

## Implementation of Asmaul Husna Values through Storying Method in Early Children

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### Abstract

*Learning at an early age requires teaching methods adapted to the child's growth period. The purpose of this study was to find out the inculcation of the values of Asmaul Husna through the storytelling method in early childhood, the obstacles faced, and the solutions. This research method uses a classroom action research model. Collecting data utilizing observation and evaluation of each cycle, interviews, and equipped with a literature review. The result of this research that has been done is that the storytelling method can increase the cultivation of Asmaul Husna's values. Obstacles during the study include teacher preparation that was still lacking in teaching, foreign intelligence of children, and the lack of teaching aids and learning resources. The solution is to get used to the professionalism of teachers in teaching, the roles and responsibilities of parents to educate their children at home continuously, and the seriousness of PAUD institutions in completing learning facilities and infrastructure.*

### Keywords

Asmaul Husna values; storytelling method; early childhood



## I. Introduction

Children are a significant investment in preparing human resources (HR) for the future. In order to prepare quality human resources for the future, education is one of the essential things to be given from an early age (Nurul Safitri & Nurul Safitri Hafidh, 2019). Early childhood is a child aged 0-6 years (Fauziah & Abdurakhman, 2013). At that age, development occurs very rapidly. Based on research results, about 40% of human development occurs early. Children are also part of the young generation, as one of the human resources, which is the potential and successor to the ideals of the nation's struggle, which has a strategic role and has special characteristics and traits (Rizal, 2020). Children are the mandate of God given to parents. For this mandate, Allah obliges every parent to care for, nurture and educate children to become good, smart, noble children and to avoid things that are not good (Hendra, 2019). Family communication always provides the necessary recognition and support from parents to their children (Thariq, 2018). Therefore, early age is seen as very important, termed the golden age (Khaironi, 2018).

Early childhood education, which is usually known as PAUD, is the education of children before children take primary or elementary education as a form of coaching for children from the age of 0-to six years to help stimulate physical and spiritual development and growth so that children have readiness in taking the next level of education. Or more

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(Susanto, 2015). These children's education can be carried out in various formal, non-formal or informal (Madyawati, 2016).

Early childhood, usually known by the abbreviation AUD, is a confidential figure with a uniqueness (Hidayat et al., 2021). Early childhood has extraordinary potential, interests, and talents, and if that potential can be optimized by providing the proper stimulation, it will make the child grow into an extraordinary person (Nur, Cahyani, & Pendidikan, 2021). It is essential to study child development to understand the aspects of its development so that it can prepare strategies to stimulate children's development to be optimal (Husna & Mayar, 2021).

Teaching at the PAUD level still emphasizes the cognitive aspect, which provides children with a more optimal understanding of things (Ananda, 2017). Early childhood education is an important part that plays a significant role in anticipating and contributing to instilling the values of religious teachings in Indonesian children (Helmawati, 2015). Understanding the values of religious teachings cannot only be through learning or theory; there must be actual practice carried out by the school, both teachers and parents (Syamsudin, 2012). One of the planting values of Islamic teachings is by introducing the names of Asmaul Husna.

Asmaul Husna is the perfect name of Allah. By studying Asmaul Husna, we can know Allah's good, great, and beautiful names according to His attributes. We know so far that there are 99 names; the scholars differ on the number. Some argue 100, 132, 200, 1000, and even 4000, maybe even more (Abu Azka Ibn Abbas, 2021). However, what is more, important than all is not the number, but His Essence, the Essence of Allah, whom we must recognize as the creator, supreme ruler, and owner of the Universe and all its contents. Therefore, the introduction of Asmaul Husna is critical to learn and instill from an early age so that they can understand and recognize who has created the Universe and its contents (Ningrum, Apriyani, & Zikriah, 2020).

Asmaul Husna has begun to be taught (Nusantara & Cahyadi, 2019), including observations made by researchers at the Ridhotullah PAUD, North Sangatta East Kutai. Then on the material of understanding the values of Asmaul Husna, one of the methods chosen by the Ridhotullah PAUD teacher is by using the storytelling method.

The researcher obtained information from the PAUD teacher Ridhatullah that selecting this storytelling method was considered the most effective teaching method. At the level of early childhood, because by paying attention to the psychological condition of children whose desires are still happy to play rather than learn, such as being told to write and read (Bimo, 2013). Moreover, sometimes children also feel bored when they are in class which can be seen from the behavior of children who are difficult to control, so the alternative solution taken by the teacher is to apply teaching methods that are appropriate to the child's condition and also following the material presented (Fauziah & Abdurakhman, 2013). In understanding the values of Asmaul Husna in PAUD, Ridhatullah is mainly taught through the storytelling method.

Storytelling is an activity that is carried out by one person orally to another with a tool about what must be conveyed in the form of messages, information, or just a fairy tale that is packaged in the form of a story that can be listened to with a sense of fun (Bimo, 2013). The storytelling method is a way of speaking words in telling stories or giving explanations to children orally to introduce or provide information about new things to children (Depdiknas, 2004).

Previous researchers have done research related to Asmaul Husna learning, such as (Hartati, Dewi, & Ifadah, 2021), who examined the cultivation of the Asmaul Husna character in early Childhood at PAUD ELPISIT Temanggung. The following research was

also conducted by (Rohman, 2020), namely his research discussing the habit of reading Asmaul Husna to maintain the potential of aqidah in children. (Firdaus, 2019) has also discussed research on the habit of reading Asmaul Husna in instilling religious knowledge in children at SDIT Abata Lombok (NTB). The research results above focus more on learning Asmaul Husna from the aspect of its benefits and objectives, while in this study, the researcher focuses more on the storytelling method in instilling the values of Asmaul Husna in early childhood.

This research was conducted to know the inculcation of the values of Asmaul Husna through the storytelling method for early Childhood at Ridhatullah PAUD East Kutai, as well as the obstacles faced and their solutions. The problems solved in this research are how the storytelling method's stages instill the values of Asmaul Husna in Ridhatullah PAUD children, what obstacles are encountered, and the solutions are taken to answer these obstacles. With this research, it is hoped that it can add insight to PAUD teachers in teaching the material of religious values as contained in Asmaul Husna.

## **II. Research Methods**

This research uses classroom action research (CAR). Classroom action research is practical research conducted by a teacher by conducting a study of social situations to improve the quality of action in improving learning outcomes in the classroom (Wibawa, 2003). In this PTK, the researchers initially conducted observations at the location of the Ridhatullah PAUD East Kutai. Researchers took library research data first using books related to Asmaul Husna material. Then determine the focus of the problem, namely by conducting interviews with teachers at the PAUD. The interview results showed that in understanding the inculcation of the values of Asmaul Husna for PAUD children, a method that was appropriate to the child's psychological condition was needed, and the method chosen by the teacher was the storytelling method. Researchers conducted experiments on Ridhatullah PAUD students from January to February 2022. This CAR aims to answer the stages of the storytelling method in instilling Asmaul Husna values in Ridhatullah's PAUD children, the obstacles faced, and the solutions. After the data in the field is obtained, it is analyzed by explaining the initial data before and after using the storytelling method in understanding the values of Asmaul Husna, describing the obstacles faced in the application of the storytelling method, and determining the best solution.

## **III. Discussion**

### **3.1 Storytelling Method in Classroom Learning**

According to Madyawati, (2016) storytelling is one of the speaking skills that aims to provide information to others by conveying various expressions and feelings following what is experienced, felt, seen, and read. Storytelling is an activity that is carried out by one person orally to another with a tool about what must be conveyed in the form of messages, information, or just a fairy tale that is packaged in the form of a story that can be listened to with a sense of fun (Malik & Herminastiti, 2021). The storytelling method is one of the ways used by teachers to provide learning experiences for children. The story conveyed must contain messages, advice, and information that can be captured by the child so that the child can easily understand the story and imitate the good things contained in the content of the story that has been conveyed (Fauziah & Abdurakhman, 2013).

The purposes of the storytelling method include encouraging or stimulating, convincing, moving, informing, and entertaining. While the function of the storytelling

method is to instill good educational values, develop children's imagination, and generate curiosity know (Ismoerdijahwati, 2007).

### 3.2 Asmaul Husna Material

The word Asmaul Husna comes from *Al-Asma*, which is the plural form of the word *Al-Isma*, which is usually translated as "name." It is rooted in the word *Assume* which means height, or *Assimah*, sign. Indeed, the name is a sign of something and must be upheld. At the same time, the word *Al-Husna* is a form of *muqarnas* from the word *Ahsan*, which means the best. Thus, it can be interpreted that al Asmaul Husna is a good, noble, and significant name (Shihab, 1998).

Allah has ninety-nine Asmaul Husna. Each of the names of Asmaul Husna shows the perfect nature of Allah. The attributes of Allah are different from the nature of all his creatures; Allah is pure from the nature of deficiency (Abu Azka Ibn Abbas, 2021). The 99 names of Allah contain positive qualities that only the creator has and imply meaning to be a reference for human nature and a guide in carrying out life. The nature of Allah, with all of His omnipotence, provides instructions for the path of one's goodness so that an understanding of Asma'ul Husna is expected to be reflected in daily behavior; of course, this is obtained from the Education process (Andriyani & Mitrohardjono, 2018).

### 3.3 Storytelling Method in Instilling the Values of Asmaul Husna

Learning at Ridhatullah PAUD starts at 07.30 – 09.00 WITA, with the time division: 07.30 – 08.00 (30 minutes) opening, filled with activities including praying together in class, memorizing short suras of the Qur'an, memorizing Asmaul Husna. Then start the core activities or learning from 08.00 – 09.00 (60 minutes) in the study studied related to the material for planting the values of Asmaul Husna through the storytelling method.

The procedure in this classroom action research is divided into two cycles. Before the researcher entered the first cycle, the researcher first held a pre-cycle activity to know the students' understanding of the Asmaul Husna material that the teacher had delivered. Data from 24 students in Ridhatullah PAUD shows that children can understand Asmaul Husna by looking at the writings in textbooks, but children have not been able to understand the values contained in Asmaul Husna.

In the first cycle of activities, the teacher begins by preparing collaborative learning tools systematically between teachers and researchers, followed by preparing a learning activity plan which includes, among others:

1. Planning

At this stage, the activities carried out by the teacher and the researcher develop learning tools, including a Learning Implementation Plan (RPP) and complete with storytelling media. A4 size cards are the media chosen by teachers and researchers that contain examples of pictures that will be told to children. Including the choice of stories taken from stories contained in the Qur'an and stories of the Prophets and Apostles whose contents are related to the values of Asmaul Husna. The next step is to prepare an instrument in the form of test questions for assessing children's performance. At the same time, the non-test instrument was prepared in the form of an observation guide sheet to see student activities and teacher performance in classroom learning.

2. Implementation

This stage is the realization of a predetermined plan. The sequence of activities carried out in the implementation stage in applying the appropriate storytelling method includes: Preliminary activities, including:

- a. The teacher prepares props in the form of story cards that match the size of colored A4 paper with the arrangement of words/sentences that have been written on the back of the card
- b. The teacher starts giving apperception to the children
- c. Students are invited to sing the song Asmaul Husna together
- d. Then the teacher tells the intent and purpose of the material to be delivered.

Core Activities, including:

- a. Students are directed to sit neatly facing the teacher on the chairs that have been prepared
- b. The teacher starts explaining the values of Asmaul Husna by telling according to the story written on the back of the card

Closing activities, including:

- a. The teacher gives a conclusion about the stories that have been told
- b. The teacher asks again about the story
- c. Then the teacher asks about the values contained in the stories related to the names of Asmaul Husna.

### 3. Observation and Evaluation

In this observation, the researcher was accompanied by a companion teacher as a collaborator partner who was in charge of recording the activities that occurred during learning. In the first cycle, it was closed with a question-and-answer test. These observations are the basis for the continuation of the second cycle.

### 4. Reflection

From the data during the research, the results are then analyzed and discussed regarding the progress/progress obtained and their failures or shortcomings. If there are deficiencies, they are analyzed and reflected to ensure action in the second cycle. The following are the results of the evaluation in the first cycle stage.

**Table 1.** The Results of the First Cycle Evaluation

| No | Rating Items   | Total students | Percentage |
|----|--|----------------|------------|
| 1  | Children are excited to hear stories   | 21             | 87.5%      |
| 2  | Children understand the contents of the story and the values of Asmaul Husna | 17             | 70.8%      |
| 3  | Children understand the teacher's vocabulary/sentences in storytelling       | 17             | 70.8%      |

Based on the results of the first cycle evaluation above, in the first assessment item, out of a total of 24 students, there are 21 students (87.5%) who are enthusiastic about listening to stories, 17 students (70.8%) who understand the content of the story and the values of Asmaul Husna, 17 students (70.8%) understand the teacher's vocabulary/sentences in storytelling. Finally, researchers and teachers at Ridhatullah PAUD decided to continue to the second cycle stage so that the results could be better than the first cycle.

In the second cycle, more emphasis is placed on improving the reflection results that have been done in the first cycle. The activities carried out in the second cycle are as follows:

#### 1. Planning

The teacher works with researchers to prepare learning tools and then arranges a test instrument, including assessing student performance tests. The non-test instrument is an observation guide sheet used to pay attention to student activities and teaching activities in classroom learning. In this cycle, there are changes compared to the first cycle, namely by focusing on the selection of words or sentences used in telling stories with the aim that children can easily understand the values of Asmaul Husna conveyed by the teacher.

## 2. Implementation

Teachers at this stage of implementation are more severe in applying the storytelling method as an effort to understand the values of Asmaul Husna to children. The steps taken by the teacher are as follows:

Preliminary Activities, including: a) Before learning begins, teaching aids are prepared by the teacher; b) Then the teacher makes a perception according to the material; c) The teacher and the children sing the song Asmaul Husna; d) Next, the teacher conveys the purpose and ultimate goal of learning.

Core Activities, among others: a) The teacher approaches the children by inviting them to sit neatly facing the teacher while telling them that later the teacher wants to tell an exciting story; b) The teacher tries to tell the story seriously again, accompanied by an inspiration that follows the content of the story that has been prepared on the card sheet; c) The teacher occasionally approaches the children by showing affection so that the child pays more attention to the story told by the teacher.

Closing Activities, including: a) The teacher makes conclusions by repeating the summary of the story; b) After the children seem to have understood, the teacher begins to ask questions to the children according to the material being told; c) The teacher gives some questions to the children about the values of Asmaul Husna that have been conveyed through stories.

## 3. Observation and Evaluation

In this observation activity, the researcher and the teacher's colleagues paid attention and recorded all the activities the teacher and students carried out. As a form of evaluation, the teacher gives questions and answers to the students. The observations, activity notes, and test evaluation results become material for consideration and benchmarks for learning success.

## 4. Reflection

Activities during this second cycle, from beginning to end, the results are seen and analyzed in terms of progress or success and failure. If in the second cycle, the process and the evaluation results still found many shortcomings, then there is still a chance to be improved in the third cycle.

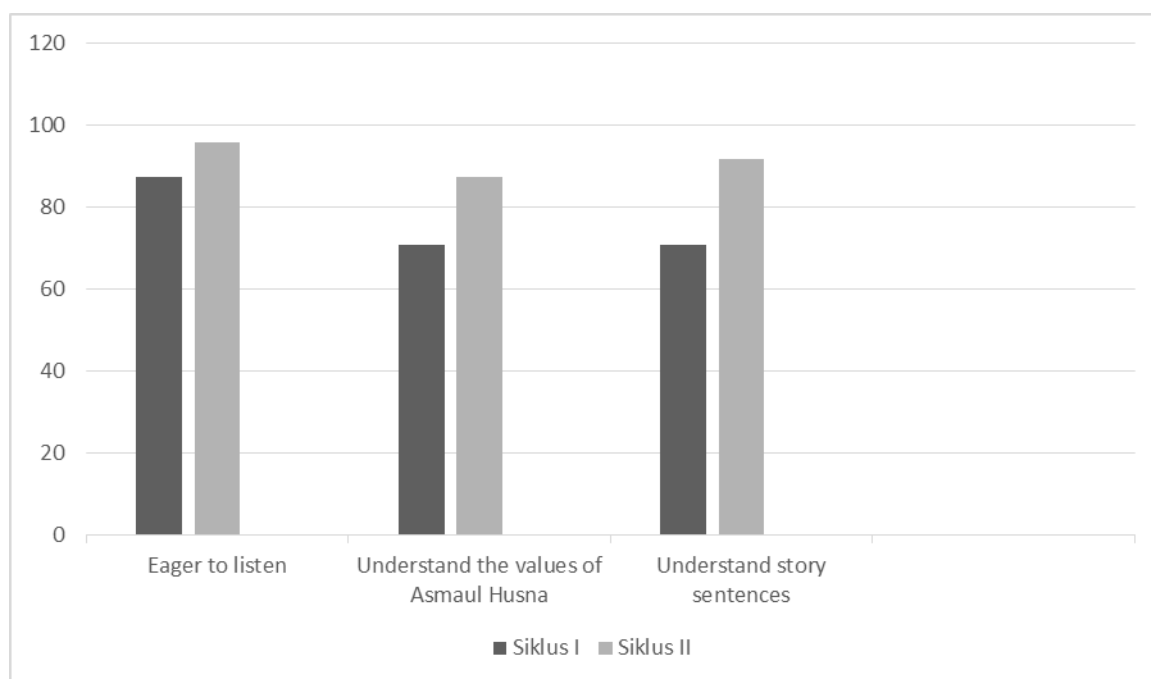
**Table 2.** Second Cycle Evaluation Results

| No | Rating Items   | Total students | Percentage |
|----|--|----------------|------------|
| 1  | Children are excited to hear stories   | 23             | 95.8%      |
| 2  | Children understand the contents of the story and the values of Asmaul Husna | 21             | 87.5%      |
| 3  | Children understand the teacher's vocabulary/sentences in storytelling       | 22             | 91.7%      |

Based on the table above, a comparison of the results of the first cycle and second cycle evaluations can be made, which can be seen in the final evaluation results per cycle as follows:

**Table 3.** Final Evaluation Results per Cycle

| No | Rating Items   | First Cycle | Second Cycle |
|----|--|-------------|--------------|
| 1  | Children are excited to hear stories   | 87.5%       | 95.8%        |
| 2  | Children understand the contents of the story and the values of Asmaul Husna | 70.8%       | 87.5%        |
| 3  | Children understand the teacher's vocabulary/sentences in storytelling       | 70.8%       | 91.7%        |



*Figure 1. Final Evaluation Results per Cycle*

Based on the results of the evaluation per cycle, it was obtained an overview of the first assessment item, namely the enthusiasm for listening to stories; in the first cycle, the achievement was 87.5%, an increase in the second cycle was 95.8%, meaning that there was an increase of 8.3%. The second assessment item is understanding the values of Asmaul Husna; in the first cycle, the achievement is 70.8%, and an increase in the second cycle is 87.5%, meaning that there is an increase of 16.7%. The third assessment item is understanding the vocabulary of story sentences; in the first cycle, the achievement of 70.8% also experienced an increase in the second cycle of 91.7%, meaning that there was an increase of 20.9%. By paying attention to the results of the evaluation per cycle above, the researchers, together with teachers and teacher colleagues at Ridhatullah PAUD, agreed that the results had seen better progress in changes from the first cycle to the second cycle, so it was decided that this classroom action research ended in the next cycle. Second.

### **3.4 Constraints and Solutions in Instilling the Values of Asmaul Husna through the Storytelling Method**

Activities during both the first and second cycles, of course, still encountered obstacles. There are at least two obstacles when instilling the values of Asmaul Husna in children through the storytelling method at Ridhatullah PAUD. The first obstacle comes from teachers and students. Constraints that come from teachers can be identified in the lack of teacher preparation in conveying material through storytelling, resulting in children being unable to understand the meaning or content of the stories conveyed. At the same time, the constraints on children are identified from the diverse backgrounds of children both in terms of intelligence and background in the family. Then the next obstacle is the condition of infrastructure, for example, the lack of teaching aids, learning media, and learning resources.

The solution that can be used in answering these obstacles is to get used to a professional attitude in teaching, such as mastering the content of the material to be delivered, preparing teaching tools, and understanding methods in teaching; PAUD institutions also provide teaching aids. The role and responsibility of parents in educating children at home is also the best solution so that children's intelligence develops quickly.

## IV. Conclusion

This research has resulted in findings that the storytelling method can increase the inculcation of the values of Asmaul Husna in Ridhatullah PAUD, starting from the stages of planning, implementation, observation and evaluation, and reflection. The results of the last evaluation showed an increase such as the enthusiasm of children listening to stories increased by 8.3%, children's understanding of the values of Asmaul Husna increased by 16.7%, and understanding of sentences used in storytelling also increased by 20.9%.

Obstacles during the study include teacher preparation that was still lacking in teaching, foreign intelligence of children, and the lack of teaching aids and learning resources. The solution is to get used to the professionalism of teachers in teaching, the roles and responsibilities of parents to educate their children at home continuously, and the seriousness of PAUD institutions in completing learning facilities and infrastructure.

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