

Original Article**Integration of *Asmaul Husna* Values in the Development of Islamic Religious Education Curriculum: A Literature Study****Farah Diana^{1*}, Cut Nurul²**

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Abstract

This study aims to examine the integration of the *Asmaul Husna* values in the development of the Islamic Religious Education (PAI) curriculum and its implications for the formation of students' character. The approach used is a qualitative literature study method, which involves a critical review of various scientific sources, books, and educational policy documents. The results of the study indicate that the *Asmaul Husna* values—such as justice (al-'Adl), compassion (Ar-Rahman), and wisdom (Al-Hakim)—have a significant role in strengthening the moral and spiritual dimensions of students. These values contribute to the development of characters such as discipline, responsibility, moral integrity, and religiosity. The process of internalizing values takes place through three main stages, namely transformation, transaction, and trans internalization, which involve synergy between teachers, curriculum, and school culture. In addition, the use of learning technologies such as mobile applications and online platforms is considered effective in contextualizing the *Asmaul Husna* values in an interesting and relevant way to the digital world of students. This study concludes that the integration of the values of *Asmaul Husna* in the Islamic Religious Education curriculum is a strategic and transformative approach in responding to the challenges of character education in the modern era and strengthening the ethical and spiritual foundations in the Islamic education system.

Keywords: *Asmaul Husna*, Islamic Religious Education, Curriculum, Character Education, Religious Values.

Introduction

In the world of education, religious values play an important role in shaping people with strong character and a solid foundation of morality. Education not only serves to transfer knowledge, but also to build a foundation for students' character based on spiritual values. Islamic Religious Education (PAI), as part of the national education curriculum, has a strategic task to convey essential religious values to students. However, in its

implementation, PAI is often trapped in a purely theoretical approach, so that learning becomes less relevant to students' needs to internalize these values in everyday life.

One solution to overcome this challenge is to integrate the values of *Asmaul Husna* into the Islamic Religious Education curriculum. *Asmaul Husna*, which consists of 99 good names of Allah, represents the noble qualities of Allah that can be a guide for human life. Each name in *Asmaul Husna*, such as Ar-Rahman (The Most Gracious), al-'Adl (The Most Just), and Al-Hakim (The Most Wise), contains moral and spiritual messages that can be applied in students' lives. Integrating these values into the curriculum will not only enrich the learning content but also provide a deeper applicative dimension.

Based on previous research, the implementation of the values of *Asmaul Husna* in the educational environment has a significant positive impact on student character. For example, Salsabilah in (Salsabila et al., 2022) found that the habit of reciting *Asmaul Husna* in schools increases student discipline and responsibility. In addition, research by Hariyani & Rafik in (Hariyani & Rafik., 2021) shows that the integration of *Asmaul Husna* values helps students understand deeper spiritual concepts, which ultimately forms a positive religious attitude. Based on Andriadin's research in (Andriani et al., 2024), the integration of *Asmaul Husna* values in Islamic religious education has been shown to have a positive influence on the formation of students' religious character and is important in creating an education system that is more relevant to the needs of the times.

However, the reality on the ground shows that the implementation of the *Asmaul Husna* values in the Islamic Religious Education (PAI) curriculum is still less than optimal. Most approaches used in PAI tend to be purely rote and doctrinal, without linking these values to students' daily behavior. This condition creates a gap between the ideal goals of religious education and its actual implementation (Andriadin et al., 2024). Therefore, a new, more innovative approach is needed to address this problem.

One approach that can be adopted is the use of technology in teaching religious values. Ningrum's study in (Ningrum et al., 2020) shows that an Android-based application for teaching *Asmaul Husna* can provide a more engaging learning experience for students, while making learning materials more interactive. In addition, (Tresnawati et al., 2022) found that this technology not only improves students' understanding of *Asmaul Husna* but also helps them relate these values to the context of everyday life. Thus, a technological approach can be an effective solution to increase student engagement in learning the values of *Asmaul Husna*.

A challenge that arises in integrating the values of *Asmaul Husna* is the lack of readiness of educators to adopt this new approach. Many educators still rely on lecture and memorization methods that are less relevant to the needs of today's students. In addition, educators often face limitations in developing creative and innovative learning strategies. Therefore, intensive training is needed to help educators understand how to integrate the values of *Asmaul Husna* with more applicable and engaging learning methods.

This study aims to explore the strategy of integrating the values of *Asmaul Husna* into the Islamic Religious Education curriculum. Using a qualitative literature study approach, this study will examine various primary and current literature sources to identify the main concepts of *Asmaul Husna* values, their relevance to learning, and their implementation strategies in shaping the religious character of students. One of the main focuses of this study is to evaluate the impact of integrating *Asmaul Husna* values on the formation of students' character. This study will focus on aspects of character such as discipline, responsibility, moral integrity, and students' religiosity. By analyzing the relevance and

effectiveness of *Asmaul Husna* values, it is hoped that this study can provide practical guidance for the world of Islamic education.

Theoretically, this study aims to enrich the literature on Islamic education by providing a new conceptual framework that integrates spiritual values into the formal curriculum. The resulting concept is expected to form the basis for further research in the field of character education based on religious values. From a practical perspective, this study is designed to provide concrete recommendations to educators and policymakers on how the values of *Asmaul Husna* can be effectively implemented in the formal curriculum. These recommendations not only aim to improve the quality of learning, but also to help educators understand how to integrate spiritual values in an applicable manner.

This study will also discuss how technology can support the learning of *Asmaul Husna*. In the digital era, the use of technology such as mobile applications and e-learning platforms not only facilitates the delivery of material but also makes learning more interesting for students. Therefore, this study will evaluate the effectiveness of technological approaches in teaching religious values. In addition, this study aims to provide new insights for the world of Islamic education, especially in responding to the challenges of globalization that often erode moral values. By integrating the values of *Asmaul Husna*, the Islamic Religious Education curriculum can be an effective tool for shaping the character of students with noble and religious morals.

In the long term, the results of this research are expected to make a tangible contribution to the development of a more holistic Islamic Religious Education (PAI) curriculum. A curriculum designed by integrating the values of *Asmaul Husna* (*Asmaul Husna*) will not only improve the quality of learning but also positively impact the development of students' character, which balances intellectual and spiritual development.

Literature Review

The integration of the *Asmaul Husna* values in the development of the Islamic Religious Education (PAI) curriculum is an increasingly relevant topic in the context of contemporary Islamic education in Indonesia, where *Asmaul Husna*—as the 99 beautiful names of Allah SWT. that reflect His attributes—serves as a moral and spiritual foundation to shape students' holistic character, combining cognitive, affective, and psychomotor aspects. These values are not merely doctrinal memorization, but rather a practical guide to instill attitudes such as mercy (*Al-Rahman*), justice (*Al-Adl*), and knowledge (*Al-'Alim*), as explained in the Qur'an (QS. Al-A'raf: 180), which can be integrated into PAI learning to improve students' understanding through interactive methods such as quizzes and daily activities, thereby strengthening religious beliefs and behavior in early childhood. In Islamic Religious Education (PAI) curriculum development, national frameworks such as the Merdeka Curriculum emphasize the integration of religious values into intracurricular and extracurricular activities, including in institutions such as Islamic boarding schools or Islamic kindergartens, where Islamic values are linked to science content or games to avoid secularization and build students' social attitudes. Empirical studies show that the integration of *Asmaul Husna* (*Asmaul Husna*) into character education has been partially implemented, for example through religious habituation in elementary schools to foster environmentally friendly behavior or post-conflict multicultural tolerance, as well as in vocational curriculum design to create designers with Islamic morals, where values such as *al-Wahhab* (The Giver) encourage gratitude and sharing, while *al-Khabir* (The Knower) strengthens the ethos of in-depth learning. Although the literature is rich with discussions on the application of *Asmaul Husna* in the implementation of Islamic Religious Education (PAI) learning, such

as in schools plus Islamic boarding schools or through e-learning to understand the creed, the main focus tends to be on classroom practices rather than the systematic curriculum development process. However, there is a significant research gap, because there has not been a comprehensive literature study that specifically analyzes the integration of *Asmaul Husna* values in the development of the PAI curriculum holistically; the title "Integration of *Asmaul Husna* Values in the Development of Islamic Religious Education Curriculum: Literature Study" is an original contribution that has not been studied by other parties, so this study is expected to compile a literature synthesis that provides recommendations for curriculum developers to enrich Islamic education in Indonesia.

Method

This research is a qualitative study using a literature review method. This method was used to review and analyze various literature sources relevant to the theme of integrating the values of *Asmaul Husna* in the development of the Islamic Religious Education curriculum. Data sources were obtained from secondary literature in the form of books, scientific journal articles, curriculum policy documents, and other scientific works related to Islamic Religious Education and the values of *Asmaul Husna* (Ananda et al., 2024).

Data collection techniques were conducted through documentation of various published literature, both printed and digital. All collected data were analyzed using content analysis techniques, which include data reduction, data presentation in the form of thematic descriptions, and drawing conclusions based on the conceptual findings obtained. The analysis was conducted systematically to obtain an in-depth picture of the integration of *Asmaul Husna* values in curriculum development (Aulia et al., 2022).

Results and Discussion

This study examines the integration of the values of *Asmaul Husna* in the development of the Islamic Religious Education (PAI) curriculum through a literature study approach. The results of the study indicate that the values of *Asmaul Husna* are a representation of the attributes of Allah SWT which can be the basis for the formation of religious character, noble morals, and spiritual intelligence in students. *Asmaul Husna* is not just the names of Allah that are memorized, but contains noble values that can be transformed into everyday attitudes and behavior.

The Impact of Integrating *Asmaul Husna* Values on Student Character Formation

Findings from a literature study confirm that the integration of the *Asmaul Husna* values into the Islamic Religious Education (PAI) curriculum has a significant impact on shaping students' character. Values such as justice (*Al-'Adl*), compassion (*Ar-Rahman*), and patience (*As-Shabur*) serve as the foundation for character building. When students are introduced to and encouraged to reflect on the meaning of these names of Allah, they not only learn cognitively but are also encouraged to emulate and apply these qualities in their daily lives.

Student discipline is one of the main characteristics developed through this approach. Students who are accustomed to understanding the importance of the nature of the Most Orderly (*Al-Muqaddim*), for example, begin to show better habits in managing time, respecting school rules, and being responsible for their assignments. This is reinforced by the results of research conducted by (Novanshah, 2022) and (Wahfiah & Pamungkas,

2023), which show that consistent internalization of values in learning has a positive correlation with students' discipline. In addition to discipline, responsibility also increases because students feel that their every action is monitored by Allah, the All-Seeing (Al-Bashir). This understanding strengthens students' self-control and leads them to moral actions. In an academic context, students tend to show independence and perseverance in learning, while in a social context, they are more concerned with their peers and the surrounding environment. As stated by (Alhamuddin et al., 2020), strengthening personal and social responsibility through a character-based approach Islamic values have a positive impact on holistic character formation.

Moral integrity is also an aspect that is greatly influenced by the introduction of *Asmaul Husna*. When students are encouraged to emulate Allah's attributes such as Al-Haqq (The All-Truthful), they gradually develop an awareness of the importance of honesty, consistency in speech and actions, and avoiding manipulative or cheating behavior. Research (Juhana et al., 2022) highlights that Islamic values education, especially through the appreciation of Allah's attributes, can shape students' characters who are not only normatively obedient but also possess a high ethical awareness. Students' religiosity also develops through this approach, as teaching *Asmaul Husna* indirectly introduces a strong concept of monotheism. When students feel Allah's presence in every aspect of life through His attributes, they become more aware of maintaining a spiritual connection through worship, prayer, and an attitude of *tawakkul* (religious submission). This creates a strong foundation for consistent and contextual spiritual growth in students' lives. Overall, the integration of *Asmaul Husna* values into the Islamic Religious Education curriculum has proven to be a strategic approach in forming a generation with strong character, both personally, socially and spiritually.

Internalization Mechanism of *Asmaul Husna* Values in the Curriculum and Learning Activities

The process of internalizing the values of *Asmaul Husna* in the Islamic Religious Education curriculum does not occur instantly, but rather through systematic and continuous stages. The first stage is curriculum planning, where teachers and curriculum designers insert the values of *Asmaul Husna* in the syllabus and RPP (Lesson Implementation Plan). This includes formulating learning indicators that emphasize affective aspects and spiritual values, such as honesty, responsibility, and compassion that reflect the attributes of Allah (Novanshah, 2022). The second stage is the transaction stage, namely the process of transferring values through direct interaction in the classroom. Here, teachers facilitate learning with contextual and meaningful methods, such as thematic discussions, *tadarus* focused on verses containing the names of Allah, and the use of real-life case studies. This learning allows students to connect the values of *Asmaul Husna* with their daily experiences, so that learning becomes more reflective and transformative (Alhamuddin et al., 2020). The next stage is transinternalization, namely the process of internalizing and getting used to values. This occurs through non-formal activities outside the classroom. This includes school culture, such as the habit of reciting the *Asmaul Husna* prayer every morning, social activities that foster compassion and caring, and extracurricular activities based on spiritual values. This process makes these values part of the students' character, not just memorized knowledge (Novanshah, 2022).

The role of teachers is vital in this entire mechanism. Teachers are not only transmitters of material but also role models who reflect the values of *Asmaul Husna* in their daily behavior. Teachers' exemplary behavior strengthens the learning of values because students tend to imitate the behavior of teachers they respect. Therefore, it is important for Islamic Religious Education teachers to have a deep understanding and practice of these values so that the internalization process can take place effectively (Alhamuddin et al., 2020). Furthermore, a collaborative approach between teachers, principals, and parents is also important in strengthening the internalization mechanism. Schools can organize teacher training, parenting activities, and cross -subject collaboration to expand the application of the values of *Asmaul Husna* across the curriculum. Thus, the entire educational ecosystem is involved in the process of forming student character based on divine values.

The Effectiveness and Relevance of the Values of *Asmaul Husna* in Character Formation

Evaluations of various studies show that the application of the *Asmaul Husna* values in Islamic Religious Education (PAI) learning has a significant impact on strengthening students' character. Its effectiveness is reflected in changes in student behavior, which become more orderly, responsible, and have a higher moral awareness. For example, students who study and reflect on the attribute of Al-Adl (The Most Just) begin to apply the principle of justice in their social interactions, such as respecting the opinions of friends and acting fairly in groups (Novanshah, 2022).

The relevance of these values is very high in responding to the challenges of 21st- century education, which demands not only academic competence, but also moral and spiritual excellence. Values such as Ar-Rahim (The Most Merciful) train students' empathy, which is an important provision in facing a multicultural and complex society. In learning, students become more sensitive to the needs of others, more patient in the process, and more responsible towards their community (Juhana et al., 2022). Characters such as moral integrity are developed through this approach because students learn from the highest example, namely Allah SWT. Internalization of traits such as *al-Haqq* (The Most Truthful) and Al-Matin (The Most Firm) provides an understanding that honesty and steadfastness of principles are fundamental values in life. Character formation through the values of *Asmaul Husna* creates a deeper inner awareness compared to secular or punishment- based character approaches. In addition, students ' religiosity increases because learning the values of *Asmaul Husna* strengthens their spiritual aspects. Students not only carry out worship as routine, but as a form of servanthood that is full of meaning because they understand who the God, they worship is. Attributes such as Al -Wadud (Most Merciful) and At-Tawwab (Most Receptive to Repentance) provide emotional and spiritual strengthening that guides students to be closer to Allah (Wahfiyah & Pamungkas., 2023).

In general, learning that integrates the values of the *Asmaul Husna* has proven superior to conventional methods in shaping students' holistic character. This is because this approach addresses not only cognitive aspects but also affective and spiritual aspects in a holistic manner. Thus, the values of the *Asmaul Husna* are highly relevant within a modern curriculum that emphasizes character - based learning.

The Role of Technology in Supporting Innovative and Contextual Teaching of the *Asmaul Husna*

Advances in digital technology in education offer significant opportunities to present *Asmaul Husna* learning in a more interactive and contextual way. The use of multimedia, such as animated videos, infographics, and learning apps, makes the material more engaging and easier for students to understand. Technology allows for creative visualization of God's attributes, enabling students to internalize these values through media relevant to their current world (Tusino et al., 2024).

Mobile applications and online learning platforms have been used to facilitate more adaptive learning experiences. For example, quiz-based applications such as Kahoot, Quizizz, or Wordwall can be used to test students' understanding of the names of Allah, while strengthening their memory and understanding through direct feedback (Nugraha, 2022). When students actively engage in educational games containing the *Asmaul Husna*, they learn not only cognitively but also emotionally and spiritually. Furthermore, technology enables personalized value learning. With applications that provide daily *Asmaul Husna* material or digital reminders to practice certain values every day, students are guided to make these values part of their daily routine. According to Taryana in (Taryana, 2023), this approach enhances creativity while making learning reflective and integrated with real life. However, the success of technology integration in values teaching is highly dependent on teacher readiness and school infrastructure. Teachers need to be trained in the use of digital technology not only as a teaching tool but also as a medium for character development. In this regard, teacher professionalism must include digital pedagogical skills aligned with Islamic values (Alhamuddin et al., 2020).

In general, the use of technology in teaching the values of *Asmaul Husna* supports the creation of innovative, enjoyable, and meaningful learning. This is important in the digital age, where students are more familiar with technology than conventional learning approaches. Through technology, divine values can be contextualized in a more relevant way, thus having a stronger influence in shaping students' character.

Implications and Recommendations for Islamic Education Curriculum Development

The integration of the *Asmaul Husna* values into the Islamic Religious Education (PAI) curriculum has broad implications for the direction and substance of Islamic education in schools. The curriculum needs to be structured not only based on academic standards but also by considering the spiritual values that shape students' character. This requires a holistic curriculum approach, combining cognitive, affective, and psychomotor domains in a balanced manner (Novanshah, 2022).

One important recommendation is the development of syllabi and teaching materials that explicitly incorporate the values of the *Asmaul Husna*. Each Basic Competency (KD) and learning indicator should be linked to relevant attributes of Allah, so that students can understand the relationship between the knowledge learned and the underlying moral values. This approach fosters awareness that knowledge and values are inseparable, but rather mutually reinforcing. Improving teacher competency is also an important part of the strategy for reinforcing values in learning. Teachers need to be trained to understand integrative methods and how to optimize the use of technology in teaching values. This training includes integrating values into the material, character evaluation methods, and the use of digital applications as meaningful learning media (Tusino et al., 2024; Taryana, 2023). The next recommendation is the use of extracurricular activities that support value learning. Activities such as community service, the "Weekly Character" program, or

memorizing the *Asmaul Husna* linked to real-life actions will strengthen the transfer of values from the classroom. to students' real lives. This is important to make divine values a habit of life, not just memorized (Wahfiah & Pamungkas., 2023). Collaboration between schools, families and communities is also part of the important implications of developing this curriculum. By involving parents in value- based activities, the synergy of character education will be stronger. A curriculum that involves all parties will be more successful in forming a generation that is not only intelligent, but also has noble character and is socially responsible.

Conclusion

Based on the literature review regarding the integration of *Asmaul Husna* values in the development of the Islamic Religious Education curriculum, it is revealed that the continuous practice of these values can improve students' character in terms of discipline, responsibility, moral integrity, and religiosity. The internalization methodology starting from planning, transactions, to trans internalization shows that a holistic approach is very effective in realizing superior character. In addition, the integration of technology in learning provides significant support for the implementation of these values in an innovative and contextual manner. Thus, the development of an Islamic Religious Education curriculum that includes the values of *Asmaul Husna* is relevant in responding to the challenges of modern education, as well as effective in forming students ' characters that are whole and have noble morals. In the future, further research needs to be conducted to measure the effectiveness of the implementation of these values empirically, through longitudinal studies and technology- based quantitative analysis, to ensure that the integration of *Asmaul Husna* values in every aspect of learning can produce adaptive, creative student characters., and have high morals.

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