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## AI-ASMA' AI-HUSNA-BASED INTEGRATED LEARNING IN THE EARLY CHILDHOOD CHARACTER BUILDING EDUCATION

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*Abstract*

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*This study shows that al-As a' al-Husna can be applied in the character building of the children. There are 10 characters taught in the early childhood education, i.e. love the Creator, polite, respecting others, generous, caring to environment, patient/low-profile, discipline, being responsible, independent, and creative. These characteristics should be applied early to children since in this stage they are in the appropriate ages to be introduced to the values of monotheism. These children are having high curiosity of Allah's existence. Among 10 integrated learning models proposed by Robin Fogarty, 3 of them are considered effective to be implemented to under-aged learners, i.e. Connected, Webbed and Integrated. These models are student-centred, behaviorist, flexible, and centred of interest. Al-As a' al-Husna-based Integrated Learning is designed suitable with the development stages of those under-aged learners. In this process, they will know and memorize al-As a' al-Husna while they are discussing the theme of the lesson so that al-As a' al-Husna will be blent to their personalities. Educating under-aged learners means preparing them as generations in golden future life. The values of faith should be given and taught to them as early as possible in order to protect them from the waves of globalisation and technology contradicted to Islamic norms and moral. An appropriate teaching model will become essential investment for their future.*

**Keywords** : *Integrated Learning, al-As a' al-Husna, Character Education*

## A. Introduction

Children are gifts from God, potential assets and young generations who hold a vital role to guarantee the existency of a religion, nation and country. The succeed of educating them depends greatly on the parents and the teachers who improve their academic aspects so that they can develop optimally with good characteristics and personalities. Thus, the way of educating children should be based on their basic competence and development so that they will be ready for the higher levels of education. It is clearly stated in the holy Qur'an, surah Al-Nisa verse 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً  
ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they have left weak offspring behind. So let them fear Allah and speak right words.” (QS An-Nisa:9).

This verse explains that early childhood education process is very important. Character education is aimed to build a strong pondation for children's future life. As Al-Ghazali said

“Children are Allah's mandate for their parents”. The holy hearts of them are like precious diamonds. The children who are taught well about all goodness will grow in a well happy life both in earth and heaven; their teachers and parents will also get that heaven. Vice versa, those who are taught in the wrong ways will grow in trouble and suffered; the sins will also be the responsible for all the people who supposed to educate them well.

Syaikh Kholid Abdurrahman Al-Ikk in his book, *Tarbiyatul Abnā' wa al-banāt fi Dhau' al-Kitāb wa al-Sunnah* said that if someone is being educated without good characters (akhlaq), then it is better not to educate and teach him since teaching knowledge without teaching good characters (akhlaq) will only make that person becomes a betrayal.

Education for children cannot be separated from the institutions. The institution is needed to facilitate children's social interaction in which they will learn how to adapt with various situations. School is children's second place to build their characters. Parents send their children to school because they realize that they have limited knowledge and time to

maximize the development their children. Besides, the parents also expect that their children will get systemic and well-organized education formally that will bring the children reaching their future.

Formal and Islamic early childhood education is required in order to run a strategic learning which develops all aspects of children's development including religion, language, physical/motoric, social and emotional, arts and independency. Thus, a holistic institution is needed to form the whole humans. Building characters should be started earlier even since the children just born. It should be done simultaneously and focused. Hollistic education creates lifelong learners.

In relation to this, Islam plays a major role to propose a wonderful education concept in all fields, such as arts, law, politics, knowledge, etc. The process of building islamic intellectual is done under certain rules as the guidance for parents and teachers to deliver good knowledge and thoughts to the children. This pattern of education will direct children's ways of thinking until they are getting older. Moreover, the children will also be able to apply any

knowledge they have got. Thus, the children should be taught to love learning, memorize part of surah in holy Qur'an, love the universe through Al-As a' Al-Husna, and direct their talent, so that they will always control their words, keep their spirit up, manage their hearts and soul with belief and faith.

Institutions for early childhood education should implement an ideal and appropriate learning process under children development-centred curriculum design. A partial and conventional model of learning without referring to children's potentiality will not fulfill the requirements of effective learning principles.

Teachers as the main actors in the development of learning at schools should apply an integrated learning; a learning which discusses interrelationship of certain themes. Thus, the children will get used to see everything in a 'whole' picture. This integration of learning model, method and approach in its process is needed to re-interpret all lessons at schools with islamic values. So that the children will not only be able to understand the lessons but also to solve problem well by considering all aspects.

Al-Asma' al-Husna-based integrated learning gives children opportunities to draw conclusion from all Allah's names to be related in one theme, so that they will be able to develop all the phenomenon they feel and solve any problem based on various aspects. This kind of integrated curriculum creates a relevant and contextual learning process in which the children will actively participate in all dimensions; physical, social, emotional and knowledge.

Based on the background above, the writer is interested to do a research discusses AL-ASMA' AL-HUSNA-BASED INTEGRATED LEARNING IN THE EARLY CHILDHOOD CHARACTER BUILDING EDUCATION. It is hoped that this study will give detailed descriptions and findings of the development of learning model, so that this model can be applied to build the characteristics of under-aged learners.

### 1. Research Limitation and Research Formulation

This research is limited to a learning process which integrates all subjects by exploring interrelated skills, concepts and behaviours of several subjects. Inter-potential and

development approaches are applied in this process.

Al-Asma' al-Husna-based learning process will be developed from one theme as the centre concept to be adjusted with children's development. This al-Asma' al-Husna refers to Allah's names which reflects His characteristics. These characteristics are introduced to under-aged learners so that they will know Allah better and closer. Through al-Asma' al-Husna-based integrated learning, these learners are expected to have good characteristics as what Allah has since early ages.

There are three research problems formulated in this study as follows:

1. How is al-Asma' al-Husna-based integrated learning being applied in the character building education of under-aged learners of Lab School, Faculty of Education, Muhammadiyah University of Jakarta?
2. How effective is this al-Asma' al-Husna-based integrated learning in character building education of under-aged learners?
3. What are some efforts can be done by the teachers in order to develop this al-Asma' al-Husna-based

integrated learning model in early childhood character building education?

## **2. The Objectives Of The Research**

General objective of this research is to create an effective learning model of al-*Asmā'* al-*Husna*-based integrated learning model in building under-aged learners' characters. Based on this, the objectives of this research are specifically to:

1. Finding one al-*Asmā'* al-*Husna*-based integrated learning model as an alternative model to improve the quality of learning which cover design, method, learning media, activities, assessment and children's achievement reports.
2. Getting empirical data about the effectiveness of this learning model to be developed in character building education of under-aged learners.
3. Formulating this al-*Asmā'* al-*Husna*-based integrated learning model in building the characters of under-aged learners by focusing on behaviours' building in the process of learning.
4. Revising and developing the instruments of learning process

assessment in order to implement more effective learning model.

## **B. Literature Review**

### **1. Developing Curriculum Model in Learning**

One of the requirements for teacher's professionalism is to develop curriculum in order to take the students to reach the objectives of their education. As the instrument to achieve this goal, curriculum should be in lined with the vision and mission of the institutions. Besides, curriculum should be designed as dynamic as possible along with the development of knowledge, technology and society's needs. Thus, curriculum developers including teachers should have broad and deep knowledge about that.

Another aspects should be taken into consideration is the questions proposed by Dede Rosyada: "Where should the students be taken? Who is the right person to determine the policies of the schools?The spirit of democracy in the process of education gives the inspiration that public also has strong and big right to take apart in the implementation of the curriculum. In this case, public and the government also have the responsibilities to control

the implementation of the curriculum of schools except the teachers.<sup>1</sup>

The responsibilities of schools toward its curriculum create an understanding which influences learning activities both inside and outside the classes. At this stage, curriculum functions as subject lessons, learning experience and lesson planning. There are some definitions about curriculum. According to Zakiah Drajat, curriculum is a set of education program planned and implemented to achieve certain goals of the education.<sup>2</sup> Hasan Langgulang defined curriculum as total number of experiences, education, culture, social, sport and art provided by schools to help the students to develop and change their behaviors both inside and outside the schools suitable with the objectives of the education.<sup>3</sup>

Based on those definitions, it can be concluded that curriculum covers 4

main aspects: first, goals and objectives will be achieved by the education. Second, knowledge, information, data, activities, and experiences form that curriculum. Third, teaching method or strategy applied by the teachers to encourage and direct the students to study as the demand of the curriculum. Fourth, assessment method and technique used to measure curriculum and learning achievement outlined in the curriculum, for example: mid-term examination. That is why the process of curriculum islamization should cover those 4 aspects as the conception of Islam (*tasawwur*). Further, Hasan Langgulang explained that specifically, curriculum is a set of teaching and learning activities for learners under the guidance of school both inside and outside the schools in order to achieve a certain objective. Based on its functions, curriculum can be seen from at least 3 dimensions, i.e. for the schools, for the the next schools of higher education, and for the society as the user of the graduate students (Zakiah Drajat).<sup>4</sup>

Al-Maududi said that one of the weaknesses in Islamic education is having no al-Qur'an and hadist as its

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<sup>1</sup>Dede Rosyada, *Paradigma Pendidikan Demokratis ( Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan)*, Jakarta: Kencana, cet; ke 4, 2013, p. 25

<sup>2</sup>Zakiah Daradjat, et. al, *Ilmu Pendidikan Islam*, Jakarata: Bumi aksara, 2014, cet. ke-11, p. 122

<sup>3</sup> Hasan Langgulang, *Peralihan Paradigma dalam Pendidikan Islam dan Sains Sosial*, Jakarta: Gaya Media Pratama, 2002, p. 241

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<sup>4</sup> Zakiah Daratjat, dkk, *Ilmu Pendidikan Islam*, Jakarta, p. 1

basis.<sup>5</sup> In other words, all materials are taught in dualism. Even al-Maududi added that the education system is only focused on the development of listening function so that the qualifications of the students are yet not maximum. Further, al-Maududi explained that curriculum can integrate both religion and general knowledge into one, so that new Islamic values can be resulted. The Islamic values which reflect strong belief to Allah and good behaviours.

Al-Maududi proposed an integrated curriculum which unite religion and general subjects into one package of learning. It means the process of integrating world and heaven's life so that the concept of general knowledge composes religion knowledge and vice versa. The ambivalence and dichotomic matters should not be discussed in the orientation of Islamic education.

It can said from the description above that curriculum is the integration of religion and general knowledge or dichotomy of knowledge based on Al-Qur'an. All general knowledge should be organized in the basis of Islam and all

problem should be handled in Islamic ways. In other words, the relationship between knowledge and religion is a dynamic evolutive. It is human's interpretation on the everlasting truth of Allah through the phenomenon of *Kauniah* and *Naqliah*, which sustainability developed.<sup>6</sup>

## 2. The Development of Curriculum in The Learning Procces

Curriculum is a design of learning materials which facilitates the students to learn those materials so that the effective learning objectives will be achieved easier. Curriculum is closely interrelated with content, goal, material, and learning strategy. Its implementation needs a learning design.

Learning design composes learning materials and learning objectives. Lawson (1988) gave his ideas that there are three cycles of learning, i.e. descriptive, empirical-inductive, hypothesis-deductive.<sup>7</sup> A descriptive cycle requires descriptive patterns such as

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<sup>6</sup>Ahmad Watik, "*Identifikasi Masalah Pendidikan Agama di Indonesia*", dalam Muslih Usa (ed), *Pendidikan Islam di Indonesia; Antara Cita dan Fakta*, Yogyakarta: Tiara Wacana, 1991, p. 105.

<sup>7</sup>Ratna Wilis Dahar, *Teori-Teori Belajar dan Pembelajaran*, Jakarta: Erlangga, 2006, p. 170-172

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<sup>5</sup>Abu al-A'la al-Maududi, *Manhaj al-Islamiah al-Jadid li al-Tarbiyah wa al-Ta'lim*, p. 16.

serials, classification, and conservation. A hypothesis-deductive requires higher patterns such as controlling variables, analyzing correlation, and understanding hypothesis-deductive. While the integration of those descriptive and higher patterns is the character of empirical-inductive

In a descriptive cycle, the students are required to find and give an empirical pattern in a certain context which refers to the exploration phase. Teachers call this pattern as an introduction concept. This pattern then being determined in other contexts which represent application concept phase. In this descriptive cycle, the learning process is aimed to observe without formulating hypotheses to get the results of the observation.

The cycle of empiric-inductive requires the students to find to find and give an empirical pattern in a certain context which is called exploration phase. The students use their analogy to transfer the concepts they have learnt into another new contexts which is called introduction concept phase. Under the supervision of the teacher, the students analyze the data and any other phenomenon in their application concept phase.

In the cycle of hypothesis-deductive, the process of learning is started by proposing a causal question to be hypothesized by the students. In the next step, the students find any logic consequences from that hypothesis, plan and do experiments to test the hypothesis. These activities are included in exploration phase. The results of the experiment analysis will make the hypothesis being accepted or rejected and to be introduced in the phase of introduction. Finally, the application of all relevance concepts and patterns is being discussed in another context which refers to concept application phase.

Under-aged learners have unique characters in each of their development. Early age is golden age in which the stimulation of all developing aspects play important roles for the next development stages. Underage is the most important stage in children's lifetime. At this stage, children's brain develop rapidly (explosive). Children's development in the early stages will be very crucial moment to create the quality of their future life. Intellectuality, children develop 50% in the age of 4, 80% in the age of 8 and around 100% in the age of 18.



Learning achievement of children is influenced by children's development and teacher's teaching method. Thus, teachers should master all learning theories well.

### **3. Integrated Learning in The Early Childhood Education**

Based on integrated curriculum, an integrated learning is an activity to design various learning materials through an intra-subjects theme in which these subjects will become a meaningful unit. So that the line of these subjects will be decreased or perished. Integrated learning shows well-structured and organized learning activities which discuss certain themes or lessons as the center of interest.

Integrated learning in the under-aged learners is an approach which applies integrated activities of all development aspects; cognitive, social-emotional, language, moral, islamic values, physical, motoric, and art. All these aspects are composed into learning activities focused on one theme. The theme will become learning main idea by considering children's development and their environment. The choice of the theme should be started from the closest things to the

furthest, from the simplest to the most complex.

The use of theme is aimed to relate children's learning process with the real-life. All activities are hands on experience for children. These give them understanding about their circumstances. Besides, the activities also provide opportunities for children to integrate knowledge and skill from one experience to another. Integrated learning also integrate all aspects of development where the children can develop all their potentiality such as training their smooth and rough motoric, doing observation, counting, memorizing, comparing, classifying, role playing, and exploring ideas and creativities.

The impletentation of this integrated learning approach is based on the topic developed by the teacher and the learners. The purposes of this topic are not only to master the concept or the skill but also to learn and explore the chosen topic. The philosophy of this activity claims that the process of learning is an interaction process between teachers and students, directly or indirectly. Student-centred atmosphere should be built to create a situation which is democratic, fair,

humanist, empowered, pleasant, encouraged, motivated and stimulated. This kind of situation will create inspiration, imagination, creation, innovation, work-ethic and spirit of life<sup>8</sup>.

Learning is series of activities which influence the learners. Learning is not all about simple or complex concept but more than that, it is a process of delievring information, messages and values from teacher to the students. Learning is closely related to the development of children's potentiality. In other words, learning is all efforts done by the teacher to make the learning process happens to his/her students.<sup>9</sup>

Thus, it can also be defined that learning is an activity aimed to let the children learn.<sup>10</sup> Paulo Freire stated that education is problem posing in which in the objective of learning people learn all realities in life to make his/her life better. The process of action-reflection learning happens repeatedly (more than once) to form a learning spiral. One dialect will

be followed by another one (s). It shows that learning is not a routine process but changing and transformation processes. Learning is a life-long process. Learning refers to an activity to build communication between teacher and the students. That is why the implementation of posing problem is the process of how to solve problem between teacher and the students.<sup>11</sup>

#### 4. Al-Asma' Al-Husna Based Integrated Learning

Referring to its Arabic term, Al-Asma' al-Husna means all good names while from its term, it refers to all good names belong to Allah as the proof of His noble and glorious. It is stated in the holy Qur'an surah Al-A'raf 7:180 that:

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ  
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝

*"... and to Allah belong the best names, so invoke HIM by them. And leave (the company of) those who practice deviation concerning His names. They will be recopansived for what they have been doing".*

<sup>8</sup>Abuddin Nata, *Perspektif Islam Tentang Strategi Pembelajaran*, Jakarta, Kencana, 2009, p. 3

<sup>9</sup>M. Sobari Sutikno, *Mengagas Pembelajaran Efektif dan Bermakna*, Mataram, NTP Press, 2007, p. 50

<sup>10</sup> Hasniyati Gani Ali, *Ilmu Pendidikan Islam*, Jakarta, Ciputat Press, 2008, p. 62

<sup>11</sup>Paulo Freire, *Pendidikan Kaum Tertindas*, Jakarta, LP3ES, 2000, p. 61

وَتِسْعِينَ اسْمًا , مِائَةً إِلَّا وَاحِدًا , إِنَّهُ وَثُرٌ يُجِبُّ الْوِثْرَ

Further it is also explained in hadist of prophet SAW:

, مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ. رواه ابن ماجه<sup>13</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ رواه البخاري ومسلم

*Hisyam ibn Ammar has told us, Abdul Malik ibn Muhammad as Shan'ani has told, Abu Mundzir Zuhair ibn Muhammad at Tamimi has told us, Musa ibn 'Uqbah has told us, Abdur Rahman al A'raj has told me, Abu Hurairah reported prophet Rasulullah shallallahu 'alaihi wasallam as saying: "Verily, there are ninety nine names for Allah, i.e. hundred excepting one. He is Odd (One) and loves odd numbers.He who enumerates them would get into paradise.". (HR Ibn Majah)*

*Narrated by (Abu Radiyallahu anhu):prophet Muhammad (shallallahu 'alaihi wasallam) said, 'Allah has 99 names, i.e. one hundred minus one, and whoever knows them will go to paradise.'(H.R Bukhari and Muslim)<sup>12</sup>*

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ , حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَائِيُّ , حَدَّثَنَا أَبُو الْمُنْذِرِ زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ , حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ , حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ , عَنْ أَبِي هُرَيْرَةَ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , قَالَ " : إِنَّ لِلَّهِ تِسْعَةً

M. Quraish Shihab explained in his "Al-Misbah" that many of 'ulama (pious persons of Islam), gives various interpretation of " مَنْ أَحْصَاهَا " in above hadist.<sup>14</sup>Some of them defined that word as understanding the meaning and then apply that meaning, but some of them defined it as the ability to do its

<sup>12</sup>Shahih Muslim (e-book), *Kitab al-Zikri wa al Du'a, Bab al-'Azmi bi al Du'a wa al-Taubah, wa al-istghfar*, No. 2677, h. 1075-1076, lihat juga *Shahih Bukhari* (e book), *Kitab al- Tauhid, Bab Inna Lillah Miata Ismin Illa Wahidan*, No 7392, p. 1409

<sup>13</sup>Mausu'at al Hadits asy Syarif, al Kutub as Sittah, Sunan ibn Majah, Kitab ad Du'a, Babu Asma'illah Azza wa Jalla, Nomor 3859, pl. 2757

<sup>14</sup> M. Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an, Volume 5*, Jakarta, Lentera Hati, 2008, p. 318.

meaning and have good islamic norms (*akhlak*) with those names. Al-Nawawi Al-Syafi'i ra said: "مَنْ أَحْصَاهَا" means to memorize, believe and apply all "its meaning". Ibnu Baththolra added that: "the only way to apply the essential meaning of al-*Asmā'* al-*Husna* is by following any Allah name such as الرحيم (The Most Merciful), الكريم (The Generous). Thus, it is expected that all humans should have the characters of Allah in their capacity. But, for another special characters belong to Allah such as الجبار (The Powerful, the Irresistable), العظيم (The Magnificent) should only be known and understood by the humans. Humans should put their hopes to Allah's characters that reflect "promises", while for Allah's characters that sound "threaten", human should stay away from that and feel scare of all the consequences".

Humans cannot own some of the characters of Allah. They need to understand about those written in al-*Asmā'* al-*Husna* well. For example, for the character of Allah الرحمن (The All Merciful), reflects that people should have merci to each other, if Allah الغفور (The Ever Forgiving), then people should have the character of forgiving, and so on. Allah also shows HIS "place"

and "existency" through His characters. There is no doubt that support, power, guarantee, and all good characters of Allah are very needed as the basic characters and mental for all humans either individually, in organization, in society and in a nation to reach any of succeed in this life.

### C. Discussion of Research Result

#### 1. The Analysis of Al-*Asmā'* Al-*Husna* Based Integrated Learning

The efforts of building Islamic values in the under-aged learners should be done as a strategic step to develop their growth and competencies. In this case al-*Asmā'* al-*Husna*-based leaning can be chosen as one of alternative ways to build characters, so that the objectives of learning can be achieved. In its learning process, the children can be introduced to Allah through al-*Asmā'* al-*Husna* integrated with theme of the lesson learnt. The children will know all Allah characters and identify themselves related to those characters. In this way, the learning process will touch those children's personalities. All Allah beautiful names which reflect HIS good characters, will be easily understood by the children since the process is done in fun ways such as by singing, telling

stories, and playing. This learning model develops both under-aged learners' cognitive and spiritual competencies towards the lessons they are learning.

The increasing of the percentages is seen in the habit, the way the children answer the questions and the ability for them to memorize 99 al-*Asmā'* al-*Husna*. After the treatment, the children became more discipline and directed. Their sense of curiosity was getting higher towards all stories and explanation about the values in al-*Asmā'* al-*Husna* they have memorized. This situation made the teacher easy to build their characters to become discipline, honest, independent, low-profile, loving, having leadership, and helpful. All these characters are internalized in their soul.

The results of this study were being analyzed after getting qualitative data of cycle I, II, and III. The development of children's ability was in the highest results in which 5 children increased 10% and the lowest increasing is 4%, the highest increasing of each individual reached up to 30%. These findings showed that through al-*Asmā'* al-*Husna*, character education can be taught more effective.

The achievements of this research can be seen in which in the pre-cycle, children's achievement was 63%, then increased to 77% in cycle I, 82% in cycle II, and 93% in cycle III. The increasing of these achievements was the target of this study research conducted from August 2013 to February 2014. Based on these findings, it can be concluded that al-*Asmā'* al-*Husna*-based integrated learning is an effective model to be applied in the education of early childhood character building.

## **2. Al-Asma' Al-Husna Based Integrated Learning Model In Character Education**

In an integrated learning model, a teacher is required to have good competence on all learning concepts to make those concepts become integrative. Teacher needs to catch the main concept of each theme which will be explained integrately.

The application of this learning model can effectively develop children's ability and creativity since this approach leads the children to open their insight and ways of thinking wider toward the concept being developed, together with the development of their performance and competence.

Integrated learning is an appropriate practical approach. This approach rejects drill system for the basic of children's cognitive forming and intellectual structuring. The first step of integrated learning is choosing or developing a theme. At this first step, the teacher asks the children to choose and develop the theme. Thus, the children will actively involved in the process of learning. Through al-Asma' al-Husna, the children will memorize names of Allah and mention Allah characters. It is hoped that by applying this way, character's building in the early childhood education can be developed easier.

The repetition of al-Asma' al-Husna during the learning activities will stimulate children to always listen and say all Allah's names. Their sense of love to Allah will also be built easily. Thus, all the learning process of all aspects; cognitive, affective and psychomotoric will easily achieved<sup>15</sup> as long as its process covers three steps of learning,

i.e. planning, acting, and evaluating.<sup>16</sup> In relation to this, the implementation of character education in under-aged learners should focus on 3 important elements; principle, process and practice.

Integrated model in character education is being implemented integrately based on the theme. The strength of this model is that the teacher will be responsible to the characters' building of the learners. Besides, the process of this character building education is not informative cognitive but more applicative. The children will get accustomed with the values applied in each activity. One of the ways to build character values is through the implementation of al-Asma' al-Husna which the children should memorize and understand Allah's names in order to stimulate their cognitive aspect without neglecting the aspect of their affective.

This model is being implemented by composing each point of learning under one subject discussion. Every subject learning composes the

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<sup>15</sup> Dimiyati dan Mudjiono, *Belajar dan Pembelajaran*, Jakarta, Rineka Cipta, 2006, p. 26-32

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<sup>16</sup> Asmawan Sahlan dan Angga Teguh Prastyo, *Desain Pembelajaran Berbasis Pendidikan Karakter*, Jogjakarta, Ar-Ruzz Media, 2012, p. 43-48

connection between topics and concepts in one learning discussion. In this connected model, the students will automatically connected to the curriculum in the subject learning more than they can assume.

A connected model is the connection under the same competencies among all fields of study, topics, concepts, skills, and today's assignment with the next one. Even it also connects the themes learnt in today's semester with the next ones. This model is appropriate to be implemented in the early childhood education since the children will not only connect some parts of the theme but more than that, they will also be able to grasp whole information in order to improve their creativities to reach certain competence. This competence will also be connected to other competence so that their potentiality and cognitive competence will be maximized. If the application of this model is based on al- *Asmā'* al-Husna,

Allah is the al-Mighty of the live of humans, plants, animals, water, air and fire, and universe. Through this learning model, the concept of الحي, can be easily understood by the children. They

will understand that the existence of humans, animals, and environment is created by Allah. This point can become theme of the lesson to be discussed to let the children know about the characters of Allah.

In the process of learning, the theme is given to integrate the content of the curriculum into one, enrich children's vocabulary and make the lessons become meaningful. The theme is used in order to direct children to understand the concepts of loving Allah and caring to the environment, so that the children will automatically learn these characters.

Integrated model refers to a learning process which integrates the mastery of several subjects related to a certain theme, so that the children will get accustomed to see everything in the whole perspectives. The integration of learning model, method, and approach is considered important to re-interpret all subject lessons with Islamic values. The purposes do not only to encourage the children to have ability to understand the lessons but also to solve all problems by considering various aspects.

Besides, integrated learning is also a learning approach that give the

opportunities to children; both individually or in group, to actively search, dig and find concept authentically and holistically. This learning approach provides learning materials integratedly by connecting all subject lessons so that the lessons will not be separated. The children will actively participate in the learning process and decision.

The learning above is being adjusted with the children's development stages and characters. The theme of "Allah is The Creator" can be integrated to self-concept. Allah created heroes and humans with all their needs such as universe, plants, animals, water, air and fire as the sources of knowledge. Al-Asmā' al-Husna-based integrated learning is very effective to maximize all children's cognitive aspects; motoric, language, free of choice, creativity, and characters. Thus, all *Illahiyah* characters will be automatically formed.

Through the application of those three (3) al-Asmā' al-Husna-based integrated learning models, the process of learning is expected to be conducted suitable with the the development of the children. At this process, children will know, memorize al-Asmā' al-Husna integrated with the theme. Al-Asmā' al-

Husna will be blent in their personalities. By knowing the characters of Allah, they will be easy to know and adopt Allh's characters so that their characters will be built well.

The character building can be educated to children by letting them do their activities suitable with their ages. Children should be taught to become more independent day by day. They should have good self-confident towards their capabilities. The characters of children and their styles of leraning should be used as the references to plan and run one learning program.

Al-Asmā' al-Husna is a basis developed to build children's characters so that they will have good characters by internalizing the characters of Allah to their personalities. Thus, teachers should be able to lead, supervise, and guide them to become the capable obedient Allah's creatures.

#### D. Conclusion

Al-Asmā' al-Husna integrated learning is an effective model to be applied in the character education building of the children. This philosophy is based on the the concept that educating children to be smart should



be in lined with their good belief and faith to Allah.

The research showed that al-Asma' al-Husna contributes to children's character education. There are 10 characters of Allah that can be applied in the early childhood education, i.e. love the Creator, polite, respecting others, generous, caring to the environment, discipline, responsible, independent, and creative. The values of these characters should be built as early as possible to children. Early age is the most important stage for children to get the knowledge about the Oneness of Allah because children have high curiosity about the existence of Allah. The attitude of respecting others, generous, caring to the environment, able to have social interaction will create perfect whole personalities. Further, the characters of patient and discipline, are very needed to teach children on how to control themselves so that they will become someone who is responsible, independent, creative, and highly dedicated as the reflection of being obedient to Allah.

Among 10 integrated learning models proposed by Robin Fogarty, three of them are quite effective to be applied to early childhood education,

i.e. Connected, Webbed and Integrated. These learning models are student-centred, behaviorism, flexible, interest-centred. Al-Asma' al-Husna-based integrated learning adjusts the application with the stages of children's development. In the process, children know and memorize al-Asma' al-Husna according to the theme of the lesson. By this way, the essence of al-Asma' al-Husna will be blent to their soul.

So, based on the findings of the research, the writer proceeds some recommendation as follows:

1. In the preparation to welcome Indonesia Emas tahun 2045 (Golden Indonesia 2045), the challenges faced by Indonesia will be very complex and global. The Information and Communication Technology will also spread rapidly and cannot be predicted. The aspects of ethic and moral will be strongly affected. Young learners at the moment will become the generation in that era so that they really need to be given appropriate learning process which applies moral values. Thus, Al-Asma' al-Husna-based integrated learning can

become alternative learning model for teachers in the process of character building education in the early childhood education.

2. In order to prepare Golden Indonesia 2045 generations, the belief to Allah should be strongly built by introducing al-*Asmā' al-Husna* to under-aged learners in which they will have good foundation of religious values. It is expected that these children will not be eroded by the waves of globalisation and technology contradicted to Islamic values. Appropriate education to these children will become good investment for their future. The children will take al-*Asmā' al-Husna* as the source of their inspiration and motivation. They will have good filter to face any social changes.
3. The values of faith should be built to children as early as possible as strong foundation for them to face the future. Children should be protected from any secular, liberal and pluralism. Al-*Asmā' al-Husna*-based integrated learning model is appropriate choice to be applied in the early childhood education. Thus, all stakeholders, especially

teachers, are expected to design fun learning models, especially in children's golden ages education, for them to have strong root to grow.

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