

The Application of Motion and Song in Improving The Ability to Memorize Asmaul Husna in Children Aged 5-6 Years

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ABSTRACT

Objective: This study aims to examine the effectiveness of the movement and song method in enhancing the memorization and understanding of Asmaul Husna in children aged 5–6 years. **Methods:** A qualitative descriptive approach was employed, with data collected through observations, interviews with principals, teachers, and students, and documentation. The research subjects included kindergarten students and educators at RA Darun Najah Sukodono. Data validity was ensured using triangulation techniques by combining information from various sources. Data analysis involved summarization, thematic identification, and presentation of findings. **Results:** The findings reveal that incorporating physical movement and singing into the learning process makes memorizing Asmaul Husna engaging and effective. This method actively involves children, enhances their emotional engagement, supports motor development, and improves their ability to understand the meaning of Asmaul Husna. Despite these benefits, challenges include time constraints and varying levels of parental support in reinforcing the method at home. **Novelty:** This study demonstrates the unique integration of movement and song as a fun, developmentally supportive, and culturally relevant approach to teaching religious content to early childhood learners. The method fosters better memorization and comprehension while addressing both cognitive and motor development.

INTRODUCTION

According to Law No. 20 of 2003 concerning the National Education Department, it is stated that early childhood education is a coaching effort aimed at children from birth to the age of six years is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education. Early childhood is an individual who is in the process of rapid growth and development, early childhood as (golden age) or the so-called golden age is a valuable age compared to the next age, At this stage, children have extraordinary learning abilities, they are able to absorb information quickly and develop basic skills that will affect the future

they. At this time, children have distinctive characteristics that are different from adults, related to growth patterns, development, intelligence, social-emotional, language, and communication that are specific to the child's growth and development level. Early childhood education (PAUD) is the initial stage in the learning process which is very important for individual development. During this period, children experience various aspects of early childhood development including physical, motor, cognitive, language, social-emotional, religious and moral values¹.

Early childhood is an excellent first opportunity for educators to nurture a child's personality that will determine their future. The indoctrination of Islamic religious values

should be carried out in early childhood or pre-school, before they can think logically and understand abstract things and are not yet able to distinguish between good and bad things, so that since childhood they have been accustomed to the values of goodness and can know their God, namely Allah SWT (Husin and Dodi Harianto, 2020). Early childhood education is a coaching effort aimed at children from birth to the age of six years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education².

Regulation of the Minister of National Education No. 58 of 2009 concerning Early Childhood Education (PAUD) the level of achievement in the development of religious and moral values in kindergartens for the age of 5-6 years, including (1) knowing the religion adhered to, (2) getting used to worship, (3) understanding noble behavior (honest, helpful, polite, respectful, etc.), (4) distinguishing good and bad behavior, (5) Knowing religious rituals and holidays, (6) Respecting the religion of others. The nature of religion in early childhood grows according to the pattern of "ideas concept on authority", meaning that mere external elements affect religious concepts in children³.

The learning outcomes of the elements of Religion and Ethics (Moral) values for early childhood are contained in the decision of the Director General of Pendis regarding the learning outcomes of Islamic Religion and Arabic Education Independent Curriculum in Madrasas. Early childhood is expected to be able to: Know God and understand God's good qualities through His beautiful names and observe His creation, Learn from the Qur'an and Hadith by Knowing that the Qur'an and Hadith are good guidelines for life, Carry out daily worship with the guidance of adults, Have good morals such as showing good behavior at home, madrasas, and the surrounding environment, and respect differences of opinion, Imitating Islamic figures by learning from the stories of the Prophet Muhammad and his companions and other Islamic stories, learning basic Arabic to know some words in Arabic, maintaining health, maintaining personal hygiene and the environment, and being grateful for the blessings of health given God, Loving nature, Taking care of nature and other living things as a form of gratitude to God. This learning achievement aims for early childhood to grow into individuals who have faith, noble character, and have a sense of responsibility for themselves, the environment, and others. They are taught to love God, learn from religious sources, and apply Islamic values in their daily lives⁴

At the time of observation at RA Darun Najah in memorizing asma ul husna, there is a way for the teacher to implement it, namely before the children enter the classroom and start learning, in the morning the children make a habit by reading the prayer prayer before learning and also inserted with the reading of asma ul husna, before starting the children are lined up first and there are several children leading in front of the line, then together mention the name of asma ul husna with movements such as, saying 'YA ALLAH' with the movement of the two hands raised as if praying, 'YA RAHMAN' with the movement of the left hand at the bottom receiving the right hand at the top of giving, YA RAHIM with the movement of two hands together directed at the cheek as if sleeping, YA MALIK with the movement of both hands raised, YA QUDUS with the movement of the right hand twisting in front of the face, YA SALAM with the movement of two hands put together like apologizing, and so on until the name of asma ul husna is the end. By using this method of movement and song, it will improve the memorization of asma ul

huna in early childhood because children become more fun and understand every meaning of asma ul husna through movements that are in accordance with the meaning of asma ul husna.

To familiarize children with memorizing asma ul husna, which of course is not a little and not easy to use, a method that makes it easier for children to memorize asma ul husna with that method of movement and song is very appropriate for children's success in memorizing asma ul husna at RA Darun Najah Sukodono.

In the current era, education is increasingly modern and advanced, various learning methods continue to develop, in order to improve children's abilities, especially in memorizing asma ul husna. One approach that is becoming increasingly popular is the use of gestures and songs, Early childhood, with a still developing brain and relatively short attention levels, is often more responsive to learning that involves both physical and creative elements. In essence, the application of a combination of singing and movement methods in memorization is very directly related to the child through activities, what has been seen and what is happening around the child⁵.

Learning methods that involve movement and song are very effective in improving memory because in this method the combination of rhythm and physical movement, helps children associate information with sensory experiences, thus making the memorization process more fun and easy to understand, which of course makes students not bored and bored, with the existence of rhythm and movement that is in sync. The child will definitely It is easy to remember and quickly absorbed in the child's memory. The method of movement and song can influence and control the nerve center shaping the child to further develop his intelligence, not only in the aspects of cognitive, motor, and religious development but also in the development of memorization and art and physical development of the child⁶

Based on the background of the problem, the problem in this study is the problem of the implementation of Asma ul husna memorization activities at RA Darun Najah Sukodono, as an early childhood Islamic education institution that implements asma ul husna memorization activities, The purpose of the research is to describe and analyze the application of movement and song methods in improving asma ul husna memorization at RA Darun Najah Sukodono.

RESEARCH METHOD

This study uses a descriptive qualitative method. This research involved 5-6 years old kindergarten B children as subjects, while the object of research was the application of movement and song methods in improving the ability to memorize asmaul husna at RA Darun Najah Sukodono. The data collection techniques used, namely: observation, interviews, and documentation, this study collects data which is then verified for validity through triangulation techniques. Data from various informants are combined to obtain more accurate results⁷. 1) Interviews are used to deeply understand the students' perspectives related to the application of the movement and song method. 2) Direct observation is carried out to observe in detail the behavior of students during the learning process, so that rich and in-depth data is obtained. 3) Documentation (documentation) additional data is obtained through the documentation of various written and visual sources relevant to this research. Data analysis is carried out by summarizing the raw data, identifying the main themes, and presenting findings that are

relevant to the research objectives. Displaying data, namely the presentation of data, can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. The most common way to explain data in qualitative research is to write a story or description. The answer to qualitative research can be different from what we previously expected, because the problem we are researching can develop over the course of the research. So data analysis is the process of sorting and sorting data to find useful information 8.

RESULTS AND DISCUSSION

Movement and song methods in improving asmaul husna memorization

The movement and song methods used by RA Darun Najah in improving the ability to memorize asmaul husna in children aged 5-6 years / (Kindergarten B), as well as the general condition about schools, which do prioritize religious learning, therefore methods that can help the continuity of religious learning, one of which is by introducing the good names of Allah, not only by introducing, but also getting children used little by little to memorize it through movement and song. This method is very interesting for children, starting from movements that are adjusted to the meaning of asmaul husna.

Based on the results of observations and interviews conducted, it can be described as follows: This method of movement and song, applied routinely in every habit before entering the classroom, the general condition in school is indeed habituation such as reading prayers before entering and singing songs, as an encouragement for children to start learning, from there it is inserted memorizing asmaul husna using the method of movement and song. However, there are challenges and obstacles faced such as, the availability of time in implementing this method, schools must pay more attention and manage time, so as not to take a lot of time at the time of habituation, so that the learning hours are eaten, schools prepare a maximum of 90 minutes for habituation before entering class, besides that the resources and availability of teachers must be active in guiding and clear when demonstrating it. That is what was obtained from the results of interviews with school principals related to the application of movement and song methods.

The results of the classroom teacher who guided the course of habituation applied by the school that the use of this method is very helpful for children in memorizing asmaul husna as their responses look very interested and a very good improvement when using the method of movement and song, compared to just reading and listening, with this method children are easier to remember coupled with meaningful movements according to the meaning of asmaul husna. However, there are still challenges faced such as some children who are less active or responsive, some children need more handling who cannot immediately accept this method, and also their readiness to know and also memorize the name of Allah/ Asmaul Husna is a taboo thing at the age of 5-6 years.

The response from the children was very good regarding the method used, they became more enthusiastic to memorize asmaul husna, the movements that had been taught were always told at home. Seeing their response, the change in the ability to memorize asmaul husna is developing well, but there are still obstacles for children in accepting this method of movement and song, such as support or time from parents to help children repeat and learn the movements that have been taught at school, following the results obtained from interviews with students' parents.

The first activity of the implementation of the application of the Movement and song method is carried out at every time the learning is started or usually called habituation before entering the classroom starting at 07.00 WIB until 08.00 starting with the teacher conditioning the children in the hall to line up according to the rows of their respective classes. After lining up neatly, the teacher began to get used to greeting first, then asked them how they were doing, such as "how are the children, are they healthy" and "questions that spark enthusiasm"

They want to respond to their teachers with questions such as "What side dishes did you have for breakfast at home?"

The second activity The children were invited to read the opening letter, namely Surah Al Fatihah, the verse of the chair after which several children were given the opportunity to advance to the front of each class one child. The application of the movement and song method began. Some children who pin in front as leaders whose movements can be imitated by their friends, Movements such as, saying 'YA ALLAH' with a two-handed movement raised as if praying, 'YA RAHMAN' with a left-hand movement below receiving the right hand above giving, YA RAHIM with a two-handed movement put together directed to the cheeks as if sleeping, YA MALIK with a two-handed movement raised, YA QUDUS with the right hand movement twisting in front of the face, YA SALAM with the movement of two hands put together like apologizing, and so on until the name of asma ul husna is the end, accompanied by a tone that has been determined by the school. Next

The final habituation activities in general are such as reading prayers before entering class, after which the children are invited to sing songs of encouragement, to create a sense of enthusiasm for learning and ending with ice breaking, after which they are accompanied to enter their respective classes.

From the implementation of the application of the movement method and song, each child enjoys and follows simple body movements, in accordance with the meaning of each name of Allah, such as hand or body movements that symbolize certain qualities of Asmaul Husna. Children who engage in movement and song activities remember and memorize the names of God more quickly, compared to those who use conventional methods (by simply reading or listening). The fun songs and accompanying movements make children more interested and excited to learn. This emotional involvement strengthens their memory of the information being taught. In addition to improving memorization skills, physical movements performed during movements and songs also function to develop children's fine and gross motor skills, and can also improve early childhood memory. This is related to the concept of learning theory called multiple intelligences by Howard Gardner, which explains that children have different types of intelligences, including linguistic, musical, and kinesthetic intelligence. By using songs and gestures, this method can touch on several types of children's intelligence, allowing them to remember information better.⁹ reviews

Based on the results of hasibuan's research, by involving movement and songs, learning becomes more interactive and interesting for children. Rhythm and movement help children focus more and be actively involved in the learning process, so that the subject matter is easier to understand and remember in the long run¹⁰. In addition, this method is also effective in creating a fun learning atmosphere, so that children do not feel

pressured or bored. Fun learning will strengthen children's motivation to continue learning and memorizing.

CONCLUSION

Fundamental Finding: The study demonstrates that the movement and song method effectively enhances the memorization and understanding of Asmaul Husna among children aged 5–6 years. By integrating physical movement and singing, the method promotes active engagement, emotional involvement, and motor skill development, making the learning process enjoyable and effective. **Implication:** This approach offers educators a practical and culturally relevant tool for teaching religious content to young learners while also supporting their holistic development. It highlights the potential for incorporating creative methods into early childhood education to improve cognitive and emotional outcomes. **Limitation:** The study is limited by its focus on a single educational institution, which may restrict the generalizability of the findings. Additionally, the dependence on parental support and challenges in time management present practical barriers to broader implementation. **Further Research:** Future studies could explore the long-term impact of this method on children's retention and comprehension of Asmaul Husna across diverse educational settings. Comparative studies with other teaching approaches could also provide deeper insights into the relative effectiveness and adaptability of this method in early childhood education.

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