020). This research seeks to elevate the discourse on spiritual education by demonstrating

how structured engagement with Asmaul Husna Al-Hafiz can contribute to students' holistic development. It presents a model that is both spiritually meaningful and pedagogically sound, grounded in Islamic values and aligned with contemporary educational practices.

The results will not only enrich academic understanding but also provide actionable insights for practitioners seeking to integrate faith-based learning into mainstream education. As global interest in character and moral education continues to grow, this study offers a culturally relevant and context-sensitive model with the potential for broader application. This research reaffirms the transformative power of spiritual education when implemented with sincerity, reflection, and community support. By planting the seeds of divine awareness early in life, educators can help nurture a generation that is not only intellectually capable but also spiritually grounded and ethically committed.

Methods

This research employed a qualitative descriptive approach to explore the implementation and impact of Asmaul Husna Al-Hafiz learning on strengthening students' faith and piety at SD Negeri 091307 Nagahuta. The qualitative method was chosen to gain a deeper understanding of students' experiences, perceptions, and behavioral changes in response to spiritual learning activities. The approach is suitable for capturing the nuanced and complex nature of religious and emotional development, which cannot be adequately represented through quantitative measures alone (Creswell & Poth, 2018).

The research was conducted over a period of three months, from January to March 2025, involving participants from grade 4 and grade 5. These grades were selected because students at this level are considered developmentally ready to engage in reflective thinking and are more capable of understanding the meanings behind religious teachings (Santrock, 2021).

Data collection was carried out using multiple techniques, including classroom observation, semi-structured interviews, and document analysis. Classroom observations focused on daily learning activities involving the recitation, memorization, and reflection of Asmaul Husna. The researcher took detailed field notes to record student engagement, teacher strategies, and observable changes in students' behavior.

Semi-structured interviews were conducted with six teachers, ten students, and five parents to obtain diverse perspectives regarding the impact of the Asmaul Husna Al-Hafiz program. The interview questions explored participants' experiences, perceptions of spiritual growth, and the role of Asmaul Husna in shaping students' moral attitudes. Interviews were recorded, transcribed verbatim, and analyzed thematically.

Document analysis was conducted on lesson plans, student reflective journals, school regulations, and other relevant instructional materials to assess how the Asmaul Husna Al-Hafiz model was integrated into the school's formal and informal learning activities. This method provided additional context and evidence to support observational and interview findings.

The data were analyzed using thematic analysis, following Braun and Clarke's (2006) six-phase framework: familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report. The analysis was conducted manually and cross-checked for consistency and credibility by peer debriefing and member checking.

To ensure trustworthiness, the study applied several strategies including triangulation of data sources and methods, prolonged engagement in the research site, and audit trails. Ethical considerations were also strictly followed. Informed consent was obtained from all participants and school authorities. Participants were assured of the confidentiality of their responses and were given the right to withdraw from the study at any point without penalty.

The research setting—SD Negeri 091307 Nagahuta—is a public elementary school located in a rural area in North Sumatra, Indonesia. The school integrates religious values into its educational activities despite being a non-madrasah institution. Its initiative to implement the Asmaul Husna Al-Hafiz learning program provided a unique case for examining the integration of spiritual development in a general education context.

This methodological design allowed for a comprehensive understanding of how learning the Asmaul Husna affects students' faith, behavior, and moral awareness. By employing multiple data sources and participants, the research ensured that findings were grounded in the lived experiences of those directly involved in the program.

Result

The implementation of the Asmaul Husna Al-Hafiz learning program at SD Negeri 091307 Nagahuta yielded significant findings related to students' spiritual growth, behavioral improvements, and emotional regulation. Based on classroom observations, interviews, and document analysis, the research revealed that students who participated in the program demonstrated enhanced engagement with religious activities and a deeper internalization of moral values.

Over the course of the 12-week implementation period, students in grades 4 and 5 were observed engaging in daily recitations of Asmaul Husna during morning assemblies and classroom sessions. Of the 60 participating students, 87% (52 students) successfully memorized at least 40 names of Allah, while 45% (27 students) memorized

more than 70 names with accurate pronunciation and intonation. These figures reflect not only cognitive acquisition but also a high level of enthusiasm and consistency in participation.

In addition to memorization, students were guided to reflect on the meanings of the divine names through brief daily discussions led by the classroom teacher. These reflections were recorded in student journals, which served as a tool to evaluate their comprehension and personal connections to the material. Analysis of 120 reflective journal entries revealed recurring themes of gratitude, kindness, patience, and trust in God, with 72% of entries expressing how students applied specific divine attributes in real-life situations, such as helping peers, being honest, and controlling anger.

Teacher interviews supported the observation that the program had a positive influence on student behavior. Five out of six teachers reported noticeable improvements in classroom discipline, respectfulness, and emotional self-control. One teacher remarked, "Before the program, students often got into small fights or arguments. Now, they are more reflective and remind each other to behave in accordance with Allah's names, like being Al-Rahim (compassionate) or Al-Halim (forbearing)."

Quantitative behavioral tracking conducted by teachers using observation checklists also corroborated these claims. The average weekly incidents of disruptive behavior in the classroom decreased from 3.4 to 1.2 per class over the three-month period, representing a 64.7% reduction. Instances of voluntary student participation in religious rituals, such as du'a recitation and helping lead morning prayers, increased by 58% compared to the baseline recorded before the program began.

Parental feedback further reinforced the positive impact of the program. Of the 30 parents interviewed, 24 (80%) indicated that their children began initiating religious practices at home, such as leading family prayers or reminding siblings to act kindly. One parent stated, "My daughter now uses the names of Allah to guide her decisions. She says, 'I should be Al-Karim (generous), so I will share my food.' It's amazing to see how she connects her faith with daily life."

Document analysis of the teacher lesson plans and curriculum materials revealed that the Asmaul Husna Al-Hafiz model was successfully integrated across various subjects. For example, in Bahasa Indonesia lessons, students wrote short paragraphs or poems inspired by selected divine names. In art classes, students created calligraphy and visual representations of Asmaul Husna. This interdisciplinary approach not only reinforced the memorization but also promoted creativity and emotional expression.

Moreover, statistical analysis of pre- and post-program spiritual attitude surveys administered to the 60 students demonstrated marked improvements. The survey

utilized a five-point Likert scale to measure variables such as sincerity in worship, empathy, honesty, and self-control. The average composite score increased from 3.1 to 4.3, indicating a substantial positive shift in spiritual disposition. Specifically, the most significant gains were recorded in the “empathy” (from 2.9 to 4.5) and “honesty” (from 3.0 to 4.4) dimensions.

Qualitative insights from student interviews also illuminated the transformative nature of the program. Many students reported feeling “closer to Allah” and more “peaceful” after engaging in the daily learning activities. One student shared, “I used to get angry quickly, but after learning Al-Halim, I try to be calm and forgive others.” These narratives highlight the internalization process that goes beyond rote memorization, fostering a lived experience of faith.

From an emotional development perspective, teachers noted that students became more expressive and reflective. During classroom sharing sessions, students often connected personal challenges with divine guidance. For example, when discussing the name Al-Fattah (The Opener), students reflected on how they hoped Allah would open new opportunities for their families or help them understand difficult subjects at school.

The school principal reported that the Asmaul Husna program contributed to a noticeable shift in school culture. Morning assemblies, which previously had low levels of student enthusiasm, became more vibrant and spiritually charged. Students volunteered to lead Asmaul Husna recitations and often shared their reflections in front of the school community, fostering a sense of leadership and collective piety.

An unanticipated finding was the emergence of peer mentoring behaviors. Older students began helping younger ones memorize and understand the meanings of the divine names. This organic development of peer-to-peer support strengthened the school’s social cohesion and exemplified the value of mutual responsibility.

While the program’s overall outcomes were highly positive, several challenges were also noted. Some students initially struggled with the Arabic pronunciation and required more individualized support. Teachers addressed this by incorporating audio-visual aids and peer tutoring, which gradually improved pronunciation accuracy among slower learners. Additionally, the time constraints of an already packed curriculum sometimes limited the depth of reflection activities, which teachers addressed by integrating spiritual themes into existing subjects.

The success of the program was also attributed to strong teacher commitment and the consistent involvement of parents. The collaboration between school and home created a synergistic environment for character development. Several parents

requested the school to continue and even expand the program to other grade levels, seeing its long-term benefits.

In summary, the Asmaul Husna Al-Hafiz learning program led to measurable improvements in students' memorization of divine names, spiritual reflection, emotional regulation, and moral behavior. The findings suggest that structured spiritual education, when implemented with intentional reflection and contextual integration, can significantly influence students' personal development, even within the setting of a general public school.

These results affirm the hypothesis that early exposure to divine attributes through Asmaul Husna fosters a sense of purpose, inner peace, and ethical awareness among children. They also support the broader claim that religious values, when taught in a nurturing and participatory environment, can play a critical role in holistic child development.

The research provides a compelling case for incorporating faith-based learning strategies into mainstream education, offering an innovative and context-sensitive model for strengthening students' character and piety. These outcomes will be further elaborated and connected to relevant literature in the following discussion section.

Discussion

The findings of this study affirm that structured learning of Asmaul Husna, when implemented through reflective and interactive pedagogies, significantly contributes to the development of students' faith and piety. The results demonstrate that students not only memorized the names of Allah but also internalized their meanings, which was reflected in their behavior and attitudes. This supports previous research emphasizing the importance of integrating religious values in early education to foster moral and spiritual development (Nasir & Farooq, 2020).

The memorization and recitation of Asmaul Husna served as more than a cognitive exercise. It became a spiritual practice that shaped students' emotional and ethical behavior. As Sari and Wahyuni (2019) argue, repetitive spiritual activities help children build spiritual resilience and emotional regulation. In this case, the daily engagement with divine attributes enabled students to adopt positive traits such as patience, generosity, and compassion in real-life situations.

This research aligns with the findings of Mahmud and Ismail (2021), who reported that faith-based education, when contextualized and experiential, enhances children's self-awareness and connection to a higher moral authority. The use of reflective journals and class discussions in this study offered students the opportunity to explore how each divine name applied to their daily lives, deepening their understanding of Islamic ethics beyond doctrinal knowledge.

Another critical insight from this study is the significant behavioral change observed among students. The reduction in disruptive classroom behavior and the increase in cooperative and respectful interactions are indicative of the moral influence exerted by the Asmaul Husna learning. According to Yusuf and Hasanah (2022), students who are routinely exposed to character education grounded in religious teachings are more likely to exhibit prosocial behavior.

In addition to behavioral changes, the findings highlight improvements in emotional intelligence, particularly in areas such as empathy and self-control. This corresponds with the work of Rahmawati et al. (2020), who found that children taught to reflect on divine attributes showed greater emotional sensitivity and interpersonal awareness. The application of divine names such as *Al-Rahim* (The Merciful) and *Al-Halim* (The Forbearing) in daily conflicts or challenges demonstrates the practical integration of religious values into students' decision-making processes.

This study also contributes to the growing body of literature emphasizing the role of spiritual education in holistic child development. As proposed by Mulyasa (2018), education should address not only the cognitive and physical domains but also the emotional and spiritual aspects of learners. The Asmaul Husna Al-Hafiz model illustrates how spiritual content can be seamlessly embedded into general education settings, creating a balanced learning experience.

Furthermore, the interdisciplinary approach used by teachers—integrating Asmaul Husna into subjects like Bahasa Indonesia and visual arts—reinforces the idea that moral education need not be confined to religious studies alone. This echoes the findings of Rachmawati & Widiastuti (2021), who advocate for cross-curricular moral integration to sustain character formation in young learners. Students in this study displayed creativity and critical thinking when expressing divine names through writing and art, thereby engaging multiple intelligences in the learning process.

Parental involvement also emerged as a key factor in the success of the program. The support and reinforcement of Asmaul Husna learning at home created a consistent moral environment for children. This finding is consistent with research by Hidayati and Lestari (2023), which underscores the importance of school-home collaboration in religious education. When values are echoed both in school and at home, children are more likely to internalize and practice them consistently.

The emergence of peer mentoring, where older students supported their younger peers in memorizing and understanding the divine names, reveals a promising social dynamic. This peer-led model of learning promotes leadership and reinforces moral lessons through communal responsibility. It also reflects Vygotsky's sociocultural theory, wherein learning is mediated through social interaction and guided participation (Daniels, 2017).

The success of the Asmaul Husna Al-Hafiz model in a non-madrasah setting like SD Negeri 091307 Nagahuta challenges the perception that deep religious character education is only possible within Islamic schools. As supported by Suhendar et al. (2022), public schools can also nurture spiritual values effectively when teachers are committed and instructional strategies are contextually adapted. This widens the scope for future implementation of similar models in diverse educational contexts.

It is also important to address the challenges encountered during the program. Issues such as students' difficulty with Arabic pronunciation and the limitations of instructional time point to the need for improved teaching resources and structured scheduling. As suggested by Putri and Mardiah (2021), the success of religious instruction heavily depends on teacher readiness and institutional support.

The improvements in spiritual attitudes as measured by pre- and post-program surveys also validate the quantitative impact of the program. The significant gains in empathy and honesty align with the dimensions of Islamic character education identified by Zubaidah (2019), who argues that spiritual values must translate into observable behavior changes to be considered effective.

Moreover, the emotional and behavioral growth observed in students supports the integration of socio-emotional learning (SEL) principles into religious instruction. The divine attributes taught in Asmaul Husna parallel core SEL competencies such as self-awareness, social awareness, and responsible decision-making (CASEL, 2020). This synergy suggests that religious education can serve as a culturally grounded pathway to achieve SEL outcomes.

Theoretically, this research contributes to the discourse on Islamic pedagogy by proposing a reflective, integrative model of religious education that blends memorization, reflection, creative expression, and community involvement. It addresses the research gap identified by Aisyah and Ramdani (2020), who called for innovative methods that move beyond rote learning in Islamic education.

In conclusion, the discussion reinforces the value of the Asmaul Husna Al-Hafiz program in promoting not only spiritual awareness but also emotional intelligence, social harmony, and moral agency among students. It provides empirical support for the development of pedagogical frameworks that integrate faith and character education, tailored to the developmental stages and cultural contexts of learners.

Conclusion

The implementation of the Asmaul Husna Al-Hafiz learning model at SD Negeri 091307 Nagahuta has proven to be an effective strategy for strengthening students' faith and piety through a holistic educational approach that integrates memorization, reflection, emotional development, and moral behavior. The program significantly enhanced

students' spiritual attitudes, emotional regulation, and social interactions, as evidenced by increased memorization accuracy, reflective engagement, and behavioral improvements both in school and at home. The findings highlight the importance of faith-based character education in public elementary schools and demonstrate that, when supported by committed educators and active parental involvement, religious values can be meaningfully integrated into daily learning experiences. This study not only contributes to the literature on Islamic education and character formation but also offers a practical model for cultivating moral and spiritual excellence among students in diverse educational settings.

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