

# **The Effectiveness of The Singing Method in Teaching Asmaul Husna in Early Childhood in RA Al Akbar Padang Sidempuan**

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## **Abstract**

This study aims to determine the effectiveness of the singing method in improving the ability of early childhood to memorize and understand Asmaul Husna at RA Al Akbar Padang Sidempuan. The research was carried out for two weeks with 10 learning meetings. The method used is descriptive quantitative with a pretest and posttest approach as well as non-test observation of children's learning behavior. The results of the pretest showed that the average child was only able to mention 5.3 names of Asmaul Husna out of 20 targeted names. After learning using the singing method, there was a significant increase with the average posttest results reaching 12.8 names. The paired t-test showed a significance value of 0.000 ( $< 0.05$ ), which signified a significant difference before and after treatment. In addition, observations showed that children showed high enthusiasm, followed songs and movements with enthusiasm, and began to internalize religious values through singing activities. The results of this study concluded that the singing method was effective not only statistically, but also pedagogically and psychologically. Songs have proven to be a medium that is appropriate for the child's developmental stage, able to build emotional engagement, and encourage the internalization of religious values naturally in the learning process.

**Keywords:** Singing Method, Asmaul Husna, Early Childhood, Learning Effectiveness, Religious Education

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## Introduction

Childhood, especially early childhood (0–6 years old), is known as the *golden age* that determines the direction of individual development as a whole—whether physically, cognitively, social-emotionally, or spiritually. (Nofianti, R. 2021). In this phase, the child's brain develops very quickly and is sensitive to stimuli from the surrounding environment. Therefore, the education provided during this period has a long-term impact on children's lives, including in the formation of religious values (Sujiono, 2012).

In the framework of Islamic education, the introduction of the concept of monotheism is the core of religious education that must be instilled from an early age. One way to introduce children to Allah SWT is to teach Asmaul Husna, which is the names of Allah that reflect His great qualities. Asmaul Husna is not only to be memorized, but also to be understood and lived as a provision for the formation of good morals and spiritual attitudes (Daradjat, 2009). Children who from childhood know the attributes of Allah, such as the Most Merciful (*Ar-Rahman*), the Most Merciful (*Ar-Rahim*), and the Most Just, (*Al-Adl*), are indirectly directed to imitate these noble qualities in daily behavior.

However, teaching abstract concepts such as Asmaul Husna to early childhood is not easy. Children are not yet able to think symbolically in a complex way and tend to need a concrete and fun approach. Therefore, a learning method that can accommodate the characteristics of the child's development is needed. (Rozana 2020). One of the methods that has proven effective in early childhood education is the singing method, because it combines elements of rhythm, repetition, movement, and emotion that can strengthen children's memory of the material presented (Musfiroh, 2013).

Singing is not only a fun activity for children, but it is also a powerful tool in the learning process. Songs have a repetitive and melodic structure that neurologically strengthens memory pathways and improves understanding (Jalongo, 2006). In the context of religious learning, the song Asmaul Husna is often used because the simple and easy-to-memorize melody makes children remember the names of Allah faster, and enjoy the learning process more. In addition, singing activities in groups can strengthen social interaction and increase children's confidence (Aisyah et al., 2007).

RA Al Akbar Padang Sidempuan is one of the Islamic-based PAUD institutions that routinely implements the singing method in Asmaul Husna learning. Asmaul Husna songs are used daily in opening, closing, and learning transition activities. However, until now there have not been many studies that have systematically assessed the effectiveness of the singing method in improving children's ability to recognize and understand Asmaul Husna, both in terms of memorization, understanding meaning, and its influence on children's religious behavior.

Based on this background, this study aims to examine the effectiveness of the singing method in teaching Asmaul Husna in early childhood at RA Al Akbar Padang Sidempuan. The focus of this research is the extent to which the singing method can improve the mastery of memorization and understanding of Asmaul Husna, as well as how children's response and enthusiasm during learning activities use songs as media.

## Research Methods

This study uses a quantitative approach with a *quasiexperiment* method in the form of a pretest-posttest one group design. This method was chosen because it allows researchers to evaluate the changes that occur before and after the treatment is given, namely the use of the singing method in the learning of Asmaul Husna (Fraenkel, Wallen, & Hyun, 2012). This study did not use a control group due to the limitations of a homogeneous population and the purpose of the study was to place more emphasis on internal changes within one group.

The population in this study is all group B students (ages 5–6 years) at RA Al Akbar Padang Sidempuan for the 2024/2025 school year totaling 20 children. The entire population

was used as a research sample using saturated sampling techniques, because the number was limited and all members of the population were relevant to be used as research objects (Sugiyono, 2017).

The research instrument used was the memorization and comprehension test of Asmaul Husna which was developed in the form of oral assessment and structured observation. Memorization assessment is done by scoring the number of names of Allah that can be pronounced correctly by the child, while comprehension is assessed by the child's ability to explain the simple meaning of some of the names of Allah that are learned. In addition, the researcher also used observation sheets to assess children's activeness and enthusiasm during singing activities.

The data analysis technique was carried out using descriptive and inferential statistical analysis. Descriptive analysis is used to describe the average pretest and posttest scores, while inferential analysis uses paired sample t-tests to see the significance of differences in results before and after treatment (Arikunto, 2013). Data processing is carried out with the help of SPSS statistical software version 25.0.

The validity of the instrument was tested through expert *judgment* involving experienced PAUD lecturers and teachers, while the reliability of the instrument was tested through trials in similar small groups. This research also prioritizes ethical principles, including obtaining permission from the school and the parents of students.

With this method, the research is expected to provide an empirical picture of the effectiveness of the singing method in improving children's ability to recognize and understand Asmaul Husna, as well as provide recommendations that are applicable to early childhood learning practices based on Islamic values.

## Research and Discussion Results

### 4.1 Research Results

This study aims to determine the effectiveness of the singing method in improving the ability of early childhood to memorize and understand Asmaul Husna. The study was conducted over two weeks with a total of 10 learning meetings. The data was obtained through memorization and comprehension tests (pretest and posttest), as well as observation of children's learning behavior during the learning process

#### 1. Pretest Results

During the pretest, the data showed that most children were only able to name 3-6 names of Asmaul Husna out of a total of 20 names that were used as the initial target of learning. Of the 20 children who were the subjects of the study:

- a) 5 children (25%) were only able to pronounce 2-3 names correctly.
- b) 9 children (45%) were able to say 4-6 names.
- c) 6 children (30%) were able to say 7-9 names.

The average overall pretest result was 5.3 names, with a standard deviation of 1.76.

#### 2. Posttest Results

After learning with the singing method was carried out, the posttest results showed a significant improvement:

- a) 4 children (20%) were able to name 15-18 names.
- b) 10 children (50%) mentioned 11-14 names.
- c) 6 children (30%) mentioned 8-10 names.

The average posttest result increased to 12.8 names, with a standard deviation of 2.24.

#### 3. Statistical Test Analysis

Analysis using paired t-tests was carried out to find out the difference in pretest and posttest scores. Result:

- a) Calculated t-value = 13.04

b)  $df = 19$

c) Sig. (2-tailed) =  $0.000 < 0.05$

This means that there is a significant difference between before and after treatment, which shows that the singing method is effective in improving children's ability to memorize Asmaul Husna (Fraenkel et al., 2012).

#### 4. Non-Test Observation Results

During the learning, observations were made on the child's activeness, attention when singing, participation in song movements, and the ability to repeat lyrics spontaneously. The results show:

a) 80% of children show a high interest in singing activities.

b) 75% of children follow movements and songs with enthusiasm.

c) 65% of children start singing songs outside of school hours (at home or while playing).

These data show that song-based learning has strong affective and social effects.

## 4.2 Discussion

The results of this study strengthen the hypothesis that the singing method is an effective strategy in religious learning, especially in the introduction of Asmaul Husna in children of the same age. Songs are a medium that children like because they are fun, easy to remember, and rhythmic. Through songs, cognitive processes such as memorization become lighter and do not feel burdensome to the child (Jalongo, 2006).

This research supports the findings of Musfiroh (2013) that singing can be used to convey various values including religious values. The children of RA Al Akbar showed improvement not only in memorization skills, but also in understanding the basic meaning of some of Allah's names. For example, when the teacher explains *Ar-Rahman* which means Most Merciful, some children may mention that Allah loves all creatures, and this translates into the child in the act of sharing or helping friends.

The effectiveness of the singing method is also influenced by several supporting factors:

1. Suitability of Songs with Child Development Stages: The Asmaul Husna song used has a simple and repetitive rhythm, so that it is in accordance with the characteristics of early childhood learning which is dominant using auditory memory and motor movements (Sujiono, 2012).
2. Emotional Engagement: Songs evoke positive emotions in children. The children laughed, danced, and repeated the song enthusiastically. This strengthens the emotional connection to the material being taught, as explained by Aisyah et al. (2007) that enjoyable learning increases learning engagement.
3. Teacher Engagement and Variation Strategies: Teachers also play a key role. The use of hand movements, facial expressions, visual aids, and positive reinforcement (appreciation) makes learning more lively and participatory.

Furthermore, the results of this study show that songs can be a medium for internalizing religious values, not just the transfer of memorization. Children not only know the name of Allah, but begin to imitate His attributes in the form of religious attitudes. This is very important in Islamic education, where cognitive and affective aspects must go hand in hand (Daradjat, 2009). Thus, it can be concluded that the singing method is effective not only statistically, but also pedagogically and psychologically in forming the basis of religious understanding in early childhood.

## Conclusion

Based on the results of research that has been conducted for two weeks with 10 meetings at RA Al Akbar Padang Sidempuan, it can be concluded that the singing method has proven to

be effective in improving the ability of early childhood to memorize and understand Asmaul Husna, both cognitively, affectively, and socially. Quantitatively, the results of the pretest showed that most children were only able to say 3-6 names of Asmaul Husna with an average of 5.3 names. After the singing method was applied, the posttest results increased significantly to an average of 12.8 names, with the t-test results showing a significance value of 0.000 ( $< 0.05$ ), which indicates a statistically significant increase.

In terms of non-test observation, the children showed high enthusiasm, active participation, and strong interest in singing activities. Many of them even repeat songs outside of class hours, which shows emotional involvement and the internalization of religious values naturally.

More than just memorization, children begin to understand the basic meaning of Allah's names and apply them in everyday attitudes. This shows that the singing method is not only statistically effective, but also pedagogically and psychologically, in instilling religious values from an early age.

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