
Implementation of the Hanifida Method as a Technique for Memorizing Asmaul Husana at the At-Taqwa Al-Qur'an Education Park (TPA), Pulau Harapan Village, Sembawa

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Abstract

In developing religious values that are centered on monotheism, one of them is learning Asmaul Husna. Asma Al-Husna which has a fairly large number requires an appropriate method in understanding and memorizing Asmaul Husna. The Hanifida Method is a method that uses a combination system to memorize something. In practice, the object of memorization is associated with a word or sentence that is easy and familiar to someone's ears and mind, so that it can be easily digested and understood. This study aims to introduce the Hanifida Method and analyze how the application of this method has an impact on the process of memorizing Asma Al-Husna at the TPA At-Taqwa, Pulau Harapan Village, Sembawa. This study uses a qualitative approach with a descriptive research method, data collection techniques using observation and documentation techniques. The data analysis techniques used are data reduction, data verification and also providing conclusions. This study was conducted at the TPA At-Taqwa, Pulau Harapan Village, Sembawa. Based on the results of this study, the method applied to children went well and effectively. By using this method, they can not only memorize the words of Asma Al-Husna, but also memorize the meaning and its sequence number. The implications of applying the Hanifida Method to students at TPA At-Taqwa have a significant impact on improving the ability to memorize Asmaul Husna. The recommendation from the results of this study is to conduct comprehensive training for TPA and Madrasah Diniyah teachers so that they can apply this method optimally, and develop structured learning modules that are adjusted to various age levels of students.

Keywords: Asmaul Husna, Hanifida Method, Al-Qur'an Education Park (TPA)

INTRODUCTION

Asmaul husna are the names of Allah that show the meaning of the beauty and Oneness of Allah SWT. For Muslims, of course, we must recognize the 6 pillars of faith. Faith in Allah is the first pillar of faith. Believing in Allah means believing and being fully convinced that Allah SWT truly exists with all His perfections. To know His perfection, one way is to recognize and know Asma in the form of His names and attributes. It is called asmaul husna because only Allah has the perfection of each of His names. With a good understanding of asmaul husna, we are given a guarantee of reward and heaven as explained in the hadith of Bukhari which means: "Indeed, Allah SWT has 99 Names. Whoever memorizes them will enter heaven" (HR. Bukhari) (Khoirotul Idawati, 2009). There are several educational materials according to Islam, one of which is faith education. Faith education is in line with learning asmaul husna. Knowledge about faith education is in the knowledge of the pillars of faith, including faith in Allah SWT, faith in the angels, faith in the books of God, faith in the Prophets and Messengers of Allah, faith in the last day, and finally, faith in Qadha and Qadar. Thus, learning Asmaul Husana falls into the category of faith in Allah SWT. The educational goals achieved are specific to the first pillar of faith, namely faith in Allah through the 99 attributes of Allah (Rachmawati, 2023).

Providing Asmaul Husana learning to students is an effort to internalize the values of faith in children, because Asmaul Husana itself belongs to Allah SWT. One of the goals of Islamic education for students is to provide this Asmaul Husana learning, which is an effort to develop children's potential (fitrah) so that children have ideal characters. As mentioned in QS. Luqman verses 13-19 (Ainissyifa, 2014; Pamungkas, 2023) . Among others are children who do not associate partners with Allah SWT, obey the commands of parents who invite goodness and do not act rudely to them, are careful in doing and dare to be responsible for their actions, carry out the commands of Allah SWT, do good and prevent evil and live simply. The ideal character that is expected to be carried out by students is the goal of children's education according to Islam, namely to form a perfect human being or a perfect human being (Ali, et al., 2025).

In the current context, very few people have memorized the Asmaul Husana. Several factors influence this. One of them is the difficulty in memorizing and remembering the entire Asmaul Husana, which has an impact on the lack of interest of Muslims to memorize it. If associated with the independent learning curriculum which is a policy program from the Ministry of Education, Culture, and Technology Research, it can help foster students' fighting spirit in learning and memorizing the Asmaul Husana (Liriwati & Al-Shreifeen, 2024). One way is to use an interesting method for students. An interesting method will influence the fighting spirit to continue to develop and work. Likewise, lessons that feel easy will also feel difficult if delivered with inappropriate methods. If introduced to children of TPA or Madrasah Diniyah age, fun and interesting learning is definitely needed. Children's joy and pleasure in memorizing Asmaul Husana greatly depends on the professionalism of a teacher in understanding the characteristics of children in guiding and determining the methods to be used (Fikriyah et al., 2025; Hartati, 2022; Mawardi, 2016) .

One of the interesting and fun methods in memorizing Asmaul Husana is the Hanifida Method. The Hanifida Method is a method of understanding and memorizing Asmaul Husana by developing illustrations so that it can foster verbal imagination, namely combining the pronunciation of Asmaul Husana and its meaning and with hand movements that indicate the

meaning of the word (Al Bahroni & Budi, 2023; Fadlilah, 2022; PATALSULA et al., nd) . That way, the task of the Institution, especially teachers, is to create a conducive environment so that there is active and effective interaction with students. So that there is a process of behavioral change towards a better direction according to the needs of student growth and development (Kurniawan, 2020).

Based on the data obtained by the researcher, the Al-Qur'an Education Park (TPA) At-Taqwa Pulau Harapan Village in learning their asmaul husna still uses a simple method by writing and memorizing. Therefore, the researcher introduced and taught the Hanifida Method to the students. With this method, it is hoped that the students can easily recognize and memorize the names of Allah. This method is applied to children from grades one to three totaling 35 children and is carried out at the beginning and end of learning. So with the data obtained by the researcher, the researcher took the title of this problem entitled "Introduction to the Hanifida Method as a Technique for Memorizing Asmaul Husna at the Al-Qur'an Education Park (TPA) At-Taqwa Pulau Harapan Village, Sembawa".

Several previous studies related to the application of the Hanifida Method as a Technique for Memorizing Asmaul Husna have been carried out by several researchers such as those conducted by Salsabila et al., (2022) proving that the habit of reading Asmaul Husna using the Hanifida Method not only improves memorization skills but is also effective in shaping students' religious character as a solution to moral problems in the educational environment. In line with that, research by Herwati & Hasan, (2023) revealed that the implementation of the Hanifida Method in Islamic boarding schools was able to provide convenience for students in memorizing the Al-Qur'an so that memorization targets were achieved, while increasing spiritual closeness to the Al-Qur'an. Meanwhile, the results of research by Harahap et al., (2024) showed that the use of movement and singing methods in learning Asmaul Husna at TPA succeeded in increasing children's active participation and their memorization abilities with full support from the TPA and parents, emphasizing the importance of a creative approach in religious learning for children.

The study "Introduction of the Hanifida Method as a Technique for Memorizing Asmaul Husna at TPA At-Taqwa, Pulau Harapan Village, Sembawa" has differences and novelties compared to the three previous studies. Unlike the first study which focused on the formation of religious character of grade 4 DTA students through the habituation of Asmaul Husna, the second study which implemented the Hanifida Method to memorize the Qur'an in Islamic boarding schools, and the third study which only used a simple movement method without a comprehensive association system, this study has novelty in terms of implementing the Hanifida Method which is integrated with the independent learning curriculum in the context of TPA in rural areas targeting children in grades 1-3. The novelty of the research is also seen from the comprehensive approach that combines five systems at once (primary and secondary number formulas, story formulas, number systems, substitute systems, and location systems) that are applied systematically by involving motor, visual, and cognitive activities, and are equipped with an analysis of the impact on children's ability to remember not only the words but also the meaning and order of Asmaul Husna randomly, which was not found in the three previous studies, thus providing a significant contribution to the development of Asmaul Husna learning methods in non-formal educational institutions.

RESEARCH METHOD

Research methods

This study uses a qualitative research approach with a descriptive qualitative research method. The descriptive qualitative research method is a research approach that aims to describe and interpret certain phenomena, events, or situations in depth from the perspective of the subject being studied. In the context of education, this method is very appropriate for describing and understanding learning methods as a whole.

Time and Place

This research was conducted at the At-Taqwa TPA, Pulau Harapan Village, Sembawa, Banyuasin Regency. The time of this research began on January 14-February 24, 2025

Data collection technique

The data collection technique in this study was carried out through the observation method. The focus of this study is to observe various activities, behaviors, and events that occur directly in the field. Specifically, data collection was carried out by observing and documenting the conditions or behavior of the target object during the teaching and learning process, and observing the behavior of children on Pulau Harapan Village, Sembawa with the aim of collecting more accurate information.

Data Analysis Techniques

In descriptive research, there are two methods of analysis that are often used, namely qualitative descriptive and qualitative verification. In this study, the researcher used a descriptive analysis technique regarding real events that occurred in the research location. In this data analysis, the researcher describes in detail the use of the Hanifida Method in memorizing Asmaul Husna at TPA At-Taqwa. The data analysis carried out by the researcher is as follows:

1. Data Reduction

Reducing data means summarizing, choosing the main points, focusing on the important things, looking for themes and patterns and discarding the unnecessary. Thus, the purpose of this data reduction is to simplify the data obtained during data mining in the field.

2. Data presentation

Data presentation is a collection of structured information that allows for conclusions to be drawn. This step is done by presenting a collection of structured information that allows for conclusions to be drawn.

3. Verification

Verification or conclusion is the final stage in the data analysis process. In this section, the researcher states the conclusion of the data that has been obtained. This activity is intended to find the meaning of the data collected by looking for relationships, similarities or differences. Drawing conclusions can be done by comparing the suitability of statements from research subjects with the meaning contained in the basic concepts in the research.

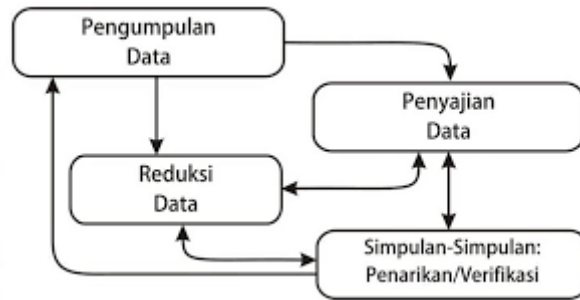


Figure 1. Data Analysis Techniques

RESULTS AND DISCUSSION

The Hanifida Method is a method that uses a combination association system, namely connecting memorization material/objects with something that is easy to remember. The Hanifida Method is actually a method of memorizing Asmaul Husna, verses of the Qur'an, and nadzham-nadzham books studied at the SuperCamp La Raiba Hanifida Islamic Boarding School which uses a formula of numbers allocated to letters, then a word will be made which is then arranged into a sentence that produces a very strong meaning. This Method is named Hanifida which is the name of the initiator of this method, namely Hanifudin Mahadun and Khoirul Idawati Mahmud. The strategy used in the Hanifida Method is brain-based learning or *Brain Based Learning (Super Brain)* which emphasizes (*Long Term Memory*) which functions the balance of the right brain and left brain (Amin. 2022). Experts say that the right brain has a working power of 1600 to 3000 times more. The Hanifida Method not only teaches children to memorize the words, but also the translation and also has the potential to memorize randomly. As previously discussed, memorizing with the Hanifida Method uses an association system that connects the main material with something that is easy to remember.

In the application and use of the Hanifida Method, there are several steps that teachers must master in guiding students, namely:

Number Formula

The number formula is the first step in using the Hanifida Method. There are two types of number formulas, namely primary numbers (numbers consisting of only one number), and secondary numbers (numbers consisting of two or more numbers).

Rumus Angka Primer			
NO.	HURUF	BENDA	SYMBOL
0	D	Darah	
1	T	Teri	
2	N	Nuri	
3	M	Mie	
4	P	Pari	
5	S	Sanca	
6	L	Luv	
7	J	Jari	
8	B	Bayi	
9	G	Gir	

Figure 2. Secondary Number Formula

The selection of letter codes in the secondary number formula by choosing letters that resemble the numbers so that it is easier to remember. Like the number 5 uses the code S.



Figure 3. Secondary Number Formula

In secondary numbers, the letter formula that has been obtained through a combination of numbers is then combined and grouped with objects that are easy to remember which consist of two letters. Example: The number 99 when entered into the number formula will produce the letter G (9) then GG is paired with an object/body organ called GiGi.

Story Formula

The story system or formula is a basic system that must be mastered when memorizing Asmaul Husna and is a system that is applied after knowing the number formula. This story system creates an interesting and easy-to-remember story arrangement that will be the keyword for memorizing Asmaul Husna.

Example of using the story system:

Table 1. Examples of using story formulas

No	Letter Code	Object	Asthma'	Analogy	Meaning
1	DT	Dot	Allah is the Most Merciful	Mr. RAHMAN has a LOVING soul, he bought a pacifier for his daughter.	YM The Compassionate
2	DN	DoNat	Allah	Ust. ROHIM is very LOVING, he always gives DONUTS to his students.	YM The Merciful
3	DM	Delman	May Allah bless you	King MALIK is in power. He often goes around the city by DELMAN.	YM Reigns/Reigns
4	DP	Incense	Aldozo	Unan QUDUS has a PURE heart, he forbids people from burning INCENSE.	The Holy One
5	DS	Tie	Allah is the Most Gracious	People who say SALAM, their life will be PROSPEROUS and they will always wear a TIE	YM Prosperous

Asma Ar-Rahman (Most Merciful)

Story; Mr. *Rahman* has a loving soul, he likes buying **DoT** for his daughter.

The explanation of the story above is that the bold word indicates the DT code which means that the asthma is asthma with serial number 01 (DoT secondary number system which means; D = 0 and T = 1). while the italicized word is the word asthma, namely ar-Rahman. And the underlined word is the meaning/translation of the asthma. Then the students can imagine/imagine "Mr. Rahman has a loving soul, likes to buy pacifiers for his daughter". then the story piece is expressed with movements so that it is more remembered in memory.

Number System

In this method, formulas for primary numbers and secondary numbers have been prepared. The number 0 is symbolized by the letter D, the number 1 is symbolized by the letter T and so on. The symbolization of a number into a letter will later be used in pronunciation during the story system.

Example: Al-Quddus (the holy)

Story: Sunan Quddus has a pure heart, he forbids burning incense

Description: Al Quddus is an asthma with the fourth (4) serial number. The fourth asthma has the code DP (DuPa). By remembering the series of stories, students have the keyword DuPa, where the word DuPa itself has the code DP which in this number system means D=0, P=4. From this number system, students can find out the position of the asthma.

Replacement System

This system contains pronouns of one word that are difficult to imagine. For example, the word Pythagoras is twisted into paper tape.

Location System/Loci

The idea is to store words or memories in a location in a body part. The location used is not only the location of the body part, but can also be a room. For example, the word "sugar" is placed in the mouth which means sugar tastes sweet, sugar is felt by the taste buds in the mouth.

Table 2. Example of a Body Location System

1	hair	6	Neck
2	Eye	7	Hand
3	Nose	8	Stomach
4	Mouth	9	Knee
5	Ear	10	Foot

The Hanifida Method uses a system that is interrelated with each other. For example, memorizing by combining the number system and the location system, then made into a story that can be visualized so that it can easily remember and memorize Asmaul Husna.

In the introduction of the Hanifida Method implemented by researchers to students of TPA At-Taqwa Pulau Harapan, it focuses on aspects of memorizing Asmaul Husana. As stated by researchers in the previous discussion regarding the techniques and systems applied by Hanifida Method. The technique used by researchers in applying the method to students of TPA At-Taqwa is by introducing primary and secondary formulas first. Then continued with a system of arranging words into a story accompanied by hand movements in developing children's cognitive abilities.



Figure 4. Introduction to the Hanifida Method



Figure 5. Application of the Hanifida Method

With the Hanifida Method in TPA and Madrasah Diniyah, it has a tremendous impact on the rapid growth and development of children in remembering and memorizing Asmaul Husana. Not only can they recite but children can be invited to move, express themselves, and imagine by recalling the formulas that have been taught. Therefore, the task of parents as the first madrasah for children is very influential in maximizing all the potential that children have.

The results of the study on the implementation of the Hanifida Method at TPA At-Taqwa showed a significant increase in the ability of students to memorize Asmaul Husna through a combination association system that integrates number formulas, imaginative stories, and body movements. This finding is in line with Ulya's research, (2020) which confirms the effectiveness of the Hanifida Method in optimizing the function of the right and left brain to create long-term memory. The Brain Based Learning approach applied in this method supports the theory of educational neuroscience put forward by Adiansha, (nd) , which states that brain-based learning can improve memory retention through multisensory involvement. The visualization and association strategies in the Hanifida Method also strengthen Buzan's opinion in Taufik et al., (2018) about Mind Mapping which relies on visual connections and associations to strengthen memory. The involvement of motor activity through hand movements in the memorization process supports Gardner's theory of kinesthetic intelligence in Acesta (2019) and Firmansyah (2022), which emphasizes the importance of physical movement in the learning process. Thus, the success of the Hanifida Method in improving students' memorization abilities is not only proven practically in the field, but is also supported by various established learning and memory theories in the world of education.

The implications of the application of the Hanifida Method on students at At-Taqwa TPA have a significant impact on improving the ability to memorize Asmaul Husna. Through an association system that combines number formulas, imaginative stories, and body movements, this method has succeeded in optimizing the function of the right and left brain, thereby creating long-term memory in children. The implementation of this method not only helps students memorize the words of Asmaul Husna, but also understand their meaning and are able to remember the sequence randomly. This approach, which involves motor, visual, and

cognitive activities, provides a more enjoyable and effective learning experience, thus opening up extraordinary potential for the development of children's learning abilities, which of course requires ongoing support from parents as the first madrasah.

CONCLUSION

The implementation of the Hanifida Method introduction program has an effective impact in improving children's memorization and remembering skills regarding the words and meanings of Allah's names. The Hanifida Method is a fast and practical memorization method that is constructive (Constructivist) in nature, little by little knowledge is built through imagination and visualization that is full of action and emotion according to the context of real life. In the introduction and memorization of Asmaul Husna, we really need a brain-based method that emphasizes *Long Term Memory* (LTM). An approach that is tailored to the needs and interests of students makes the learning process more interesting and has a positive impact. The Hanifida Method has the potential to be a useful strategy in improving the development of children's faith. This will have a major impact on strengthening their religious beliefs and producing a generation of believers and high morals.

The recommendation from the results of this study is to conduct comprehensive training for TPA and Madrasah Diniyah teachers so that they can apply this method optimally, and to develop structured learning modules that are adapted to various age levels of students. It is also important to expand the application of this method not only to memorizing Asmaul Husna, but also to other religious materials such as verses of the Qur'an and hadith, while involving parents through parenting programs to create continuity of learning at home. Further quantitative research needs to be conducted to measure the effectiveness of this method compared to conventional methods, supported by the development of digital learning media such as mobile applications or interactive videos, as well as documentation of best practices that can be disseminated to other Islamic educational institutions to expand the benefits of the Hanifida Method in improving children's cognitive abilities.

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