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Original Article

The Implementation of the Habit of Reciting *Asmaul Husna* in Instilling *Tauhid* and Religious Values Among Students at SMP IT Nurul Fadhilah Bandar Setia

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Abstract

The habit of reciting *Asmaul Husna* is a common school-based religious habituation intended to instill *tauhid* and religious values, yet students' participation varies and routine implementation does not automatically show that these values have been internalized. This study aimed to describe the implementation of the habit of reciting *Asmaul Husna*, the instillation of *tauhid* and religious values, and the supporting and inhibiting factors at SMP IT Nurul Fadhilah Bandar Setia. A qualitative method with a descriptive approach was used. Data were collected through observation, interviews, and documentation, and analyzed using the Miles and Huberman model. The results showed that the habit has been implemented since 2017 and introduced to students since Grade VII. The activity is conducted from Monday to Thursday after the morning assembly under teacher guidance and involves all students. It helps students recognize and memorize the names of Allah and instills *tauhid* and religious values reflected in worship, prayer, respect, caring, responsibility, discipline, cleanliness, and self-control. Supporting factors include the school program, teacher involvement, parental support, the *Asmaul Husna* sheet, and regular repetition. Inhibiting factors include sleepiness, lack of focus, differences in memorization abilities, lack of coordination in reciting, and some students' lack of active participation. In conclusion, the habit is well established and supports the instillation of *tauhid* and religious values, although students' understanding of the meanings of *Asmaul Husna* still needs to be strengthened.

Keywords: *Asmaul Husna*, Habituation, Implementation, Religious Values, *Tauhid* Values.

1. Introduction

Education is a conscious and planned effort to develop students' potential so that they have religious spiritual strength, self-control, intelligence, noble character, and the skills needed in the life of society, the nation, and the state (Sudirman, 1987). Thus, education is not only oriented toward mastering knowledge, but also plays a role in shaping character and instilling values that serve as guidelines for students' behavior in daily life. The development of this potential needs to cover intellectual, emotional, and spiritual aspects comprehensively (Bakar & Daulai, 2022). In the context of Islamic education, the spiritual aspect is an important part because the success of education is not sufficiently measured through cognitive achievement, but must also be seen from the development of students' faith, piety, and morals. Therefore, the instillation of religious values needs to be realized through educational activities that are integrated into school life, one of which is through habituation carried out

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repeatedly and continuously so that the values introduced can develop into part of students' behavior (Rustyawati & Anam, 2024).

One form of religious habituation that can be implemented at school is reciting *Asmaul Husna* routinely before learning activities begin. This activity is related not only to the ability to recite the names of Allah, but can also be a means to introduce the attributes of Allah and instill tauhid values in students. Understanding the meanings of *Asmaul Husna* is expected to help students connect religious knowledge with daily attitudes and behavior. Thus, the habit of reciting *Asmaul Husna* needs to be understood as an educational process that includes the implementation of the activity, understanding of the values contained in it, and efforts to internalize those values in students' lives (Saudah & Hidayah, 2024).

Habituation is relevant to character formation because behavior carried out consistently has the potential to develop into part of daily habits. In Islamic education, this process can be used to instill values of faith and morals through religious practices carried out continuously. However, the regularity of an activity's implementation does not in itself show that the values taught have been understood and appreciated by students. The instillation of values also requires understanding, role modeling, and student involvement so that habituation does not stop at mechanical activity. Silviani et al. (2023) showed that religious habituation can support character formation, particularly discipline, responsibility, and religious attitudes.

In relation to tauhid values, reciting *Asmaul Husna* can be a means to introduce the names and attributes of the perfection of Allah while deepening students' understanding of divine values. This process is not sufficient through repeated recitation alone, but needs to be accompanied by an understanding of the meanings of the names of Allah and their relation to attitudes in daily life (C. A. W. Sari et al., 2024). Meanwhile, Saudah and Hidayah (2024) position the habit of reciting *Asmaul Husna* as one approach to instilling religious values. Although these findings show the relevance of reciting *Asmaul Husna* to value education, studies on the implementation of the activity as a process of instilling tauhid values still need to pay attention to the differences between the ability to recite the text, understanding of meanings, and the application of values in students' behavior.

The instillation of tauhid values through the habit of reciting *Asmaul Husna* is also related to the formation of students' religiosity. Religiosity is reflected not only in the performance of worship, but also in attitudes and behavior that show appreciation of religious teachings. Ependi et al. (2025) found that the habit of reciting *Asmaul Husna* is related to an increase in students' religiosity, which is reflected, among other things, in discipline in worship, responsibility, and positive attitudes toward others. This finding reinforces the relevance of the habit of reciting *Asmaul Husna* in religious character education. However, the results concerning religiosity do not yet fully explain how the habituation process takes place in a particular school context, how teachers guide students in understanding the values contained in *Asmaul Husna*, and why students' involvement and appreciation can differ even though they take part in the same activity. This difference in focus is vital to consider so that studies on religious habituation do not only affirm the benefits of the activity, but also explain the process of its implementation and the conditions that influence the instillation of values.

This problem is relevant to the implementation of the habit of reciting *Asmaul Husna* at SMP IT Nurul Fadhilah Bandar Setia. Based on initial observations, the activity of reciting *Asmaul Husna* has become a routine school program carried out together under teacher guidance before learning begins. This activity is intended to build a religious atmosphere and support the instillation of religious values in the school environment. Nevertheless, initial observations showed differences in student involvement during the activity. Some students took part in the recitation enthusiastically and were able to recite *Asmaul Husna* well, while

others appeared less focused, talked with friends, or took part in the activity only to fulfill an obligation. These differences indicate that the routine implementation of the activity is not necessarily accompanied by the same level of involvement and understanding among all students.

This phenomenon reveals a problem that needs further study, namely the gap between the purpose of the habit of reciting *Asmaul Husna* as a means of instilling tauhid and religious values and its implementation in practice at school. An activity that is scheduled and carried out repeatedly cannot yet be used as a basis for concluding that the values contained in it have been understood, appreciated, and reflected in students' behavior. However, a lack of focus or suboptimal participation also does not automatically prove that the instillation of values has failed. A deeper understanding is needed regarding the implementation of the activity, the form of teacher guidance, student involvement, and the factors that support and inhibit the process. The initial observation data in this study serve as the basis for identifying this problem, not for generalizing the condition of all students or determining its causes before the research is conducted.

Based on previous studies, research on religious habituation has discussed its contribution to students' character formation (Silviani et al., 2023), the relationship between the habit of reciting *Asmaul Husna* and understanding of divine values and religious attitudes (Sari et al., 2024; Saudah & Hidayah, 2024), and its relationship with students' religiosity (Ependi et al., 2025). These studies provide an important foundation for understanding the relevance of the habit of reciting *Asmaul Husna* in Islamic education. However, based on the focus of the findings cited, there is still room to examine contextually how the activity is implemented as a process of instilling tauhid and religious values in junior high school students. In particular, the relationship among the implementation of the activity, student involvement, understanding of the values being instilled, and the supporting and inhibiting factors needs to be explained in an integrated manner. Thus, the research gap of this study lies not in the absence of studies on the benefits of the habit of reciting *Asmaul Husna*, but in the need for a deeper understanding of the process of instilling values in educational practice in the school environment.

This study aims to describe the implementation of the habit of reciting *Asmaul Husna* at SMP IT Nurul Fadhilah Bandar Setia, examine the process of instilling tauhid and religious values in students, and identify the factors that support and inhibit its implementation. The novelty of this study lies in its focus on the process of habituation and the instillation of values in the school context studied, not on statistically testing the effect of the activity. The contribution of this study is expected to be a contextual understanding of the alignment among the purpose of the activity, its implementation in practice, and student involvement in the process of instilling values. The findings are also expected to serve as material for the school's evaluation in developing the habit of reciting *Asmaul Husna* so that it is not limited to a routine before learning, but is more directed toward understanding and appreciation of tauhid and religious values in daily life.

2. Literature Review

2.1. Habituation in Islamic Education

Habituation is an educational method carried out repeatedly and continuously to form students' attitudes, behavior, and thought patterns until they become part of their character (Apriyanti & Basri, 2020). In character education, habituation can instill religious values, discipline, responsibility, and social care (Khofifah & Mufarochah, 2022), while in Islamic

education its application can be carried out through reciting the Qur'an, praying, and performing worship routinely to strengthen students' religiosity (Muftie, 2018). The purpose of habituation is to form positive habits and internalize character values in students (Abidin, 2019; Munirah et al., 2022), including changing behavior that originally arose from external encouragement into actions carried out consciously (Abidin, 2019). In Islamic education, habituation functions to instill Islamic values through real practice and supports the formation of morals and obedience to Allah SWT (Kurniawanto, 2025; Nur, 2016). Its application can take the form of prayer, reciting the Qur'an, congregational prayer, and polite manners (Berlianti et al., 2021), which psychologically can form relatively stable habits (Fauzi, 2022). The success of habituation is also influenced by teachers' role modeling and a conducive educational environment (Nur, 2016), and it plays a role in building a religious culture at school (Kurniawanto, 2025). Thus, habituation is an Islamic educational strategy for instilling Islamic values, forming morals, and strengthening students' religious character (Haibah et al., 2020).

2.2. Reciting *Asmaul Husna* in Islamic Religious Education

Asmaul Husna are the good and beautiful names of Allah that show the perfection of His attributes, and it is important to introduce them to students as part of strengthening faith and piety (Syaefudin & Bhakti, 2020). Routinely reciting *Asmaul Husna* does not only train memorization, but also helps students recognize, understand, appreciate, and practice the attributes of Allah in daily life, thereby supporting the formation of religious character (Azizah, 2022). The basis for this activity is found in *Q.S.* Al-A'raf verse 180, which commands people to pray by mentioning the beautiful names of Allah (Kementerian Agama RI, 2019), so that the habit of reciting *Asmaul Husna* has a clear religious foundation (Azizah, 2022). This is reinforced by the *hadith* on the 99 names of Allah, which encourages Muslims to practice *ihsha*, namely to know and understand these names (*HR.* Bukhari No. 7392) (Al Asqalani, 2002). In its implementation, *Asmaul Husna* can be recited together under teacher guidance through correct pronunciation accompanied by an understanding of the meanings (Achadi & Aprilia, 2023), especially when done routinely before learning so that it can create a religious atmosphere (Azizah, 2022). Teachers play the role of guides, role models, and providers of understanding of the meanings of *Asmaul Husna* (Achadi & Aprilia, 2023), while its benefits include strengthening students' faith, tranquility, morals, and religiosity (Achadi & Aprilia, 2023; Azizah, 2022; Syaefudin & Bhakti, 2020).

2.3. Implementation of the Habit of Reciting *Asmaul Husna* at School

Implementation is the process of applying a program in a planned and systematic manner to achieve established goals (Anam & Halim, 2023; Lestari et al., 2020), so that the implementation of the habit of reciting *Asmaul Husna* can be understood as the application of the activity of reciting *Asmaul Husna* routinely and continuously as part of Islamic education at school. This activity is directed not only at memorization, but also at the introduction, understanding, and practice of the values contained in the names of Allah. Anam and Halim (2023) showed that the *Asmaul Husna* activity at MTs Al-Azhar Menganti Gresik is carried out every morning before learning with teacher assistance and aims to form habits and the values of worship, discipline, role modeling, trustworthiness, and sincerity. Meanwhile, Tama and Azani (2024) found a similar application at SMKN 1 Boyolali before Islamic Religious Education lessons as an effort to improve students' religious character. This habituation is related to the formation of discipline, responsibility, tranquility, patience, sincerity, and motivation to improve behavior (Anam & Halim, 2023; Tama & Azani, 2024), although its success is influenced by supporting factors such as the role of teachers, student

interest, parental support, and school commitment, as well as inhibiting factors in the form of low discipline, low student awareness, environmental influences, and supervision constraints (Anam & Halim, 2023; Tama & Azani, 2024).

2.4. *Tauhid* Values

Tauhid is the main foundation of Islamic creed, meaning the oneness of Allah SWT, covering *Tauhid Rububiyah*, *Uluhiyah*, and *Asma' wa Sifat* (C. A. W. Sari et al., 2024). Its position as the basis of Islamic teachings is affirmed in the *hadith* in which the Prophet SAW sent Mu'adz bin Jabal to Yemen with the first command to call the people to affirm the oneness of Allah before teaching prayer and *zakat* (*HR.* Al-Bukhari No. 7372) (Al-Asqlani, 2002). This foundation is also found in *Q.S.* Taha verse 8, which affirms the oneness of Allah and His ownership of *Asmaul Husna* (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Understanding of *tauhid* needs to be given rationally and systematically so that students do not merely memorize but understand the oneness of Allah deeply (Sirait, 2020), because good understanding can encourage obedience, honesty, noble character, and keep one away from *shirk* (Sari et al., 2024). *Tauhid* education is also important to instill from an early age through the family and school as the basis for forming students' creed and morals (Feba et al., 2023). In facing the developments of the times, *tauhid* education needs to be delivered contextually and applicatively so that the values of faith can be applied in social life and form religious, moral, and social character (Agus et al., 2025). Thus, *tauhid* is not only the basis of belief, but also a guide to students' behavior in daily life.

2.5. Student Religiosity

Religiosity is a person's level of religiousness reflected in beliefs, attitudes, behavior, and ways of thinking based on religious values, so that it relates not only to worship but also to the appreciation and application of religion in social life (Mardiana et al., 2021; Setiawati et al., 2022). Appreciation of religious teachings also functions as a behavioral control so that behavior is in accordance with religious values. According to Anggara (2025), religiosity consists of five dimensions, namely belief (ideological), religious practice (ritualistic), experience (experiential), knowledge (intellectual), and consequences (practice). The belief dimension relates to trust in religious teachings, including faith in Allah SWT and the pillars of faith (Anggara, 2025); religious practice relates to the performance of worship such as prayer, fasting, and reciting the Qur'an (Sidiq, 2025); experience relates to closeness to God, gratitude, and inner peace (Nurrahmi & Rehayati, 2024); knowledge relates to understanding of religious teachings (Anggara, 2025); while consequences show the application of religious values in behavior such as honesty, responsibility, and mutual respect (Tambunan et al., 2025). Thus, religiosity is a unity of belief, worship practice, spiritual experience, knowledge, and the practice of religious values in daily life.

2.6. The Relationship between the Habit of Reciting *Asmaul Husna* and Students' *Tauhid* Values and Religiosity

The habit of reciting *Asmaul Husna* is related to *tauhid* values because the activity introduces the names and attributes of Allah SWT repeatedly so that it can strengthen students' knowledge and awareness of divine values (Muna, 2020). This habit can also foster love, fear, and hope toward Allah and encourage behavior in accordance with Islamic values, thereby contributing to students' religiosity (Muna, 2020). The relationship among the three can be understood as a continuous process, namely that habituation provides religious experience, this experience strengthens understanding of *tauhid*, and understanding of *tauhid* becomes the basis for religious behavior in daily life (Marni, 2023). The research of Marni

(2023) also shows a relationship between the habit of reciting *Asmaul Husna* and the formation of religious character, although religiosity is also influenced by the environment, family, and the learning process. Thus, the habit of reciting *Asmaul Husna* can be positioned as a process that supports the strengthening of students' *tauhid* values and religiosity through the consistent introduction, appreciation, and practice of the attributes of Allah.

3. Methods

This research used a qualitative method with a descriptive qualitative approach to understand the implementation of the habit of reciting *Asmaul Husna* in instilling students' *tauhid* values and religiosity (Moleong, 2021). The research was conducted at SMP IT Nurul Fadhilah Bandar Setia, Deli Serdang Regency, North Sumatra. The location was chosen because the school has a program of routinely reciting *Asmaul Husna* before learning and an environment that supports the guidance of Islamic values and students' religious character.

The research data consisted of primary and secondary data. Primary data were obtained through observation, interviews, and documentation (Rozikin et al., 2026), with data sources being the *Aqidah Akhlak* teacher, the Grade IX IM homeroom teacher, and the Grade IX IM students. The data focused on the implementation of the habit of reciting *Asmaul Husna*, the role of teachers, student involvement, and the instillation of *tauhid* values and religiosity. Secondary data were used as support in the form of the school profile and programs, activity schedules, documentation, and relevant literature (Alir, 2005).

The study had five informants: one *Aqidah Akhlak* teacher who acted as the coordinator of the *Asmaul Husna* habituation activity, one Grade IX IM homeroom teacher, and three Grade IX IM students. The informants were selected purposively based on their direct involvement and the relevance of their experience to the research focus. The *Aqidah Akhlak* teacher was chosen because of his or her role in coordinating the activity, the homeroom teacher was chosen because of observing students' religious behavior and development, and the three students were chosen to obtain information about their experiences, participation, and understanding of the habituation activity. Selecting informants from these different roles allowed the study to obtain information about the implementation of the activity, the role of teachers, student involvement, and the instillation of tauhid values and religiosity from different perspectives.

Semi-structured interviews were conducted directly with all five informants using an interview guide prepared based on the research focus. This technique allows the researcher to ask follow-up questions to clarify informants' answers according to the experiences and information they convey (Sugiyono, 2013). The interview with the coordinating teacher focused on the objectives, implementation, guidance methods, and the supporting and inhibiting factors of the activity. The interview with the homeroom teacher focused on observations of students' behavior, discipline, performance of worship, and religious development. Meanwhile, the interviews with the three students were directed at their experience of taking part in the activity, their understanding of *Asmaul Husna*, their level of involvement, and the benefits and obstacles they experienced. The researcher used an interview guide, notes, and a voice recorder after first asking for the informants' permission. Documentation was used to complete and check the consistency of information through the activity schedule, religious programs, school profile, activity records, and research photos (Moleong, 2021; Sugiyono, 2013).

Data were analyzed using the interactive model of Miles and Huberman, which includes data collection, data reduction, data display, and conclusion drawing and verification (Miles,

1994). In the reduction stage, the data from interviews, observations, and documentation were reviewed, selected, and grouped based on their relevance to the research focus, namely the implementation of the habituation of *Asmaul Husna*, the role of teachers and student involvement, the instillation of tauhid values and religiosity, and the supporting and inhibiting factors. Next, the data were presented in the form of a descriptive narrative organized by research theme. In the conclusion drawing stage, patterns and relationships among the findings were identified by comparing information from the various informants and data collection techniques. The conclusions were then verified by rechecking their consistency with the observation notes, interview results, and supporting documents so that the resulting interpretation has a clear empirical basis.

Data validity was checked through prolonged observation, increased persistence, and source and technique triangulation (Moleong, 2017). Source triangulation was carried out by comparing information from the teacher, homeroom teacher, and students, while technique triangulation was carried out by comparing the results of observation, interviews, and documentation. Prolonged observation was carried out by observing the activity on several occasions to obtain a more comprehensive understanding of its implementation. Increased persistence was carried out by examining field notes and research data carefully so that relevant information was not missed. Source triangulation was carried out by comparing the statements of the coordinating teacher, the homeroom teacher, and the students to identify consistencies and differences in information. Meanwhile, technique triangulation was carried out by comparing the interview results with the findings from observation and documentation. When differences in information were found, the data were reviewed again based on the context and the available evidence before being used in drawing conclusions. Thus, the validity of the findings is based not only on the statements of one informant, but also on cross-checking of the sources and data collection techniques used.

4. Results and Discussion

4.1. Research Results

4.1.1. Implementation of the Habit of Reciting *Asmaul Husna*

Based on the results of interviews, observation, and documentation, the habit of reciting *Asmaul Husna* at SMP IT Nurul Fadhilah Bandar Setia has been implemented since 2017. This activity is introduced to students from Grade VII through the introduction to the school environment. Students are given *Asmaul Husna* sheets to help the memorization process and take part in the activity routinely from Monday to Thursday after the morning assembly. The activity is held on the school field before students continue with learning activities.

The Coordinating Teacher explained that the activity is intended not only to help students memorize the 99 names of Allah, but also to introduce Allah through His names and attributes. The Coordinating Teacher stated:

> *"Asmaul Husna are the good names of Allah, consisting of 99 names. Children are taught to know Allah through these names. By knowing the 99 names of Allah, it is hoped that they will know Allah better and understand that Allah has many names. So, they do not merely memorize the names, but through these names the children are also introduced to who Allah is and His attributes. This activity has been carried out since 2017 at this school."* (Interview with Informant 1).

This statement shows that the purpose of the activity, as explained by the school, includes strengthening memorization and introducing the attributes of Allah. In its implementation, teachers play the role of directing students before the activity begins, modeling the recitation, supervising student involvement, and guiding students who have not yet been able to follow the recitation well.

The observation results showed that the habituation activity took place from 07.15 to 08.00 WIB on the school field. Before the recitation began, the teacher directed students to prepare themselves and take part in the activity in an orderly manner. Most students recited together, but some students still talked with the friends around them and paid little attention. The teacher then gave instructions for them to return to the activity. After the recitation ended, students were directed to continue the *tahfiz* activity according to the schedule.

In the second observation, students appeared more accustomed to following the sequence of the recitation. Most students were able to recite *Asmaul Husna* together without much direction, although some students still recited in a soft voice or paid little attention. The teacher continued to model the recitation and remind students who had not followed the recitation optimally. The activity was more orderly than in the previous observation.

In the third observation, students' preparation went more quickly because they already knew the sequence of morning activities they had to follow. The recitation appeared more uniform and most students took part in the activity actively. The teacher continued to accompany them from beginning to end, especially to maintain order and remind students who joked with their friends. In the fourth observation, the activity generally ran in an orderly manner and almost all students took part in the recitation. However, some students were still occasionally unfocused and needed reminders from the teacher.

Students' statements reinforced these observation findings. Informant 3 explained that the activity is carried out on the field before lesson hours begin. The informant said,

> *"The Asmaul Husna activity is usually carried out before lesson hours begin. We do it on the field at around half past seven in the morning, after the assembly and before going into learning activities"* (Interview with Informant 3, Grade IX Student).

Informant 4 also explained that the activity is carried out during the morning assembly on the field together with other students. According to this informant, the activity aims to strengthen memorization and help students remember *Asmaul Husna*. Meanwhile, Informant 5 stated that the recitation is carried out routinely together to maintain memory of the names of Allah. Thus, the statements of the teacher and students and the observation results show that the habit has become part of the school's morning routine.

4.1.2. Students' Understanding of *Asmaul Husna* and Tauhid Values

The interview results showed that students' understanding of *Asmaul Husna* is related not only to the ability to recite and memorize, but also to knowledge of the meanings of the names of Allah. The Coordinating Teacher stated that students need to know the meanings of the names of Allah, including Ar-Rahman and Ar-Rahim, so that they not only remember the recitation, but also know the attributes of Allah contained in them.

Informant 3 stated that most of the meanings of *Asmaul Husna* that have been studied are already understood. He or she explained:

> *"As for the meanings of Asmaul Husna, I already understand most of them because some of the meanings have been studied. So, when reciting these names of Allah, I do not only memorize the recitation, but I also already know most of the meanings. If there is a name of Allah that has been studied before, I usually already know its meaning when the name is recited."* (Interview with Informant 3, Grade IX Student).

In contrast to Informant 3, Informant 5 explained that her understanding is still limited to some of the names of Allah. The informant stated:

> *"As for the meanings, I understand some of them, but I still want to learn more about Asmaul Husna. So, I already know the meanings of some names of Allah, but I still want to understand the other names better. I feel there are still some names whose meanings I do not understand very well, so I still want to study them again."* (Interview with Informant 5, Grade IX IM Student).

Informant 3 also suggested that the recitation activity be accompanied by a brief explanation of the meaning of one or two names of Allah each day. According to this informant, a gradual explanation would help students know the meanings of the names of Allah being recited. This statement shows that students have different experiences of understanding: some have understood the meanings they have studied, while others still need further explanation.

The findings from the homeroom teacher interview showed that the names of Allah that are studied are also linked to students' behavior in the school environment. Informant 2, DRU, explained that the values of Ar-Rahman and Ar-Rahim can be seen in the attitude of caring for and helping friends. When a student does not bring food, other friends are willing to share. Students also help friends who have difficulty understanding assignments. Informant 2 connected this habit of sharing with Al-Karim, which is understood as the attribute of the Most Generous.

Informant 2 also linked Al-'Alim to students' activity of seeking knowledge and Al-Quddus to the cleanliness of the school environment. The informant explained:

> *"For example, Al-'Alim and Al-Quddus. Al-'Alim means all-knowing or possessing knowledge, and students come to school precisely to seek knowledge and study diligently. They take part in learning and try to gain knowledge while at school. Then Al-Quddus is related to purity and cleanliness, so they also keep the classroom and school environment clean. They carry out class cleaning duty and help keep the place where they study clean."* (Interview with Informant 2, Grade IX Homeroom Teacher).

This statement is supported by documentation of class cleaning duty activities showing students' involvement in keeping the learning environment clean. In addition, the observation results showed that students take part in school activities together and follow the teacher's instructions. This finding records examples of behavior that the homeroom teacher linked to the values in *Asmaul Husna*.

4.1.3. Worship Habituation and Students' Religious Behavior

The interview results with the Coordinating Teacher showed that the habituation of *Asmaul Husna* is carried out within a series of school religious activities. After reciting *Asmaul Husna*, students pray and continue with activities according to the schedule, including *tahsin* and *duha* prayer activities. At *zuhr* and *asr* times, students also perform prayer at school.

The Coordinating Teacher explained that this activity is related to *tauhid uluhiyyah*, which is reflected in the performance of worship. He or she stated that Grade IX students are beginning to show initiative in performing ablution and going to the prayer place without always waiting for teacher instructions. However, assistance is still needed for students who do not immediately take part in worship activities.

The homeroom teacher's statements showed a similar condition. Most students have shown awareness of performing congregational prayer, but some students still need to be directed. Informant 2 mentioned that when prayer time arrives, there are still students in the

canteen or relaxing while performing ablution. Therefore, the homeroom teacher and the duty teacher continue to monitor so that students perform prayer promptly.

In addition to worship activities, students' religious behavior can be seen in the habit of praying before and after learning and greeting teachers. According to Informant 2, students are accustomed to practicing smiling, greeting, and saying *salam* when passing teachers. In relationships with friends, students show an attitude of helping, caring for, and respecting one another. The homeroom teacher also stated that although jokes between friends sometimes occur, as far as he or she has observed, no behavior of demeaning or bullying friends has been found.

Responsible behavior can also be seen through the implementation of class cleaning duty and the habit of keeping the school environment clean. Students carry out cleaning tasks and take part in the learning activities given by teachers. In terms of honesty, the homeroom teacher stated that in general students show good behavior, although there are still certain incidents that need attention. When disputes between friends occur, they are resolved through apologies and, if necessary, teacher mediation.

These interview results show a variety of behaviors observed by teachers in students' daily lives, ranging from the performance of worship and attitudes toward teachers and friends to responsibility for keeping the environment clean. However, teachers still give direction when students have not shown these behaviors consistently.

4.1.4. Students' Experience of Taking Part in the Habit of Reciting *Asmaul Husna*

Students conveyed experiences related to tranquility, comfort, and enthusiasm for worship after taking part in the habit of reciting *Asmaul Husna*. Informant 3 explained that reciting together makes the morning atmosphere feel more peaceful and comfortable. He or she also stated that the activity helps him or her be better prepared to take part in learning.

Informant 4 stated that repeating the recitation makes her know *Asmaul Husna* better and find it easier to take part in the activity. She explained:

> *"The change I feel is that I know Asmaul Husna better. After being able to memorize it and often reciting it, my heart also feels more peaceful and calmer. Because every day, or every morning activity, we often recite it together, I have become more accustomed to it and do not find it difficult to take part in the activity."* (Interview with Informant 4, Grade IX Student).

Informant 5 also conveyed experiences related to peace of heart and enthusiasm for performing worship. The informant stated:

> *"The change I feel is that my heart has become calmer and feels cooler. In addition, I also feel there is a change in worship because after taking part in the Asmaul Husna activity I have become more enthusiastic about worship. When I remember the names of Allah in the morning through this activity, I feel more encouraged to remember Allah and perform worship."* (Interview with Informant 5, Grade IX Student).

In addition to personal experiences, students also conveyed things that affect their comfort during the activity. Informant 3 felt more enthusiastic when the recitation was done in unison with friends. Informant 4 felt the activity was easier to follow because the recitation had been memorized through repetition. Meanwhile, Informant 5 stated that the activity is beneficial and is seen as a good activity that has the value of worship.

Nevertheless, these positive experiences are not felt separately from the conditions under which the activity is carried out. Informant 5 explained that recitation that is not in

unison can reduce concentration and cause her to mispronounce certain parts. Thus, students' statements include experiences of tranquility and enthusiasm for worship, as well as technical conditions that can affect their involvement during the habituation.

4.1.5. Supporting and Inhibiting Factors in the Implementation of the Habit

The interview and observation results showed that the implementation of the habit of reciting *Asmaul Husna* is supported by a school program that runs routinely, teacher involvement, the introduction of the recitation from Grade VII, and the use of *Asmaul Husna* sheets. Teachers direct students before the activity, model the recitation, monitor involvement, and guide students who have difficulty memorizing. The repetition of the activity also makes most students increasingly familiar with the sequence of the recitation and able to take part in the activity more smoothly.

The Coordinating Teacher explained that students' memorization abilities are not all the same. He or she stated:

> *"If there is a child who has not memorized it yet, we correct and train them to recite Asmaul Husna. Indeed, most of the children have memorized it because it has been done repeatedly since they were in Grade VII, but there are still some students whose memorization is not yet the same as their friends'. If there is someone who has not memorized it yet, we do not just leave them. We look at which part has not been mastered, then we correct and train them again so that they can follow the recitation together with the other students."* (Interview with Informant 1, Coordinating Teacher of the *Asmaul Husna* Program).

This statement shows that teachers provide correction and practice for students who have not mastered the recitation. Although most students are accustomed to reciting *Asmaul Husna*, differences in memorization ability are still found and are one of the things that need to be addressed during the activity.

Other obstacles are related to students' attention and concentration: some students talk with friends while the recitation is taking place, there are still students who pay little attention to the recitation, some students occasionally joke around, and some students still need to be reminded to refocus. In general, the observation results showed that these disturbances can be handled through teacher direction, although they have not completely disappeared.

Informant 5 also explained that differences in tempo among groups of students can disrupt concentration. She stated:

> *"The obstacle is usually that I am less focused when the recitation is not in unison. Sometimes some people recite faster, and some recite more slowly, so it is not together. When that happens, I am sometimes confused about which one to follow and end up losing focus. Sometimes, because the tempo is different, I can also mispronounce some parts of Asmaul Husna."* (Interview with Informant 5, Grade IX Student).

Informant 4 added that some students still appear to be silent and do not follow the recitation until it is finished. According to this informant, those students need attention and guidance from the coordinator or the activity supervisor. Informant 5 also stated that students who have not memorized it sometimes cannot follow the recitation together and need additional practice.

From the perspective of students' experience, sleepiness and lack of focus are also obstacles, especially when the activity takes place in the morning. Students suggested that teachers give a brief explanation of the meaning of one or two names of Allah each day, pay

attention to the unity of the recitation tempo, and help students who have not mastered the memorization. These suggestions were conveyed as input on the implementation of the activity based on students' experience of taking part in it.

Overall, the observation, interview, and documentation data show that the habit of reciting *Asmaul Husna* has been carried out routinely and is supported by teacher involvement and students' habits that are beginning to form. The data also show variation in students' understanding of the meanings of *Asmaul Husna*, the experiences of tranquility conveyed by students, the worship and social behavior observed by teachers, and obstacles in the form of lack of focus, differences in memorization ability, and recitation that is not yet in unison. These empirical findings become the basis for further discussion of the process of instilling tauhid values and religiosity through the habit of reciting *Asmaul Husna*.

4.2. Discussion

The habit of reciting *Asmaul Husna* shows that religious education is not sufficiently carried out through the delivery of religious knowledge, but needs to be integrated into repeated practice and a supportive educational environment. The routine implementation of the activity after the morning assembly, accompanied by teacher guidance and the use of reading sheets, creates opportunities for students to continuously become familiar with the names and attributes of Allah. However, the important value of this activity does not lie in the frequency of recitation alone, but in the potential to connect knowledge about Allah with religious awareness and daily behavior. Huda et al. (2026) position the habit of reciting *Asmaul Husna* as a means of forming religious character, while Rustyawati and Anam (2024) highlight its use in strengthening students' character. This study deepens that perspective by positioning the introduction of the names and attributes of Allah as the foundation for instilling tauhid, so that habituation is understood not only as a religious routine, but also as a process of forming an understanding of the relationship between humans and Allah.

This potential is reflected in students' behavior, ranging from performing worship without always being reminded to the habits of greeting, helping friends, sharing, keeping things clean, being honest, and carrying out tasks responsibly. This finding indicates that religious values can be realized through two interrelated domains, namely the relationship with Allah through worship and the relationship with others through social behavior. Ahsanulkhaq (2019) emphasizes the importance of habituation in forming religious character, while Hafidzh and Yasmin R.F. (2024) discuss the role of a supportive environment in that process. The studies of Lailiyah and Hasanah (2020); L. N. Sari and As'ad (2024); as well as Satuti et al. (2023) also position the introduction or recitation of *Asmaul Husna* as part of efforts to strengthen religiosity. Nevertheless, the positive behavior found in this study does not in itself prove that these changes were caused solely by the activity of reciting *Asmaul Husna*. This finding is more appropriately interpreted as an indication that this habituation has the potential to support religious character when it takes place together with role modeling and a consistent school culture.

The process of internalizing values is also influenced by the support of teachers and parents, the consistency of the activity, and students' opportunities to repeat and understand the recitation. The discussions on religious character formation by Amelia et al. (2025); Ihsanti (2023); along with Nasution et al. (2025) can be used to contextualize the importance of a supportive environment in that process. However, this study also found obstacles in the form of differences in memorization ability, lack of concentration, recitation that is not yet uniform, and student involvement that is not yet even. This condition shows that carrying out the activity collectively does not necessarily produce the same level of understanding in every student. Musayyib and Zulkifli (2026) as well as Rizqiyah et al. (2025) serve as references in

the discussion of habituation and the strengthening of religious values, while Yusri (2026) is relevant to the importance of understanding the meanings of *Asmaul Husna*. Therefore, the activity needs to be supplemented with an explanation of the meanings of the names of Allah, simple reflection, and examples of their application so that students can connect the recitation with concrete attitudes.

This implication confirms that the success of the habituation of *Asmaul Husna* should not be assessed only by students' ability to recite or memorize, but also by the extent to which they understand its meanings and use them as a guide for behavior. Previous studies by Funny et al. (2023); Hariyani and Rafik (2021); along with Kartika and Andriani (2024) also support the context of character formation and application according to the focus of each source. Thus, the contribution of this study lies in its emphasis on the relationship among habituation, understanding of tauhid, and the manifestation of religious character in daily life. Recitation is the initial stage, while guidance, meaning-making, role modeling, and the application of values are important elements so that the activity does not stop as a routine, but develops into a more meaningful process of internalizing religious values.

5. Conclusion

The findings indicate that the habit of reciting *Asmaul Husna* at SMP IT Nurul Fadhilah Bandar Setia is an established religious practice that provides opportunities for students to memorize the 99 names of Allah and become familiar with religious values. However, the findings reveal a gap between students' ability to memorize *Asmaul Husna* and their understanding of its meanings. While students demonstrate familiarity with the recitation, their understanding of the meanings requires further development. This distinction highlights that memorization and understanding are different aspects of religious learning, and the extent to which students internalize these values cannot be determined solely from their participation in the recitation activity.

These findings suggest that the educational significance of the *Asmaul Husna* recitation habit should be considered not only in terms of memorization but also in relation to students' understanding of its meanings and relevance to daily conduct. Further research is needed to examine how students interpret these meanings and how their understanding relates to the practice of religious values in everyday life. Such research would provide a more comprehensive understanding of the role of *Asmaul Husna* recitation in students' religious learning.

5.1. Conflict of Interest Statement

No financial or personal relationship that might reasonably be viewed as a competing interest accompanies this publication. The school at which the research was conducted had no involvement in the analysis of the data, in the interpretation of the findings, or in the decision to submit the article for publication.

5.2. Author Contributions

N.U.S.: Conceptualization, Methodology, Investigation, Formal Analysis, Visualization, Writing – Original Draft.
D.M.: Supervision, Validation, Methodology, Writing – Review & Editing.
E.N.P.: Supervision, Resources, Validation, Writing – Review & Editing.

5.3. Funding Statement

No funding was received for this research. The study was carried out without any grant, scholarship, or financial support from public, private, or non-profit bodies.

5.4. Informed Consent

Informed consent was obtained from all participants. The teacher informants and the student informants were told about the purpose of the study and the use of their statements before the interviews began, agreed to take part voluntarily, and gave permission for the interviews to be recorded. Participation could be withdrawn at any point without consequence.

5.5. Ethical Approval

Prior to data collection, the study obtained institutional approval and the permission of the school where the research took place. Because the research involved interviews with teachers and with students who were minors, additional safeguards were applied: permission was sought through the school, students were assured that their participation was voluntary, and their identities are presented without information that would allow them to be identified individually.

5.6. Data Availability

The interview transcripts, observation notes, and documentation collected for this study contain statements from teachers and from students who are minors, and cannot be released publicly for that reason. The interview guides, the thematic coding structure derived from the Miles and Huberman analysis, and anonymized excerpts of the interview data may be requested from the corresponding author [N.U.S.] for purposes of verification, subject to the conditions set by the school.

5.7. Declaration of Generative AI and AI-assisted Technologies

During the preparation of this manuscript, the authors utilized Claude (Anthropic) for language editing and clarity improvement. All outputs generated with the assistance of the tool were critically reviewed and revised by the authors to ensure factual accuracy, fidelity to the informants' statements, and adherence to academic standards. The authors assume full responsibility for the integrity and content of this manuscript.

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