

# THE INFLUENCE THE HABIT OF READING ASMAUL HUSNA ON THE SPIRITUAL INTELLIGENCE OF STUDENTS AT DARUL HASAN INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL PADANGSIDIMPUAN

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## Abstract

This study aims to analyze the extent of the influence of the habit of reading *Asmaul Husna* on the spiritual intelligence of students at SMP Islam Terpadu Darul Hasan Padangsidimpuan. The research uses a quantitative approach with a simple linear regression method on 34 students as research samples. Data were collected through questionnaires and analyzed using normality tests, linearity tests, regression, and t-tests with the assistance of SPSS. The results of the study show an R Square value of 0.449, which means that the habit of reading *Asmaul Husna* affects 44.9% of students' spiritual intelligence. The t-test results show a significance value of  $0.000 < 0.05$ , so it can be concluded that the habit of reading *Asmaul Husna* has a positive and significant effect on students' spiritual intelligence. Therefore, the habit of reading *Asmaul Husna* is effectively used as a strategy for developing spiritual intelligence and religious character in integrated Islamic school.

**Keywords:** *Habitual Practice, Asmaul Husna, Spiritual Intelligence*

## INTRODUCTION

Education plays an important role as the main foundation in determining the direction of a nation's progress. Education is the key to creating high-quality and highly competitive human resources. Through a well-planned and effective education system, the development process of students' intellectual, emotional, spiritual, and social potential can be optimally facilitated (Yonas & Ayu Putri, 2022). Therefore, education not only functions as a means of imparting knowledge but also as a medium for shaping character and national values that support the advancement of civilization. Education is a conscious effort carried out systematically and planned to prepare students through various activities, both in the form of teaching guidance and training, so that students can play their roles as best as possible in national and state life (Purwaningsih et al., 2022). The rapid development of technology and digitalization directly affects the treatment of students. The ease of access to information through the internet and social media is often not accompanied by self-control. This leads to deviations from religious, cultural, and legal norms. Phenomena such as free association, drug abuse, brawling, and bullying indicate a decline in morality, causing concern for parents, teachers, and society (Aulia, 2022).

Education is something important in life. The implementation of education is always related to the improvement of human resource quality. However, upon observation, modern education that has been developed so far faces a real failure. This can be seen from the increase in crime rates, the decline in morality, and the crisis of inner peace (Berlianti et al., 2021). Based on the report from the Indonesian Child Protection Commission (KPAI), during the period of 2016-2020, there were 655 children who had to face law and violence (Rahmawati, 2024). This data shows that deviant behavior in children and students remains a serious issue that needs attention. The high number serves as evidence that the moral and spiritual development of students is very important to be improved and enhanced, especially through the role of education and the school environment.

Law Number 20 of 2003 concerning the National Education System, Article 3. Education functions to develop abilities and shape character as well as the civilization of a dignified nation in order to educate the life of the nation. Its goal is to develop the potential of students to become faithful individuals, to build intellectual intelligence, noble character, creativity, independence, and responsibility (Ratnaningrum, 2022). To achieve these educational goals, it is necessary to have a balance between students' intellectual, emotional, and spiritual intelligence. One practical method that can be used to develop spiritual intelligence is through the habit of reading

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Asmaul Husna, which not only contains religious values but can also foster inner peace and students' spiritual awareness (Aulia, 2022). Pavlov's theory states that to elicit or produce a desired reaction, called a response, a stimulus needs to be presented repeatedly, which is referred to as habituation (Wahyudi, 2021). By providing a repeated stimulus, a sustained response will be generated. Practicing habituation routinely every day will become a habit without coercion, and the child is taught discipline in performing and completing an activity.

Habituation is an activity that is deliberately carried out repeatedly until it becomes a habit. Habituation is an experience that is applied. Habituation can help accelerate behavior, and without habituation, a person's life will progress slowly, because before doing something, they must first think about what they are going to do (Lailiyah & Hasanah, 2020). The habit of reading Asmaul Husna is very appropriate to be taught to children. In addition to memorizing and reading it, the attributes of Allah contained in Asmaul Husna are also expected to be emulated and followed, as well as applied in everyday life (Fahrul Usmi, 2021).

The advantages of this method include: (1) it can save energy and time effectively, (2) habituation is not only related to external aspects but also connected to internal aspects, (3) habituation in history is recorded as the most successful method in shaping the personality of students. The disadvantages of this method include: (1) if bad habits have been ingrained, they are difficult to eliminate, (2) it requires more disciplined supervision so that the habits performed are not deviant and are sustainable, (3) it requires stimuli or triggers so that children can continuously practice their good habits (Susilawati et al., 2022).

Intelligence is a person's ability to find solutions and make changes to a problem that is solved calmly and wisely. In fostering a religious attitude in students in the form of honesty, justice, good habits, helping each other, and compassion, it can be developed through spiritual intelligence (Anisa, 2022). Spiritual intelligence is the ability a person possesses to face and overcome issues of meaning and higher behavior (Indra Lesmana et al., 2024). Spiritual intelligence not only makes someone religious but also enables them to live with wisdom, peace, and happiness. One practical method to enhance spiritual intelligence is through the habit of reading Asmaul Husna.

According to Danah Zohar and Ian Marshall in the book titled *Spiritual Quotient: Intelligence is something that exists within the human being*. Intelligence is defined as ability, agility, skill, and cleverness. Meanwhile, according to Ary Ginanjar Agustian, spiritual intelligence is the capacity to add a spiritual dimension to ideas, actions, and daily activities, and is able to integrate intellectual intelligence (Intellectual Quotient), emotional intelligence (Emotional Quotient), and spiritual intelligence (Spiritual Quotient) comprehensively (Ilham, 2023). Asmaul Husna is a sequence of sentences that consists of two words, namely asma and husna. Asma comes from the word ismun, which means name. While Husna comes from (hasana-yahsunu-husnan) meaning good, lovely, beautiful, and fine (Syaefudin & Bhakti, 2020). Asmaul Husna are good and beautiful names that are only possessed by Allah SWT. Asmaul Husna numbers 99, which can provide a deep depiction and explanation, where humans should be able to apply their personality properly and correctly according to the beautiful names of Allah in everyday life (Aji & Azizah, 2022).

The Qur'an emphasizes the importance of remembering and mentioning the good names of Allah (Asmaul Husna), as found in QS. Al-A'raf verse 180:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِيَّ الْأَسْمَاءِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

It means: "Allah has Asmaul Husna (the best names). Therefore, ask Him by mentioning (those Asmaul Husna) and leave those who misinterpret His names. They will eventually be recompensed for what they have done." This verse emphasizes the importance of mentioning and understanding Asmaul Husna to draw closer to Allah SWT. By practicing the beautiful names of Allah, it is hoped that it can strengthen faith and spiritual intelligence, shape better character, and enable facing various life problems wisely. Asmaul Husna has many benefits, including: (1) fostering a positive attitude, (2) calming the heart and mind, (3) knowing Allah and drawing closer to Allah SWT, (4) increasing life enthusiasm, being less prone to stress and anxiety, and (5) training consistency in worship (Syaefudin & Bhakti, 2020).

Some educational institutions have made efforts to find solutions in fostering the moral and spiritual development of students. One of them is SMP IT Darul Hasan Padangsidimpuan, which implements a program of habituation to reciting Asmaul Husna as an effort to shape religious character and strengthen students' spiritual values. This program is a concrete step taken by the school in building an educational environment that is noble in character and Islamic in nature. Based on the results of observations conducted at SMP Islam Terpadu Darul Hasan Padangsidimpuan, the school has a conducive atmosphere and emphasizes discipline through religious activities. The habituation of reciting Asmaul Husna is not only a religious routine but also functions to instill spiritual values, accustom students to dhikr, and create inner calm before learning begins. Reciting Asmaul Husna

affects not only the students but also the school environment as a whole. This activity can create a religious and harmonious atmosphere at school. Teachers and school staff are also involved in this activity, creating togetherness in instilling religious values. This proves that reciting Asmaul Husna can strengthen the religious culture at school (Ependi et al., 2025). Based on the results of an interview with the vice principal of SMP Islam Terpadu Darul Hasan Padangsidempuan, Mrs. Latifah Hanum stated that the habit of reading Asmaul Husna is carried out before starting lessons as an effort to foster a religious atmosphere, inner peace, and prepare students to be more focused in learning. Thus, the practice of reading Asmaul Husna becomes one of the school programs that can support the success of educational goals and functions. This background shows that the development of spiritual intelligence through the habit of reading Asmaul Husna is not only a religious activity but also a strategic educational approach to address moral decline in the digital era. This study is expected to provide a real contribution to national education in shaping a generation that has noble character and is resilient in facing the challenges of the times, with a focus on practical implementation in integrated Islamic school.

## **METHOD**

The type of research used in this study is quantitative. Quantitative research is research that uses data in the form of numbers to answer research questions. This approach emphasizes objective measurement, standardized data collection, and the use of statistical analysis to test hypotheses or explain a phenomenon (Waruwu et al., 2025). Quantitative research is used to study the relationships between variables, measure frequencies, and identify patterns in a particular population. Quantitative research is an effort to investigate problems; the existing problems serve as the basis used by researchers to collect data. Next, variables are determined and measured with numbers for analysis according to applicable statistical procedures. (Afif et al., 2023). Research, in principle, is to answer problems. Problems are deviations from what should be with what actually occurs. Quantitative research starts from a preliminary study of the object being studied to obtain problems through empirical facts (Balaka, 2022).

Population is a generalized area consisting of objects or subjects that have certain qualities and characteristics determined by the researcher to be studied and drawn conclusions from (Suriani et al., 2023). Based on this, the population includes all objects to be studied, whether in the form of objects, humans, events, or phenomena that will occur. The population in this study is all students of SMP Islam Terpadu Darul Hasan Padangsidempuan, totaling 412 students. A sample is a part of the quantity and characteristics possessed by a population, which is a number of individuals selected from the population and a part that represents all members of the population (Candra Susanto et al., 2024). The sampling technique in this study uses simple random sampling, which is a sample taken in such a way that each research unit from the population has an equal chance of being selected as a sample. The sample in this study is the eighth-grade students of SMP IT Darul Hasan, totaling 34 students.

Data collection techniques are the most strategic steps in research, because the main goal of research is to obtain data. Without knowing the data collection techniques, researchers will not obtain data that meets the established data standards (Sugiyono, 2013). The data collection techniques used in this study are (1) observation, (2) questionnaires or surveys, and (3) documentation. Observation is conducting observation on data sources. Direct involvement in the field engages all five senses and is indirectly assisted by visual or audiovisual media (Putu, 2024). A questionnaire is a data collection technique conducted by providing a set of written questions or statements to respondents to be answered (Rima Damayanti et al., 2024). The questionnaire used in this study consists of 15 statements or questions for variable X and variable Y. Documentation is a method used to obtain data or information in the form of books, archives, documents, writings, numbers, images in the form of reports, explanations, which can support research (Nafisatur, 2024). The indicators of habituation in reading Asmaul Husna in this study are consistency in reading Asmaul Husna, earnestness, and continuity in reading Asmaul Husna (Rohman, 2022). The aspects or indicators of spiritual intelligence are always feeling the presence of Allah, increasing faith, having empathy, remembering Allah and praying patiently, always thinking positively, serving and helping, and having a generous spirit.

## **RESULTS AND DISCUSSION**

Validity testing is the ability of a measurement instrument to truly measure what it is intended to measure. The validity of an instrument indicates the extent to which it can produce accurate and representative data about the variables to be measured (Ardiansyah et al., 2023). Validity testing is conducted before administering or distributing questionnaires to the actual sample used in the research. Validity is interpreted as accuracy and precision, and it can also be understood as legitimacy. In quantitative research, data validity is a primary basis for

determining the accuracy of the research variables. Validity testing is also referred to as a legitimacy test in research. The main criteria that must be met in quantitative research are validity, reliability, and objectivity (Soesana et al., 2023).

**Table 1. Interpretation of Variable X Validity Test**

Item	r hitung	r tabel	Ket.
X1	0,834	0.338	Valid
X2	0,812	0.338	Valid
X3	0,758	0.338	Valid
X4	0,741	0.338	Valid
X5	0,870	0.338	Valid
X6	0,712	0.338	Valid
X7	0,786	0.338	Valid
X8	0,761	0.338	Valid
X9	0,795	0.338	Valid
X10	0,674	0.338	Valid
X11	0,625	0.338	Valid
X12	0,745	0.338	Valid
X13	0,757	0.338	Valid
X14	0,652	0.338	Valid
X15	0,738	0.338	Valid

Based on the results of the statistical analysis of validity testing using SPSS 23, the validity test presented in this table refers to the analysis of the validity of items in a measurement instrument, likely using the Pearson correlation coefficient (r) to assess the relationship between individual item scores and the total instrument score. The calculated r value represents the measured correlation coefficient for each item (X1 to X15), while the r table (0.338) is the critical value at a 5% significance level ( $\alpha = 0.05$ ), which is usually determined based on the sample size (for example, around  $n = 30$  to  $50$  respondents, depending on the r table formula for the correlation test).

The analysis results prove that all items (X1 to X15) are declared valid, because the calculated r value for each item is greater than the r table. This indicates that each item has a significant and positive correlation with the total instrument score, so these items are able to measure the intended construct consistently and accurately. For example, item X5 has the highest calculated r (0.870), which shows a strong contribution to overall validity, while item X11 has the lowest calculated r (0.625) but still meets the validity criteria.

Overall, these findings support the reliability of the instrument as a valid measurement tool, assuming that testing is conducted on a representative sample and meets statistical assumptions such as data distribution normality. However, for further confirmation, it is recommended to conduct additional validity tests such as reliability testing (e.g., Cronbach's Alpha) to ensure the instrument's internal consistency comprehensively. This interpretation is based on quantitative research methodology standards, where item validity is considered fulfilled if the calculated  $r >$  the table  $r$ .  $\alpha = 0,05$ .

Table 2. Interpretation of Variable Y Validity Test

Item	r hitung	r tabel	Ket.
Y1	0,825	0.338	Valid
Y2	0,751	0.338	Valid
Y3	0,792	0.338	Valid
Y4	0,632	0.338	Valid
Y5	0,811	0.338	Valid
Y6	0,827	0.338	Valid
Y7	0,809	0.338	Valid
Y8	0,723	0.338	Valid
Y9	0,796	0.338	Valid
Y10	0,739	0.338	Valid
Y11	0,837	0.338	Valid
Y12	0,708	0.338	Valid
Y13	0,770	0.338	Valid
Y14	0,774	0.338	Valid
Y15	0,783	0.338	Valid

The validity test presented in this table was conducted using the Pearson correlation coefficient (r) to measure the linear relationship between the scores of each item of variable Y (Y1 - Y15) and the total instrument score. The calculated r value is the empirical correlation coefficient obtained from the sample data analysis, whereas the table r (0.338) is the critical threshold value at a 5% significance level ( $\alpha = 0.05$ ), which is usually determined based on sample size (for example, approximately  $n = 30$  to  $50$  respondents, according to the t-distribution table or standard formula for correlation testing).

The validity test results showed that all items of variable Y (Y1 - Y15) were declared valid, as the calculated r value for each item exceeded the r table (0.338). This indicates that each item has a significant and positive correlation with the total instrument score, so the items are effective in accurately and consistently measuring the construct represented by variable Y. For illustration, item Y11 has the highest calculated r (0.837), indicating a strong contribution to overall validity, while item Y4 has the lowest calculated r (0.632) but still meets the validity criteria. Overall, these findings confirm that the instrument for variable Y has adequate item validity, making it suitable for use in quantitative research.

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		34
Normal Parameters <sup>a,b</sup>	Mean	,0000000
	Std. Deviation	9,00037867
Most Extreme Differences	Absolute	,116
	Positive	,116
	Negative	-,084
Test Statistic		,116
Asymp. Sig. (2-tailed)		,200 <sup>c,d</sup>

Figure 1. SPSS Normality Test Results

Normality testing is conducted with the aim of determining whether the residual values or differences in the study data have a normal distribution or not. The residual values can be identified from the curve in the SPSS 23 analysis output in the form of a bell-shaped curve if the data are normally distributed. Normality testing is carried out using a standardized regression residual histogram. Statistically, normality testing can be conducted with exploratory analysis and by using the significance value in the Kolmogorov-Smirnov column (Machali, 2021). Normality test in this study was conducted to determine whether the residual data are normally distributed or not. The normality test is used as one of the requirements in the use of parametric statistical analysis. The method used is the One-Sample Kolmogorov–Smirnov Test with the assistance of SPSS 23 program.

Based on the results of the normality test on the Unstandardized Residual, the Kolmogorov–Smirnov statistic value was obtained at 0.116 with a sample size (N) of 34. The resulting Asymp. Sig. (2-tailed) value was 0.200. This significance value is greater than the significance level of 0.05 ( $0.200 > 0.05$ ), thus  $H_0$  is accepted. Therefore, it can be concluded that the residual data in this study are normally distributed. This result indicates that the normality assumption has been met, so the research data used is appropriate to be analyzed using parametric statistical tests, such as Pearson correlation tests or regression analysis. With this normality assumption fulfilled, the analysis results obtained are expected to be more accurate, valid, and scientifically accountable, allowing the hypothesis testing process to be conducted more appropriately and systematically.

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,670 <sup>a</sup>	,449	,432	9,140

a. Predictors: (Constant), Pembiasaan Membaca Asmaul Husna

**Figure 2. Model Summary**

The Model Summary Analysis is used to determine the magnitude of the influence of the independent variable on the dependent variable in a regression model. In this study, the independent variable is the Habit of Reading Asmaul Husna, while the dependent variable is Spiritual Intelligence. Based on the Model Summary table, the R Square ( $R^2$ ) value obtained is 0.449. This value indicates that the Habit of Reading Asmaul Husna has an influence of 44.9% on Spiritual Intelligence. In other words, changes in the students' spiritual intelligence are influenced by the habit of reading Asmaul Husna by 44.9%, while the remaining 55.1% are influenced by other factors outside the variables studied in this research.

The Adjusted R Square value of 0.432 indicates that after adjusting for the sample size, the influence of Regular Reading of Asmaul Husna on Spiritual Intelligence is 43.2%. This value reflects the ability of the regression model to explain the dependent variable more accurately. Meanwhile, the Std. Error of the Estimate value of 9.140 indicates the level of prediction error in the regression model. The smaller the standard error value, the better the regression model explains the effect of the independent variable on the dependent variable.

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	11,235	6,757		1,663	,106
	Pembiasaan Membaca Asmaul Husna	,748	,146	,670	5,110	,000

a. Dependent Variable: Kecerdasan Spiritual

**Figure 3. t-Test Results**

The t-test in regression analysis is used to determine the partial effect of the independent variable on the dependent variable. In this study, the independent variable is the Habit of Reading Asmaul Husna, while the dependent variable is Spiritual Intelligence. Based on the Coefficients table, the regression coefficient (B) for the Habit of Reading Asmaul Husna is 0.748, with a t-value of 5.110 and a significance level of 0.000. This significance value is less than 0.05 ( $0.000 < 0.05$ ), thus  $H_0$  is rejected and  $H_1$  is accepted. These results indicate that the Habit of Reading Asmaul Husna has a positive and significant effect on Spiritual Intelligence. This means that each increase of 1 unit in the habit of reading Asmaul Husna will increase spiritual intelligence by 0.748 units, assuming other variables are considered constant. Thus, it can be concluded that the Habit of Reading Asmaul Husna has a positive and significant effect on Spiritual Intelligence, so the research hypothesis is accepted.

## CONCLUSION

Based on the results of the research and discussion that have been conducted, it can be concluded that the habit of reading Asmaul Husna has a positive and significant effect on the spiritual intelligence of students at SMP Islam Terpadu Darul Hasan Padangsidimpuan. The prerequisite test results show that the research data is normally distributed and the relationship between the habit of reading Asmaul Husna and spiritual intelligence is linear, making regression analysis feasible to use.

The regression analysis results show an R Square value of 0.449, which means that the habit of reading Asmaul Husna has an effect of 44.9% on students' spiritual intelligence, while the remaining 55.1% is influenced by factors outside the research variables. The Adjusted R Square value of 0.432 indicates that the regression model is quite strong and is able to accurately explain the variations in spiritual intelligence. Furthermore, the t-test results show a significance value of  $0.000 < 0.05$ , indicating that the habit of reading Asmaul Husna has a positive and significant effect on students' spiritual intelligence. Therefore, the research hypothesis stating that there is an influence of the habit of reading Asmaul Husna on students' spiritual intelligence can be accepted.

It can be concluded that the habit of reading Asmaul Husna not only forms a religious routine, but also fosters spiritual values such as inner peace, closeness to Allah Swt., a positive attitude, empathy, and patience in facing life's problems. This activity also contributes to the formation of a religious character and a harmonious school environment. Therefore, the habit of reading Asmaul Husna can be used as an effective strategy in developing students' spiritual intelligence in integrated Islamic schools.

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**THE INFLUENCE THE HABIT OF aaREADING ASMAUL HUSNA ON THE SPIRITUAL INTELLIGENCE OF STUDENTS AT DARUL HASAN INTEGRATED ISLAMIC JUNIOR HIGH SCHOOL PADANGSIDIMPUAN**

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