

Forming Religious Character, Discipline, And Responsibility Through The Habit of "Asnawi Tahluq"

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Abstract

Globalization has had a significant impact on education, creating competition and positive achievement, but also causing counter-social behavior. In the context of Islamic education, the formation of spiritual intelligence becomes very important. This research aims to describe the implementation of the Asnawi tahluq habit and the supporting and inhibiting factors. This research uses a qualitative method with a field research approach which is based on the philosophy of postpositivism. Data collection techniques involve observation, interviews and documentation at MTs. Matholi'ul Huda Troso. This school implements "asnawi tahluq" habituation activities which involve all members of the school community, including students, teachers and employees. These activities include reading Asma'ul Husna, sholawat nariyah, and Khatmil Qur'an with the aim of increasing understanding of religion, faith and spirituality. This activity is carried out routinely every day, guided by a special coordinator. Sholawat nariyah emphasizes personal involvement in worship, while reading Khatmil Qur'an helps students understand and appreciate the Qur'an. Supporting factors include kutaib books, relationships with Islamic boarding schools, student motivation, and available facilities. However, there are inhibiting factors such as lack of interest and discipline among students, personal problems, and lack of supervision in several classes which affect the success of the asnawi tahluq habit in the madrasah.

Keywords: Asnawi Tahluq, Religious, Discipline, Responsible.

Abstrak

Globalisasi telah membawa dampak signifikan dalam pendidikan, menciptakan kompetisi dan prestasi yang positif, tetapi juga menyebabkan perilaku kontra sosial. Dalam konteks pendidikan Islam, pembentukan kecerdasan spiritual menjadi sangat penting. Penelitian ini bertujuan untuk menggambarkan pelaksanaan pembiasaan asnawi tahluq dan faktor-faktor pendukung serta penghambatnya. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian lapangan (field research) yang berlandaskan pada filsafat postpositivisme. Teknik pengambilan data melibatkan observasi, wawancara, dan dokumentasi di MTs. Matholi'ul Huda Troso. Sekolah ini mengimplementasikan kegiatan pembiasaan "asnawi tahluq" yang melibatkan semua anggota komunitas sekolah, termasuk peserta didik, guru, dan karyawan. Kegiatan tersebut mencakup pembacaan Asma'ul Husna, sholawat nariyah, dan Khatmil Qur'an dengan tujuan meningkatkan pemahaman agama, iman, dan spiritualitas. Aktivitas ini dilaksanakan secara rutin setiap hari, dipandu oleh koordinator khusus. Sholawat nariyah menekankan keterlibatan pribadi dalam ibadah, sementara pembacaan Khatmil Qur'an membantu peserta didik dalam memahami dan menghargai Al-Qur'an. Faktor pendukung mencakup buku kutaib, hubungan dengan pondok pesantren, motivasi peserta didik, dan fasilitas yang tersedia. Namun, ada faktor penghambat seperti kurangnya minat dan disiplin peserta didik, masalah pribadi, serta kurangnya pengawasan di beberapa kelas yang memengaruhi keberhasilan pembiasaan asnawi tahluq di madrasah tersebut

Kata-kata kunci: asnawi tahluq, Religius, disiplin, tanggung jawab

INTRODUCTION

In the era of sophisticated globalization and digitalization, various information can be accessed from various social media in a matter of seconds. It should be noted that not only that, globalization has also injected enthusiasm for students to compete and excel at national and international levels. Like a double-edged sword, in addition to having a positive impact, globalization also has negative impacts that must also be watched out for by educators and students. The rampant criminal acts committed by students and the emergence of anti-social attitudes such as hedonism, egoism, and instant culture are negative impacts of globalization. This is where the importance of prevention and overcoming various negative impacts that must be carried out by all elements of society, especially educators.

Good education does not only form Indonesian people who are intellectually intelligent, but also forms people who are emotionally intelligent and spiritually intelligent. As stated in the National Education System Law No. 20 of 2003, "education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality and intelligence, noble morals, and skills needed by themselves, society, nation and state". (Undang-undang RI No. 20 Tahun 2003, 2003:9) From the mandate of the law above, teachers are expected not only to form intellectual intelligence but are required to form emotional intelligence and spiritual intelligence of students. One way that can be taken to form religious, discipline and responsibility is to internalize the habit of reading asma'ul husna, khatmil Qur'an, and reading shalawat nariyah. (Almiati, 2008:85) Reading asma'ul husna in prayer 'a, is an amaliyah ordered by Allah SWT. As He said in Surah Al-A'raf: 180

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

Meaning: Only Asmaa-ul Husna belongs to Allah, so ask Him by saying Asma-ul Husna and leave those who deviate from the truth in (mentioning) His names. Later, they will receive a reward for what they have done. (QS.

Al-A'raf: 180). (Tafsirweb, 2018:1)

People who read Asma'ul Husna regularly have their emotional life is more maintained compared to people who rarely read it. Amjad al-Hafid in his book explains that people who read Asma'ul Husna will have a calmer heart, stronger faith, more passionate life, lost feelings of anxiety, hardship, stress and despair and increased enthusiasm for learning.(Amjad Al-Hafid, 2010:1)

Islamic Religious Education is a source of conscious effort carried out by educators in order to prepare students to believe in, understand, and practice Islamic teachings through guidance, teaching or training activities that have been determined to achieve the goals that have been set.(Mulyasa, 2004:132) According to Armei Arief M. A. "Education is a complex issue, involving all components contained therein. Islamic education is education based on the Qur'an and Sunnah in addition to having a scientific goal, also has the goal of making humans as caliphs who can carry out their duties well (Armei Arief, 2002:29). According to Ibn Khaldun quoted by Ablah Jawwd Al-Harsyi explained that teaching the Qur'an to children is one form of religious propagation carried out by people in various Islamic regions. Teaching the Qur'an to children when they are still small will make it easier to absorb in their hearts. It will increase the strength of faith that can fill his heart (Ablah Jawwad Al-Harsyi, 2006:11-12).

Spiritual values are truly absolutely needed to be implemented in the education and habituation process for students in an effort to prepare them to be ready to compete physically and mentally if they want to continue to exist and achieve excellence and victory (Djoko Hartono dan Tri Damayanti, 2016:6) All religions teach about morals, values, ethics, the importance of doing good deeds, not being allowed to do bad deeds, and various spiritual teachings. A spiritual attitude is an attitude that concerns morals that can provide an understanding to distinguish between right and wrong based on faith and devotion to God Almighty.(Naelil Maziya, 2019:12-13).

Religious attitude, Spiritual intelligence is the intelligence of the soul, an intelligence that can help us heal and build ourselves as a whole. Many students experience chaos and disarray in their lives. So that this is not the case, educators must hone their spiritual intelligence. Spiritual intelligence is the awareness with which we not only follow existing values but also discover new values (Sudirman Tebba, 2004:29) Spiritual intelligence itself is a form of intelligence that is based on the inner part of ourselves that is related to wisdom beyond the ego or conscious soul (Agus Nggermanto, 2008:115).

Shalawat nariyah is one of the activities that can fill the spiritual side of students. Shalawat is part of dhikr. Shalawat is also part of a form of worship because Allah and His Messenger commanded prayer which is a source of good rewards. In language, shalawat is prayer, which leads to continuous thoughts on the truth of religion or God. Shalawat is also a form of gratitude to Allah and respect for the Prophet SAW. By practicing prayer, you will be blessed with good rewards. Shalawat nariyah is one part of various forms of shalawat practiced by some Islamic scholars.

As is known, students of MTs. Matholi'ul Huda Troso Pecangaan Jepara from the perspective of developmental psychologists are included in adolescence, as expressed by Zulkifli in his book as follows "Adolescence is a period when many psychological and physical changes occur. At this time they experience a period full of emotional turmoil and mental pressure, so that it is easy to deviate from the applicable rules and norms." (Zulkifli, 2006:63). Madrasah Tsanawiyah (MTs.) Matholi'ul Huda Troso Pecangaan Jepara is a madrasa with an Islamic nuance such as female students who are required to wear the hijab, there is a congregational Dzuhur prayer, however in the madrasa there are still many students who often commit acts of violence and violate school rules such as speaking rudely, free association between students, smoking, getting drunk, skipping school and also bullying with their friends. This shows that the madrasa is still facing problems (Wafiroh, 2023d). This has been explained by Wafiroh as a teacher and head of the madrasah at MTs. Matholi'ul Huda Troso Pecangaan Jepara regarding the problems

before the routine *asnawi tahluc* (*asmaul husna*, *shalawat nariyah* and *tahtimul qur'an/khatmil qur'an*) is carried out every morning. In addition to implementing curricular learning that is integrated with the Ministry of Religion and the Ministry of National Education, they also carry out the habit of reading *asnawi tahluc* (*Asma'ul Husna*, *shalawat nariyah*, and *tahtimul qur'an*) routinely every day before learning begins. The habituation is carried out simultaneously by teachers and students.

Based on the explanation of the problem, MTs Matholi'ul Huda Troso Pecangaan Jepara enforces the habit of reading (*asnawi tahluc*) *Asmaul Husana*, *shalawat nariyah*, and *tahtimul qur'an* to improve the religious attitude of students. Based on this, the researcher is interested in further researching how Implementation the process of habituation of "*Asnawi Tahluc*" in forming Religious, disciplined, and responsible students, as well as to find out the supporting and inhibiting factors for the program.

METHOD

The methods in this study are as follows: This study uses a qualitative method that produces descriptive data in the form of written or spoken words from observable actors (Lexy J. Moloeng, 2012:4). This type of field research requires researchers to be directly involved with the community (Conny R. Semiawan, 2010:9). This research is based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, data source sampling is carried out purposively and snowball, data collection techniques are carried out with triangulation (combination), data analysis is inductive / qualitative, qualitative research results emphasize meaning more than generalization (Sugiyono, 2013:15)

This research had been conducted at MTs. Matholi'ul Huda Troso Pecangaan Jepara, to obtain concrete data on the implementation of the habit of *asnawi tahluc* in forming Religious, disciplined, and responsible students of class VIII in the

2023/2024 academic year. While the objects of this study are the principal, educators, and students. Data collection techniques are a way for researchers to obtain accurate information in order to achieve their research objectives (Evanirosa, 2022:101) The data collection techniques used in this study are observation, interview, and documentation techniques.

Observation is a process for researchers to be in the research environment to see, hear, and understand all events that occur (Nurul Hikmah, 2021:67). Observation is used to observe the implementation of the habit of asnawi tahluk for students of MTs. Matholi'ul Huda Troso Pecangaan Jepara. Interviews are a method of collecting data by asking (Afifudin, 2012:161) the principal, educators, and students at MTs. Matholi'ul Huda Troso Pecangaan Jepara regarding the implementation of the habit of asnawi tahluk. Documentation is a data collection technique regarding supplementary information from interview results in the form of documents, pictures or photos, and statistical materials.(Zuchri Abdussamad, 2021:150) This technique is used to make it easier for researchers to obtain information about MTs. Matholi'ul Huda Troso Pecangaan Jepara.

Data analysis techniques are the process of systematically searching for and collecting data carried out by researchers (Sugiyono, 2013:224). This study uses qualitative descriptive analysis, namely an analysis technique that is not based on numbers but rather by describing sources related to the problems being studied and then drawing conclusions with a thinking method that starts from general to specific problems. The stages carried out by researchers in analyzing data are Data Reducation, Data Display, and Conclusion Drawing/Verivication (Ali As'ad, 2022:105). Data validity is an activity to test the suitability between one data and another data obtained from different sources, times, and techniques (Uhar Suharsaputro, 2012:218-219) This activity will be carried out by researchers using repeated observations, source triangulation, and technique triangulation. Repeated observations are carried out to ensure data obtained from different times. If the data

obtained with the observations obtained are the same, then the data is valid.(Lexy J. Moloeng, 2012:320)

RESULT AND DISCUSSION

The Implementation of The “Asnawi Tahlug” Habit

Habituation of reading *Asmaul Husna*

The activity of asmaul husna habituation is an activity carried out by students, teachers, and employees at MTs. Matholi’ul Huda Troso, the activity is in the form of an activity to read asma’ul husna. This activity can be an important part of a student’s spiritual development. This helps strengthen the relationship between students and others with Allah, brings students and others closer to Him, and increases students’ understanding of Him as the Most Noble and Generous.

The habituation of reading Asmaul Husna at MTs. Matholi’ul Huda which is coordinated by Mrs. Hj. Mu’arrofah, S.Ag. is a very good initiative in the context of religious education. The purpose of reading asmaul husna itself is one of the effective ways to introduce students to the great names of Allah SWT. This is an integral part of religious education in Islam, where understanding the characteristics of Allah is very important for understanding one's faith. By understanding Asmaul Husna, students can develop a stronger relationship with God. The reading of Asmaul Husna itself is done every morning at 07:00 before the teaching and learning process takes place. During the process of reading Asmaul Husna, each class will have a subject teacher who comes in or if the teacher has not come in, the TU employee will come in to replace the teacher to supervise students to read Asmaul Husna in class until the teacher is present or comes to class.

Overall, the Asmaul Husna reading habituation program at MTs. Matholi’ul Huda is a very positive initiative in the context of religious education. It helps students get to know the great names of Allah SWT better, strengthens their understanding of religion, and also teaches values such as cooperation, responsibility, and discipline through active student participation in this program.

This program is aimed at providing a sustainable positive impact on the spiritual development and religious character of students..

Habituation of Reading *Sholawat Nariyah*

Reading Shalawat Nariyah is one of the religious practices that can be done for students in the context of Islamic religious education. Shalawat Nariyah is a special prayer or praise to the Prophet Muhammad SAW who has many virtues and blessings in Islam.

The habit of reading Shalawat Nariyah is an activity carried out by students, teachers and employees at MTs. Matholi'ul Huda Troso, this activity is in the form of an activity to read Shalawat Nariyah. The habit of reading Sholawat Nariyah at this Madrasah shows the active role of the activity coordinator, Mr. Muhammad Rosyadi, S.Pd. This activity is carried out with discipline, scheduled every day before the teaching and learning process begins, and after the reading of Asmaul Husna. This creates a spiritual and religious atmosphere before starting the teaching and learning process, reminding all residents of the Madrasah of religious values in everyday life.

The habitual activity of reading shalawat nariyah is usually carried out in each class, guided by the teacher or administration staff in that class. Getting used to reading Nariyah prayers for students at MTs. Matholi'ul Huda Troso is carried out with the main aim of strengthening religious values and spirituality in their education. The role of the teacher in the class or administration who supervises the class during the reading of Sholawat Nariyah shows the school's commitment to ensuring student involvement in this activity. It also promotes an attitude of responsibility and supervision towards students. By involving all Madrasah residents in reciting Sholawat Nariyah, the school creates strong social bonds based on religious values. The regularly scheduled reading of Sholawat Nariyah except on holidays reflects the school's consistency in promoting religious activities. The readings carried out 11 times individually emphasize the importance of personal involvement in worship, while supervision by the first subject teacher or administration emphasizes their responsibility in educating students holistically.

Strict action against students who do not follow the reading of Sholawat Nariyah properly, such as being reprimanded or even asked to read it outside of class, shows the school's commitment to implementing this activity. This encourages students to carry out religious obligations well, and instills awareness of discipline and order at school. Overall, the practice of Sholawat Nariyah in Madrasas has strong educational and religious values, helping to shape the character of students with strong religious values and high discipline

Habituation of *Tahtimul Qur'an/Khatmil Qur'an*

The habit of reading tahtimul Qur'an for students at MTs. Matholi'ul Huda Troso is one of the most important activities in the educational process at the madrasah. This activity aims to help students understand, memorize, and practice the holy verses of the Qur'an. Every student at MTs. Matholi'ul Huda Troso is required to routinely read tahtimul Qur'an every day. This is done in a calm and solemn atmosphere, where students read the verses of the Qur'an correctly, absorb their meaning, and reflect on the teachings contained in each verse. In addition, reading tahtimul Qur'an is also a moment to increase students' love for the Qur'an as a guide for their lives. With consistency in this habit, it is hoped that students can become individuals who are able to memorize and understand the Al-Qur'an and practice the noble values contained in it, so that they can become individuals who are beneficial to religion, family and society.

The tahtimul qur'an or khatmil qur'an activity is coordinated by one of the teachers who teaches at MTs. Matholi'ul Huda Troso is Mrs. Izzanita Luthfiani Sofyana, S.Pd. and the tahtimul qur'an activity itself is attended by all students (except those who are absent or menstruating, students are not required to read the al-Qur'an and students are encouraged to read shalawat) Tahtimul Qur'an or Khatmil Qur'an activities carried out in Madrasas are more precisely in each class and are supervised by the teacher or administrator in the class. This is a very positive initiative. This reflects the strong commitment of the Madrasah in providing comprehensive religious education to its students. Tahtimul Qur'an is not only

a ritual, but has a clear goal, namely to get children used to reading the Qur'an every day, even if only 2 pages. This shows an awareness of the importance of reading the Qur'an in everyday life. In addition, the approach used in dividing the juz to students is very wise. By giving each student a different juz each week, the Madrasah provides an opportunity for all students to feel successful in completing one juz in one week. This motivates them to continue learning and improving their understanding of the Qur'an.

Tahtimul Qur'an activities carried out at MTs. Matholi'ul Huda Troso is carried out every day in the division of juz carried out every Saturday and will be distributed by their respective homeroom teachers and read or completed for one week, on Thursday before going home from school, a prayer for completing the Qur'an will be read which is guided from the office then distributed to each class, the prayer will be read by one of the teachers who has been assigned to read the prayer for completing the Qur'an. It is also important to note that the reading of the Qur'an is supervised by teachers or administrative staff present in class. This shows that this activity is not just a formality, but also ensures that students get the right guidance and direction in reading the Qur'an correctly. The leadership of the administration room in this activity shows that Madrasah has a serious commitment to running this tahtimul Qur'an program, and this also creates a conducive environment for students to focus on learning the Qur'an. Thus, the activities of tahtimul Qur'an or Khatmil Qur'an in Madrasah not only help students in understanding the Qur'an, but also form a strong religious and disciplined character among them.

The Supporting and Inhibiting Factors for The Program

Habitation of *Asmaul Husna*

Dra. Wafiroh, as the head of the Madrasah and Teacher at MTs. Matholi'ul Huda Troso Pecangaan Jepara explained that:

"The habitation of *Asmaul Husna* is carried out every day before the learning process begins. The reading is read simultaneously by students, teachers and all employees at MTs. Matholi'ul Huda Troso which is guided by one of the students who has been scheduled in sequence. The reading of

Asmaul Husna is carried out in the TU office then distributed through the Speakers in each class and the reading of Asmaul Husna is carried out so that students are able to recognize the names of Allah." (Wafiroh, 2023)

The reading of Asmaul Husna carried out at MTs. Matholi'ul Huda Troso Pecangaan Jepara is carried out before the teaching and learning process takes place and has become a routine every morning or morning ritual, all students, teachers, and employees at the Madrasah carry out the reading which is prompted from the TU office and read by students who have been scheduled to read the Asmaul Husana and is channeled using speakers in each class. This is done with the aim that students are able to memorize and know the names of Allah. This was also explained by Mrs. Hj. Mu'arrofah, S.Ag. as a teacher and coordinator of the Asmaul Husana reading activity, discussing students who did not carry out the activity that when the Asmaul Husana reading process took place, each administrator would go around to each class to check whether there was a teacher in the class or not. If so, the administrator would go around again, but if there was no teacher in the class, the administrator would replace the teacher and wait in class until the teacher arrived. And when administrator students are noisy in class and do not recite the Asmaul Husana, the teacher or administrator supervising the class is obliged to reprimand the administrator students. If there are administrator students who are late to go to school, the administrator students will be asked to recite the Asmaul Husana outside the class and will be supervised by the teacher on duty (Mu'arrofah, 2023).

As explained by Mrs. Hj. Mu'arrofah, S.Ag. this was also explained by the Head of Administration, Danang Ferdian, S.Pd. who explained that the reading of Asmaul Husana was carried out at MTs. Matholi'ul Huda Troso Pecangaan Jepara which was guided by students and the schedule for the students was obtained through deliberation with their respective classmates after obtaining approval, then the class leader would provide two names of students who were willing to guide their other friends to read Asmaul Husana from the administration office (Danang Ferdian, 2023).

The supporting factors and inhibiting factors for the activity of reading Asmaul Husana were explained by one of the teachers who supervised the reading of Asmaul Husana in one of her classes, Mrs. Lilik Fatmawati, S.Si. as a biology teacher at MTs. Matholi'ul Huda Troso Pecangaan Jepara explained that the supporting factors are when students can go to school on time (not late) and during the Asmaul Husana reading activity, students solemnly carry it out. While the inhibiting factors that occur are that there are still many students who are often late to go to school so that it becomes an obstacle to the activity. Then there are many students who are noisy in class or talk to themselves in class so that it can interfere with the Asmaul Husana reading process (Lilik Fatmawati, 2023).

Meanwhile, from the students explaining the inhibiting factors in the Asmaul Husana reading activity, this was explained by Ilham and Salwa as students at MTs. Matholi'ul Huda Troso Pecangaan Jepara class VIII B. That:

"The speaker in the class is not loud enough so it can't be heard, sometimes it often turns off so when reading Asmaul Husana it is read alone with classmates. If you are late to class, you are told to read it yourself outside the classroom, then you are given a punishment to clean the toilet or mop the classroom terrace." (Ilham dan Salwa, 2023)

This can be an explanation that if students are late to class, they will be punished by the on-duty teacher in the form of cleaning the Madrasah toilet, sweeping the terrace or mopping the front floor terrace of the classroom. And it is still often found that some classes experience dead speakers so that students read the Asmaul Husana together with their classmates without being guided by the Administration office (Ilham dan Salwa, 2023).

Habituation of Reading *Shalawat Nariyah*

Dra. Wafiroh as the Head of Madrasah and Teacher at MTs. Matholi'ul Huda Troso Pecangaan Jepara explained that the reading of sholawat nariyah is carried out every day and is attended by all students, teachers, and employees at MTs. Matholi'ul Huda. The sholawat nariyah activity itself is coordinated by one of the teachers who teaches at MTs. Matholi'ul Huda Troso Pecangaan Jepara, namely Mr. Muhammad

Rosyadi, S.Pd. during the reading of sholawat nariyah, the teacher who teaches in the first hour or TU who is in class will go around the students in the class to check whether all students have read sholawat nariyah or not (Wafiroh, 2023).

Explanation from Mr. Muhammad Rosyadi, S.Pd. as the teacher responsible for the sholawat nariyah reading activity at MTs. Matholi'ul Huda Troso, he explained that the activity of reading sholawat nariyah is carried out every day before the KBM takes place and after the Asmaul Husna reading is carried out. The nariyah prayers themselves are recited 11 times by students, teachers and also employees at the Madrasah. During the reading of the nariyah prayers it will be led by the teacher or TU in each class and read individually or individually after that the teacher or TU will surround the students in their respective classes to find out whether the students have read the nariyah prayers or not. If it is discovered that there are students who are noisy, the teacher or TU in the class is obliged to reprimand them, but if they are still reprimanded or are making noise during the activity, the students will be removed from the class and told to read it outside the classroom and when they have finished reading it, they will be invited to return to the class and can take part in the teaching and learning activities as usual (Muhammad Rosyadi, 2023).

Meanwhile, the explanation from students Dimas and Lailiyah regarding the reading of the sholawat nariyah is that many students do not read the sholawat nariyah and when asked by the supervising teacher, the students lie by saying that they have read it. There are still many students who are late for school so that the process of reading the sholawat nariyah is carried out outside the classroom and supervised by the teacher on duty, after which students who are late will be given a punishment for being late for school (Dimas dan Lailiyah, 2023).

Habituation of *Tahtimul Qur'an* / *Khatmil Qur'an*

Dra. Wafiroh as the Head of Madrasah and teacher at MTs. Matholi'ul Huda Troso explained that the one who coordinated the habituation of tahtimul qur'an / khatmil qur'an was Mrs. Izzanita Luthfiani Sofyana, S.Pd. and the habitual activity

of reading the Al-Qur'an is carried out in the morning after the Asmaul Husna and Sholawat Nariyah recitations take place after which students will carry out the Tahtimul Qur'an or Khatmil Qur'an. The aim of carrying out this tahtimiul qur'an or khatmil qur'an activity is none other than to familiarize students with reading the Al-Qur'an, even if only a few pages each day (Wafiroh, 2023).

Meanwhile, the explanation from Mrs. Izzanita Luthfiani Sofyana, S.Pd. as the teacher who coordinates the habit of reading the Al-Qur'an, said that the habit of tahtimul qur'an or khatmil qur'an is carried out every day after the reading of asmaul husna and shalawat nariyah before teaching and learning takes place. The practice of tahtimul Qur'an or khatmil Qur'an is carried out by all students, teachers and employees at the Madrasah. The habituation process will take place every week, on Saturdays students will be distributed juz by their respective homeroom teachers to recite for one week, then the reading of the tahtimul Qur'an will be led by TU from the TU office and distributed to the classes. And students will get one juz for one week (Izzanita Luthfiani Sofyana, 2023)

The students named Andi and Fia also explained about the factors inhibiting the habit of tahtimul Qur'an or khatmil Qur'an that when the habit of tahtimul Qur'an or khatmil Qur'an took place there were still many factors inhibiting this activity, namely, feeling sleepy at the time. while the activity is taking place, doing homework while the habit is taking place, and talking to one's classmates on their own. Meanwhile, there are also many students who have already left for school, so these students are asked to read the Koran outside the classroom and are supervised by the picket teacher who is on duty that day (Andi dan Fia, 2023).

CONCLUTIONS

Habit-building activities called "Asnawi tahluq," at MTs. Matholi'ul Huda Troso which involves the entire school community, including students, teachers, and employees. This activity includes reading Asmaul Husna, sholawat nariyah, and tahtimul qur'an. The habit of Asmaul Husna, is carried out routinely every day in the

morning before learning begins, and is guided from the administration office with the help of speakers to form student discipline to be on time. The habit-building activities of "Asnawi tahluq," at MTs. Matholi'ul Huda Troso in the form of dhikr activities, sholawat, and reading the Qur'an train and shape students to have a high religious attitude. By getting used to reading Asmaul Husna, recognizing the Great names of Allah SWT and reading the words of Allah SWT will increase their faith and piety. Shalawat as a special prayer to the Prophet Muhammad SAW who has priority in Islam instills respect and love for the Prophet Muhammad SAW in students. The habit of "Asnawi tahluq," at MTs. Matholi'ul Huda Troso also significantly forms students' attitude of responsibility because when there is indiscipline, there will be consequences. So the habit of "Asnawi tahluq," is effective in forming students' attitude of responsibility.

The habituation of "Asnawi tahluq" as MTs. Matholi'ul Huda Troso is supported by several factors, such as the availability of kutaib books intended for them, the relationship between the madrasah and the same Islamic boarding school, sincere motivation of students, and the availability of facilities and infrastructure that facilitate this activity. However, there are inhibiting factors that also need to be considered, such as the lack of interest and motivation of students, the lack of discipline of some students which causes delays, personal problems that interfere with their focus, and the lack of facilities and infrastructure in some classes. Although not significant, all of these factors play a role in determining the success of the habituation of Asnawi tahluq at the Madrasah.

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