

Implementation of Islamic Education: Recitation of Asmaul Husna and Smiling-Greeting to Strengthen Children's Character

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Abstract:

This research aims to explain how to strengthen students' characters through the implementation of Islamic Education in the form of Asmaul Husna chanting and smiling-handshaking at Kemala Bhayangkari 44 Kindergarten in Kudus. The research approach is qualitative, conducted at the school location. The research data consists of primary and secondary data. Data collection techniques include observation, interviews, and documentation, while data analysis involves steps such as data reduction, data presentation, conclusion-making, and verification. The research results are as follows: first, strengthening students' religious characters, through the habituation of Asmaul Husna chanting and smiling-handshaking, is capable of educating students' characters in increasing faith and devotion to Allah, as well as developing personality and integrity towards fellow humans and other creatures; second, reinforcing discipline characters, one of its manifestations is that students are active in implementing the habituation of Asmaul Husna chanting and smiling-handshaking. This discipline character is an attitude and behavior born as a result of training or habituation to obey rules, laws, or orders; third, strengthening honest characters. When participating in Asmaul Husna chanting and smiling-handshaking, students actively and honestly follow the guidance of their respective teachers; fourth, strengthening peaceful characters. The school strives as much as possible for students to grow and develop their characters, including a peaceful and loving character initiated by the habituation of Asmaul Husna chanting and handshaking every day at the school.

Abstrak:

Penelitian ini bertujuan untuk menjelaskan bagaimana memperkuat karakter anak didik melalui implementasi Pendidikan Islam berupa dzikir Asmaul Husna dan senyum-salam-sapa di sekolah TK Kemala Bhayangkari 44 Kudus. Pendekatan penelitian ini adalah kualitatif, lokasi penelitian di sekolah. Data penelitian ini adalah primer dan skunder. Teknik pengumpulan datanya adalah menggunakan observasi, wawancara, dan dokumentasi, sedangkan untuk menganalisis data melalui Langkah-langkah seperti reduksi data, penyajian data, membuat kesimpulan dan verifikasi. Hasil penelitian

adalah: pertama, memperkuat karakter religius anak didik, melalui pembiasaan dzikir Asmaul Husna dan senyum-salam-sapa, mampu mendidik karakter anak dalam peningkatan iman dan taqwa kepada Allah, kepribadian dan integritas, baik sesama umat dan makhluk lainnya; kedua, memperkuat karakter disiplin, salah satu wujudnya adalah anak didik aktif dalam melaksanakan pembiasaan dzikir asmaul husna dan senyum-salam-sapa. Karakter disiplin ini merupakan sikap dan perilaku yang lahir sebagai akibat dari pelatihan atau kebiasaan mentaati aturan, huku atau perintah; ketiga, memperkuat karakter jujur. Pada saat mengikuti dzikir Asmaul Husna dan senyum-salam-sapa anak didik secara aktif dan penuh kejujuran mengikuti perkataan yang dibimbingkan ibu guru mereka masing-masing; keempat, memperkuat karakter damai. Sekolah mengupayakan semaksimal mungkin agar anak didik tumbuh dan berkembang karakternya, termasuk karakter cinta damai yang diawali dengan pembiasaan dzikir asmaul Husna dan bersalaman setiap hari di sekolah tersebut.

INTRODUCTION

The emergence of several cases, such as student violence against teachers in one educational institution located in Demak Regency, Central Java (<https://www.kompas.id/>), then a case of a woman in Sendangguwo, Semarang, Central Java becoming a victim of domestic violence (KDRT) by her husband (<https://apps.detik.com/>), followed by the case of a woman from Ngemplak Kidul Village, Margoyoso Pati, who was abused by her husband until her death (<https://www.kompas.id/>), and then the case of a student brawl in Rengaspendawa Village, Larangan, Brebes Regency, resulting in fatalities due to a sharp weapon attack (<https://kmp.im/plus6>), as well as cases of bullying and violence against students in the Cimanggu district, Cilacap Regency, with a Bullying motif (<https://apps.detik.com/detik/>). These cases occur due to the low understanding and practice of individuals related to the teachings of Islam.

One of the teachings of Islam is the presence of noble morals or virtuous character. In this context, the Indonesian government, through the Ministry of National Education, has already launched the implementation of character education for all levels of education, from elementary to higher education. According to the Minister of National Education, the formation of character needs to be done from an early age. If character is formed from an early age, it will not be easy to change someone's character (Syafudin, 2017: 292).

In order to cultivate good character in children, educational institutions or every school should instill various characters, namely religious, discipline, honesty, and peace in students. Religious character is related to God, where in behavior it is in line with religious guidance, obedient to religious commands and prohibitions, and has a tolerant attitude towards other religions (Hikmah, 2022:180).

Discipline behavior is a behavior that is owned where a person behaves obediently and obeys all the rules and regulations that apply in the surrounding environment and as a tool to control oneself without anyone telling to do it. Discipline is an absolute thing in human life. While the character value of honesty is an attitude or behavior of a person who can always adjust between what he says and what is in his heart so that someone can be trusted. The character value of honesty in character building at school is very important to be a good character for students at this time (Karlinda et al., 2022: 129-130).

Related to the character of peace has been commanded by Allah SWT. in QS. Al-Hujurat verse 10: which means: "The believers are indeed brothers. Therefore reconcile (mend the relationship) between your two brothers and fear God, that you may have mercy".

A peace-loving attitude is an attitude that causes others to feel happy and secure in their presence. This attitude will cause calm in the child, so that he is able to control his emotions. This attitude is very important to be instilled in children so that they can prevent frequent fights. Instilling a peace-loving attitude must be constantly instilled and carried out by all involved when the educational process in schools. More importantly, in this case, teachers should be able to be *suri tauladan* (*uswah*) in applying this character. Indeed, no matter how good the character is formed in an educational institution if there is no *suri tauladan* (*uswah*) from the teachers, it will be difficult to achieve what has been desired (Arifa Rizki Halim, Mislinawati, 2020:4).

While the implementation of the habit of smile-greeting-greeting is as follows: term smile. Smiling is part of *ghairu mahdlah* worship, usually people who smile are because they are happy, happy and so on. A smile will add joy and joy to one's face, a smile can subdue opponents, strengthen *ukhuwwah*, and is a means of achieving peace (*as-shulh*) among others. Term greetings. Islam teaches the application of "salam" with the phrase "Assalamu'alaikum Warahmatullahi Wabarokatuh". Greetings are expressions and forms of expression of respect for others. Spreading greetings is one of those commanded by the Prophet Muhammad (peace be upon him). Greeting or greeting is the same as reprimanding, it can be interpreted as inviting someone to talk / talk to be closer and closer, contact each other and communicate. Greeting is also a form of attitude to respect others, and strengthen the bond of brotherhood (<https://sduabantul.sch.id/pendidikan-karakter-5s/>).

Strengthening character education is one of the most important efforts and needs to be done by every parent, educator or leader who wants children, students, and communities with character (Moh. Khoirul Anam, 2023:52). Factors that influence the strengthening of Islamic nuanced character are the implementation of Islamic Education in the form of *dhikr*, *asmaul husna* and greetings. Therefore, it is very important to be examined in relation to the implementation of Islamic Education in the form of *dhikr* *asmaul husna* and greetings to strengthen children's character.

Previous research that almost has similarities with the title of this study is: 1) Moh's research. Khoirul Anam and Abdul Halim in the journal

Islamic Education Miazhar, Vol. 2, No. 2 of 2023 with the theme: Implementation of Asmaul Husna Reading in Shaping Islamic Character in MTs Al-Azhar Students Replacing Gresik. The results of the study were first, the implementation of Asmaul Husna readings was carried out every morning before the KBM started. Second, supporting factors in shaping Islamic character in students are student interests, the active role of teachers, and adequate facilities. While the inhibiting factors, namely lack of student discipline, lack of student awareness, loss of Asmaul Husna lafaz sheets, absence or delay of accompanying teachers, and late reading from the center. To overcome these obstacles, there must be self-awareness, both from students, teachers, and parents, besides that they must be more assertive in implementing school rules (Moh. Khoirul Anam, 2023:51).

2) Ade Wahidin's research in the journal *Journal of Islamic Education*, Vol. 9, No. 1 of 2018 entitled: *Strengthening National Education Goals Through Asmaul Husna*. The results of the study explain that understanding the meaning of Asmaulhusna correctly can give birth to characters that strengthen the goals of national education which leads to the formation of students who have faith, piety, and noble morals (Wahidin, 2018:42).

3) Research of Maulia Isnaini, Waluyo Erry Wahyudi, and Imam Syafe'i in the journal *Tafahus: Journal of Islamic Studies*, Vol 1. No. 2 of 2021 entitled: *Implications of Asmaul Husna Reading Habituation on Student Behavior*. The results of this study conclude that: Through habituation activities, reading asmaul husna can be

an effort to provide provisions for students and familiarize students' behavior into individuals who behave commendably. This can be done because by habituating the reading of Asmaul Husna every student will understand the meaning of each asmaul husna of God so that his faith will increase which will affect the level of religiosity so that the behavior reflected is good behavior (Isnaini et al., 2021:183).

4) Kholifatul Laela and Prisilia Ayu Arimbi's research in *Proceedings and Web Seminar (Webinar)* entitled: *Building Students' Religious Character through Habituation of Shalawat and Asmaul Husna at SDN 2 Setu Kulon*. The results of the study are: 1) Forming religious character by habituating Shalawat and Asmaul Husna at school is carried out through prayer activities before studying and before going home, Reading short letters in juz'amma along with the meaning of each verse; Reciting prayers to the Prophet Muhammad and recitation of Asmaul Husna; 2) Supporting factors for the implementation of Student Religious Character Building through the Habituation of Shalawat and Asmaul Husna at SDN 2 Setu Kulon, namely; There is support from parents, commitment with school residents; Adequate fassicity; 3) The obstacles faced in shaping students' religious character through the habituation of Shalawat and Asmaul Husna at SDN 2 Setu Kulon are influenced by different student backgrounds, lack of awareness of students, and the environment or association of students (Laela & Arimbi, 2021: 432).

Based on previous studies, it is significant to follow up research related to the Implementation of Islamic Education: Dhikr Asmaul Husna and Smile-Salam-Sapa to Strengthen

Children's Character in Kemala Bhayangkari 44 Kudus Kindergarten. And this study wants to complement previous studies that are general.

METHODS

The approach in this study is qualitative, aiming to reveal facts comprehensively related to strengthening children's character through the implementation of Islamic Education in the form of dhikr Asmaul Husana and Smile-Salam-Sapa at Kemala Bhayangkari 44 Kudus Kindergarten school. The data in this study are primary and skunder. The primary data is the principal of the kindergarten, including teachers in Kemala Bhayangkari 44 Kudus Kindergarten. The skunder data are documents and archives of the existing Hazardngkari 44 Kindergarten school. Data collection techniques in this study are using observation, interviews, and documentation, while to analyze the data obtained through steps such as data reduction, data presentation, making conclusions and verification.

RESULTS AND DISCUSSION

Based on findings at Kemala Bhayangkari 44 Kudus Kindergarten school through collecting data in the field providing information about efforts to strengthen the character of students through the implementation of Islamic education in the form of dhikr Asmaul Husna and smile-greetings, among others:

1. Religious Character

Strengthening religious character for children can be known through the implementation of Islamic education embedded in children, one of

which is dhikr Asmaul Husana, smile-greetings, so that they have increased faith and devotion to Allah, personality and integrity, both fellow believers and other beings.

Based on the results of the interview, as stated by Mrs. Arun Nailufaz, S. Pd (teacher) that Kemala Bhayangkari 44 Kudus Kindergarten school in carrying out religious habituation runs effectively every day before entering the learning hours begin, namely Tuesday, Wednesday & Thursday in the morning the habituation of Asmaul Husana is carried out and occupies the school hall. Arun Nailufaz further stated: Yes, sir.....habituation is carried out regularly, the main purpose is to help the formation and strengthening of children's morals or with the term "character" both in the environment and outside the school (Interview, January 2, 2024, at 09.34).

It can be understood that this activity is in line with the thinking of Thomas Lickona who states that character education leads children to cognitive recognition of values, affective appreciation of values, and the final estuary is the real experience of values. In another study he said that 'what does good character consist of?'. A contemporary philosopher, who posits that character is a harmonious mixture of all the virtues identified by religious traditions, literary stories, the wise, and the common sense of history (Syarifuddin, 2021:90). Furthermore, he stated that in the formation of Muslim character (including students), the formation is directed to the improvement and development of potential guided by Islamic values. Potential is enhanced and developed through guidance, habituation of thinking, behaving, and behaving

according to the norms taught by Islam (Syarifuddin et al., 2022: 792).

Through the dhikr activity of Asmaul Husna, smiles and greetings at Kemala Bhayangkari 44 Kudus Kindergarten reflect the realization of the school's motto. Strengthening children's character education can form moral knowing, moral feeling, and moral action. Thus, this habituation can be the basis for strengthening children's character and at the same time realizing the implementation of Islamic education in schools. Religious values can be embedded in children through habituation activities that run every day that has been scheduled by school (Syarifuddin et al., 2022). This is in line with the research of Kholifatul Laela and Prisilia Ayu Arimbi (2021). One of the results of his study was to form a religious character by habituating Shalawat and Asmaul Husna in school through praying before studying and before going home, reading short letters in juz'amma along with the meaning of each verse; chanting prayers to the Prophet Muhammad and recitation of Asmaul Husna.

The habit of reading Asmaul Husna is part of dhikr to Allah Almighty. Dhikr is one of the religious teachings. The relationship between psychology and religion in relation to the relationship between religion as a belief and mental health, lies in the attitude of surrender of a person (protégé) to a power The Most High is Allah Almighty. Such a resignation attitude is thought to give an optimistic attitude to someone (students so that positive feelings such as happiness, pleasure arise, contentment, success, feeling loved or a sense of security (Prawoto & Fauzi, 2020:141).

The habituation of students in reading Asmaul Husna and greetings is the practice of various religious values which ultimately boils down to strengthening religious character in schools. Therefore, this activity is in line with Agus Wibowo's thinking which states that religious character is defined as an attitude or behavior that is obedient in carrying out religious teachings that are professed, tolerant of the implementation of worship, and living in harmony with others.

This activity is also in line with previous research conducted by Moh. Khoirul Anam and Abdul Halim in the journal *Islamic Religious Education Miazhar* in 2023. One of the results of the study is that the implementation of Asmaul Husna reading is carried out every morning before teaching and learning activities (KBM) begin and is able to strengthen the religious character of students.

Also in line with the research of Maulia Isnaini, Waluyo Erry Wahyudi, and Imam Syafe'i (2021) and one of the results of this study is that through habituation activities, Asmaul Husna reading can be an effort to provide provisions for students and familiarize students' behavior into individuals who behave commendably. In this context is a religious character.

2. Discipline Character

According to Mudasir (2011: 89) discipline is a sense of responsibility on the part of students based on the maturity of social sense to comply with all school rules and regulations so that they can learn well. And also discipline is not only an aspect of student behavior in the classroom / school, but also in life in everyday society (<https://repository.uin-suska.ac.id/>).

One form of strengthening disciplinary character through the implementation of Islamic Education in Kemala Bhayangkari 44 Kudus Kindergarten school is the dhikr recitation of Asmaul Husna and smiles, greetings, and greetings. The existence of children's behavior is a form of obedience and obedience to school rules guided by the mother teacher in the kindergarten school environment, namely carrying out the habit of smiling, greeting, and greeting. This discipline character is an attitude and behavior born as a result of training or habits of obeying rules, rules or commands. In this context, the instructions and orders of the teachers of Kemala bhayangkari 44 Kudus Kindergarten educate and guide their students to cultivate smiles when meeting their mothers, fathers, teachers, relatives and friends. Besides realizing a smile, also greetings. Spreading greetings, in addition to showing the level of discipline and rules that apply in schools, as well as carrying out religious teachings, and at the same time following the sunnah of the Prophet Muhammad (peace be upon him). Then related to the culture of greetings, is a form of tradition taught by religion as well. Greeting others, is a form of one's ukhuwwah feeling is high, and is respect for others.

Related to that, Islam strongly recommends giving greetings to others by saying greetings. In a sociological perspective, greetings and greetings have an important role to increase social interaction between people and contribute to respect, so as to create mutual respect and respect between them (Rezaldi Al Rusdanan, 2023:567).

One form of discipline is in line with religious cultural activities implemented at SMA Al-Muayyad

Surakarta is the 5S culture (smile, greetings, greetings, politeness, and courtesy). This is also done to familiarize children with discipline to always apply the culture in everyday life, both in the school environment and outside school. It has been stated that students in a disciplined manner always say greetings, give kisses to hands, and speak gentle words when meeting with teachers. This is according to the results of an interview from the school stated by Mrs. Arun Nailufaz, S. Pd (teacher) that Kemala Bhayangkari 44 Kudus Kindergarten school in carrying out religious habituation runs effectively every day before entering the starting learning hours, namely Tuesday, Wednesday & Thursday in the morning the habituation of Asmaul Husna is carried out and occupies the school hall.

With the running of Asmaul Husna's dhikr activities, greetings are able to shape and strengthen children's character well at Kemala Bhayangkari 44 Kudus Kindergarten school and also children can avoid negative habits. The positive impact of the implementation of Islamic education in the form of Islamic nuanced activities will foster a spirit of discipline for children (Faizatur Rizma, 2022: 8), fostering a sense of responsibility, a sense of ukhuwwah, a sense of peace between others, respect and respect for others, and strengthening brotherhood.

In character education, various attitudes are taught, one of which is discipline, independence, cooperation, responsibility, self-confidence, and so on. According to Asmani (2013: 35) that character education is an effort that is deliberately designed and implemented systematically to help children understand and practice the values of human behavior related to God

Almighty, oneself, fellow humans, the environment, and nationality. These values can be manifested in thoughts, attitudes, feelings, words, and deeds based on religious norms, decency, culture, laws, manners, and customs (Pratiwi, 2020: 64).

3. Honesty Character

Honesty is a behavior based on the effort to make oneself a person who can always be trusted in words, actions, and tasks, both towards oneself and others. During the recitation of Asmaul Husna, students actively and honestly participated in the religious activity by following the guidance of the teacher (Mrs. Qamariyah) with the support of other teachers, such as Mrs. Istiani, S.Pd.I, Mrs. Devika, S.Pd.I, Mrs. Ratna Widiyana, S.Pd, Mrs. Siti Khamronah, S.Pd., Mrs. Suwanti, S.Pd., Mrs. Suriyah Erna, S.Pd. (Arun, 2024).

Therefore, the students in TK Kemala Bhayangkari 44 Kudus are accustomed to behaviors that make them individuals who can be trusted in their words, actions, and tasks, as demonstrated in their daily lives. The habituation of reciting Asmaul Husna strengthens the honest character of the students in TK Kemala Bhayangkari 44 Kudus, representing one of the practical implementations of Islamic education in the form of practicing Islamic values through recitation and understanding of Asmaul Husna at the early childhood education level.

Regarding the greeting activities carried out at this school, according to Mrs. Arun, one of the teachers at TK Kemala Bhayangkari 44 Kudus, the greeting here is identified with shaking hands. This is because the students, every morning, habituate themselves to shake hands and greet the mothers who accompany their sons and daughters to

the TK school (Interview, January 7, 2024).

Shaking hands or exchanging greetings has great virtues, and the reward for shaking hands is significant. Shaking hands is among the causes of sins being forgiven. Therefore, teachers must introduce the habit of shaking hands to children as early as possible, so that they become accustomed to shaking hands continuously and repeatedly. The habit of shaking hands should be introduced to children from an early age. Shaking hands is a form of greeting, and even a simple handshake can erase sins that have been committed (Liestari et al., 2015: 3).

The habit of shaking hands given and instilled in children should be done with a fun and non-boring method. As a teacher, you must choose the right way to introduce the habit of shaking hands, as instilling the habit of shaking hands in children helps them understand the importance of greetings (Waruwu, 2022: 195). Many students are consistent and honest in always shaking hands with their teachers in the school environment and also greeting when entering the classroom. The greeting is a prayer, whether for themselves or for others (Pamungkas et al., 2017). It means that students practice behavior based on an effort to make themselves trustworthy in their words, actions, and work, both towards themselves and others, in this context as a reinforcement of the honesty character.

4. Peaceful Character

Islamic education is a system that enables individuals to direct their lives in accordance with Islamic ideology. The efforts of a believing and conscious adult Muslim to guide and nurture the growth and development of

the fitrah (primary skills) of students through Islamic teachings to the maximum point of their growth and development is the essence of Islamic education. (Subaidi, Mudzakkir Ali, 2022: 209). In the realm of implementation, it involves making every effort to ensure that students grow and develop their characters to the fullest extent, including cultivating a peaceful character that begins with the practice of shaking hands every day in their respective schools.

To realize this practice, students at TK Kemala Bhayangkari 44 Kudus have been accustomed to shaking hands or greeting all the female teachers every morning before entering their respective classrooms. The information was gathered through an interview with one of the teachers, who stated that the students engage in this practice as a routine. The teachers involved in this practice include Mrs. Istiani, S.Pd.I, Mrs. Devika, S.Pd.I, Mrs. Ratna Widiyana, S.Pd, Mrs. Siti Khamronah, S.Pd., Mrs. Suwanti, S.Pd., and Mrs. Suriyah Erna, S.Pd. (Interview conducted on January 7, 2024).

The activity is in line with the thoughts of Halim and Mislinawati (2020), who argue that in the effort to strengthen good character in students, every school should instill a peaceful attitude in them. A peaceful attitude is one that makes others feel happy and safe in one's presence. This attitude will bring about tranquility in students, enabling them to control their emotions. Instilling a peaceful attitude is crucial for students, as it is expected to prevent fights and conflicts that often occur. Cultivating a peaceful attitude should be a continuous effort involving everyone, especially during the educational and learning processes at school. Moreover, teachers should

serve as role models (uswah) in embodying these character traits. Indeed, no matter how well-character is formed in an educational institution, without exemplary role models from the teachers, achieving the desired outcomes can be challenging (Arifa Rizki Halim, Mislinawati, 2020: 3).

This is also in line with the views of Azyumardi Aza (2005) that religion plays two major roles: first, religion teaches how to perform rituals. In Islam, for example, it includes how to perform prayers, fasting, giving alms, and so on, as well as how to pray, etc. Second, religion teaches peace and tolerance (Wajdi, 2009: 29).

CONCLUSION

Based on the discussion at TK Kemala Bhayangkari 44 Kudus through the implementation of Islamic education in the form of Asmaul Husna dhikr and smile-greeting to strengthen character, including:

1. Religious character, the strengthening of religious character for students can be seen through the implementation of Islamic education embedded in the students, one of which is Asmaul Husna dhikr, smile-greeting, so that they have increased faith and piety to Allah, personality, and integrity, both among fellow believers and other creatures.
2. Discipline Character: One manifestation of strengthening discipline character through the implementation of Islamic education at TK Kemala Bhayangkari 44 Kudus is the dhikr recitation of Asmaul Husna and

smiling, greeting, and saying hello. The students' behavior reflects obedience and compliance with the school rules guided by the teachers at the TK school, which includes the practice of smiling, greeting, and saying hello. Discipline character is an attitude and behavior that arises as a result of training or habit of obeying rules, laws, or orders.

3. Honest Character: During the implementation of Asmaul Husna dhikr and smile-greeting, students actively and honestly participate in religious activities by following the guidance of their respective teachers. In this context, honesty is a behavior based on the effort to make oneself a trustworthy person in words, actions, and work, both towards oneself and others
4. Peaceful Character: This character is realized through the practice of students shaking hands or greeting all female teachers every morning before they enter their respective classrooms. In this regard, the school strives as much as possible to ensure that students grow and develop their characters, including the peaceful character that begins with the habit of shaking hands every day at TK Kemala Bhayangkari 44 Kudus

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