

The Asmaul Husna Recognition Analysis Using Hand Movement Method In Children Aged 5 -6 Years

Resvi Livia^{1*}, Annisa Fitria²

^{1,2} Master Programme of Early Childhood Education Department, Universitas Negeri Padang, Padang, Indonesia

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ABSTRACT

This research was conducted to determine the ability of children to memorize Asmaul Husna using the hand movement method. This research is a qualitative research with a case study approach. This research was conducted at the Kuncup Mekar Alahan Panjang Kindergarten in the 5-6 year age group in class B4 with a total of 15 students, with a total of 7 boys and 8 girls respectively. The method of memorizing Asmaul Husna with hand movements is carried out for 3 weeks or for 15 days, with an effective school day span of 5 days 1 week (Monday-Friday), starting from Monday 21 November to Friday 09 December 2022. Data collection in this study is direct observation. Data analysis in this research is through data reduction, data collection and drawing conclusions.

Corresponding Author:

Resvi Livia

Email: Livaresvi1295@gmail.com

1. INTRODUCTION

The very first Pillar of Faith and is number one in its composition, namely full trust in Allah SWT. Faith itself generally has the meaning of believing wholeheartedly that Allah SWT exists and his existence is always beside His servants. Or when viewed from an etymological point of view, self-belief is defined as a determination that exists in a person, towards all aspects of the advantages they have and the existing belief has its own purpose (Cahyani & Arif, 2021).

In believing and trusting that the existence of Allah SWT, then a person or group of people - these humans must be able to know Allah. At this time too, the recognition process can of course be varied and easier as time goes on. The introduction of Allah SWT to humans is usually also carried out since a human is still classified as vulnerable at a young age, for example with children (Agustin, 2021).

The age of the children themselves is very significant to be taught since this and introduce them to Allah SWT as their Lord. Teaching to believe, believe in and practice the first Pillars of Faith. Because by getting used to teaching them to continue to believe in Allah SWT, this habit will later be carried over until they are old. Against this background, it is not surprising that currently there are so many parents, educational institutions, teachers, and other related parties that are constantly competing to provide teaching to children, especially those aged 5-6 years to practice everything that is in the arrangement of the Pillars of Faith, especially the first pillar, which is belief in Allah SWT (Ardiana, 2020).

Usually, the methods used to know more deeply about Allah SWT are by knowing his names. Allah SWT himself has 99 names that are arranged and according to the attributes that He has. The 99 names are commonly known as Asmaul Husna (Nursyamsi & Nelly, 2022). Asmaul Husna itself has an understanding in the form of another name for the good Allah SWT. Doing dhikr and praying with the existing Asmaul Husna is also a type of practice and worship ordered by Allah and can even be a way for a prayer to be answered. With the introduction of Asmaul Husna himself, especially the children, it will certainly help

them and become an important means of knowing Allah SWT along with his characteristics (Arisetyawan, 2022).

The introduction of Asmaul Husna itself, especially at an early age (5-6 years old), of course, must go through several fun ways so that they are interested in continuing to know and learn about it. Also in educational institutions, for early childhood the average use of fun methods accompanied by special concepts such as playing, moving, telling stories or practicing directly so that the child's focus can be focused on activities that are classified as "fun" and are not burdened with teaching carried out (Ariyati & Misriati, 2016). But in fact, even though there have been many ways that some of these children are still often distracted so that teaching becomes a boring thing for them (Cahyani & Arif, 2021). Therefore, we want to examine more deeply about the introduction of Asmaul Husna to children aged 5-6 years, which will be formulated into several issues, including: 1. Is the method of introducing Asmaul Husna through movement effective for children aged 5-6 years to get to know Allah SWT?

At the previous Alahan Panjang Blooming Bud Kindergarten introduction of Asmaul Husna only with readings from the teacher, then followed by the children. however, based on initial observations, the introduction of Asmaul Husna like that, does not increase the enthusiasm of children to participate in reading and follow the recitation of Asmaul Husna. As a result, many children at Kuncup Mekar Kindergarten have not memorized the readings of Asmaul Husna. For this reason, researchers want to raise and examine the analysis of the introduction of Asmaul Husna through hand movements in children aged 5-6 years at the Kuncup Mekar Alahan Panjang Kindergarten.

2. METHOD, DATA, ANALYSIS

In the research conducted this time, we, as the authors, utilized a research method or approach commonly known or referred to as qualitative research with a case study approach. According to Taufik (2019) a case study is a type of research that focuses on the study of a phenomenon that is studied in more depth in an individual, group or in a particular institution (No Tit. אסימילציה, n.d.). According to Abdul Hakim (2017: 203) the purpose of case study research is no longer just to examine the object under study, but the case study aims to examine the object in more depth, and answer the questions what, why and how an object occurs.

This research was conducted at the Kuncup Mekar Alahan Panjang Kindergarten, in group B4, which consisted of 15 people. That consists of 7 men and 8 women. Asmaul Husna's introduction to this hand movement was the first time it was practiced by children at Kuncup Mekar Kindergarten. This research was conducted for 15 days, from Monday 21 December to Friday 09 December 2022. Data collection was carried out through direct observation and documentation. The data analysis technique in this study is done in 3 ways, namely simplifying data, presenting data, and drawing conclusions.

3. RESULT AND DISCUSSION

Meaning of Asmaul Husna

Asmaul Husna has a meaning, namely the word Asma which means "names", and is rooted in Assumu which means "height" or assumah which means "sign". While Husna means "the best". Asmaul husna means the best names owned by the almighty and the almighty. According to Taufik (2019: 81) Asmaul Husna are the best names for Allah that do not exist in humans. These characteristics show the perfection of Allah SWT.

The following is evidence of the existence of Asmaul Husna which we can find in the Qur'an, namely the first letter of Surah At-Taha verse 8, which means that Allah is the one and only God and has the best names. and the second is in the letter Al-'araf verse 180, which means: It is Allah who has the best names, so Allah asks us as humans to mention the names of Allah and asks us to leave those who interpret names HIS wrongly, and Allah will reward what we do. And the third verse is found in Surah Al-Isra' verse 103, which means that Allah commands his people to call Him with His best names, Allah forbids humans to raise and lower their voices in prayer, but it must be in a voice between the 2nd. Based on the verse above, we can conclude that the names of Allah are the best names that Allah SWT has. No human being has a name that is the same as the meaning that belongs to Allah. Asmaul Husna are the 99 names of Allah, each of which has its own meaning.

Among the names contained in Asmaul Husna, according to Syafrida & Dewi (2017: 66), they are as follows: Ya Rahman Ar-rahman, Ar- Rahi, Al malik, Al-Quddus, As-Salam, Al-Mukmin, Al- Muhaimin, Al-aziz, Al-jabbar, Al-mutakabbir, Al-khaliq', Al-bari' , Al-musawwir, Al gaffar, Al-kahhar, Al- wahhab, Ar-razaq, Al-

fattah, Al-alim, Al-qabid, Al-basith, Al-khafidh, Ar-rafi', Al-muiz, Al -mudzil, As- samial, Al-bashir', Al-hakam, Al-adlu, Al-lathif, Al-khabir, Al-halim, Al-adzim, Al-gaffur, As-syakur, Al-ali, Al- khabir, Al-hafizd Al-muqit , Al-hasib, Al-jalil, Al-karim, Al-roqib, Al-mujib, Al-wasi', Al-hakim, Al-wadud, Al-majid, Al-wahid, Al-ahad, As-shamad, Al-qadir, Al-muqtadir, Al-muqaddim, Al-muakhir, Al-awwal, Al- akhir, Az-zahahir, Al-bathin, Al-walii, Al-mutaali, Al-bari', At- tawwab, Al-muntaqim, Al affu, Ar-rauf, Malikul mulk, Dzul jalali walikram, Al-muqsith, Al-jami', Al-gahniyy, Al-mughniy, Al-maani, Ad-dhar, An-nafi', Annur, Al-hadii, Al-badii, Al-baqi, Al-waritsh, Ar-rasyid, and As-shabur.

Allah SWT commands people to always pray by saying His name. Praying by saying the best names of Allah, will certainly make all human prayers come true, and make the heart of those who read them calmer.

Discussion

Asmaul Husna has many benefits for people who read it, according to Syaifurrahman (2016: 5) Asmaul Husna has very many benefits and individually the readings contain their own benefits. that is like giving peace of mind, peace of mind, getting lots of rewards, because every time we read Asmaul Husna it means we glorify Allah based on his names. Apart from that, there are many more benefits that we will get from reading Asmaul Husna, such as: making it easier for us so that our prayers can be answered, especially if we read it at one third of the night.

According to Fitri (2018) there are several benefits that we will get from memorizing Asmaul Husna namely (کوچکی et al., 2018): a) it will bring the reader closer to Allah SWT, b) reading Asmaul Husna will bring us closer to Allah and understand all the attributes of Allah SWT, c) we will be more special in praying because we know that by reading Asmaul Husna, prayers will be answered more easily, d) memorizing Asmaul Husna will bring us easily into the heaven of Allah SWT. From the 2 opinions above, we can conclude that Asmaul Husna has many benefits for its readers. For that we need to teach and introduce children to read and memorize Asmaul Husna, starting as early as possible.

Teaching Asmaul Husna to Children Using the Hand Movement Method

In fact, there are many ways that can be used, especially for educators in early education institutions for children, to introduce the 99 names of Allah SWT, namely Asmaul Husna. Asmaul Husna itself generally comes from two words, namely 'asma' (name) and 'husna' (good) so that it can be concluded that Asmaul Husna is a group of good, great and noble names belonging to Allah SWT (Hasan, 2014). In self-introduction, Asmaul Husna can be introduced in several ways that are considered effective and effective to be applied to children at the Playgroup education level, namely by telling stories, singing, or even accompanied by certain movements so that they can be practiced directly by the children. – children and is fun for them in learning it.

With the practice of this type of method in Playgroups or Kindergartens which have been used as observation centers by the authors, this type of method is quite effective for children to memorize and get to know Asmaul Husna quickly. By practicing it for some time, children are taught through this method you can memorize at least some of the names of Allah SWT easily. This movement method is also combined with simple chants so they don't feel bored and end up exhausted when practicing some of the movements. The movements that are taught are also generally relatively simple movements so that children are not burdened and tire easily so they can focus more on the teaching being carried out. But unfortunately, this method is still not significant on all sides because there are still some children who don't like to move too much, whereas in this method it refers more to movements so that their focus is still a bit lacking and needs to be applied more specifically.

Practice Asmaul Husna With Hand Gestures In Kindergarten Kuncu Mekar Group B4

The practice of Asmaul Husna with hand movements is practiced for children in class B4 with a total of 15 children. with a span of 3 consecutive weeks. Starting from Monday 21 November 2022 to Friday 09 December 2022, with a total of 15 school days. Every day children are taught until they can memorize Asmaul Husna with movements, each day the children are asked to memorize 6 Asmaul Husna and their movements. Asmaul Husna is practiced 5-6 times a day. The first starts at various times in the yard with 2 repetitions, the second starts in class when the children have finished the Duha prayer. And the third starts when the class opens, the fourth starts when the children finish the core activities, and the fifth starts when the lesson closes with 1x repetition.

Meanwhile, based on the results of observations that researchers found in the field, after practicing reading Asmaul Husna with hand movements, they are as follows: a) children can follow the simple readings and movements practiced by the teacher. b) children can memorize 5-6 readings of Asmaul Husna with movement. c) children can seriously practice reading Asmaul Husna with serious movements. d) Children

can follow the readings and movements of Asmaul Husna without being exemplified by the teacher. based on these 4 indicators, the researcher found that out of 15 children, only 3 children were unable to practice reading Asmaul Husna by hand and 12 children were able to practice reading Asmaul Husna by hand, without being exemplified by the teacher.

The results of the study showed that during those 15 days the children in grade B4 succeeded in memorizing Asmaul Husna well according to the movement method taught by the teacher. Finger movements make it easy for children to remember readings and memorization. Because they balance between their thoughts and hand movements. Class B4 children master the movements of Asmaul Husna with faster movements. Even with only 5-6 repetitions in 1 day, they can practice directly without being exemplified by the teacher. Therefore it can be concluded that the introduction of Asmaul Husna with hand movements is very good for children aged 5-6 years. Because, the movement method will make it easier for children to remember and memorize all the readings of Asmaul Husna.

4. CONCLUSION

In the application of Asmaul Husna through movement, there are generally several things that must be considered in more depth, including: 1. The combination of movement and singing must be further modified so that children can be happier and enjoy the teaching they receive from learning Asmaul Husna, 2. More attention and innovation is needed for educators to collaborate on several existing methods with movement so that teaching can be more enjoyable. Because. By using children's movements it will be easier to remember and memorize the reading of the Asmaul Husna. So that reading and memorizing with hand movements is very good to be applied to children as early as possible.

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