

Integration of *Asmaul Husna* Values in Daily Activities at Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang Malaysia

 <https://doi.org/10.31004/jele.v10i1.624>

* Amanda syahputri¹, Zuliana² 

¹²Fakultas Agama Islam, Universitas Muhammadiyah, Sumatera Utara

Corresponding Author: amandasyahputri47@gmail.com

A B S T R A C T

Religious values are a fundamental aspect in education, especially in shaping children's character. Integration of *Asmaul Husna* values in education is expected to instill faith, sharia, and morals from an early age. This study aims to: (1) find out how the integration of *Asmaul Husna* values in daily activities at Tadika Al-Fikh Orchard is carried out, and (2) analyze the impact of this integration on student behavior. This study uses a qualitative method with a field research approach. Informants in this study include the principal, teachers, and students. Data collection techniques are carried out through observation, interviews, and documentation, while data analysis uses data reduction techniques, data presentation, and drawing conclusions. Data validity is obtained through triangulation of sources, techniques, and time. The results of the study indicate that the *Asmaul Husna* values that are taught consistently have a positive impact on student behavior. Some of the values applied in daily activities include Ar-Rahman and Ar-Rahim (compassion), Al-Adl (justice), Al-Haliim (patience), As-Samii' and Al-Bashiir (awareness of hearing and seeing), and Al-Afuww and Ar-Ra'uf (forgiveness and compassion). The impact of this integration includes increased emotional intelligence (EQ), social and cooperation skills, and better character development. Thus, the integration of *Asmaul Husana* values contributes to the formation of children's characters who are more religious and have noble morals.

Keywords: *Asmaul Husna*, Daily Activities, Students.

Article History:

Received 30th December 2024

Accepted 21st January 2025

Published 24th January 2025



INTRODUCTION

Religious values are fundamental to instill in children and are the core of religious education. Among the very basic values are the values of faith, sharia values and moral values. In order to have children with an Islamic soul as explained above, of course parents cannot do it alone (Kuswandi & Himayaturrohman, 2020). Moreover, considering the current developments, considering that technology is developing very rapidly so that information from various places can be easily accessed by anyone, even if the information comes from a past time, it can still be traced via the internet network. From the current technological developments, of course, it has both positive and negative impacts (Imawan et al., 2023). Religious education, especially in teaching morals, plays an important role in shaping children's personalities. In Islam, good morals are taught from an early age, and one effective way to achieve this is to integrate religious values in everyday life, both in the family environment and formal education (Susanti, 2018). One of the most useful means of instilling religious values in children is through teaching *Asmaul Husna*, namely the names of Allah the Most Beautiful which reflect His perfect attributes (Fadhilah, 2017).

Children are the second generation (Antasari & Setiawan, 2019). Children are a priceless mandate from Allah SWT, even one of the greatest sources of happiness comes from children, namely when having pious and pious children who obey their parents,

behave religiously and are kind to the people around them, and also have goodness in this world and the hereafter. On the other hand, children can also be a source of trials for their parents. Namely when children are far from Allah SWT, at that time children can be negligent with the commands of Allah SWT and are not afraid to carry out His prohibitions (Muna, 2020). In this case, parents have an important role even as the main factor in providing attention, education and teaching good morals so that children grow into children with an Islamic soul.

As Allah has said in the Qur'an surah Al-Isra' verse 23, namely:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: "Your Lord has commanded you not to worship anyone other than Him and to do good to your parents. "If one of them or both of them reaches old age in your care, never say to both of them the word "ah" and do not shout at both of them, and say to both of them good words (Indonesian Ministry of Religion, 2019)"

As educators in the family, parents are often referred to as the first madrasah for their children. In educating children, parents should do it with full love and affection, of course, also with great gentleness and patience. Because knowledge that is conveyed gently will be easily understood by children (Zainu, 2019). Understanding religious values and how to apply this understanding is very important because the knowledge possessed will be in vain if not applied. In the world of education, there are three domains that must be mastered by students, namely the cognitive, affective, and psychomotor domains (Aras, 2022). The cognitive domain is oriented towards the use of science and technology, the affective domain is related to attitude, morality, spirit, and character. While the psychomotor domain is related to procedural skills and tends to be mechanical (Fatimah, 2019).

Based on the results of observations and interviews conducted by researchers at Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang Malaysia. In this interview, the educator revealed that children are taught to face or undergo various problems, trials, tests, challenges in their lives with a calm heart through the integration of the values contained in Asmaul Husna.

Thus, integrating the values of Asmaul Husna in daily activities at Tadika Al-Fikh Orchard is a very relevant effort in educating a generation that is not only intellectually intelligent, but also noble in morals and behavior. Instilling Asmaul Husna values in the lives of children at Tadika Al-Fikh Orchard aims to instill the basics of Islamic morals that will shape their behavior in the future. Teaching about Asmaul Husna helps children understand the attributes of the Most Glorious Allah and emulate these attributes in their daily lives. In the educational process, the integration of the values of Asmaul Husna plays an important role in achieving balance in three educational domains: cognitive, affective, and psychomotor.

This is in line with previous relevant research such as research conducted by (Goesnaini, 2023) from the results of his research showed that the implications of memorizing Asmaul Husana and daily prayers include increasing students' faith, introducing forms of worship, and forming good morals in students. With Asmaul Husana, students are introduced to the names of Allah and all of His power, with daily prayers, students are taught forms of worship. . With what students receive, they are able to realize it in everyday life. Then, research conducted by (Labudasari & Rochmah, 2018) from the results of their research showed that through the activity of reading Asmaul Husna, it is hoped that students can improve their religious character so that they always remember the names of Allah. Allah SWT, behave patiently, understand each other and implement it in everyday life. So that in this way, teachers can guide students and provide motivation so that it can be applied in everyday life after school. And research conducted by (Zubairi et al., 2022) from the results of his research showed that instilling Islamic educational values which originates from the Qur'an, especially Asma'ul Husana, to children, it is customary to teach them from an early age so that it can strengthen and solidify the foundation of children's

faith and piety in the future, because with education in Islamic values, an atmosphere of harmony and peace can be created in society. and avoid hostility.

So that good and polite morals will be created according to the guidance of the Qur'an. Previous relevant research shows that the integration/instillation of the values of Asmaul Husana in students' daily activities can be an encouragement or motivation in building students' religious character by remembering the names of Allah SWT and implementing them in daily life, such as behaving patiently because patience is a characteristic. It really reflects the character of someone who is able to face difficulties without quickly giving up or getting angry and understanding each other as friends because understanding each other between friends reflects a gentle, forgiving and compassionate attitude.

This study is important because although many studies have discussed the integration of Asmaul Husna values in Islamic education, there is still a gap in understanding how to concretely implement these values in daily activities in early childhood education institutions, especially in Tadika Al-Fikh Orchard. Most previous studies have focused on the benefits of memorizing Asmaul Husna in increasing students' religiosity (Goesnaini, 2023) or its impact on religious character in general (Labudasari & Rochmah, 2018; Zubairi et al., 2022). However, there are still few studies that specifically explore the method of integrating Asmaul Husna values into daily educational practices and how they affect children's character formation in the cognitive, affective, and psychomotor domains. The main contribution of this study is to provide a deeper understanding of how Asmaul Husna values can be systematically implemented in children's daily activities in educational environments. In addition, this study offers a new perspective on the long-term impact of Asmaul Husna-based learning on the emotional, social, and spiritual development of early childhood. Thus, the results of this study are expected to be a reference for educators and practitioners of Islamic education in designing more effective learning strategies to form a generation that is religious, has noble character, and has good emotional intelligence

The purpose of this study was to determine how the integration of Asmaul Husna values is applied in daily activities at Tadika Al-Fikh Orchard, as well as to determine the impact of the integration of Asmaul Husna values in students' daily lives. This study is expected to provide insight into the importance of integrating religious values in early childhood education, especially in educating children to become individuals with character, noble morals, and faith.

METHOD

The method used in this study is field research with a qualitative approach. This research is qualitative, namely research used to understand the phenomenon of what is experienced by the research subject, such as behavior, perception, motivation, actions and others holistically, and by means of description in the form of words and language, in a special context that is natural and by utilizing various scientific methods (Irkhamiyati, 2017). The researcher chose the type of field research because this research is about the Integration or instillation of Asmaul Husna values in daily activities which are not enough just theoretical studies, but require direct research in the field or location to be studied, which is called observation (Ramdhan, 2021).

The qualitative approach was chosen in this study because the main objective of the study was to understand in depth how the integration of Asmaul Husna values is applied in daily activities at Tadika Al-Fikh Orchard and its impact on children's character development. This approach allows researchers to explore phenomena holistically, by considering the perspectives of the research subjects, the social context, and the processes that occur in the natural environment of children in the educational institution.

This research was conducted at Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang Malaysia. In this case, the researcher decided to make students at Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang Malaysia as subjects in this study. The data sources used in this

study use two data, namely primary data and secondary data. Primary data was obtained from interviews with the principal of Tadika Al-Fikh Orchard, teachers of Tadika Al-Fikh Orchard, and students of Tadika Al-Fikh Orchard. While secondary data was obtained from the school in the form of a brief history of the school or school profile, school vision and mission, organizational structure and so on. And complementary data as supporters in this study can also be obtained through: Academic staff. Data collection techniques in this study use 3 types of data collection techniques, namely observation, interviews, and documentation.

Observations were conducted at Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang Malaysia, Interviews were conducted with 3 informant subjects, namely the principal, teachers, and students at Tadika Al-Fikh Orchard. And documentation. Meanwhile, the data analysis technique uses three processes or steps, namely data reduction (reducing information by taking, sorting information according to what is desired/important), data presentation (describing data related to the integration or instillation of Asmaul Husna values in daily activities at Tadika Al-Fikh Orchard), and drawing conclusions (the meaning to be found/taken from this study). Meanwhile, the data validity technique uses data triangulation consisting of source triangulation, technique triangulation and time triangulation.

FINDINGS AND DISCUSSION

Results

Based on research conducted at Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang, Malaysia, the integration of Asmaul Husna values in children's daily activities shows significant results in forming children's character and morals. Through observations and interviews with educators as well as observations of the learning process taking place at school, it was found that the Asmaul Husna values taught to children consistently had a positive influence on their behavior. Some of the Asmaul Husna values that are applied in daily activities at Tadika Al-Fikh Orchard include: Some of the Asmaul Husna values that are applied in daily activities at Tadika Al-Fikh Orchard include 1) Ar-Rahman (The Most Compassionate) and Ar-Raheim (The Most Merciful); 2) Al-Adl (The Most Just); 3) Al-Haliim (The Most Patient); 4) As-Samii' (The All-Hearing) and Al-Bashiir (The All-Seeing); and 5) Al-Afuww (The Most Forgiving) and Al-Ra'uf (The Most Compassionate) the impacts on children's daily activities include: 1) Increased emotional intelligence (EQ); 2) Increased social and cooperation ; 3) Development of noble character.

Discussion

Early childhood education is one of the important aspects in the formation of character and morals of the next generation of the nation. In Islam, education does not only cover academic aspects, but also the formation of noble morals based on religious values. One very effective way to instill religious values is to teach Asmaul Husna, the names of Allah that describe His perfect attributes. The values contained in Asmaul Husna can be integrated into children's daily activities to shape their character from an early age.

The Importance of Character Education in Islam

Education in Islam is not only aimed at making children smarter, but also at forming noble behavior and personality. As stated in the Qur'an, Surah Al-Isra' verse 23, Allah SWT commands Muslims to do good to their parents, and to instill religious values in the next generation (Ministry of Religion of the Republic of Indonesia, 2019). In this context, character education is an integral part of religious education that must be given to children from an early age.

Character education in Islam prioritizes good morals, which include traits such as compassion, justice, patience and sincerity. One of the best ways to teach these values is by introducing Asmaul Husna. Asmaul Husna teaches children about the characteristics of Allah, who is Most Gracious, Most Merciful, Most Just, and Most Patient, who can be an

example in everyday life (Arabi, 2017). At Tadika Al-Fikh Orchard, integrating Asmaul Husna values into daily activities provides a strong foundation for children's character education. Children are not only introduced to the names of Allah, but are also guided to imitate His qualities in their lives.

Integration of Asmaul Husna in Daily Activities at Tadika Al-Fikh Orchard

Tadika Al-Fikh Orchard has integrated the values of Asmaul Husna into various aspects of children's daily activities. This approach aims to shape the child's character as a whole, including cognitive, affective and psychomotor aspects.

The value of Ar-Rahman and Ar-Raheim (The Most Gracious and Most Merciful)

The Ar-Rahman and Ar-Raheim values teach children to be affectionate towards other people, both towards fellow friends, teachers and the surrounding environment. In daily activities, children at Tadika Al-Fikh Orchard are often given examples of how to help each other and support their friends. For example, in play activities, they are taught not to be selfish, but to share, help friends who are having difficulty, and show affection. Educators at Tadika Al-Fikh Orchard also invite children to pray together before starting activities, as a form of gratitude for God's love that has been given to them. Through this teaching, children not only learn about the importance of love, but also feel how God's love accompanies them in everyday life.

Value of Al-Adl (The Most Just)

Education about justice is very important in the formation of children's character. Children are taught to understand that everyone has the right to be treated fairly, without discrimination or injustice. At Tadika Al-Fikh Orchard, the value of Al-Adl is taught through the division of tasks or activities in class. Children are involved in joint decision-making, for example in determining who will be the group leader or who will get the first turn. In addition, educators also provide examples of how to be fair in resolving conflicts between friends. Children are taught to listen to their friends' opinions fairly and make impartial decisions. This learning about justice provides a deeper understanding of the rights of others, as well as the importance of being fair in every action.

Value of Al-Halim (The Most Patient)

Patience is one of the values that is highly emphasized in Islam, and this value is very important in the lives of children. Children at Tadika Al-Fikh Orchard are taught to be patient in dealing with various situations, both in learning and in social interactions with their friends. For example, if a child has difficulty understanding the subject matter, the educator will remind them to be patient and keep trying.

Teaching about patience also includes being patient in the face of disappointment or inconsistency with their expectations. Children are taught not to get angry or frustrated quickly, but to remain calm and find solutions with a cool head. This patience is not only applied in the context of learning, but also in their social interactions outside the classroom.

Values of Al-Bashiir (The All-Seeing) and As-Samii' (The All-Hearing)

The values of Al-Bashiir and As-Samii' teach children to be more sensitive to the situations around them and to pay close attention to what is happening. Children are trained to be good listeners and wise observers. In the learning process, they are encouraged to listen to the teacher's instructions attentively and to look carefully at every detail given.

Teaching about good listening is also related to teaching about empathy. Children are taught to listen attentively when their friends are talking and to understand the feelings of others. This helps them to be more concerned with the feelings of others and maintain harmonious social relationships.

Values of Al-Afuww (The All-Forgiving) and Ar-Ra'uf (The All-Compassionate)

Teaching about forgiveness is an important part of children's character education. Children are taught that forgiveness is a noble attitude, which can resolve disputes and create peace among friends. At Tadika Al-Fikh Orchard, when there is a conflict between children, educators teach children to forgive each other and not hold grudges. They are also taught to be compassionate towards friends who need help.

Teaching about the values of forgiveness and compassion helps children to get along more easily and maintain good relationships with their friends. In addition, it also trains them not to get angry or disappointed easily when faced with mistakes or discomfort, and teaches them to always do good to others, regardless of the mistakes they have made.

Impact of Teaching Asmaul Husna on Children's Daily Lives

The implementation of Asmaul Husna in children's daily activities at Tadika Al-Fikh Orchard not only has a positive influence on cognitive aspects, but also plays a major role in shaping children's character and morals. Some of the visible impacts include:

Increased Emotional Intelligence (EQ)

Children who are taught the values of Asmaul Husna tend to have higher emotional intelligence, such as patience, compassion, and empathy. They are better able to control their emotions and care more about the feelings of others.

Increased Social and Cooperation

Values such as justice, compassion, and forgiveness encourage children to work together in groups more easily and resolve conflicts more easily. This helps them in establishing better social relationships.

Development of Noble Character

Teaching Asmaul Husna helps children understand the importance of having good character and noble morals. They learn to always do good to others, and avoid negative. This is in line with previous relevant research such as that conducted by (Anam & Halim, 2023) from the results of their research showing that the reading of Asmaul Husna is to introduce the names of Allah with the hope that it can be practiced in everyday life based on Islamic character values. Supporting factors in the reading of Asmaul Husna are the interest of the students themselves, the active role of the teacher, and the availability of adequate facilities. Then the research conducted by (Husna & Mayar, 2021) from the results of their research shows that with the habit of reading Asmaul Husna, it can improve the development of children's religious values where teachers can see directly how enthusiastic children are in reading and memorizing the attributes of their God, namely Allah SWT. By getting used to reading Asmaul Husna in early childhood, it can instill good character values.

Similar research such as that conducted by (Cahyani & Darmiyanti, 2024) from the results of their research shows that this activity consistently has a positive impact, creates a calmer classroom atmosphere, increases students' concentration and mental balance, and builds positive habits. Teachers felt an increase in student focus and discipline, while students felt calmer and more enthusiastic. The implementation of the program involved the use of Bluetooth speakers, principal support, and teacher supervision, with solutions to overcome obstacles such as teacher tardiness. Furthermore, research conducted by (Elisa et al., 2024) from the results of their research showed that the implementation of reading the Asmaul Husana in forming the religious character of students at SMP Tamaddun Roudlatul Qur'an was carried out every morning before teaching and learning activities began, and accompanied by other religious activities such as congregational Dhuha prayers, reading prayers before and after studying and congregational Dzuhur prayers.

The supporting factors in forming the religious character of students at SMP Tamaddun Roudlatul Qur'an lie in the role of parents, student motivation, the role and efforts of teachers and supporting facilities. Meanwhile, the inhibiting factors are in socializing, lack of student awareness and different backgrounds. And research conducted by (Khoiroti et al., 2020) from the results of their research shows that the religious character of students who increase through the routine of reading Asma'ul Husna is to increase faith and piety, good morals and discipline of the students. Based on previous research that is relevant as a comparison, it can be concluded that the integration of Asmaul Husna values in daily activities in children can increase religious values in students which have a positive impact on improving children's character such as patient behavior, compassion, fair behavior, empathy behavior, and forgiving behavior.

CONCLUSIONS

This study found that the integration of Asmaul Husna values in daily activities at Tadika Al-Fikh Orchard was carried out by instilling the attributes of Allah, such as compassion, patience, justice, empathy, and forgiveness in children's interactions and learning. The results showed a positive impact on children's character development, including increased empathy, patience, mutual respect, and behavior that is more in accordance with Islamic values. Thus, this approach contributes to forming children who are not only intellectually intelligent, but also have noble morals and readiness to face life with a positive attitude.

ACKNOWLEDGEMENTS

The author would like to express his deepest gratitude to all parties who have assisted in this research. Thank you to Tadika Al-Fikh Orchard, Bandar Bukit Raja, Klang, Malaysia, for your permission and support. Thanks are also expressed to the supervisors who have provided valuable direction and guidance. Not to forget, the author would like to thank his family and friends who have provided support and encouragement throughout the writing process. May Allah SWT reward all the goodness that has been given.

REFERENCES

- Anam, M. K., & Halim, A. (2023). Implementasi Pembacaan Asmaul Husna Dalam Membentuk Karakter Islami Pada Siswa MTs Al-Azhar Menganti Gresik. *Jurnal Pendidikan Agama Islam Miazhar*, 2(2), 51–57.
- Antasari, W., & Setiawan, J. (2019). *Kamus Bahasa Indonesia*. Permata Press.
- Arabi, I. (2017). *Buku Rahasia Asmaul Husna: Mengungkap Makna 99 Nama Allah*, Cet.2, Trans. Oleh Zainul Maarif. Tuross Pustaka.
- Aras, A. (2022). Tantangan dan Strategi Guru Pendidikan Agama Islam Dalam Menginternalisasikan Nilai-Nilai Pendidikan Agama Islam Kepada Peserta Didik. *Al-Ishlah: Jurnal Pendidikan Islam*, 1(20).
- Cahyani, S. B., & Darmiyanti, A. (2024). Implementasi Pembiasaan Membaca Asmaul Husna Guna untuk Meningkatkan Efektifitas dalam Pengelolaan Kelas di SDN Karang Pawitan 1. *Jurnal Pendidikan Islam*, 1(3), 8. <https://doi.org/10.47134/pjpi.v1i3.548>
- Elisa, R., Aziz Q, I., & Hayati, R. M. (2024). Implementasi kebijakan pembacaan asmaul husna dalam membentuk karakter religius peserta didik (Studi kasus di SMP Tamaddun Roudlatul Qur'an Lampung). *Indonesian Journal of Educational Management and Leadership*, 2(1), 1–12. <https://doi.org/10.51214/ijemal.v2i1.844>
- Fadhilah, M. I. N. (2017). Implementasi Hafalan Asmaul Husna di Madrasah Ibtidaiyah Terpadu Minhajut Thullab Candimulyo Madiun Tahun Pelajaran 2015/2016 [Undergraduate Thesis]. Institut Agama Islam Negeri Ponorogo.
- Fatimah, L. (2019). Kewajiban Orang Tua Terhadap Anak dalam Perspektif Islam. *Jurnal Hawa*, 1(1).
- Goesnaini, L. W. (2023). Internalisasi Nilai-Nilai Keagamaan Melalui Kegiatan Menghafal Doa Harian dan Asmaul Husna di TPA Darus Shodiqin Karanglo Lor Sukorejo Ponorogo [Undergraduate Thesis]. Institut Agama Islam Negeri Ponorogo.
- Husna, A., & Mayar, F. (2021). Strategi Mengenalkan Asmaul Husna untuk Menanamkan Nilai Agama dan Nilai Moral Pada Anak Usia Dini. *Jurnal Pendidikan Tambusai*, 5(3), 9664–9670.

- Imawan, M., Pettalongi, A., & Nurdin. (2023). Pengaruh Teknologi Terhadap Pendidikan Karakter Peserta Didik di Era Society 5.0. *Jurnal Kajian Ilmu Dan Budaya Islam*, 6(2).
- Irkhamiyati. (2017). Evaluasi Persiapan Perpustakaan Stikes 'Aisyiyah Yogyakarta dalam Membangun Perpustakaan Digital. *Berkala Ilmu Perpustakaan Dan Informasi*, 13(1).
- Kemenag RI. (2019). *Al-Qur'an dan Terjemahannya* (Edisi Penyempurnaan 2019). Lajnah Pentashihan Mushaf Al-Qur'an.
- Khoiroti, F., Mukhlis, & Rapiko. (2020). Peningkatan Karakter Religius Melalui Rutinitas Membaca Asmaul Husna Pada Santri. *Jurnal Islamic Education Studies: An Indonesian Journal E-ISSN*, 3(2). <http://ies.ftk.uinjambi.ac.id/index.php/ies>
- Kuswandi, Y., & Himayaturohmah, E. (2020). Pembudayaan Nilai-Nilai Islami Dalam Membangun Karakter Bangsa (Studi Kasus di Sekolah Menengah Kejuruan Negeri 1 Cimahi). *Tatar Pasundan : Jurnal Diklat Keagamaan*, 12(34), 267–275–267–275.
- Labudasari, E., & Rochmah, E. (2018). Peranan Budaya Sekolah Dalam Meningkatkan Karakter Siswa Sekolah Dasar. *Seminar Nasional Prodi PGSD-FKIP Universitas Muhammadiyah Purwokerto*, 299–310.
- Muna, N. I. (2020). Peningkatan Perilaku Karakter Religius Peserta Didik Melalui Pembiasaan Membaca Asmaul Husna di MTs Negeri 1 Pacitan Tahun Pelajaran 2019/2020 [Undergraduate Thesis]. Institut Agama Islam Negeri Ponorogo.
- Manurung, P., Saragih, A. H., & Hasibuan, P. (2024). A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education according to the Al-Qur'an. *Pharos Journal of Theology*, 105(2).
- Manurung, P., & Syahril, A. (2023). Strategi Komunikasi Efektif Dalam Pembelajaran Pendidikan Agama Islam Pesantren Darul Arafah. *KomunikA*, 19(02), 42-47.
- Ramadhan, U. (2021). *Metod Penelitian*. Cipta Media Nusantara. <https://books.google.co.id/>