

# Implementation of the "Singa" Program (Greeting Knowledge with the Names of the Goodness of Asmaul Husana) in Strengthening Character Education Based on Al Islam and Muhammadiyah at SDN Jatimurni III

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## ABSTRACT

Instilling character values since elementary school is an important part in shaping a generation that is not only intellectually intelligent but also has noble character. This study aims to describe the implementation of the "Singa" (Greeting Knowledge with the Names of Goodness Asmaul Husna) program in strengthening character education based on Al Islam and Muhammadiyah at SDN Jatimurni III. The research method used is descriptive qualitative with data collection techniques through observation, interviews, and documentation. The results show that the "Singa" program is implemented through daily activities, thematic learning, and religious activities that integrate the values of Asmaul Husna. This program has a positive impact on the formation of student character, especially in the aspects of religiosity, honesty, responsibility, discipline, and empathy. In addition, this program also strengthens the values of Al Islam and Muhammadiyah in the school culture. In conclusion, the "Singa" program is a strategic innovation in character education that can be replicated in other schools to shape students' personalities who are faithful, knowledgeable, and have good character.

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## 1. INTRODUCTION

Character education in the current Indonesian context has become a strategic issue in the development of the whole person. Various government policies have placed character education as a primary focus of national education, one of which is through strengthening the noble values outlined in the Pancasila Student Profile, which include religious values, mutual cooperation, independence, global diversity, critical thinking, and creativity [1]. Character education is also inseparable from the mandate of Law Number 20 of 2003 concerning the National Education System, which states that the goal of education is to develop the potential of students to become people who believe in, fear God Almighty, and possess noble character [2]. This demonstrates that the spiritual and moral dimensions are core elements of national education development.

However, in practice, character formation for students in Indonesia faces various challenges. One of these is the rapid flow of globalization and digital transformation, which brings with it rapid changes in values, often without adequate internalization of noble values. Elementary school-aged children, who are at a critical stage of moral and emotional development, are exposed to a variety of social media content, digital broadcasts, and popular culture that do not always support the strengthening of character values [3], [4]. In these

circumstances, schools and teachers are required to teach subjects not only cognitively, but also affectively and morally.

Amid these challenges, Islamic education offers a comprehensive approach to character development, one of which is through the introduction and internalization of divine values. One of the richest and most fundamental sources of values in Islam is the Asmaul Husna, the 99 names of Allah SWT, which embody noble qualities and serve as examples for humanity. In the Islamic educational tradition, the Asmaul Husna are not merely a collection of names to be memorized, but are also interpreted, internalized, and used as a guide for daily life [5]. Each name in the Asmaul Husna contains a specific character value. For example, Ar-Rahman (The Most Gracious) teaches compassion for others, Al-Adl (The Most Just) teaches the importance of justice, Al-Amin (The Most Trustworthy) teaches the values of honesty and integrity, and so on.

Integrating the values of Asmaul Husana (The Most Merciful) into children's character education is a relevant, contextual, and applicable approach in today's education world. Research conducted by Sholihah et al. shows that regularly reciting the Asmaul Husana in elementary school students can foster religious, disciplined, honest, and responsible character [6]. Furthermore, this practice also provides a space for children to build a strong spiritual connection with God, something rarely found in secular or technocratic character education approaches [7].

In various elementary schools, the implementation of the Asmaul Husana habit has been carried out using various models and approaches. Some schools integrate it into daily activities such as reading together before class, inserting it into thematic lessons, or making it part of the school culture. A study conducted by Tafrikhatul et al. At SDN Wonotingal, Semarang, for example, it was shown that this habit can increase students' social sensitivity, form a sense of responsibility, and foster empathy in daily interactions [8]. At SDN Gambuhan, the habit of reciting Asmaul Husana has even proven effective in reducing bullying behavior among students [9].

Although many schools have implemented the values of the Asmaul Husana (Asmaul Husana) as a habit, few have systematically studied its implementation in the form of a structured and measurable program. Some schools still carry out these activities symbolically or ritualistically, without a reflective and contextual approach that encourages students to understand their meaning and application in real life [10]. This gap requires further study, particularly in the context of developing an Islamic-based character education model that involves more than memorization but also the internalization of meaningful values.

In this context, SDN Jatimurni III, a public elementary school located in a religious community in Bekasi, introduced an innovative program titled "Singa" (Greeting Knowledge with the Good Names of the Asmaul Husana). This program was designed to strengthen character education based on Islamic and Muhammadiyah values, by making the Asmaul Husana the primary source for developing students' character. This program was implemented systematically and sustainably, integrating the Asmaul Husana habit into learning activities, school culture, and students' social lives [11].

Activities in the "Singa" program go beyond reciting the names of Allah, but also include reflection on their meaning, discussions of values, and application in everyday behavior. Teachers act as facilitators, guiding students to understand the meaning of each name of Allah and discussing it in real-life contexts. For example, when discussing the name "Al-Ghaffar" (The Most Forgiving), teachers relate it to the importance of forgiving friends who have wronged them and avoiding resentment. With this approach, the Asmaul Husana (Asmaul Husana) is no longer passive memorization, but rather a powerful source of active character development [12].

The "Singa" program also encourages parental involvement in children's character development through regular communication and collaborative activities involving the family. This aligns with a holistic educational approach that recognizes that character development cannot occur solely in school but must also be reinforced at home [13]. In its implementation, this program has demonstrated a positive impact on student behavior, both in aspects of discipline, responsibility, and more positive and ethical social interactions [14].

However, no academic study has specifically described and analyzed the comprehensive implementation of the "Singa" program. In fact, as a contextual local innovation, this program has great potential for replication in other schools, particularly within Muslim communities. Furthermore, studying this program is also important as a scientific contribution to the development of character education models based on Islamic values, which have been relatively limited in Indonesian academic literature [15].

Against this background, this study aimed to describe in-depth the implementation of the "Singa" program at SDN Jatimurni III and to analyze the extent to which the program contributed to strengthening student character based on the values of the Asmaul Husana (Asmaul Husana) and the principles of Islam and Muhammadiyah. This research is not only academically significant for enriching the study of Islamic education and character education, but also has practical value for elementary schools wishing to develop similar approaches.

## 2. METHOD

This research uses a descriptive qualitative approach with the aim of in-depth describing the implementation of the "Singa" program in strengthening character education based on Islam and Muhammadiyah at SDN Jatimurni III. This approach was chosen because it can reveal the meaning, processes, and social dynamics that occur in natural educational practices. Qualitative research emphasizes understanding phenomena from the perspective of participants; thus, the researcher acts as the primary instrument, directly involved in collecting and interpreting data in the field.

This research design is oriented towards a case study, with the "Singa" program as the primary focus for in-depth examination in a real-life context. Through this approach, the researcher seeks to understand how the values of the Asmaul Husana are internalized in learning activities and school culture, and how interactions among school members shape student character. Thus, this research not only describes the program's implementation but also interprets its meaning and implications for character formation.

### 2.1 Research Subjects and Location

The subjects of this research included the principal, teachers, and students of SDN Jatimurni III. Subjects were selected purposively, considering their direct involvement in the implementation of the "Singa" program, ensuring relevant and in-depth data. The principal was chosen as a key informant regarding program policy and planning, teachers as program implementers in the classroom, and students as direct beneficiaries of program implementation.

The research was conducted at SDN Jatimurni III, a school characterized by strengthening Islamic values within its educational environment. This location was chosen because of the integration of general education with Islamic and Muhammadiyah values, which are characteristic of student character formation.

### 2.2 Data Collection Techniques

Data in this study were collected using several techniques to obtain comprehensive and complementary information.

Observations were conducted in a participatory manner, with the researcher directly involved in the school environment to observe the implementation of the "Singa" program. Observations focused on learning activities, daily habits, and social interactions that reflect character values based on the Asmaul Husana.

In-depth interviews were conducted semi-structured to allow informants to freely share their experiences and perspectives. The purpose of these interviews was to gather information regarding the program's planning, implementation strategies, challenges, and impact on student character development.

Documentation was used as supporting data to strengthen the observations and interviews. Documents collected included activity photos, learning videos, program notes, and school archives relevant to the implementation of the "Singa" program.

### 2.3 Data Analysis Techniques

Data analysis was conducted interactively and continuously, from the data collection process through the final stages of the research. This study employed the Miles and Huberman data analysis model, which encompasses three main stages: data reduction, data presentation, and conclusion drawing.

Data reduction was carried out by selecting, focusing, and simplifying raw data obtained from the field to create meaningful information. Data presentation was carried out in the form of a systematic, descriptive narrative to facilitate researchers in understanding patterns and relationships between data. Next, conclusions were drawn through an interpretation process to discover the meaning, patterns, and implications of the implementation of the "Singa" program for strengthening character education.

Furthermore, data analysis was conducted using a thematic approach, grouping data based on specific themes such as program planning, implementation, emerging character values, and impact on students. This approach assisted researchers in compiling more structured and in-depth findings.

### 2.4 Data Validity

To ensure data validity, this study employed source and method triangulation techniques. Source triangulation was conducted by comparing information obtained from various informants, such as principals, teachers, and students. Meanwhile, method triangulation was conducted by comparing the results of observations, interviews, and documentation.

In addition to triangulation, researchers also conducted member checks by reconfirming interview results and research findings with informants to ensure the data matched the actual situation. Researchers also increased their diligence in observations and engaged in discussions with colleagues to obtain more objective data interpretations.

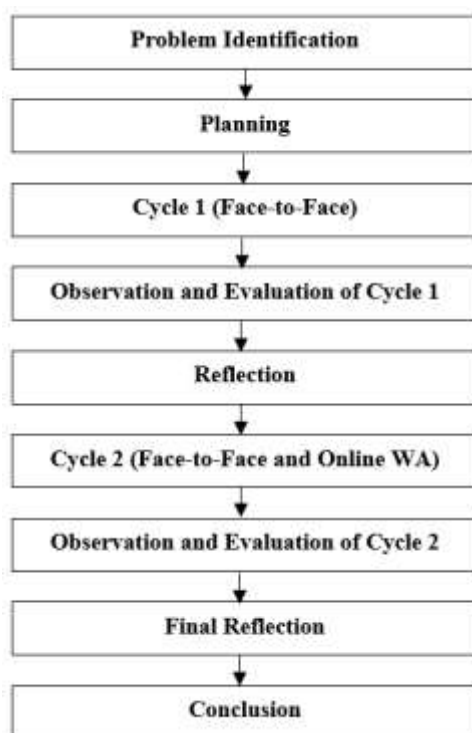


Figure 1. Research Diagram

### 3. RESULTS

The implementation of the "Singa" (Sapa Ilmu dengan Nama-nama Goodness Asmaul Husna) program at SDN Jatimurni III demonstrated a structured and systematic integration of character education based on Islamic values. Based on participatory observations, in-depth interviews, and documentation, the program was implemented through three primary components: daily morning routines, thematic learning integration, and religious activities.

Analisis dilakukan tidak hanya untuk mendeskripsikan praktik yang terjadi, tetapi juga untuk menafsirkan signifikansi pendidikan karakter dalam konteks sekolah dasar negeri yang religius. Temuan dalam penelitian ini diletakkan dalam kerangka pemikiran tentang pendidikan karakter Islam yang menekankan pada keteladanan, pembiasaan nilai, dan pembentukan pribadi paripurna (*insan kamil*). Dengan demikian, hasil yang disajikan tidak hanya bersifat deskriptif, tetapi juga reflektif terhadap praktik dan implikasinya bagi pengembangan model serupa di satuan pendidikan lainnya.

#### 3.1 Planning the "Singa" Program as a Character Education Model

Research results indicate that the inception of the "Singa" program was inseparable from fundamental problems in the practice of character education in schools. Interviews with the principal and teachers revealed that before the program was implemented, character education at SDN Jatimurni III tended to be normative and not systematically integrated into learning. Moral values were primarily conveyed in the form of advice or rules, but had not been deeply internalized in students' daily behavior. The principal stated in an interview:

*"This program isn't just about memorizing the Asmaul Husana (Asmaul Husana), but about how children understand and practice the attributes of Allah in their lives."*

Furthermore, external environmental influences such as digital media and social interactions outside of school also pose challenges in developing students' character. This creates a gap between students' moral knowledge and their actual behavior. Therefore, schools face the need to introduce a character education model that is not only cognitive but also addresses affective and behavioral aspects.

Based on this problem identification, the school designed the "Singa" program as a strategic innovation focused on internalizing values through an approach based on the Asmaul Husana (The Beautiful Names of Allah). Program planning was conducted collaboratively through teacher discussion forums and led directly by the principal. During this stage, the program's objectives were determined: to shape students' religious, honest, disciplined, and empathetic character through the interpretation of divine values.

The planning also included the development of an implementation framework integrated into school activities. Each Asmaul Husana value was selected in stages to be internalized over a specific period, then linked to daily learning activities and habits. Teachers were provided with conceptual guidance on the meaning of the values and examples of their application in the context of students' lives.

### 3.2 Integration into Thematic Learning

The integration of the "Singa" program into thematic learning at SDN Jatimurni III represents the most systematic and pedagogically sophisticated component of the program. Unlike the morning routine, which functions as a daily values primer, or religious activities, which provide spiritual reinforcement, thematic integration embeds Asmaul Husana values directly into the core academic curriculum across multiple subjects. This section presents findings based on observations of 12 classroom sessions (four each in grades 4, 5, and 6), analysis of 15 lesson plans, and in-depth interviews with six teachers across different grade levels and subject areas.

#### 3.2.1. Mapping of Asmaul Husana Values to Curriculum Content

Documentation analysis revealed that the school had developed a structured values mapping matrix that linked specific Asmaul Husana names to specific topics in the national curriculum. This matrix, reviewed by researchers, included the following examples:

Subject	Grade	Topic/Competency	Asmaul Husana Value	Pedagogical Approach
Bahasa Indonesia	4	Writing narrative paragraphs	<i>Al-Amin</i> (Trustworthy)	Students write a story about returning a lost item
PPKn (Civics)	5	Rights and obligations of citizens	<i>Al-'Adl</i> (The Just)	Discussion of fairness in group work and classroom rules
PAI (Islamic Ed)	6	Attributes of Allah	<i>Ar-Rahman, Ar-Rahim</i>	Comparative reflection on mercy in daily interactions
Matematika	4	Division and sharing quantities	<i>Al-Muqsith</i> (The Equitable)	Word problems involving fair distribution
IPA (Science)	5	Human digestive system	<i>Al-Khaliq</i> (The Creator)	Reflection on the perfection of God's creation
IPS (Social Studies)	6	Economic activities	<i>Al-Mujib</i> (The Responsive)	Discussion of honesty in buying and selling

#### 3.2.2. Observed Pedagogical Practices in Thematic Integration

Across 12 observed classroom sessions, researchers identified four distinct pedagogical strategies teachers used to integrate Asmaul Husana values into thematic learning. These strategies varied in complexity and depth. In this strategy, teachers used stories, either from Islamic tradition, children's literature, or teacher-created narratives, to illustrate a specific Asmaul Husana value. After the story, teachers facilitated structured discussions using guiding questions such as:

"Siapa dalam cerita ini yang menunjukkan perilaku Al-Amin?"

"Apa yang terjadi ketika tokoh tidak meneladani Al-'Adl?"

"Bagaimana kamu bisa seperti tokoh itu di sekolah?"

In one observed Grade 4 Bahasa Indonesia lesson, the teacher read a story about two friends who found a wallet. The story contrasted the actions of a child who kept the money (not trustworthy) with a child who returned it (Al-Amin). Following the story, students were asked to write a short continuation predicting what would happen to each child. Analysis of student writing samples showed that 18 out of 24 students explicitly mentioned the value of honesty in their predictions, using phrases such as "karena dia jujur seperti Al-Amin" or "Allah suka orang yang amanah

This strategy, observed most frequently in PPKn and PAI lessons, involved presenting students with moral dilemmas or real-life scenarios relevant to their age. Teachers facilitated whole-class or small-group discussions where students had to identify the relevant Asmaul Husana value, justify their reasoning, and propose concrete actions.

One observed Grade 5 PPKn lesson on "Kerjasama dalam Kelompok" (Cooperation in Groups) presented the following scenario:

"Dalam kelompok kalian, ada satu anak yang tidak mau bekerja sama. Dia hanya diam dan tidak membantu. Nilai Asmaul Husana apa yang bisa kalian terapkan? Bagaimana sikap kalian sebagai teman?"

Students generated responses referencing *Ar-Rahman* (showing compassion by not excluding the child), *Al-'Adl* (fair distribution of tasks), and *Al-Ghaffar* (forgiving the child's previous lack of participation). The teacher's role was not to provide a single correct answer but to guide students toward deeper reasoning. Field notes recorded that the discussion lasted 25 minutes, with 15 of 28 students voluntarily contributing.

One student's response captured the integration of multiple values:

*"Kita harus kasih tahu dia dengan lembut, karena Allah itu Ar-Rahman. Tapi kalau dia tetap malas, kita tidak boleh marah terus; kita memaafkan seperti Al-Ghaffar. Tapi tetap bilang ke guru kalau perlu, karena itu adil untuk semua."* (Student, Grade 5)

In this more complex approach, observed in Grade 6 IPS and IPA lessons, students engaged in multi-session projects that required them to apply Asmaul Husna values to real-world investigations.

In the Grade 6 IPS lesson on economic activities, students were assigned a two-week project to simulate a small classroom marketplace (*pasar mini*). Each student group created a simple product (e.g., origami, drawings, bookmarks) and "sold" it using classroom currency. The project explicitly required students to demonstrate *Al-Amin* (honesty in transactions), *Al-'Adl* (fair pricing), and *Al-Matin* (perseverance when products didn't sell).

Observations of the marketplace simulation recorded the following behaviors:

- 22 out of 25 students accurately calculated change without "accidentally" keeping extra currency
- groups lowered their prices after discussing *Al-'Adl* ("*Harga ini tidak adil untuk teman yang tidak punya banyak uang*")
- Only 1 incident of dispute (resolved through teacher-facilitated discussion referencing *Al-Ghaffar*)

The classroom teacher reflected:

*"Proyek ini bukan hanya belajar ekonomi. Mereka belajar jujur, adil, dan sabar. Saya lihat sendiri bagaimana mereka saling mengingatkan, 'Kamu harus Al-Amin, jangan curang.' Itu lebih berkesan daripada ceramah."* (Teacher, Grade 6)

While this strategy was used across multiple lessons, one observed Grade 4 lesson explicitly dedicated the final 15 minutes to structured reflective journaling. Students wrote responses to three prompts:

"Asmaul Husna, apa yang kamu coba terapkan hari ini?"

"Satu hal yang sudah kamu lakukan sesuai dengan nilai itu."

"Satu hal yang ingin kamu perbaiki besok."

Analysis of 40 journal entries (collected from 10 students across four weeks) revealed patterns of increasing sophistication in self-reflection. Early entries tended to be general ("*Saya mau jadi Al-Amin*") while later entries became specific and self-critical ("*Hari ini saya belum berhasil jadi Al-Amin karena saya lupa mengembalikan penggaris pinjaman. Besok saya akan mengembalikan sebelum pulang*").

Teachers reported that journaling helped them monitor individual student progress and identify which values needed more emphasis in future lessons. One teacher explained:

*"Dari jurnal, saya tahu anak mana yang sudah paham dan anak mana yang masih bingung. Saya bisa tindak lanjut secara personal."* (Teacher B, Grade 4).

### 3.2.3. Religious Activities

The findings also showed that religious activities supported the implementation of the program. These activities included:

- congregational dhuha prayer,
- Qur'an recitation,
- and short Islamic talks related to Asmaul Husna values.

Based on participatory observations and documentation at SDN Jatimurni III, three types of religious activities were found to support the implementation of the "Singa" program. First, congregational dhuha prayer was conducted every morning before classroom instruction began. Students in grades 4, 5, and 6 participated on a rotating basis under the supervision of religious education teachers and homeroom teachers. Before the prayer started, teachers briefly delivered one Asmaul Husna value for approximately two to three minutes. Field notes recorded examples of values delivered, including *Al-Matin* (The Most Firm) and *Al-Ghaffar* (The Most Forgiving).

Second, Qur'an recitation (*tadarus*) was carried out after the dhuha prayer or during specific break times. Students took turns reading the Qur'an while others listened. Teachers guided pronunciation and inserted oral questions related to Asmaul Husna, such as "What attribute of Allah is reflected when reading the Qur'an with

seriousness?" Based on interviews with students, several students reported that they began to associate their Qur'anic reading with the names of Allah they had memorized.

Third, short Islamic talks (kultum) lasting five to seven minutes on Asmaul Husna themes were delivered alternately by teachers and students after the Qur'an recitation. One Asmaul Husna value was raised as a weekly topic, for example, Al-Amin (The Trustworthy), Ar-Rahman (The Most Gracious), and Al-'Adl (The Most Just). During an observation in the third week, a fifth-grade student delivered a talk about Al-'Adl by telling a personal story about dividing cleaning duties fairly. The teacher acted as a facilitator who helped the student prepare the material. All of these religious activities were regularly attended by students under teacher supervision. There were no sanctions for students who did not participate. Based on daily participation records, student attendance reached more than ninety percent. Classroom teachers reported that student participation was built through habit and role modeling, not through coercion.

### **3.3 Students' Character Development**

#### **3.3.1 Religious Character**

Teachers reported that students became more disciplined in participating in religious activities. Observations showed that students were more orderly during Dhuha prayer and more accustomed to saying prayers before learning activities. Several students were also observed expressing gratitude using Islamic expressions such as "alhamdulillah" in their daily interactions.

Based on daily attendance records, student participation in congregational dhuha prayer increased from approximately seventy percent before the program to more than ninety percent during the implementation period. Teachers also noted that students voluntarily reminded their peers to perform ablution correctly before prayer without being instructed by the teacher.

#### **3.3.2 Honesty and Responsibility**

Teachers stated that students showed improvements in honesty and responsibility. Observed behaviors included returning borrowed items without reminders, admitting mistakes honestly, completing assignments on time, and maintaining classroom cleanliness. Teachers explained that students often associated these behaviors with the values of Al-Amin (The Trustworthy) and Ar-Raqib (The All-Observing) without being prompted by the teacher.

From documentation of classroom incident reports, the number of unreturned borrowed items decreased from fifteen cases in the semester before the program to only three cases during the program implementation. Teachers also observed that when students found lost items belonging to others, they voluntarily placed them on the teacher's desk and mentioned the name Al-Amin as their reason for doing so.

#### **3.3.3 Empathy and Social Care**

Observations indicated increased empathy among students during group activities and classroom interactions. Students were observed helping classmates who experienced difficulties, sharing learning materials, and cooperating more effectively during group tasks. Teachers reported that verbal conflicts among students decreased compared to previous semesters. One teacher noted that students began to remind each other to be compassionate by mentioning the name Ar-Rahman (The Most Gracious) when disputes arose.

Based on teacher interviews, the frequency of peer conflicts reported to the teacher's office decreased from an average of eight incidents per week before the program to three incidents per week during the program. Observations also recorded that students in grade five spontaneously formed study groups to help classmates who had not mastered the lesson material, without any direction from the teacher.

#### **3.3.4 Discipline and Perseverance**

Teachers reported improvements in students' discipline and learning motivation. Students showed better punctuality, greater participation in classroom activities, and stronger persistence in completing assignments. Several students stated during interviews that they tried to become more patient and hardworking after learning about the value of Al-Matin (The Most Firm). Teachers also observed that students were less likely to give up when facing difficult tasks compared to the period before the program was implemented.

From analysis of weekly assignment completion records, the proportion of students who submitted mathematics assignments on time increased from sixty-five percent to eighty-five percent over eight weeks of program implementation. Teachers also noted that during problem-solving sessions, students spent more time attempting difficult questions before asking for help, with the average time spent on independent problem-solving increasing from approximately three minutes to seven minutes per question.

## **4. DISCUSSION**

The findings of this study indicate that the implementation of the "Singa" program at SDN Jatimurni III contributed significantly to strengthening students' character through the integration of Asmaul Husna values into school culture, thematic learning, and religious activities. These findings answer the research question regarding how the "Singa" program was implemented and how it contributed to strengthening character education based on Al-Islam and Kemuhammadiyah values.

The study found that the program was not implemented merely as a symbolic religious activity, but as a structured character education model integrated into daily educational practices. This finding supports the perspective of Islamic character education proposed by Quraish Shihab [5], which emphasizes that Asmaul Husna should not only be memorized but also internalized as behavioral guidance in everyday life. The implementation observed in this study demonstrates that students were encouraged to translate divine attributes into concrete actions such as honesty, empathy, responsibility, and discipline.

The integration of Asmaul Husna values into thematic learning also supports previous findings by Sholihah et al. [6], who stated that the habituation of Asmaul Husna can strengthen students' religious and moral character. However, this study extends previous research by showing that Asmaul Husna values can be systematically integrated into academic subjects through pedagogical strategies such as storytelling, reflective discussion, project-based learning, and reflective journaling. Earlier studies generally focused on recitation habits or routine religious activities, while the present study demonstrates that value internalization can occur directly within classroom instruction and curriculum implementation.

The findings further strengthen the argument proposed by Hasan [7] that Asmaul Husna contains theological and moral dimensions relevant to children's character formation. In this study, students were not passive recipients of moral instruction. Instead, they actively interpreted values and connected them with real-life situations. For example, students associated Al-Amin with honesty during marketplace simulations and linked Al-Adl with fairness during collaborative learning activities. This indicates that the program encouraged moral reasoning and contextual understanding rather than simple memorization.

The observed decrease in peer conflicts and improvements in empathy among students also support the findings of Tafrikhatul et al. [8] and Nafsiyah et al. [9], who found that Asmaul Husna habituation contributes to social sensitivity and reduces negative social behavior among elementary students. In the context of this research, students demonstrated greater willingness to help classmates, cooperate during group work, and resolve disagreements peacefully. These findings suggest that the integration of compassion-oriented values such as Ar-Rahman and Al-Ghaffar influenced students' social interactions in meaningful ways.

Another important finding of this study is the role of teachers as facilitators of value internalization. Teachers consistently connected classroom situations with Asmaul Husna values and encouraged students to reflect on their own behavior. This finding supports Maulana's argument [10] that Islamic character education becomes more effective when values are contextualized in students' lived experiences. The reflective journaling activities observed in this study further demonstrate that students gradually developed self-awareness and personal responsibility regarding their actions.

The findings also reveal that the success of the "Singa" program was strongly influenced by the integration between school culture and religious activities. Congregational dhuha prayer, Qur'an recitation, and short Islamic talks created a consistent moral environment that reinforced the values taught during classroom learning. This finding aligns with Hidayat and Rohmah [13], who emphasized that character education requires continuity between educational environments and social interactions. In this study, moral values were repeatedly reinforced through daily routines, interpersonal communication, and collaborative activities.

At the same time, this study expands the discourse of character education in Indonesian public elementary schools. Most previous studies on Islamic character education have focused on Islamic schools or pesantren environments. In contrast, this research demonstrates that Islamic-based character education can also be implemented effectively in a public elementary school setting while remaining integrated with the national curriculum. Therefore, the "Singa" program contributes to the development of a contextual and adaptable model of Islamic character education for broader educational settings.

The findings also indicate that the integration of Al-Islam and Kemuhammadiyah values did not occur formally through institutional identity alone, but through educational practices emphasizing sincerity, honesty, discipline, social responsibility, and moral conduct. This supports Syafii's argument [15] regarding the urgency of integrating Islamic values into national education as part of holistic character formation.

Despite its positive outcomes, this study also identified several challenges. Some teachers experienced difficulties integrating Asmaul Husna values consistently into academic lessons, particularly due to limited instructional time and varying pedagogical abilities. These findings suggest that sustainable implementation requires continuous teacher training, institutional support, and curriculum flexibility. Therefore, the success of similar programs depends not only on the availability of religious content but also on teachers' pedagogical competence in contextualizing values within meaningful learning experiences.

Scientifically, this study contributes to the development of Islamic character education literature by demonstrating that Asmaul Husna can function as a practical pedagogical framework rather than solely as theological knowledge. The study also provides empirical evidence that value integration within thematic learning can strengthen students' moral behavior, social interaction, and religious awareness simultaneously.

Practically, the findings suggest that schools can strengthen character education effectively when moral values are integrated into daily habits, classroom learning, reflective activities, and school culture in a consistent

manner. The “Singa” program, therefore, offers a replicable model for elementary schools seeking to develop character education grounded in Islamic values while remaining relevant to contemporary educational needs.

## 5. CONCLUSION

This study concluded that the "Singa" program at SDN Jatimurni III has been implemented systematically through the integration of Asmaul Husna values into daily morning routines, thematic learning, and religious activities such as congregational dhuha prayer, Qur'an recitation, and short Islamic talks. The program proved effective in strengthening students' character, including religious discipline, honesty, responsibility, empathy, social care, punctuality, and perseverance. These improvements were evidenced by increased participation in religious activities, decreased peer conflicts, more frequent honest behaviors such as returning borrowed items without reminders, and greater persistence in completing academic tasks. The program also reinforced Al-Islam and Kemuhammadiyah values by emphasizing sincerity, honesty, discipline, and moral integrity, even though the school is not institutionally Muhammadiyah.

The success of the program was supported by the strong commitment of the principal and teachers, a religiously conducive school environment, and active parental involvement. However, challenges remained, including limited teacher capacity to consistently integrate Asmaul Husna values across all subjects and restricted instructional time due to the dense national curriculum. Therefore, the "Singa" program represents an innovative and replicable model for Islamic-based character education in elementary schools, provided that continuous teacher training and flexible time management are implemented to optimize its outcomes.

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