

ASMAUL HUSNA: LINGUISTIC FORMS, THEOLOGICAL MEANINGS, PEDAGOGICAL IMPLICATIONS, AND THEIR EQUIVALENTS IN INDONESIAN TRANSLATION

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Abstract: Viewed from their linguistic forms, *Asmaul Husna* are classified into the *mubalaghah* group whose meanings require the addition of “Maha” (the All-/Omni-/the Most) and the non-*mubalaghah* group, without the word “Maha”. Out of 99, only 69 names come up in the Qur’an with different frequencies, ranging from 1 to 138 times. The implication of this fact for professional educators is the requirement for pedagogical competence, personality competence, and social competence. Out of 5 data sources, there are 4 variants of translation, and a shift of form and meaning has been found. However, according Islamic theology, all names in *Asmaul Husna* must be translated with the word “Maha”, which shows perfection in divine attributes. Further research should be directed toward the study of *Asmaul Husna* in the Hadeeth of the Prophet.

Keywords: *Asmaul Husna*, linguistic form, theological meaning, translation, professional educator

Abstrak: Dilihat dari bentuk lingual, *Asmaul Husna* dapat diklasifikasikan ke dalam kelompok *mubalaghah*, yang maknanya perlu ditambah “Maha”, dan kelompok *non-mubalaghah*, tanpa kata “Maha”. Dari 99 nama hanya 69 nama yang terdapat dalam Al- the Qur’an, dengan frekuensi kemunculan masing-masing tidak sama, mulai dari 1 kali sampai dengan 138 kali. Implikasinya untuk perilaku pendidik profesional adalah perlunya kompetensi pedagogik, kepribadian, dan sosial. Dari 5 sumber data terdapat 4 variasi terjemahan dan ditemukan adanya pergeseran bentuk dan makna. Dalam Teologi Islam, Allah SWT tidak serupa dengan apa pun, baik dzat, nama, sifat maupun perbuatan-Nya. Dengan demikian, terjemahan semua *Asmaul Husna* seyogyanya menggunakan “Maha”. Penelitian lanjutan perlu diadakan untuk mengkaji *Asmaul Husna* yang terdapat dalam Hadits Nabi.

Kata-kata kunci: *Asmaul Husna*, bentuk lingual, makna teologis, penerjemahan, pendidik profesional.

When we read the Qur’an and (1) try to count the word *yaum* /day/, we will find that the word is repeated 365, just like the number of day in a year; (2) the Qur’an also mentions the number of months, 12, in a year, and (3) one solar-orbital rotation, which is the rotation of the moon and earth

around the sun that occurs once in every 19 years, being in accord with the 19 occurrences of the word *sanah* /year/ in the Qur’an (al-Ju’aidi, 2011). These are some of the reasons why the distribution of *Asmaul Husna* and their implications need to be studied. In addition, the Prophet also

encourages us to imitate the moral attributes of Allah SWT as reflected in *Asmaul Husna*.

The verses of the Qur'an, based on their contents, can be classified into two. The first is *muhkamat*, a verse whose meaning can be directly known without other information and explanations. The second one is *mutasyabihat*, a verse that requires explanations by referring to other verses. *Asmaa'ul Husna* are the good and beautiful names of Allah the glorified. *Asma* is the plural form of the word *ism*, which means name, and *husna* means good or beautiful. Thus, *Asma'ul Husna* means the good and beautiful names of Allah the glorified. According to a hadeeth narrated by al-Tirmidzi, *Asmaul Husna* consists of 99 names.

Asmaul Husna is one of the most frequently written subjects in books and cards, from just mentioning the *Asmaul Husna* and their translations, benefits and *dhikr*, to serious theological studies. In the market, at least there are 49 book titles that can be found in Toga Mas Bookshop, Malang (Toga Mas Catalogue, 2011). In the internet, there are various writings in numerous languages, handwritten calligraphies, sermons, young children memorizing *Asmaul Husna* with typical recitation for kids, and many other examples.

A conceptual article entitled "Asmaul Husna: Between Their Linguistic Forms and Theological Meanings" has been written by Murtadho in *Al Turas*, a literature journal of the Syarif Hidayatullah State Islamic Institute, 2nd edition, 1996. In the article, it was concluded that the meanings of *Asmaul Husna* must be understood according to Islamic theology and must not be solely based on their linguistic forms. The article is different from this study. The article was a temporary conceptual article whereas this study is based on a more comprehensive research on *Asmaul Husna*: their linguistic forms and theological meanings, their

distributions in the Qur'an, their implications for professional educators, and their variations in translation as viewed from the shift of forms and meanings as well as their well accepted translations.

Ulemas have been in constant argument regarding the number of *Asmaul Husna*. Some say that there are 99, 100, 200, 1,000, or even 4,000 names. However, this study follows the opinion that says *Asmaul Husna* consist of 99 names, based on a Hadeeth narrated by al-Tirmidzi. The data in this research is *Asmaul Husna* in the form of words or phrases amounting to 99 names.

To determine the distribution of *Asmaul Husna* in the the Qur'an, I refer to (1) *al-Mu'jam Al-Mufahras li alfadzi Al- the Qur'an* written by Muhammad Fuad Abdul Baqi, 1981, (2) Thematic Encyclopedia of the Qur'an Verses and Hadiths by Ahmad Muhammad Yusuf, 2009, and (3) Interpretation of the Qur'an by Wahbah Zuhaili, 2009. Data in the form of translations are taken from five sources, namely (1) *Al-Qur'an dan Terjemahannya* by the Qur'an translator team of the Department of Religious Affairs of the Republic of Indonesia, which has been revised and published in cooperation with the Kingdom of Saudi Arabia, (2) *Al-Furqan: Tafsir Qur'an* by A. Hassan, the Latest Indonesian Edition, (2010), (3) *Asmaul Husna* in Syamil Al-Qur'an, Miracles and References written separately from the Qur'an translation by Sygma Publishing, Bandung, 2010, (4) http://makalah85.blogspot.com/2008/11/aya_t_tentang_asmaul-husna.html, and (5) *99 Kisah Asmaul Husna untuk Membangun Karakter Anak* by Syafi'ie el-Bantanie, 2009.

This study is very meaningful for a Muslim in order to understand *Asmaul Husna* correctly and to follow the moral attributes of Allah in real life. Additionally, in accordance with the theories of translation, this study will also identify issues in translation, determine several points of

consideration in order to overcome those issues, note some possible procedures, and propose a translation procedure deemed to be appropriate and proper (Newmark, 1988:9).

LINGUISTIC FORMS AND THEOLOGICAL MEANINGS OF ASMAUL HUSNA

A most simple study on language includes two levels, form and meaning. The study on linguistic form covers phonetics, phonology, morphology, and syntax, whereas the study on meaning includes lexicon and discourse (Crystal, 1988:83). In this study, the linguistic forms are limited to (1) parts of speech and (2) hyperbole and *mubalaghah* due to the connection between forms and meanings in the study on *mubalaghah*.

Parts of Speech

Parts of speech are the classification of words according to their forms, functions, and meanings. Although, semantically, there are similarities of parts of speech in various languages, the formal features of parts of speech can differ from one language to another. The noun, for example, which semantically represents a universal concept of person or object, is usually marked by its inability to be added with the word *tidak* in Bahasa Indonesia. In English, however, the noun has a plural and genitive marker (Kridalaksana, 2008). In presenting the discussion on categories in word formation, Kridalaksana (1996:22-23 and 2005: 52-121) classifies parts of speech in Indonesian into (1) verb, (2) adjective, (3) noun, (4) pronoun, (5) numeral, (6) adverb, (7) interrogative, (8) demonstrative, (9) article, (10) preposition, (11) conjunction, (12) phatic category, and (13) interjection.

Parts of speech in Arabic, according to Hassan (1979: 170), are divided into two: (1) *musyattaqah/derivative/* and (2)

shalbah/inflexible/ words. Derivatives are further divided into two, namely (a) *jamidah/non-declinable/*: *rajul* /man/, *kitab* /book/, *furs* /horse/, *turab* /dust/, *maun* /water/, *hawa'un* /air/; and (b) *mutasharrifah/declinable/*: *mashdar/infinite/*, *madhi/past-tensed verb/*, *mudhari'/present-and future-tensed verb/*, *amr/imperative verb/*, *shifaat al-fail/features of doer/*, and *maf'ul/passive participle/*, *mubalaghah/hyperbole/*, *tafdlil/comparative and superlative adjective/*, *musyabbihah/*, *marrah/nomen vicis/*, *hai'ah/manner/*, *alah/tool/*, *zaman/time/*, *makan/place/*, and so forth. The inflexible words have only one form and cannot get inflection to indicate case, type, number, and so forth; they include *dlamir/pronoun/*, *dlaraf/adverb/*, *adawat/particle/*, and several *khawalif*. Al-Dahdah (1981: 38) divides words using different terms from those used by Hassan, but basically they are the same.

Linguistic forms in this research include words, phrases, sentences, and their usage in a language, which are usually called word and sentence structure. After analysing the linguistic forms of *Asmaul Husna* the researcher concludes, first, the constructions of *Asmaul Husna* are divided into two: (a) *idlofah/complex phrases*: *maliku al-mulki*, *dzu al-jalali wa al-ikram* and (b) *takrif article/definite article /al/ + word for the other 97 words*. Secondly, as seen from the word type, *Asmaul Husna* can be divided into two categories: *jamid* and *musyattaq*. The *jamid/inflexible/* category includes, for example, *al-awwal/first/*, *al-ahad/one/*, and *an-nur/the light/*. The *musyattaq/derivable category/*, setting aside the three *jamid* words above, consists of (1) *mashdar* (infinitive), */kitabah/'writing'* (2) *isim fail (imperfect participle)/naaim/'a sleeping person/*, (3) *isim maf'ul (passive participle) /maktub/'being written'*, and (4) *auzanu al-mubalaghah* (patterns of hyperbole) e.g. */Al Quddus/ 'The Most Holy'*.

Hyperbole and Mubalaghah

Hyperbole is part of *majas*, a borrowed term from the Arabic *majaz* which, according to Moeliono (1989), is a translation from Dutch word *stylfuguur* or figure of speech. Abrams (1981) calls it a rhetorical figure, scheme or trope, a term from Latin, *tropus*. *Majas* or figure of speech is a tool to expand the meaning of the word in order to gain a certain effect by comparing or associating two things. *Majas* can be grouped into three categories, namely, (1) comparative figure of speech which consists of parable, metaphor, and personification; (2) contrastive figure of speech that includes hyperbole, litotes, and irony; and (3) associative figure of speech that covers metonymy, synecdoche, simile, and euphemism. Therefore, hyperbole can be said to be a sub-category of contrastive figure of speech (Moeliono, 1989).

Etymologically, the word hyperbole comes from Latin *hyperballein* which means over or to exceed, from the word *hyper+ballein*, to throw or pelt something at demon or bad person. This term is elaborated by Webster (1986) as:

“extravagant exaggeration that represents something as much greater or less, better or worse, or more intense than it really is or that depicts the impossible as actual (as “mile high ice cream cones”), opposed to litotes.”

In the *Kamus Besar Bahasa Indonesia* (1995), hyperbole is defined as “an expression that exaggerates what is actually intended: amount, size, or characteristic, such as ‘millions of beautiful memories’, ‘scared to death’, ‘for many days, he couldn’t close his eyes even for a second’. From the terminology above, it can be concluded that hyperbole is expressing the impossible as actual; things that in reality do not happen.

Mubalaghah, on the other hand, comes from the word *balagha* which means

earnest or not negligent. Al-Bustani (1997) states that *Mubalaghah*, according to the Arabs, is ‘to attribute a property to something that exceeds beyond the reality.’ According to al-Hasyimi (1978), *Mubalaghah* is defined as: ‘An expression which by the speaker is considered to be excessive to an extent that is very distant or impossible’. *Mubalaghah*, according to al-Bustani (1997), is classified into two parts, namely: (a) formed word of *mubalaghah*, such as *dlarrab* ‘thug’, *allamah* ‘expert’, *mifdlal* ‘a person with many good deeds, etc.—there being 15 most popular *wazan mubalaghah* (Ma’luf, 1986); and (b) *mubalaghah bi al-washf*, which is a *mubalaghah* seen from the logic and reality perspective. *Mubalaghah*, the expression which is considered to be excessive, is divided into three (Al-Hasyimi, 1978), namely: *tabligh*, *ighraq* and *ghuluw*.

1. *Tabligh* is an expression considered to be excessive yet still logically acceptable and does happen in reality. Example: QS Al-Nur 24:40

ظلمات بعضها فوق بعض إذا اخرج يده لم يكد يراها

‘Darkness upon darkness. If he stretches out his hand, he can scarcely see it’ (Zayid 1980:258).

2. *Ighraq* is an expression deemed to be excessive, logically acceptable, yet impossible to happen in real life.

Example:

ونكرم جارنا مادام فينا ونتبعه الكرامة حيث مالا

‘We respect our neighbour as long as he lives nearby, and we’ll treat him hospitably wherever he is.’

Giving respect to a neighbour is logically acceptable. However, it is impossible to happen in real life to treat him hospitably wherever he is.

3. *Ghuluw* is an expression that is logically or realistically excessive. The

expression should be inserted either by *يكاد*/almost/ or *إن*/even if/.

Example (1): QS an-Nur 24: 35

يكاد زيتها يضيء ولو لم تمسه نار

‘Its very oil would almost shine forth, though no fire touched it’ (Zayid 1980:257).

Example (2): Hadeeth of the Prophet:

كل مسكر حرام وإن كان الماء القرح

‘Any intoxicant is a sin even if it were pure water.’

Pure water that makes anyone drunk is impossible to happen in real life.

From the explanations above, *mubalaghah* can be classified further into two, namely *tabligh*, an expression that is still possible to happen in real life, and *ighraq* and *ghuluw*, an expression that is impossible to happen in real life. In *Al-Maurid*, an English-Arabic dictionary written by Al-Ba’albaki (1997), hyperbole is paralleled with *ighraq* and *ghuluw*, excluding *tabligh*, an expression that may happen according to logic and reality. In other words, *Muba-*

laghah is “Hypebole +”, an expression which is deemed to be excessive that may happen in reality or is a mere imagination.

Among the linguistic forms of Asmaul Husna, there are (1) infinitive (*mashdar*) and (4) *Awazanu al-mubalaghah* ‘wazan mubalaghah’ whose meaning is usually added with the word “Maha” in Indonesian translation. Therefore, according to analysis, there are 46 Asmaul Husna whose meanings, according to their linguistic forms, need to be added with the word “Maha”, whereas the other 53 names do not need to be added with “Maha”. In other words, Asmaul Husna can be classified into two groups, *mubalaghah* and *non-mubalaghah* groups. The names that belong to the *mubalaghah* group are shown in Table 1.

Asamaul Husna of the non-*mubalaghah* group consists of (1) *jamid*/non-formed basic word, and (2) *musytaq*/formed word in the form of (a) *isim fail* and (b) *isim maf’ul*. The non-*mubalaghah* group consists of 53 names as shown in Table 2

Table 1 Asmaul Husna of Mubalaghah Group

No.	Name	Meaning	No.	Name	Meaning
1	<i>Ar Rahman</i>	<i>Maha Pemurah</i> (The All Beneficent)	24	<i>Al ‘Aliy</i>	<i>Maha Tinggi</i> (The Sublimely Exalted)
2	<i>Ar Rahiim</i>	<i>Maha Penyayang</i> (The Most Merciful)	25	<i>Al Kabiir</i>	<i>Maha Besar</i> (The Greatest)
3	<i>Al Malik</i>	<i>Maha Tinggi</i> (The King, The Sovereign, The Highest, The Sublimely Exalted)	26	<i>Al Hafizh</i>	<i>Maha Memelihara</i> (The Preserver)
4	<i>Al Quddus</i>	<i>Maha Suci</i> (The Most Holy)	27	<i>Al Hasiib</i>	<i>Maha Memperhitungkan</i> (The Reckoner)
5	<i>As Salaam</i>	<i>Maha Sejahtera</i> (The Most Prosperous)	28	<i>Al Jaliil</i>	<i>Maha Mempunyai Kebesaran</i> (The Majestic)
6	<i>Al Aziiz</i>	<i>Maha Perkasa</i> (The Almighty)	29	<i>Al Kariim</i>	<i>Maha Mulia</i> (The Noblest, The Bountiful, The Generous)

No.	Name	Meaning	No.	Name	Meaning
7	<i>Al Jabbar</i>	<i>Maha Kuasa</i> (The Most Powerful)	30	<i>Ar Raqiib</i>	<i>Maha Mengawasi</i> (The Watchful)
8	<i>Al Ghaffaar</i>	<i>Maha Pengampun</i> (The Most Forgiving, The Ever Forgiving)	31	<i>Al Hakiim</i>	<i>Maha Bijaksana</i> (The Wisest)
9	<i>Al Qahhaar</i>	<i>Maha Perkasa</i> (The All Compelling Subduer)	32	<i>Al Waduud</i>	<i>Maha Pengasih</i> (The Loving, The Kind One)
10	<i>Al Wahhaab</i>	<i>Maha Pemberi</i> (<i>karunia</i>) (The Bestower)	33	<i>As Syahiid</i>	<i>Maha Melihat</i> (The All Witnessing, The Witness)
11	<i>Ar Razzaaq</i>	<i>Maha Pemberi Rizqi</i> (The Ever Providing)	34	<i>Al Haqq</i>	<i>Maha Benar</i> (The Truth, The Real)
12	<i>Al Fattaah</i>	<i>Maha Pemberi</i> <i>Keputusan</i> (The Decision Giver)	35	<i>Al Wakiil</i>	<i>Maha Pelindung</i> (The Trustee, The Protector, The Dependable)
13	<i>Al 'Aliim</i>	<i>Maha Mengetahui</i> (The All Knowing, The Omniscient)	36	<i>Al Qawiyyu</i>	<i>Maha Kuat</i> (The Strongest)
14	<i>Al Samii'</i>	<i>Maha Mendengar</i> (The All Hearing)	37	<i>Al Matiin</i>	<i>Maha Kuat</i> (The Strongest, The Firm, The Stadfast)
15	<i>Al Bashiiir</i>	<i>Maha Mengetahui</i> (The All Seeing; Omniscient)	38	<i>Al Waliyy</i>	<i>Maha Pelindung</i> (The Protector, The Patron and Helper)
16	<i>Al Hakam</i>	<i>Hakim</i> (The Judge, The Arbitartor)	39	<i>Al Hamiid</i>	<i>Maha Terpuji</i> (The All Praiseworthy)
17	<i>Al 'Adl</i>	<i>Maha Adil</i> (The Utterly Just)	40	<i>Al Qayuum</i>	<i>Maha Berdiri Sendiri</i> (The Self-Subsisting, The Sustainer of All)
18	<i>Al Lathiif</i>	<i>Yang Maha Halus</i> (The Subtly Kind)	41	<i>At Tawwaab</i>	<i>Maha Penerima</i> <i>Taubat</i> (The Ever Returning, The Ever Relenting)
19	<i>Al Khabiir</i>	<i>Maha Mengetahui</i> (The All Aware)	42	<i>Ar Ra'uuf</i>	<i>Maha Pengasih</i> (The Most Compassionate, The All Pitying)
20	<i>Al Haliim</i>	<i>Maha Penyantun</i> (The Forbearing, The Indulgent)	43	<i>Al Ghaniyy</i>	<i>Maha Kaya</i> (The All Rich)
21	<i>Al 'Azhim</i>	<i>Maha Besar</i> (The Magnificent, The Infinite, The Greatest)	44	<i>Al Baadii</i>	<i>Maha Pencipta</i> (The Originator)
22	<i>Al Ghafuur</i>	<i>Maha Pengampun</i> (The All Forgiving)	45	<i>Ar Rasyiid</i>	<i>Maha Pemberi</i> <i>Petun-juk</i> (The

No.	Name	Meaning	No.	Name	Meaning
23	<i>As Syakuur</i>	<i>Maha Mensyukuri</i> (The Grateful)	46	<i>As Shabuur</i>	Guide) <i>Maha Sabar</i> (The Patient)

Table 2 Asmaul Husna of non-Mubalaghah Group

No.	Name	Meaning	No.	Name	Meaning
1	<i>Al Mu'min</i>	<i>Yang Mengaruniakan keamanan</i> (The Guarantor, The Provider of Safety)	28	<i>As Shamad</i>	<i>Tuhan yang bergantung pada-Nya segala sesuatu</i> (God on whom everything depends)
2	<i>Al Muhaimin</i>	<i>Yang Memelihara</i> (The Guardian, The Preserver)	29	<i>Al Qaadir</i>	<i>Kuasa</i> (The All Able)
3	<i>Al Mutakabbir</i>	<i>Yang Memiliki Segala Keagungan</i> (The Tremendous, The Owner of All Greatness)	30	<i>Al Muqtadir</i>	<i>Kuasa</i> (The All Determiner, the Dominant)
4	<i>Al Khaliq</i>	<i>Pencipta</i> (The Creator)	31	<i>Al Muqaddim</i>	<i>Mempercepat</i> (The Expediter, He Who Brings Forward)
5	<i>Al Baari'</i>	<i>Yang Mengadakan</i> (The Maker)	32	<i>Al Mua'akkhir</i>	<i>Menunda/mengakhirkan</i> (The Delayer, He Who Puts Far Away)
6	<i>Al Mushawwir</i>	<i>Yang Membentuk Rupa</i> (The Fashioner of Forms)	33	<i>Al Awaal</i>	<i>Yang Awal</i> (The First)
7	<i>Al Qaabidh</i>	<i>Penggenggam</i> (The Restrainer, The Straightener, The Holder)	34	<i>Al Akhir</i>	<i>Yang Akhir</i> (The Last)
8	<i>Al Basiith</i>	<i>Melapangkan</i> (The Expander, The Munificent)	35	<i>Az-Zhaahir</i>	<i>Yang Zhahir</i> (The Manifest)
9	<i>Al Khaafidh</i>	<i>Merendahkan</i> (The Abaser)	36	<i>Al Bathin</i>	<i>Yang Bathin</i> (The Hidden)
10	<i>Ar Raaf'</i>	<i>Meninggikan</i> (The Exalter)	37	<i>Al Waali</i>	<i>Penolong</i> (The Patron)
11	<i>Al Mu'izz</i>	<i>Memuliakan</i> (The Giver of Honor)	38	<i>Al Muta'aalii</i>	<i>Tinggi</i> (The Exalted)
12	<i>Al Mudzil</i>	<i>Menghinakan</i> (The Giver of Dishonor)	39	<i>Al Barri</i>	<i>Yang Melimpahkan Kebaikan</i> (The Giver Of Goodness)
13	<i>Al Muqit</i>	<i>Kuasa</i> (The Nourisher, Powerful)	40	<i>Al Muntaqim</i>	<i>Pemberi balasan</i> (The Avenger)
14	<i>Al Mujiib</i>	<i>Memperkenankan (do'a hambanya)</i> (The	41	<i>Al Afuww</i>	<i>Pemaaf</i> (the Pardoner, The

No.	Name	Meaning	No.	Name	Meaning
		Respon-sive, The Answerer of Prayers)			Effacer of Sins)
15	<i>Al Waasi'</i>	<i>Luas (pemberian-Nya)</i> (The Vast, The All Encompassing)	42	<i>Malikul Mulk</i>	<i>Pemilik Kerajaan</i> (The Owner of All Sovereignty/Kingdom)
16	<i>Al Majiid</i>	<i>Mulia</i> (The All Glorious)	43	<i>Dzul Jalaali Wal Ikram</i>	<i>Dzat yang mempunyai kebesaran dan kemuliaan</i> (The Lord of Majesty and Generosity)
17	<i>Al Baa'its</i>	<i>Membangkitkan</i> (The Raiser of the Dead)	44	<i>Al Muqsith</i>	<i>Adil</i> (The Equitable, The Requirer)
18	<i>Al Muhshii</i>	<i>Penghitung</i> (The Accounter)	45	<i>Al Jamii'</i>	<i>Mengumpulkan manusia di akhirat</i> (The Gatherer, The Unifier of Mankind in the Afterlife)
19	<i>Al Mubdi'</i>	<i>Memulai Penciptaan</i> (The Initiator of All)	46	<i>Al Mughnii</i>	<i>Pemberi Kekayaan</i> (The Enricher, The Giver of Wealth)
20	<i>Al Mu'iid</i>	<i>Menghidupkan kembali</i> (The Reinstater Who Brings Back All)	47	<i>Al Maani'</i>	<i>Tidak Memberi</i> (The Withholder)
21	<i>Al Muhyii</i>	<i>Menghidupkan</i> (The Giver of Life)	48	<i>Ad Dhaar</i>	<i>Memberi Mudharat</i> (The Distresser)
22	<i>Al Mumiitu</i>	<i>Mematikan</i> (The Bringer of Death)	49	<i>An Nafii'</i>	<i>Memberi manfaat</i> (The Propitious)
23	<i>Al Hayyu</i>	<i>Hidup kekal</i> (The Ever Living)	50	<i>An Nuur</i>	<i>Cahaya</i> (The Light)
24	<i>Al Waajid</i>	<i>Mengadakan</i> (The Perceiver, The Unfailing)	51	<i>Al Haadii</i>	<i>Pemberi Petunjuk</i> (The Guide)
25	<i>Al Maajid</i>	<i>Pemurah</i> (The Generous)	52	<i>Al Baaqii</i>	<i>Kekal</i> (The Eternal, The Ever Enduring)
26	<i>Al Wahiid</i>	<i>Yang Esa</i> (The One, The Indivisible)	53	<i>Al Waarits</i>	<i>Yang mewariskan alam</i> (The Heir, The Inheritor All)
27	<i>Al Ahad</i>	<i>Yang Esa</i> (The One)			

Theological Meanings of Asma'ul Husna

Ibnu Qayyim (Al-Qathani, 2009: 3-6) states that the attributes related to Allah

SWT fall into five categories. First, attributes that refer to the essence /*dzat*/of Allah SWT, such as the essence, existence /*wujud*/ and stuff /*syaiun*/. Secondly,

attributes that refer to the meaning properties, such as The Omniscient /*Al-Aliim*/, The Omnipotent /*Al-Qadiir*/ and The All Hearing /*As-Samii*/. Thirdly, attributes that refer to the acts of Allah SWT, such as The Creator /*Al-Khaliq*/ and The Ever Providing/*Ar-Razaq*/. Fourth, attributes that refer to absolute purification, which is characteristics that must be owned by Allah SWT, such as: The Most Holy/*Al-Quddus*/ and Peace and Blessing (*As-Salaam*). Fifth, attributes that are rarely mentioned, i.e., the names of Allah SWT that indicate various characteristics, not one certain characteristic, such as The All Glorious/*Al-Majiid*/, The Magnificent,/The Infinite/*Al'Adziim*/, and The Eternally Besought of All,/*As-Shamad*/. The attribute “the All Glorious/*Al-Majiid*” indicates various noble and perfect properties because the word indicates something vast, many, and abundant. Along this line of reasoning, Ibnu Abdil Musin (2008: 37-40) presents an almost similar classification of the meanings of *Asmaul Husna*, but in four categories.

In the faith of *Ahlu Sunnah wal Jamaah*, it is believed that Allah SWT is not similar to anything, in terms of His Essence/*Dzat*/, Names, Attributes, or Acts (Al-Qarny, 2010: 564). This is based on the verse: ‘*laisa kamitslihi syaiun wa huwa al-sami'u al-bashiru*’ ‘*There is nothing whatever like unto Him, and He is the One that hears and sees (all things)*’ (Al-Syura: 11). Therefore, viewed from their linguistic forms, *Asmaul Husna*, which are divided into 2 groups, the *mubalaghah* group (consisting of 46 names and “Maha” in the meanings) and the *non-mubalaghah* group (consisting of 53 names and literally do not need to be added with the word “Maha”), are not differentiated in terms of their meanings in theological study. In other words, all names in *Asmaul Husna* must be added with the word “Maha” in Indonesian translation to differentiate the properties of

creatures and the properties of Allah SWT. All theological meanings of *Asma'ul Husna* were described especially by using *Al-Maqshad al-Asna fi Syarhi Asmaillahi al-Husna* by Abu Hamid (2001).

FREQUENCIES OF ASMAUL HUSNA IN THE QUR'AN AND THEIR PEDAGOGICAL IMPLICATIONS

This section discusses the distribution of *Asmaul Husna* in the Qur'an and their implications on the theory and practice for professional educators.

Frequencies of Asma'ul Husna in the Qur'an

Referring to *Al-Mausu'ah al-Quraniyah al-Muyassarah* by Prof. Dr. Wahbah Zuhaili, et.al. 2008, there are 69 names of *Asmaul Husna* found in the Qur'an. On the other hand, there are 30 names of *Asmaul Husna* which are not found in the Qur'an. The different frequencies of occurrence of the 69 names of *Asmaul Husna* in the Qur'an are shown in the following:

- a. Twenty names come up 1 time, namely: *As Shamad*/God on whom everything depends/, *Al Awaal*/The First/, *Al Akhir*/The Last/, *Az-Zhaahir*/The Manifest/, *Al Bathin*/The Hidden/, *Al Malik*/The King, The Sovereign, The Highest, The Sublimely Exalted/, *As Salaam* /The Most Prosperous/, *Al Jabbar*/The Most Powerful/, *Ar Razzaaq*/The Ever Providing/, *Al Fattaah*/The Decision Giver/, *Al Matiin*/The Strongest, The Firm, The Stadfast/, *Al Mu'min*/The Guarantor, The Provider of Safety/, *Al Muhaimin*/The Guardian, The Preserver/, *Al Mutakabbir*/The Tremendous, The Owner of All Greatness/, *Al Mushawwir*/The Fashioner of Forms/, *Al Muta'aalii*/The Exalted/, *Al Barru*/The Giver Of Goodness/, *Al Muqit*/The Nourisher, Powerful/, *Al Ahad*/The One/.

- b. Eight names come up 2 times, namely: *Al Waduud*/The Loving, The Kind One/, *Al Muqtadir*/The All Determiner, the Dominant/, *Al Majiid*/The All Glorious/, *Al Quddus*/The Most Holy/, *Al Baari*'/The Maker/, *Al Khaliq*/The Creator/, *As Syakuur*/The Grateful /, *Al Qahhaar*/The All Compelling Subduer/.
- c. Six names come up 3 times: *Al Qayyum* /The Self-Subsisting, The Sustainer of All/, *Al Wahhaab* /The Bestower/, *Ar Raqiib*/The Watchful/, *Al Hasiib*/The Reckoner/, *Al Hafizh*/The Preserver/, and *Al Qarib*/The Closest/.
- d. Two names come up 4 times: *As Syakuur*/The Grateful/, *Al Malik*/The King, The Sovereign, The Highest, The Sublimely Exalted/ ; three names come up 6 times: *Al Hayyu*/The Ever Living/, *Al Ghaffaar*/The Most Forgiving, The Ever Forgiving/, *Al Afuww*/the Pardoner, The Effacer of Sins/; three names come up 6 times: *Al Kabir* /The Magnificent/, *Al Qahhar* /The All Mighty/ , *Al Adzim* /The Great/.
- e. One name comes up 7 times: *Al Lathiif*/The Subtly Kind/; five names come up 8 times: *Al 'Aliy*/The Sublimely Exalted/, *Al Waasi*'/The Vast, The All Encompassing/, *Al Haqq*/The Truth, The Real/, *Al Khaliq*/The Creator/, *al-muhith* /All-inclusive/.
- f. Two names come up 9 times: *Ar Ra'uuf*/The Most Compassionate, The All Pitying/, *Al Qawiyyu*/The Strongest/; two names come up 11 times: *At Tawwaab*/The Ever Returning, The Ever Relenting/, *Al Haliim*/The Forbearing, The Indulgent/ and two names come up 12 times: *Al Qaadir*/The All Able/, *Al Wakiil*/The Trustee, The Protector, The Dependable/.
- g. Five names with different frequencies in appearance: *Al Waliy*/The Protector, The Patron and Helper/ comes up 14 times; *Al Hamiid*/The All Praiseworthy/ comes up 16 times, *Al Ghaniyy*/The All Rich/ comes up 18 times; *As Syahiid*/The All Witnessing, The Witness/ comes up 19 times; and *Al Wahiid*/The One, The Indivisible/ comes up 21 times.
- h. Five other names with different frequencies in appearance. *Al Bas-hiir*/The All Seeing; *Omniscient*/ comes up 41 times; *Al Samii*'/The All Hearing/and *Al Khabiir*/The All Aware/come up 44 times; *Al Qaadir*/The All Able/comes up 45 times; *Ar Rahman*/The All Beneficent/comes up 50 times.
- i. Five other names come up more frequently than those before: *Al Aziiz*/The Almighty/comes up 84 times; *Al Ghafuur*/The All Forgiving/comes up 87 times; *Al Hakiim*/The Wisest/comes up 88 times; *Ar Rahim*/The Most Merciful/ comes up 113 times; and *Al 'Aliim*/The All Knowing, The Omniscient/comes up 138 times.

Theologically, the different frequencies of *Asmaul Husna* across verses and chapters in the Qur'an as described above imply nothing for Allah SWT Himself, for He has all articles of luxury and is free from any deficiency. However, since the Quran is a guide for the Muslims, the frequencies may have moral implications on their religious practices. As for professional educators, the implications will be discussed in the next section.

The Meanings of *Asmaul Husna* and their Pedagogical Implications

A professional teacher should meet four competences set forth by the Law of Republic of Indonesia Number 14 Year 2005 concerning Teachers and Lecturers' Professionalism; they are: (1) pedagogical competence, (2) personality competence, (3) professional competence, and (4) social competence (Karsidi 2005). Upon closer

examination, this Law has ontological flaws, pointed out in the following:

- a. Based on *Kamus Besar Bahasa Indonesia* (Depdiknas: 1995), the term “competence” is “the authority (power) to set (determine) something”. In Webster New World Dictionary of American English (1988), “Competence: 1. Sufficient means for men’s needs; 2. Condition or quality of being competent; ability, fitness, specific, legal capability, power, or jurisdiction. Also competency”. In other words, the teacher’s competence is an ability or authority of the teacher necessary for conducting educational duties. Meanwhile, “charisma is a character to rule or influence other people by means of attitude and behavior that brings forward leadership and attraction” (Depdikbud, 1995). Therefore, because of the nature of charisma as character, it is not included into the teachers’ competence in the form of ability or authority because not all people have “charisma”. For this reason, the writer argues that “personal competence” with a “charisma” shall be removed.
- b. If we examine further, the four teachers’ competences above are the characteristics of professional teachers; however, one of the competences

mentioned before is professional competence. Besides, we could find out that pedagogical competence and professional competence are exactly the same as outlined in Table 3.

From the description above, the pedagogical and professional competence set forth by Law of Republic of Indonesia Number 14 Year 2005 concerning Teachers and Lecturers Professionalism addresses the same issues. Therefore, the researcher proposes that the competence of professional teachers should be only 3: (1) pedagogical competence, (2) personality competence without the term “charisma”, and (3) social competence.

In order to take credits from Asmaul Husna in relation to the instructional practice among professional educators, we can derive the meaning and frequency of appearance of each divine name of the Asmaul Husna. When the divine name appears only once, professional educators should be aware that this “name” at least exists, and it should not be neglected. When the name appears more than once, it suggests greater importance; and, still, when the name appears very frequently or extremely frequently, it implies much greater prominence for teaching and education

Table 3 Comparison of Pedagogical and Professional Competence

PEDAGOGICAL COMPETENCE	PROFESSIONAL COMPETENCE
The broad and in-depth mastery of learning materials	The broad and in-depth mastery of learning materials
a. concept, structure, and scientific/technological and art method which covers/coherent with the learning materials	a. concept, structure, and scientific/technological and art method which covers/coherent with the learning materials
b. learning materials included in the school curriculum	b. learning materials included in the school curriculum
c. the relationship of concept between related subjects	c. the relationship of concept between related subjects
d. implementation of science concept to daily life	d. implementation of science concept to daily life
e. professional competition in the global context by still preserving the national value and culture	e. professional competition in the global context by still preserving the national value and culture

Out of 99 Asmaul Husna, only 69 names mentioned in the Qur'an with the same form and meaning. While the other 30 names are mentioned in the Prophet's Hadeeth. For professional educators, the profound meanings of *Asmaul Husna*, as related to the required three educational competences, may well be described as follows:

Pedagogical Competence

The divine names in *Asmaul Husna* which need to be taken as models in relation to the pedagogical competence fall into 4 groups, as follows:

Group I:

- Al-Samii* /The All Hearing/ (F44)
- Al-Bashiir* /The All Seeing/ (F41)
- Al-Hasiib* /The Reckoner/ (F3)

Group II:

- Al-Khaliq* /The Creator/ (F8)
- Al-Baari* /The Artifice/ (F2)
- Al-Mushawwir* /The Fashioner/ (F1)
- Al-Baadii* /The Incomparable/ (F2)

Group III:

- Al-Qayyum* /The Incomparable/ (F3)

Group IV:

- Al-Syahiid* /The Witness/ (F19)
- Al-Khabiir* /The Aware/ (F44)
- Al-Aliim* /The All Knowing/ (138)

The implication of these four groups of divine attributes is that an educator is required to hear and see a lot, including in the use of spoken and written language in education. The calculation competence is indeed necessary, but only complementary in nature. The next task is to have quality work in education by still paying attention to originality, advantage, and beauty.

If the educator is keen to hear, see and work, then he/she will become an independent one. Therefore, plagiarism will be far from his work. An educator who is well trained to hear, see and work independently

will automatically become an expert in education.

Personality Competence

The divine names in *Asmaul Husna* which need to be taken as models in relation to the personality competence fall into 2 groups, as follows:

Group I:

- Al-Salaam* /The Source of Peace/ (F1)
- Al-Mu'min* /The Faithful/ (F1)
- Al-Muhaimin* /The Protector/ (F2)
- Al-Hafizh* /The Abaser/ (F26)

Group II:

- Al-Raqiib* /The Watchful/ (F3)
- Al-Kariim* /The Generous/ (F1)
- Al-Barru* /Source of all Goodness/ (F1)
- Al-Waduud* /The Loving One/ (F2)
- Al-Ra'uuf* /The Kind/ (F9)
- Al-Rahman* /The All Merciful/ (F50)
- Al-Rahiim* /The All Compassionate/ (F113)

The implication of these two groups of divine attributes is that an educator should put an effort that an educational process could be done in peace, safely and orderly during the learning and teaching process or beyond that. He/she should try to maintain that the condition of education remains comfortable for all pupils.

By keeping monitoring the socio-psychological condition of the pupils and evaluating his/her own instructional performance, the teacher is expected to improve service quality to their pupils based on love and compassion. With great love and compassion, the guidance and reprimand will be conveyed in a good manner while keeping their pupils in good and comfortable educational atmosphere.

Social Competence

The divine names in *Asmaul Husna* which need to be taken as models in relation to the social competence fall into 2 groups, as follows:

Group I:

Al-Hakiim /The Perfectly Wise/ (F88)

Al-Rasyiid /The Righteous Teacher/ (F45)

Al-Syakuur /The Rewarder of Thankfulness/ (F4)

Al-Fattaah /The Opener/ (F1)

Al-Razzaq /The Sustainer/ (F1)

Al-Wahhab /The Giver of All/ (F3)

Group II:

Al-Haliim /The Forbearing/ (F11)

Al-Tawwaab /The Acceptor to Repentance/ (F11)

Al-Ghaffar /The Forgiving/ (F5)

Al-Ghafuur /The Forgiver/ (F87)

Al-Afuuw /The Pardoner/ (F5)

The implication of these two groups of divine attributes is that an educator should be wise in conducting educational tasks. He/she needs to provide guidance seriously, both academically and religiously, appreciating those with good and outstanding performance, helping them to solve problems, attending to those who need financial assistance, and seeking for their welfare.

In dealing with pupils with problems, he/she needs to be polite, graceful, and patient, not giving punishment easily. Forgiving for the mistakes moreover after the admitting the mistake, which is recommended in education.

VARYING EQUIVALENTS OF ASMAUL HUSNA IN INDONESIAN TRANSLATION

An analysis of *Asmaul Husna* translations in Indonesian from the above 5 sources falls into two categories: *mubalaghah* and *non-mubalaghah*. The sources (1) and (2) contain translations of *Asmaul Husna* taken from the Qur'anic verses, while sources (3), (4), and (5) contain translations of *Asmaul Husna* taken from of non- Qur'anic verses. The *mubalaghah* category comprises 46 divine names among

the 99 *Asmaul Husna*, but one, i.e., /Al-Shabuur/'The most Patient', is not included in the Qur'an. As such, the translation sample comprises 45 *Asmaul Husna* taken from 45 verses spread in various chapters or *surah*. On the other hand, the non-*mubalaghah* category comprises the remaining 53 divine names, all taken from 53 Qur'anic verses, also spread across different chapters. Below is further description of *Asmaul Husna* in both the *mubalaghah* and non-*mubalaghah* categories.

Asmaul Husna in the Mubalaghah Category

In dealing with *Asmaul Husna* from the *mubalaghah* category in the Qur'anic verses containing 45 words, the translation by the Department of Religious Affairs of Republic of Indonesia (1990) and A. Hassan (2010) falls into two groups, (1) the *mubalaghah*, using the word "Maha" for the words *Ar Rahman* and *Ar Rahiim* and (2) the *non-mubalaghah*, without using the word "Maha" for the words *Al Jaliil*, *Ar Razzaaq* and *Al Hakam*. Therefore, the translation of *Syamil Al-Qur'an 2010* of the word *Al Jaliil* into "Yang Penuh Keagungan" or The Majestic" can be classified into *mubalaghah* translation, because the phrase "Penuh Keagungan" semantically implies the meaning of "Maha". The translation in <http://makalah85.blogspot.com> all follows this form. Similarly, the translation in *The 99 Stories of Asmaul Husna* all uses the word "Maha".

Overall, results of data analysis of the translations of *Asmaul Husna* in the *mubalaghah* category lead to the following conclusions:

- a. *Asmaul Husna* of the *mubalaghah* category are translated into two versions, (1) *mubalaghah* translation, shown by the word "Maha" or a word with the same meaning and (2) the *non-mubalaghah* translation, without using the word "Maha" or the word with the same meaning. The non-

mubalaghah translation implies that there is *some* semantic shift in rendering the original Arabic words into Indonesian, and yet the best possible equivalents have been maintained.

- b. The linguistic forms of *Asmaul Husna* consisting of *Al* + Adjective are

translated into 9 different patterns, as shown in Table 4.

Referring to the 9 different phrasal constructions in Table 4, it is safe to conclude that the *Asmaul Husna* in the *mubalaghah* category have been translated into various linguistic forms in Indonesian.

Table 4. Translations of *Asmaul Husna* (the *Mubalaghah* Forms)

No.	Pattern	Example	<i>Asmaul Husna</i>
1	N	Hakim	/Al- Hakam/
2	N + N	Pemberi rezeki	/Al- Razzaaq/
3	A + N	Maha Penyayang	/Al- Rahiim/
4	A + N + N	Maha Pemberi Rezeki	/Al- Razzaaq/
5	P + A + N	Yang Maha Pemurah	/Al- Rahman/
6	P + V + N	Yang Mempunyai Kebesaran	/Al Jaliil/
7	P + V + A + N + N	Yang Memiliki Mutlak sifat Pemurah	/Al-Rahman/
8	P + V + A + N + A + A	Yang Memiliki Mutlak sifat Maha Tinggi	/Al `Aliy/
9	A + N + N / A + A	Maha Pemberi Keselamatan/ Mahasejahtera	/Al-Salaam/

Asmaul Husna in the Non-mubalaghah Category

Among the *Asmaul Husna* in the non-*mubalaghah* category in *Syamil Al-Qur'an 2010*, only 3 words are translated into non-*mubalaghah* in Indonesian; they are *Al-Mutakabbir* /The Imperious/, *Al Baari* /The Artificer/, and *Al-Baa'its* /The Resurrector/. The remaining 50 words are translated in *mubalaghah*, for example the word *Al-Mu'min* /The Faithful/.

For *Asmaul Husna* in the non-*mubalaghah* category in <http://makalah85.blogspot.com/>, there are two versions of translation: (1) Yang Memiliki Mutlak sifat, such as in the translation of the word *Al-Mu'min* 'Yang Memiliki Mutlak Sifat Memberi Keamanan', and (2) Yang Memiliki Mutlak sifat Maha, such as in the translation of the word *Al-Shamad* 'Yang Memiliki Mutlak Sifat Maha Dibutuhkan'. There are 14 words translated in the first version, and 39 words translated in the second version. The two versions of translation can be considered to be

mubalaghah translation, with implicit meaning. On the other hand, in 99 Stories of *Asmaul Husna*, there is always the word "Maha" in all translations of *Asmaul Husna* from the non-*mubalaghah* of the 53 words, such as in the word *Al-Mutakabbir*, being translated as "Maha Pemilik Kebesaran".

Overall, results of data analysis of the translations of *Asmaul Husna* in the non-*mubalaghah* category lead to the following conclusions:

- a. *Asmaul Husna* in the non-*mubalaghah* category are translated into two versions: (1) the *mubalaghah* translation, shown by the word "Maha" or a semantically similar word, and (2) the non-*mubalaghah* translation, without using the word "Maha" or a word with the same/similar meaning. The non-*mubalaghah* translation implies that there is *considerable* semantic shift in rendering the original Arabic words into Indonesian, for there is *no* word "Maha" or a semantically similar expression in the Indonesian translations.

- b. The linguistic forms of *Asmaul Husna* consisting of *Al* + Adjective are translated into 14 different patterns, as shown in Table 5.

Table 5. Translations of *Asmaul Husna* (the Non-*mubalaghah* Forms)

No.	Pattern	Example	<i>Asmaul Husna</i>
1	N	Pencipta	/Al-Khaliq/
2	V	Merendahkan	/Al-Khaafidh/
3	P+N	Yang Awal	/Al-Awwal/
4	A + A	Maha Kuasa	/Al-Qaadir/
5	A + N + N	Maha Pemilik Kebesaran	/Al-Mutakabbir/
6	P + V + N	Yang Mengaruniakan keamanan	/Al-Mu`min/
7	P + A + V	Yang Maha Memelihara	/Al-Muhaimin/
8	P + A + A	Yang Maha Terpercaya	/Al-Mu`min/
9	P + V + P + V	Yang Mengadakan dari Tiada	/Al-Baari`/
10	P + V + P + N	Yang Membangkitkan yang Mati	/Al-Baa`its/
11	P + V + num + N	Yang Memiliki Segala Keagungan	/Al-Mutakabbir/
12	N + P + V + P + Pron + Num + Pron	Tuhan yang bergantung pada-Nya segala sesuatu	Al-Shamad/
13	P + V + A + N + V + N	Yang Memiliki Mutlak sifat Memberi Keamanan	/Al-Mu`min/
14	P + V + A + N + A + V + N + V	Yang Memiliki Mutlak sifat Maha Dibutuhkan, Tempat Meminta	Al-Shamad/

Referring to these 14 different phrasal constructions, it is safe to conclude that the *Asmaul Husna* in the non-*mubalaghah* category have undergone numerous shifts in linguistic forms in their translation into Indonesian.

In summary, results of analyzing the Indonesian translations of *Asmaul Husna* in the five different data sources indicate that, in terms of linguistic forms, there are four different variations of translation: the *mubalaghah* translated into (a) *mubalaghah* and (b) non-*mubalaghah*, and the non-*mubalaghah* translated into (c) *mubalaghah* dan (d) non-*mubalaghah*. In other words, translations (a) and (c) can be considered to be faithful translations, whereas translations (b) and (c) involve either some shift or considerable shift in linguistic form and meaning. On the theological basis that Allah, glorified and exalted be He, is incomparable to anything in terms of His *dzat*, name, attributes, and acts (Al-Syura:

11), the Indonesian translations of *Asmaul Husna* in both the *mubalaghah* and non-*mubalaghah* categories should be added with the word “*Maha*”, indicating perfection of all His 99 divine attributes. Figure 1 shows both categories of *Asmaul Husna* and their accepted translations in Indonesian. **Figure 1**

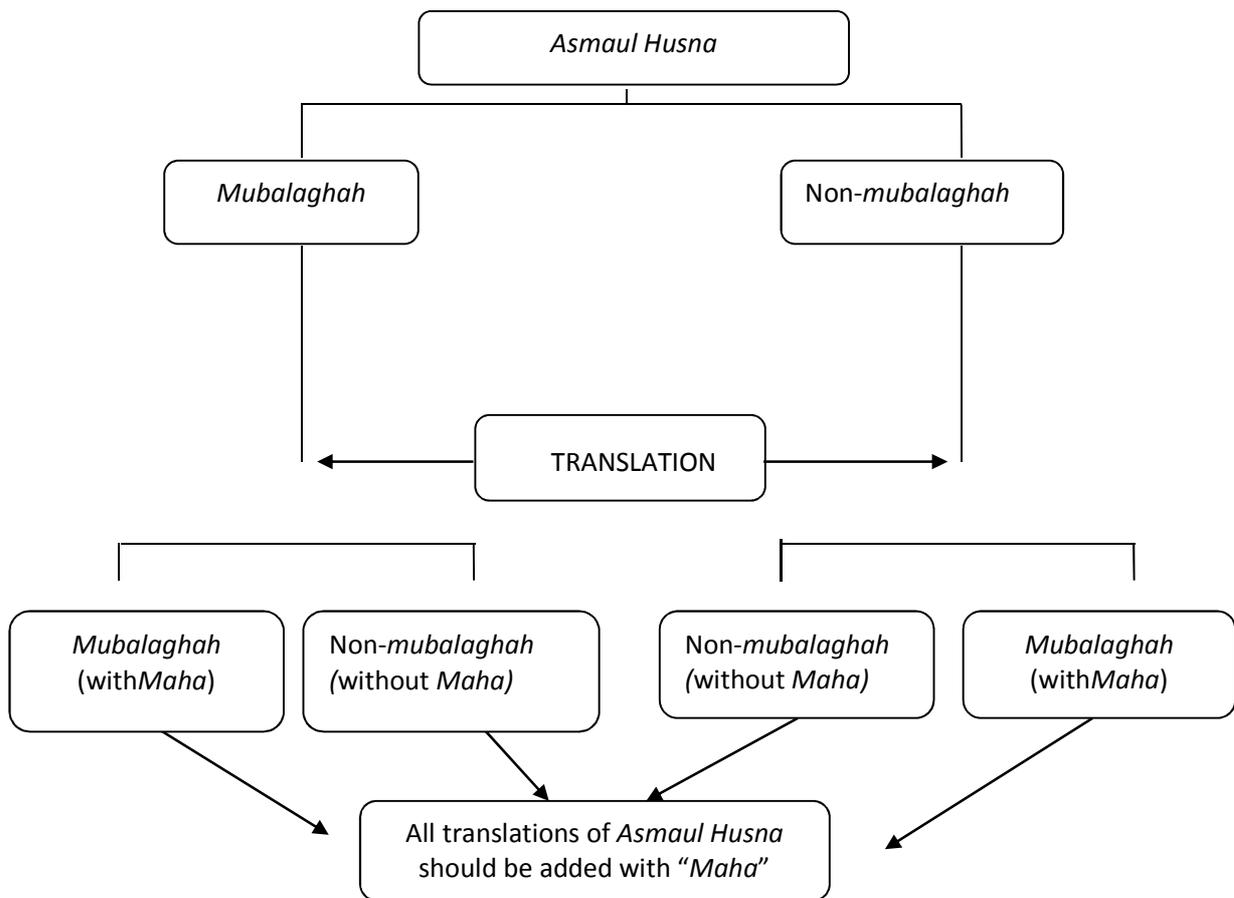
CONCLUSION

The linguistic constructions of *Asmaul Husna* fall into two categories: (1) *idlofah*/complex phrases for 2 divine names and (2) the article or *takrif* /*al*/+ word for other 97 divine names. As seen from their morphological types, *Asmaul Husna* also fall into 2 big categories: (1) *jamid*/non-derivable and (2) *musytaq*/derivable, the latter comprising (a) *mashdar*, (b) *isim fail*, (c) *isim maf`ul*, and (d) *auzanu al-mubalaghah*. The lexical forms of *Asmaul Husna* can be classified into (1) the

mubalaghah and (2) *non-mubalaghah* categories. The first category is further subdivided into *awzanu al-mubalaghah* (*wazan-wazan mubalaghah*), of which the meaning should be added with the word “*Maha*”. In Islamic theology, it is stated that Allah, glorified and exalted be He, is

incomparable to anything in terms of His *dzat*, names, attributes, and acts. Therefore, there is no difference in the meanings of *Asmaul Husna*, either expressed lexically through *mubalaghah* or *non-mubalaghah* forms

Translation Variations of *Asmaul Husna* and Accepted Translation



Asmaul Husna consists of 99 divine names; 69 of them are found in the Qur’an and the remaining 30 names are to be found in the Hadeeth of the Prophet. The frequencies of appearance of each divine name in the Qur’an are not the same, ranging from 1 to 138 appearances. These different frequencies have three different implications—(a) theological and (b) moral-

practical implications for the Muslims, and (c) pedagogical implications for professional educators. For the third implications, from most divine attributes in *Asmaul Husna* we can derive principles of education in support of the three types of competence: pedagogical competence, personality competence, and social competence.

As for their translation, both the *mubalaghah* and non-*mubalaghah* categories of *Asmaul Husna* have been translated into Indonesian with and without the word “*Maha*”, and hence following either faithful or communicative translation. The former keeps both form and meaning in their Indonesian equivalents, while the latter adjusts the form and tries to keep the meaning in their Indonesian equivalents. However, as seen from the perspective of Islamic theology, all translations should ideally use the word “*Maha*” or a synonymous expression to keep reverence for godly perfection in all the divine attributes in *Asmaul Husna*.

This research focuses on *Asmaul Husna* found in the Qur’an. Therefore, further research should be conducted to review *Asmaul Husna* found in the Hadeeth of the Prophet.

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