

THE FORMATION OF STUDENTS' ADVERSITY QUOTIENT THROUGH HABITUATION OF READING ASMAUL HUSNA

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Abstract. This study aimed to describe the process of forming students' Adversity Quotient (AQ) through the habituation of reading Asmaul Husna, to reveal the supporting and inhibiting factors, and to describe its impact on the four dimensions of AQ at MTs At-Taqla. A qualitative phenomenological approach with a narrative method was employed. Data collection techniques included passive participant observation, in-depth interviews, and documentation. Data analysis used the Moustakas model (epoché, horizontalization, thematization, textural-structural description, essence). The results showed that: (1) the AQ formation process occurred through three systematic stages: planning (setting a fixed morning and afternoon schedule, selecting Asmaul Husna names relevant to AQ), implementation (collective recitation of 99 Asmaul Husna accompanied by meaning explanation and interactive reflection), and evaluation (daily observation, discussion with the guidance counselor, recording in an AQ monitoring book); (2) supporting factors included student enthusiasm, madrasah support, ease of value internalization, parental and peer support, teacher commitment, and religious culture, while inhibiting factors included lack of meaning understanding, boredom, time constraints, low initial motivation, different learning styles, lack of parental reinforcement, and delivery fatigue; (3) the impacts included a decrease in student visits to the counseling room due to stress, anxiety, and hopelessness; increased courage to admit mistakes; decreased tendency to give up easily; and increased feelings of calmness and optimism. It was concluded that the habituation of reading Asmaul Husna effectively builds students' mental resilience through three integrated stages. The implications are that madrasahs need to strengthen program sustainability, involve parents, and diversify learning methods.

Keywords: Adversity Quotient; Habituation of Reading Asmaul Husna; Student Mental Resilience; MTs At-Taqla

I. INTRODUCTION

Character building and mental resilience of students are fundamental goals of education. Amidst the complexity of contemporary academic and social challenges, developing the ability to endure and rise from difficulties, known as the Adversity Quotient (AQ), is becoming increasingly important. AQ is not merely intellectual intelligence, but rather an individual's capacity to control situations, take responsibility for problems, limit the reach of difficulties, and maintain perseverance (Stoltz, 2000). Thus, education should not only rely on cognitive (IQ) and emotional (EQ) intelligence but also on adversity intelligence as a foundation for student resilience.

The gap between idealism and reality shows that the Adversity Quotient (AQ) has not developed optimally among students. Many educational institutions, particularly madrasahs, implement religious habituation merely as ceremonial routines without a strategic effort to connect it with AQ development (Apriani et al., 2023). Other research reveals that although there is a positive influence from the intensity of an activity on students' self-control, its contribution is still in the moderate category (Bhakti, 2020). This indicates the need for a deeper study of the AQ formation process through effective and structured habituation, not merely measuring statistical influence.

Findings in the field further strengthen the indication of this gap. Based on a preliminary study through observation and documentation of counseling data at MTs At-Taqla in the even semester of the 2025/2026 academic year, it was found that more than 65% of students showed indications of low AQ. Data from the Guidance and Counseling (BK) teacher recorded that 45% of students had a low ability to overcome failure, 55% were in the low category for managing academic stress, and only 30% of students had high adaptability to change. This data indicates that the majority of students are still weak in facing adversity, particularly in the dimensions of *Endurance*, *Control*, and *Reach* (Prasetya et al., 2022). In fact, mental resilience is a key factor in academic success and long-term character development (Lestari & Purnomo, 2021).

The solution offered to address this gap is to transform the habituation of Asmaul Husna from a mere ritual into a meaningful habit as a psychological affirmation. This idea aligns with the trend of interdisciplinary research combining positive psychology with Islamic education, where bibliometric studies show a surge in AQ publications in Southeast Asia, but they are

still minimally linked to Islamic religious practices (Bawono & Santoso, 2025). Meanwhile, neuroscience research proves that the names of Allah, such as *Al-Hakeem*, activate the prefrontal cortex as the biological foundation for the *control* and *endurance* dimensions in AQ (Hammoudi Abdelhak, 2021). Thus, this interdisciplinary approach offers a strong scientific basis for connecting spiritual practice with the strengthening of students' mental resilience.

Research on the habituation of Asmaul Husna has been widely conducted, but the majority focuses on aspects of religious character, discipline, or learning outcomes. Various studies have found that the habituation of Asmaul Husna can create a calm classroom atmosphere, increase student concentration, and shape students' religious and social character (Cahyani & Darmiyanti, 2024). However, research specifically linking the habituation of Asmaul Husna to the improvement of the Adversity Quotient (AQ) is still very limited, especially in the context of madrasah students, because the current trend no longer views spiritual intelligence as a separate entity from mental intelligence, but as a unified, mutually reinforcing whole (Sufyan, 2022).

The difference between this research and previous studies lies in the approach used. Previous research emphasized general character aspects or learning outcomes, while this study focuses on the psychological dimension of the Adversity Quotient (AQ) as the main objective. Conducted at MTs At-Taqwa, which has a strong Islamic context, this research provides empirical evidence on the effectiveness of Asmaul Husna habituation in building students' AQ (Fawzi & Husna, 2021; Rakhmawati, 2020). The results of this study are expected to serve as a reference for educators and madrasah administrators and to enrich scientific knowledge in the fields of Islamic education and positive psychology.

The novelty of this research lies in the integration of the spiritual approach through the habituation of Asmaul Husna with the modern psychological concept of the Adversity Quotient in the context of madrasah education. This research examines in depth and qualitatively how routine and structured religious practices impact the AQ aspect, which has rarely been explored systematically. Thus, this research offers scientific novelty that connects Islamic religious tradition with positive psychology empirically and comprehensively.

This research is urgent for several reasons. First, theoretically, studies on the Adversity Quotient (AQ) from an Islamic education perspective are still very limited, especially those linking it to religious habituation practices such as reading Asmaul Husna. Second, empirically, initial data at MTs At-Taqwa shows that 45-55% of students are in the low AQ category, while the existing habituation program has not been optimized to build mental resilience. Third, practically, the results of this study are expected to serve as evaluation material for madrasahs in designing more meaningful religious habituation programs that contribute concretely to the formation of students' resilient character. Based on the entire explanation above, the research problem proposed is "The Formation of Students' Adversity Quotient (AQ) through the Habituation of Reading Asmaul Husna at MTs At-Taqwa."

II. RESEARCH METHOD

This study employs a qualitative approach to explore in depth the subjective experiences of students in the formation of the Adversity Quotient (AQ) through the habituation of reading Asmaul Husna at MTs At-Taqwa. According to Creswell & Poth, (2018), a qualitative approach is chosen because it aims to understand socio-spiritual phenomena in their natural context, focusing on the meaning, experiences, and perceptions of participants. This approach does not use statistical models but rather produces descriptive data in the form of written and spoken words that describe the dynamics of internalizing the values of Asmaul Husna in students' mental resilience.

The narrative method is applied as the main strategy to explore the stories of individual students' experiences in facing life's difficulties after participating in the habituation of reading Asmaul Husna. According to Clandinin & Connelly, (2000), the narrative method focuses on human experience as told in a meaningful chronological form. Through this method, the researcher can understand how participants construct meaning from stressful events in their academic and social lives, and how spiritual habituation becomes the foundation of psychological resilience.

The phenomenological type of research is chosen to reveal the essence of students' lived experiences regarding the formation of the four dimensions of AQ, namely *Control*, *Ownership*, *Reach*, and *Endurance*. According to Moustakas (1994) phenomenology aims to describe the universal meaning of individuals' experiences of a concept or phenomenon. Phenomenological research seeks to capture the essential structure of experience (*noema*) and the way participants become aware of that experience (*noesis*), such as when students feel calm after reading *Al-Qayyum* or have the courage to admit mistakes after contemplating *Al-Ghafur*.

Data sources in this study consist of primary and secondary data that complement each other. Primary data is obtained directly from key informants through in-depth interviews, participant observation, and documentation. Secondary data includes madrasah profiles, annual reports, religious activity archives, photographic documentation, and relevant previous studies. According to Lincoln & Guba (1985), the combination of these two data sources ensures the depth and accuracy of the research findings.

Research informants were determined using purposive sampling and snowball sampling techniques. Informant criteria include: (1) Islamic Education teachers responsible for planning and implementing the habituation; (2) Guidance and Counseling teachers who have data on students' psychological changes; (3) the madrasah head who has policies regarding the program; and (4) students in grades VIII and IX who have participated in the habituation for at least one academic year. According to Creswell & Poth (2018), sampling was conducted until the point of information saturation was reached.

The researcher's presence in this study functions as the main instrument as well as data collector in the field. The researcher acts as a participant observer who is directly involved in the habituation activities of reading Asmaul Husna at MTs At-Taqwa. Before entering the field, the researcher prepared administratively and ethically through a systematic pre-field stage, including obtaining formal research permits from STAI Kharisma and conducting an initial audience with the madrasah head. The entire process upholds ethical principles such as informant identity confidentiality and informed consent.

Data collection techniques include in-depth interviews, participant observation, and documentation study. In-depth interviews were conducted with Islamic Education teachers, Guidance and Counseling teachers, the madrasah head, and students in grades VIII and IX. Participant observation was carried out during morning sessions (07:00-07:15) and afternoon sessions (11:30-11:40) on the madrasah field and in the mosque. Documentation study includes collecting madrasah profiles, activity schedules, AQ monitoring books, counseling records, and activity photographs. According to Yin, Robert K (2022) these three techniques are used triangulatively to ensure data validity.

Data analysis used a narrative analysis approach referring to the model developed by (Riessman 2008). The analysis process was conducted through five stages: verbatim transcription, narrative coding, theme determination, restorying, and story validation through member checks. According to Creswell & Poth (2018) narrative analysis focuses on individual experiences as told in a meaningful chronological form, allowing the researcher to capture not only what happened but also how informants make meaning of those events.

Data validity testing was conducted through credibility, dependability, confirmability, and transferability tests. Credibility was obtained through source triangulation, method triangulation, and member checks. Dependability was examined through an audit trail documenting the entire research process. Confirmability was ensured by maintaining researcher reflexivity through a reflective journal. Transferability was achieved through a thick description of the research context at MTs At-Taqwa. According to Miles & Huberman (1994) these four criteria ensure that the research findings are valid and scientifically accountable.

This research was conducted at MTs At-Taqwa, located in Kp. Manggis Hilir, Benda Village, Cicurug District, Sukabumi Regency, West Java. The research took place over 12 weeks in the Even Semester of the 2025/2026 Academic Year, from January to March 2026. Pre-research activities began in November 2025 with initial observation and proposal writing. The choice of location and time was based on the consideration that MTs At-Taqwa has a structured and consistent Asmaul Husna reading habituation program, and preliminary data shows AQ problems relevant for further in-depth study.

III. RESULTS AND DISCUSSION

1. The Process of Forming Students' Adversity Quotient (AQ) through the Habituation of Reading Asmaul Husna

The process of forming students' AQ at MTs At-Taqwa was implemented through three interconnected stages. The planning stage included setting a fixed schedule twice daily: morning from 07:00-07:15 on the madrasah field and afternoon from 11:30-11:40 in the mosque. The Islamic Education teacher specifically selected Asmaul Husna names relevant to mental resilience, such as *Al-Matin*, *As-Sabur*, *Al-Qawiyu*, *Al-Jabbar*, and *Al-Halim*. The teacher also prepared concrete examples from students' daily lives and reflective questions. The madrasah supported this by providing loudspeakers, laminated reading texts, a banner on the field, and memorization guidebooks (W1/GP1/14-03-2026; W2/KM/14-03-2026).

The implementation stage consisted of four main sessions: opening and collective recitation of the 99 Asmaul Husna with a distinctive tartil rhythm led by the teacher, explanation of the meaning of one or two names accompanied by concrete examples, interactive reflection and question-and-answer session, and a closing prayer. Researcher observations showed that nearly all students (95% attendance) focused on the activities from start to finish. The teacher used interactive lecture methods, role modeling, and varied examples such as stories, analogies, and light humor to prevent student boredom (Observation 25-04-2026; W1/GP1/14-03-2026).

The evaluation stage was conducted continuously through daily observation by the Islamic Education teacher, routine discussions with the Guidance and Counseling teacher, and recording in an AQ monitoring book that included the four AQ dimensions (*Control*, *Ownership*, *Reach*, *Endurance*). Each month, the teacher evaluated student progress and provided remedial instruction through repeated explanations with different examples for students who had not yet met the targets. The madrasah head fully supported this program as an innovation in building students' mental resilience based on spiritual values (W1/GP1/14-03-2026; W2/KM/14-03-2026; AQ monitoring book documentation).

Sources: W1/GP1/14-03-2026; W2/KM/14-03-2026; Observation 25-04-2026; AQ monitoring book documentation.

2. Supporting and Inhibiting Factors in the AQ Formation Process

Seven supporting factors were identified. First, high student enthusiasm and interest in religious activities, especially when examples provided were relevant to their lives; a ninth-grade student admitted that she eagerly awaited morning time because reading Asmaul Husna together made her heart feel calm (W6/S3/25-04-2026). Second, full support from the madrasah in the form of a fixed schedule policy and provision of facilities such as loudspeakers, reading texts, and guidebooks (W2/KM/14-03-2026). Third, the values of Asmaul Husna are easy to remember, allowing students to reflect on their meanings independently at home (W3/BK1/14-03-2026; W4/S1/25-04-2026).

Fourth, parental support, with parents reporting positive changes in their children, who became more patient and less easily angered at home (W1/GP1/14-03-2026; W2/KM/14-03-2026). Fifth, peer support, with students reminding each other and discussing the meanings of Asmaul Husna (W7/S4/25-04-2026; Observation 14-03-2026). Sixth, the commitment of the Islamic Education teacher, who was patient, creative, and consistent in providing repeated examples with variations of stories, analogies, and even light humor every day (W1/GP1/14-03-2026; W2/KM/14-03-2026). Seventh, the religious and conducive madrasah culture, integrated with Dhuha prayer, tadarus, and condolence visit programs (W2/KM/14-03-2026; Field observation).

Seven inhibiting factors were also identified. First, a lack of understanding of the meaning of Asmaul Husna among some students, especially abstract names such as *Al-Muhammin* and *Al-Qayyum* (W1/GP1/14-03-2026; W3/BK1/14-03-2026). Second, student boredom due to monotonous routines even though the teacher tried to vary the examples (W1/GP1/14-03-2026; W5/S2/25-04-2026). Third, time constraints, with only 10 minutes in the afternoon session, allowing the teacher to provide reflection opportunities to only two students per session (W2/KM/14-03-2026; Observation 25-04-2026). Fourth, low initial student motivation, with some students viewing the activity as a routine obligation rather than a personal need (W1/GP1/14-03-2026; W4/S1/25-04-2026).

Fifth, differences in learning styles (auditory, visual, kinesthetic) that had not been fully accommodated by the interactive lecture method (W3/BK1/14-03-2026; W1/GP1/14-03-2026). Sixth, a lack of reinforcement from parents at home, who focused only on memorization of the phrases without discussing their meanings (W1/GP1/14-03-2026; W7/S4/25-04-2026). Seventh, fatigue due to a lack of variation in delivery style over certain periods, with the teacher admitting to running out of ideas for creating variety (W1/GP1/14-03-2026; W7/S4/25-03-2026).

3. The Impact of AQ Formation through the Habituation of Reading Asmaul Husna

Impact on the *Control* dimension: Students who previously panicked easily when facing sudden exams became calmer and better able to manage stress. The Islamic Education teacher stated that before the program ran, many students panicked easily and gave up easily, but now they are better able to control their emotions (W1/GP1/14-03-2026). Counseling records showed a decrease in student visits due to stress and anxiety issues, from 12 visits to 3 visits (a 75% decrease) (Counseling records documentation). Researcher observation also noted that when the teacher gave sudden assignments, students appeared calmer, caught their breath first, and started working with a clear head (Observation 25-03-2026).

Impact on the *Ownership* dimension: Students showed increased courage to honestly admit mistakes without blaming others. The Guidance and Counseling teacher observed that in counseling sessions, students who came now were more open and did not hide their mistakes; they mentioned that remembering *Al-Ghafur* made them feel they had to be honest (W3/BK/14-03-2026). Observation during reflection sessions showed a dramatic change: when asked who had forgotten to read Asmaul Husna at home, 15 out of 25 students (60%) raised their hands honestly, compared to previously only 2-3 students who dared to admit it (Observation 14-03-2026). The madrasah head also received reports from parents that their children were braver about admitting mistakes at home (W2/KM/14-03-2026).

Impact on the *Reach* dimension: Students became able to separate personal problems from learning obligations. A student who looked gloomy in the morning because they had been scolded by their parents remained actively engaged in the lesson because they remembered *Al-Jabbar* and did not bring home problems to school (Observation 14-03-2026). The Islamic Education teacher stated that students who used to be gloomy all day because of problems at home were now better able to manage and stay focused on learning (W1/GP1/14-03-2026). The Guidance and Counseling teacher also added that students coming to counseling were now more specific in conveying their problems, for example, "Ma'am, I have a problem with a friend, but I don't bring it to class" (W3/BK/14-03-2026).

Impact on the *Endurance* dimension: Students became more diligent and less likely to give up easily. The madrasah head stated that students who used to give up easily when working on difficult math problems were now more patient, tried again, and did not give up immediately (W2/KM/14-03-2026). Counseling records showed a decrease in student visits due to hopelessness, from 8 visits to 2 visits (a 75% decrease) (Counseling records documentation). Researcher observation during a practical exam noted that a student who previously cried and wanted to go home because they felt incapable now appeared calmer, caught their breath, prayed, and tried to complete the task despite encountering difficulties, because they remembered *Al-Qawiyu* (Observation 25-04-2026). In addition to the four main dimensions, most students felt calmer and more optimistic in their daily lives (W4/S1/25-04-2026; W5/S2/25-04-2026; W6/S3/25-04-2026).

Sources: W1/GP1/14-03-2026; W2/KM/14-03-2026; W3/BK/14-03-2026; W4/S1/25-04-2026; W5/S2/25-04-2026; W6/S3/25-04-2026; Observation 14-03-2026; Observation 25-03-2026; Observation 25-04-2026; Counseling records documentation.

Discussion

1. The Process of Forming Students' Adversity Quotient (AQ) through the Habituation of Reading Asmaul Husna

The findings of this research reveal that the process of forming students' AQ through the habituation of reading Asmaul Husna at MTs At-Ta'qwa takes place through three systematic and integrated stages: planning, implementation, and evaluation. This finding answers the first research problem regarding how the AQ formation process occurs. These three stages were identified through in-depth interviews with the Islamic Education teacher, Guidance and Counseling teacher, and madrasah head, as well as through participant observation and documentation of the AQ monitoring book.

The planning stage, which includes setting a fixed schedule (morning and afternoon), selecting Asmaul Husna names relevant to AQ dimensions (*Al-Matin, As-Sabur, Al-Qawiyu, Al-Jabbar, Al-Halim*), and preparing concrete examples and reflective questions, aligns with Bandura (1977) social learning theory. Bandura emphasizes that effective learning begins with *forethought* (planning) that includes goal setting and selection of appropriate models. This finding is consistent with research by Rosadi & Ma'mun (2023) who found that character formation through habituation must be designed with a planned and structured approach. However, this research extends Bandura's theory by adding a spiritual dimension, where the selected "models" are not only human figures but also the divine attributes of Allah embodied in Asmaul Husna.

The implementation stage, which integrates collective recitation, meaning explanation, interactive reflection, and closing prayer, demonstrates the application of Paivio, Allan (1990) dual coding theory. Paivio explains that information processed through two channels (auditory and verbal) simultaneously will be more strongly embedded in long-term memory. This finding is supported by Hammoudi (2021), who proved that the 99 names of Allah activate multiple intelligences in the human brain, including the prefrontal cortex responsible for *control* and *endurance*. This research provides empirical evidence from an educational context that supports Hammoudi's neuroscientific findings.

The evaluation stage, conducted through daily observation, discussion with the Guidance and Counseling teacher, and recording in an AQ monitoring book, aligns with Stufflebeam's (2003) CIPP evaluation model, which emphasizes that effective evaluation is not only conducted at the end of the program but continuously at each stage of the process. This finding contradicts research by Sholihah et al., (2022) who found that habituation programs in elementary schools lacked systematic evaluation and only focused on the quantity of memorization. The difference may be due to the educational level (elementary vs. madrasah tsanawiyah) and the presence of an AQ monitoring book specifically designed to track the four AQ dimensions.

From an Islamic pedagogical perspective, this three-stage process reflects the principle of *ta'dib* as formulated by Al-Attas, (1999), which emphasizes the gradual and structured inculcation of spiritual adab. This research extends Al-Attas's concept by demonstrating that *ta'dib* is not only about moral formation but also about psychological resilience development. The integration of *ta'dib* with the AQ framework offers a new model for Islamic education that had not been explicitly formulated in previous literature.

The strength of this process lies in its structured and documented nature, with an AQ monitoring book serving as an accountability tool. However, a weakness identified is the lack of a written Standard Operating Procedure (SOP), which was confirmed by the madrasah head (W2/KM/14-03-2026). This finding is consistent with research by Nisa (2022), who found that the absence of written SOPs is a common obstacle in implementing *takrir* methods in Islamic schools. Therefore, future research should focus on developing a structured SOP that can be adapted by other madrasahs.

Compared to previous research by Cahyani & Darmiyanti (2024) which only found that Asmaul Husna habituation creates a calm classroom atmosphere, this research goes much further by revealing the detailed mechanisms of planning, implementation, and evaluation. The novelty lies in the identification of *how* meaning explanation and daily reflection become key mechanisms that transform lafaz memorization into internalization of mental resilience values.

Thus, the process of AQ formation through Asmaul Husna habituation at MTs At-Taqla is not a spontaneous occurrence but a systematically designed and continuously evaluated process. This finding offers a new model that can be termed "Spiritual-Staged Resilience Building Model," which integrates spiritual values into a structured pedagogical framework.

2. Supporting and Inhibiting Factors in the Formation of Students' Adversity Quotient (AQ)

The findings reveal seven supporting factors and seven inhibiting factors that influence the effectiveness of the AQ formation program. This finding answers the second research problem regarding what factors support and hinder the process. These factors were identified through triangulation of interviews with the Islamic Education teacher, madrasah head, Guidance and Counseling teacher, and students, as well as observations and documentation.

The seven supporting factors (student enthusiasm, madrasah support, ease of internalization, parental support, peer support, teacher commitment, and religious culture) work synergistically as one unified system. This finding aligns with Bronfenbrenner (1979) ecological systems theory, which emphasizes that child development is influenced by the complex interaction between the individual, micro-system (family, school), meso-system (interactions between micro-systems), and macro-system (culture). This research extends Bronfenbrenner's theory by demonstrating that spiritual values can serve as a "bridge" connecting these different ecological levels.

Teacher commitment emerged as a crucial supporting factor. This finding is consistent with research by Susilo et al., (2023), who found that educator quality is the main determining factor in the development of students' AQ. The Islamic Education teacher at MTs At-Taqla demonstrated *amanah* (responsibility) and *ihsan* (sincerity) by continuously varying examples and adjusting methods to student needs. This finding contradicts research by Sholika et al. (2025) who found that the *Tikrar* method did not have a significant effect on Qur'an memorization quality. The difference may be attributed to the presence of teacher creativity and variation in delivery, which was absent in Sholika's research context.

This finding is also reinforced by the quantitative study conducted by Rosadi (2024) involving 100 students, which proved that religious activities have a significant relationship with adolescent morals, with a very strong influence reaching 50.7%. This means that the more active and meaningful the habituation of reading Asmaul Husna, the greater its contribution to the formation of students' character and mental resilience. Furthermore, the findings of this study, particularly regarding the improvement in the *Control* dimension (emotional control) and *Ownership* dimension (responsibility), are also supported by the

results of Latifah et al. (2022). Their study of 120 students at SMP NU Shofiyatul Huda, Cianjur, found that religious culture and emotional intelligence simultaneously exert an influence of 58.5% on student morals. This figure indicates that a religious madrasah environment not only shapes students' ritual behaviors but also fundamentally develops their emotional intelligence, which is the main foundation of the *Control* and *Ownership* dimensions in the Adversity Quotient (AQ). Thus, teacher commitment and religious culture do not work in isolation; they are empirically proven to be effective in shaping students' mental resilience when integrated with meaningful spiritual habituation.

Parental support was identified as another significant supporting factor. This finding aligns with research by Azhari & Subando (2025) who found that parental support is an external factor that greatly influences the success of students' Qur'an memorization. However, this research extends those findings by demonstrating that parental support is not only about providing facilities but also about discussing and applying values at home. The lack of parental reinforcement was also identified as an inhibiting factor, indicating that the continuity between madrasah and home is critical for program success.

Peer support emerged as a unique finding not extensively discussed in previous AQ literature. Students reported discussing Asmaul Husna meanings with friends and reminding each other. This finding aligns with Vygotsky (1978) zone of proximal development (ZPD) theory, which states that learning occurs more effectively when individuals receive assistance from more competent peers. The collaborative learning atmosphere observed in this research contradicts the individualistic and competitive learning environments often found in conventional educational settings.

The seven inhibiting factors (lack of meaning understanding, boredom, time constraints, low initial motivation, different learning styles, lack of parental reinforcement, and delivery fatigue) indicate that even spirituality-based programs face implementation challenges. This finding is consistent with research by Sholihah et al. (2022), who identified that lack of awareness and motivation from within students are common obstacles in religious habituation in schools. However, this research adds new inhibiting factors not previously identified, such as delivery fatigue due to the teacher running out of ideas for creating variation.

Time constraints emerged as the most significant inhibiting factor. This finding aligns with research by Nisa (2022), who found that limited time is a major obstacle in implementing *takrir* methods in pesantren. The current research found that with only 15 minutes in the morning and 10 minutes in the afternoon, only two students per session could share their reflections. This finding is consistent with research by Mayangsari, A (2025) who found that time constraints are a common barrier to deep reflection in educational settings.

Different learning styles (auditory, visual, kinesthetic) not being fully accommodated is another inhibiting factor. This finding aligns with Hammoudi (2021) research, which connected Asmaul Husna with Gardner's multiple intelligences theory. However, this research reveals a gap: while the names of Allah may activate multiple intelligences theoretically, the teaching method (interactive lecture) in practice only optimally reaches auditory learners. This suggests the need for developing more varied learning media.

The strength of this research is the identification of a balanced set of supporting and inhibiting factors. The weakness is that it did not statistically test the contribution of each factor to AQ improvement. This limitation is consistent with the qualitative design, as acknowledged by (Creswell & Poth 2018). Therefore, quantitative research is needed to measure the effect size of each factor.

Compared to research by Rustyawati & Anam (2024), which only identified supporting factors (madrasah support, teacher commitment) without systematically identifying inhibiting factors, this research provides a more comprehensive and balanced analysis. The novelty lies in the proposed "Balanced Constraint-Support Theory," which emphasizes that program effectiveness is not determined by the absence of obstacles but by the madrasah's ability to optimize supporting factors to suppress the negative impact of inhibiting factors.

3. The Impact of Asmaul Husna Reading Habituation on Students' Adversity Quotient (AQ)

The findings reveal that the habituation of reading Asmaul Husna has a significant positive impact on all four dimensions of students' AQ: *Control*, *Ownership*, *Reach*, and *Endurance*. This finding answers the third research problem regarding the impact of the program. These impacts were identified through interviews with the Islamic Education teacher, madrasah head, Guidance and Counseling teacher, and students, as well as through observation and counseling records documentation.

The impact on the *Control* dimension, evidenced by a 75% decrease in student visits to the counseling room due to stress and anxiety, aligns with Stoltz (2000) AQ framework. Stoltz states that individuals with high AQ are able to control situations and manage stress. This finding is consistent with research by Ni'matuzzakiah, E (2020) who found that Asmaul Husna dhikr positively influences adolescent emotional intelligence. However, this research extends those findings by demonstrating that the impact is not only on emotional intelligence but also on the more specific construct of AQ, particularly the *Control* dimension.

From a neuroscientific perspective, this finding supports Hammoudi (2021), who proved that names of Allah such as *Al-Hakeem* activate the prefrontal cortex, the brain region responsible for *control* and *endurance*. The current research provides behavioral evidence from an educational context that supports Hammoudi's fMRI-based findings. This integration of neuroscience and educational research offers a strong interdisciplinary foundation for the effectiveness of Asmaul Husna habituation.

The impact on the *Ownership* dimension, evidenced by students' increased courage to admit mistakes honestly, aligns with Chadha (2021) research, which confirms that *Ownership* is a key component of AQ because it changes a person from a victim position to an agent responsible for the problems they face. This finding is consistent with research by Rasyidin et al. (2023) who found that students with high *Ownership* scores tend to be more responsible for their academic tasks. However, this research

extends these findings by demonstrating that spiritual internalization (through *Al-Ghafur* and *Al-'Adl*) can be an effective pathway to developing *Ownership*, a dimension previously developed primarily through cognitive-behavioral approaches.

The impact on the *Reach* dimension, evidenced by students' ability to separate personal problems from learning obligations, aligns with research by Susilo et al. (2023), who found that students with good *Reach* scores can separate thesis pressure from their social lives. This finding is also consistent with research by Gou et al. (2024), who found that positive psychological capital is significantly related to AQ levels. The current research adds a spiritual dimension, demonstrating that belief in *Al-Fattah* (The All-Opener) provides confidence that every problem has a way out, so one failure is not allowed to define the whole person.

The impact on the *Endurance* dimension, evidenced by a 75% decrease in student visits due to hopelessness and increased persistence in facing difficult tasks, aligns with research by Saxena & Rathore (2025) who found that individuals with high AQ show resilience, persistence, and better adaptability. This finding is consistent with research by Jiao et al. (2025), who found that AQ acts as a moderating factor that strengthens the relationship between pressure and work or learning engagement. The current research demonstrates that the values of *Al-Matin* (The All-Firm), *Al-Qawiyu* (The All-Strong), and *As-Sabur* (The All-Patient) can effectively build student persistence.

Compared to previous research on Asmaul Husna habituation, the impact found in this research is much more holistic. Research by Safarano (2023) only reported the influence of Asmaul Husna habituation on classroom atmosphere and general religious character without specifically measuring psychological changes. Research by Rustyawati & Anam (2024) only focused on the formation of religious character (diligent in worship, pious, having noble character). Research by Tafrikhatul et al. (2024) emphasized personality aspects such as discipline, creativity, honesty, tolerance, and responsibility. None of these previous studies explicitly linked Asmaul Husna habituation to AQ dimensions as formulated by (Stoltz, 2000).

This research also aligns with and extends the findings of Nokaew (2025) who studied AQ among EFL learners in Thailand using a mixed-methods approach. While Nokaew found that cultural background significantly influences how students respond to learning challenges, the current research demonstrates that spiritual context (madrasah religious culture) also significantly influences AQ formation. The difference lies in the intervention used; this research used spiritual intervention (Asmaul Husna habituation), while Nokaew's research did not involve spiritual intervention.

Theological support for these findings is found in QS. Ar-Ra'd: 28, which states that only through the remembrance of Allah do hearts find tranquility. The current research provides empirical evidence that this verse not only has spiritual meaning but also has psychological implications measurable through the improvement of all four AQ dimensions. This finding bridges the gap between Islamic theology and positive psychology, an integration that had not been extensively explored empirically.

The strength of this research is the simultaneous measurement of all four AQ dimensions, which has never been done in previous research on Asmaul Husna habituation. The weakness is the use of percentage estimates from observation and counseling records documentation rather than standardized AQ instruments. As acknowledged by Stoltz (2000), the standardized instrument for measuring AQ is the Adversity Response Profile (ARP). Therefore, future research should use the ARP to measure the effect size more accurately.

The novelty of this research lies in the proposed "Spiritual-Based AQ Integration Model," which connects each AQ dimension with specific names of Allah: *Al-Muhymin* and *Al-Qayyum* for the *Control* dimension; *Al-'Adl* and *Al-Hakim* for the *Ownership* dimension; *Al-Fattah* for the *Reach* dimension; and *Al-Matin*, *Al-Qawiyu*, and *As-Sabur* for the *Endurance* dimension. This model is fundamentally different from conventional AQ formation models such as LEAD (*Listen, Explore, Analyze, Do*) developed by (Stoltz, 2000), which rely more on psychological techniques. The Spiritual-Based AQ Integration Model makes theological values the main foundation, offering an alternative innovation for AQ learning in madrasahs.

IV. CONCLUSION

This study concludes that the formation of students' Adversity Quotient (AQ) through the habituation of reading Asmaul Husna at MTs At-Taqwa occurs through three systematic and integrated stages: planning, implementation, and evaluation. The planning stage involves setting a fixed schedule, selecting Asmaul Husna names relevant to AQ dimensions (*Al-Matin*, *As-Sabur*, *Al-Qawiyu*, *Al-Jabbar*, *Al-Halim*), and preparing concrete examples and reflective questions. The implementation stage integrates collective recitation, meaning explanation, interactive reflection, and closing prayer. The evaluation stage is conducted through daily observation, discussion with the Guidance and Counseling teacher, and recording in an AQ monitoring book. These three stages transform Asmaul Husna reading from a ceremonial routine into a meaningful habit that serves as a psychological affirmation for building students' mental resilience.

The study also concludes that the implementation of Asmaul Husna reading habituation is influenced by seven supporting factors (student enthusiasm, madrasah support, ease of internalization, parental support, peer support, teacher commitment, and religious culture) and seven inhibiting factors (lack of meaning understanding, boredom, time constraints, low initial motivation, different learning styles, lack of parental reinforcement, and delivery fatigue). The balance between these factors determines program effectiveness. Furthermore, this study concludes that Asmaul Husna reading habituation has a significant positive impact on all four dimensions of students' AQ, evidenced by a 75% decrease in counseling visits due to stress, anxiety, and hopelessness,

as well as increased courage to admit mistakes, improved ability to separate personal problems, and greater persistence in facing difficult tasks.

The theoretical consequence of this study is the enrichment of AQ theory Stoltz (2000) by demonstrating that spiritual intervention through Asmaul Husna habituation can effectively improve all four AQ dimensions simultaneously. This finding offers a new model, termed the "Spiritual-Based AQ Integration Model," which connects each AQ dimension with specific names of Allah. This model is fundamentally different from conventional AQ formation models such as LEAD (*Listen, Explore, Analyze, Do*), which rely more on psychological techniques. The practical consequence is that madrasahs and Islamic educational institutions can adopt this three-stage structured model to design more meaningful and measurable spiritual habituation programs for building students' mental resilience.

This study's findings strengthen and extend previous research by Ni'matuzzakiah, E. (2020) who found that Asmaul Husna dhikr positively influences emotional intelligence, and by Hammoudi (2021), who proved from a neuroscientific perspective that names of Allah activate the prefrontal cortex. However, this study contradicts research by Sholika et al (2025), who found that the *Tikrar* method did not have a significant effect on memorization quality. The difference indicates that the effectiveness of spiritual methods depends heavily on supporting factors such as teacher creativity, madrasah support, and religious culture, which were present in this study but absent in Sholika's research context. Thus, this study confirms that structured and meaningful spiritual habituation, not just repetitive memorization, is the key to forming students' AQ.

The contribution of this study to the literature and knowledge in the field of Islamic education and positive psychology is significant. First, it bridges the gap between Islamic theology (Asmaul Husna) and modern psychology (AQ), an integration that had not been extensively explored empirically. Second, it provides an empirically grounded model that can be used as a reference for madrasahs in designing AQ formation programs. Third, it adds to the limited literature on AQ in the context of Islamic education, which has predominantly focused on general character or learning outcomes. The AQ monitoring book developed in this study also offers a practical instrument for tracking student progress on the four AQ dimensions.

The implications for further research are substantial. Future research should conduct quantitative experimental studies using a pretest-posttest control group design with the standardized Adversity Response Profile (ARP) instrument developed by Stoltz (2000) to measure the effect size of Asmaul Husna habituation on AQ improvement more accurately. Longitudinal studies over at least six to twelve months are needed to measure the long-term retention of AQ after program implementation. Comparative studies across different educational levels (elementary, senior high, pesantren) and different geographical contexts (rural vs. urban, different cultural backgrounds) would also enrich understanding of how context influences program effectiveness. Finally, future research should develop and validate a "Spiritual-Based AQ Scale" that can reliably measure the contribution of spiritual dimensions to the formation of students' mental resilience. The prospects for developing this research are very open, given that the integration of spirituality and positive psychology is an increasingly important area of study in the era of global challenges to mental health.

V. REFERENCE

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