

Analysis of the Implementation of the "7 Great Habits of Indonesian Children" Program in Fostering Religious Character Among Students

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Abstract

The phenomenon of moral degradation is becoming increasingly prevalent in society. This makes the world of education seem partly responsible for these various incidents. Education is expected to be at the forefront in teaching and guiding Indonesian children to possess good morality accepted within society. Based on this situation, the Ministry of Basic and Secondary Education launched a program called "7 Great Habits of Indonesian Children." This program is expected to instill good habits in Indonesian children and prepare them to become a useful successor generation within society. This study aims to deeply analyze the implementation of the 7 Great Habits of Indonesian Children Program and its relevance in strengthening students' religious character in the school environment. The research background is driven by the urgent need to bridge religious values (spirituality) with daily practical actions (habits) amid challenges of moral and technological disruption. This study uses a qualitative approach with literature review research. Based on this study, religious character education through the implementation of the 7 Great Habits of Indonesian Children Program shows very strong and effective relevance. The program successfully bridges the gap between theoretical religious values and students' daily life practices. The core of this success lies in the program's ability to translate spiritual principles into disciplinary routines that are easily internalized.

Keywords: habits, children, character, religious

Introduction

Character education is a crucial foundation for developing well-rounded and civilized human resources. In the Indonesian context—a pluralistic nation that upholds divine values—character building cannot be separated from spiritual and religious dimensions. Religious character education therefore stands at the forefront of forming individuals who are not only intellectually capable but also morally upright, socially ethical, and committed to their religious teachings.

The modern era is marked by rapid technological advances, the globalization of information, and massive cultural exposure. These developments offer unprecedented convenience and opportunities on one hand, yet pose significant challenges on the other. The erosion of local values, rising individualism, moral disorientation, and threats of radicalism and intolerance often result from unfiltered information flows. In today's fast-paced world, children and adolescents need strong moral anchors to filter negative influences and maintain a resilient sense of identity.

This is where religious character education plays a central role. It aims to instill intrinsic motivation rooted in spiritual conviction to act virtuously, responsibly, and tolerantly—far beyond mere compliance with formal rules. Religious character teaches empathy and justice, and recognizes vertical (with God) and horizontal (with fellow humans and nature) relationships as an integrated whole.

The increasing prevalence of moral degradation and misconduct among young people has raised concerns about the nation's future. In response, character education in Indonesia is being integrated at every educational level, including secondary schools, through habituation programs designed to foster positive traits from an early age. One such initiative is the “7 Great Habits of Indonesian Children” program launched by the Ministry of Education and Culture, which cultivates habits like discipline, responsibility, honesty, and social awareness (Anggraini, 2022)

Hence, a systematic analysis of programs that seek to internalize religious character values is urgently needed. This study will examine how initiatives such as the “7 Great Habits of Indonesian Children” can act as effective catalysts in shaping a generation that excels not only in global competencies but also possesses strong moral and religious foundations, ready to meet the complexities of the twenty-first century.

Method

Research Design

This study employs a literature-review method, also known as library research. According to Zed, library research involves the collection of bibliographic data, which are then read, recorded, and processed. This approach was chosen for its relevance to exploring the integration of religion, social science, and cultural values in Islamic education through existing literature (Aris, 2022).

Research Procedure

Data collection was carried out using the documentation technique—a method of gathering information from both official and unofficial documents,

including opinions, theories, concepts, and principles relevant to the research problem (Arsyam & M. Yusuf Tahir, 2021).

Data Analysis Technique

The steps undertaken in this research are as follows: (1) Determining literature sources, where the sources used include scientific journals, academic books, articles, and research reports published within the last five years; (2) Data collection is carried out by identifying and accessing various literature sources relevant to the research topic; (3) The criteria for selecting literature used in this research are based on relevance to the concept of '7 Great Habits of Indonesian Children,' studies discussing children's character education and positive habits in the context of basic education, and sources published within the last five years to ensure relevance and currency with developments in character education; (4) Data analysis—after the literature data is collected, the next stage is descriptive analysis of the relevant literature content. The data analysis techniques used are categorization and thematic analysis; (5) Synthesis and Conclusion—the results of the literature analysis will be synthesized to form conclusions illustrating how the implementation of the 7 Great Habits of Indonesian Children can influence character formation in students.

Research Findings

7 Great Habits of Indonesian Children

A person's character is shaped by habits cultivated from an early age, where both good and bad habits instilled during childhood tend to persist into adolescence and adulthood. The role of parents is highly significant in forming these habits. According to Lickona, the human mind—which serves as the control center for behavior—is shaped through life experiences that create programs within a person's belief system. When these programs align with universal principles such as truth and justice, the resulting behavior brings peace and happiness. Conversely, programs that conflict with the values of truth can lead to destructive behavior that causes suffering. (A'yunina et al., 2025a)

In an effort to build healthy character, the Indonesian government, through the Ministry of Basic and Secondary Education (Kemendikdasmen), launched the 7 Great Habits of Indonesian Children initiative on December 27, 2024—a strategic step integrating healthy lifestyles into the lives of Indonesian children. The government's primary objective in implementing this program is to establish a strong foundation of character and physical-mental health as essential assets toward the Golden Indonesia 2045 Vision. This program is a response to contemporary

challenges such as the erosion of moral values, individualism driven by the digital tide, and sedentary lifestyles that threaten children's health. By instilling daily habits like waking up early, going to bed early, exercising, and eating healthily, the government aims to foster a generation marked by discipline, responsibility, and peak health—prerequisites for learning and achievement. Additionally, habits such as worship and community engagement aim to strengthen religious integrity, empathy, and social awareness so that children grow into individuals who are not only intelligent but also virtuous and capable of contributing positively to the nation.

A habit is a routine performed repeatedly until it becomes part of one's identity. Adopting healthy lifestyle habits like these benefits not only physical health but also mental and social well-being. In line with the above explanation, the 7 Habits of Outstanding Indonesian Children movement targets children from early-childhood education (PAUD) through senior high school (SMA), aiming to instill healthy living patterns and build exceptional character through habits such as waking up early, worshipping, exercising, eating nutritious food, loving to learn, engaging with the community, and going to bed early. In line with the above explanation, the '7 Habits of Outstanding Indonesian Children' movement targets children from early childhood education (PAUD) to high school (SMA), aiming to instill healthy living patterns and build exceptional character through habits like waking up early, worshipping, exercising, eating healthy and nutritious food, loving to learn, engaging with the community, and going to bed early.(Hendrisab, 2023)

Religious Character Education through the 7 Habits of Outstanding Indonesian Children

Building on the discussion above, the author will outline how religious character is formed through the 7 Habits of Outstanding Indonesian Children movement as follows:

1. Waking Up Early

The habit of waking up early is one of the fundamental practices in the 7 Habits of Outstanding Indonesian Children program. It is not merely about opening one's eyes at dawn but about building self-discipline, physical readiness, and mental preparedness to face the day productively and purposefully. This habit lays the groundwork for the success of the other habits. A consistent, high-quality early-rising routine fosters personal consistency and readiness and also serves as a critical cornerstone of a healthy lifestyle.(A'yunina et al., 2025b)

Within this movement, waking up early is a vital first step toward creating a productive, healthy, and high-character younger generation. When

students make it a daily habit, they gain extra time for positive routines such as exercise, balanced meals, and starting the day with enthusiasm.

The Qur'an explains that rising early carries deep significance for building a healthy character, as reflected in Surah Ad-Dhuha: 1–2: “By the morning brightness, and by the night when it grows still (Qur'an 93:1–2).” According to the commentaries of al-Bayḍāwī and Bint al-Shāṭi', the forenoon (ḍuḥā) symbolizes the best moment to begin activity—accompanied by blessing, productivity, and an optimistic spirit—while the quiet night is the right time for reflection and inner peace, urging people to revise themselves for tomorrow's improvement. (Alfurqan & Maizuddin, 2020)

Thus, the habit of rising early is a practice that perfectly harmonises the spiritual dimension (religious command) with the physical dimension (scientific health). From a religious viewpoint—Islam in particular—the morning and dawn hours are explicitly blessed and recommended for worship: the Fajr prayer, dhikr, and seeking sustenance while the time is filled with barakah. God's command to perform worship at this time naturally compels children to get out of bed, implanting vertical discipline—obedience to God—as the core foundation of their character.

Meanwhile, from the perspective of modern health and science, waking up early aligns perfectly with the human body's circadian rhythm (biological clock), when cortisol levels (the hormone that triggers alertness) begin to rise, priming the body for optimal activity. Consistently rising early leads to better sleep quality, reduced stress and anxiety levels, and provides ample time for the body to absorb breakfast nutrients and initiate physical activity. Therefore, rising early is not only an act of spiritual obedience and religious character-building, but also a vital investment in hormonal balance and optimal cognitive function—showing that adherence to divine commands inherently brings the greatest benefit to an individual's health and holistic well-being. (Khailanisa & Lynda, 2023)

2. Worship

Worship in Islam is profound and expansive. Etymologically, 'ibādah comes from the root 'abada, meaning to serve or submit. In shar'ī terminology it covers every word or deed—open or hidden—that Allah loves and approves. This definition confirms that worship is not limited to formal rituals such as ṣalāh or fasting, but includes any positive action carried out with the intention of drawing closer to Allah. (Anam, 2017)

Embedding worship in daily life yields many benefits. First, it inevitably brings learners closer to their Lord, fostering love and God-consciousness. Second, it teaches time-discipline, because worship requires adherence to fixed

schedules. Third, it shapes noble character, embedding patience, sincerity, and submission to the Creator. Fourth, it becomes a means of self-examination, enabling children to correct mistakes and improve themselves.

As Allah says:(Penyempurnaan Terjemahan Al-Qur'an, 2019)

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: 'Indeed, prayer restrains one from shameful and unjust deeds; and the remembrance of Allah is the greatest. And Allah knows what you do.' (Al-ʿAnkabūt: 45)

In this verse Allah SWT explicitly states that prayer functions as a spiritual and moral fortress. It blocks these two evils because, when someone stands before Allah, he is reminded of God's presence and oversight, engendering a vigilant awe (muraqabah) that prompts him to guard his conduct both during and outside the prayer.

Thus, worship in its entirety is an exemplary positive habit: consistent practice builds self-discipline, responsibility, and moral integrity in individuals. From scientific and psychological perspectives, regular worship fosters mental equilibrium (reducing stress and anxiety) and enhances self-control, making it a constructive practice for holistic well-being.(Faridayanti et al., 2020)

The nexus between worship and divine command is absolute and fundamental. Worship—whether formal (mahḍah) such as ṣalāh and fasting, or general (ghairu mahḍah) like seeking knowledge and doing good—is the concrete expression of a servant's obedience and devotion to the Creator. By making it obligatory, religion turns worship into more than a lifestyle choice; it becomes a spiritual duty whose noble purpose is to ward off indecent and wrongful conduct and to draw one ever closer to Allah. Therefore, worship is the supreme habit: it inherently yields worldly benefits such as outstanding character while simultaneously fulfilling religion's highest demands.

3. Exercise

Sport is a physical activity that involves movement performed according to proper technique, contains an element of play, is enjoyable, is carried out in leisure time, and gives its own satisfaction. The word 'olahraga' itself comes from Indonesian: 'olah' meaning to cultivate or process, and 'raga' meaning body. Hence sport can be defined as physical activity that involves regular, planned, and controlled bodily movement.(Usman et al., 2024)

Through sport, children improve physical fitness—muscle strength, flexibility, and cardiovascular endurance. It also fosters motor development, coordination, and balance. Mentally, sport enhances cognitive function; regular physical activity maintains and improves cognition, including learning and memory. Exercise stimulates the production of neurotransmitters such as

endorphins, lifting mood and lowering stress so that children are better equipped to face academic and everyday challenges.(Farida et al., 2023)

Engaging in sport and keeping fit fall under Allah’s command to prepare and maintain physical strength, a form of obedience to Him. Although no Qur’anic verse explicitly orders people to 'exercise,' many verses instruct Muslims to preserve physical strength, health, and bodily readiness. One example is Sūrah al-Tīn verse 4:(Faridayanti et al., 2020)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

Meaning: “Indeed, We created man in the best of stature” (at-Tīn 4).

The verse implies that keeping the body healthy through exercise and a wholesome lifestyle is an act of gratitude and of safeguarding the perfect creation Allah has entrusted to us.

Hence, the call to exercise is deeply rooted and integral to Islamic teaching. to Islamic teaching, even though the Qur’ān does not use the modern term "sport." The chief basis for this relevance lies in the command to preserve strength (*quwwah*) and health as a trust from Allah Almighty, as explained in Sūrah at-Tīn verse 4 above.

4. Healthy and Nutritious Eating

Meeting a child’s nutritional needs can begin while the child is still in the womb, with parents consuming nutritious, balanced meals.(Munawaroh et al., 2022) Instilling healthy and nutritious eating habits is a key pillar of the ‘7 Habits of Great Indonesian Children’ programme launched by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia. The initiative aims to cultivate positive routines so that Indonesian children grow into a generation that is healthy, smart, and of excellent character. Within this programme, balanced healthy eating helps shape disciplined and responsible children.

By adopting regular, balanced eating patterns, children learn to make sound choices for their health—an aspect of personal responsibility. Moreover, the habit teaches them to observe proper meal times and portions. Thus, integrating healthy and balanced nutrition into the ‘7 Habits of Great Indonesian Children’ plays a strategic role in forging youngsters who are healthy, intelligent, and of noble character. By embedding this habit early on, Indonesia’s children are expected to mature into a generation that excels not only intellectually but also enjoys robust physical health and strong character.

Eating food that is halal and wholesome is vital to children’s growth and development. The right dietary pattern supports their physical, mental, and emotional progress.(Jatmikowati et al., 2023). According to Sheikh Nawawi in his tafsir, the command *kulū mim mā fil-ardhi ḥalālan ṭayyibā* in QS Al-Baqarah verse 168 means: ‘Eat of what is on earth—plants and livestock that

are both lawful (halal) and good (tayyib), provided the food is not connected to the rights of others.’ (A’yunina et al., 2025a)

In QS Al-Baqarah verse 168 Allah commands His people to eat what is both lawful (halal) and good (tayyib), as explained below:

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Translation: *O mankind, eat from whatever is on the earth [that is] lawful (halal) and good (tayyib), and do not follow the footsteps of Satan; indeed, he is to you a clear enemy. (Al-Baqarah: 168).*

Surah Al-Baqarah verse 168 contains a fundamental command addressed to all mankind (*Yā Ayyuhan-Nās*) to always consume food that is lawful and good (ḥalālān ṭayyibān) from what is available on earth. This command demands that two main conditions be met in consumption: Halal refers to legal validity, ensuring that food is obtained in a lawful manner and its substance is permitted by Islamic law, while Tayyib refers to quality, cleanliness, and nutritional benefit, emphasizing the importance of eating healthy and nutritious food. The verse concludes with a strict prohibition against not following the footsteps of Satan (*and do not follow the footsteps of Satan*), which implies avoiding all forms of forbidden food, excessive eating behavior (*isrāf*), or dietary patterns that damage health, due to deviation from the principle ḥalālān ṭayyibān is considered a form of betrayal of the Divine command aimed at maintaining human spiritual and physical well-being (Fitriani, 2022).

Based on the explanation above, the habit of eating nutritious food is not merely a command for health alone, but it is a direct command from Allah SWT so that humans can lead a life that is healthy both physically and spiritually. Food intake that is halal and good will have a positive effect on a person's physical and mental health. By maintaining healthy and nutritious eating patterns, it is hoped that students will have good habits for the continuation of a healthy and balanced life.

5. Love of Learning

Habit Love of Learning (*Love of Learning*) is a key pillar in shaping students into lifelong learners (*lifelong learner*). It is not merely about finishing school assignments, but about fostering intrinsic motivation to seek knowledge, understand the world, and develop skills.

Habit Love of Learning is a fundamental effort in the 7 Habits of Great Indonesian Children program to cultivate intrinsic motivation in students so they become lifelong learners. The essence of this habit is to shift the focus from learning as an external obligation to an internal need driven by a strong sense of curiosity that is strong. Implementation of this habit includes routine activities such as reading, active exploration, and critical discussion, all aimed at equipping children with critical-thinking, problem-solving, and adaptive

skills that are crucial in the digital era. Moreover, the habit of loving to learn aligns closely with religious commandments (such as the command to read/seek knowledge) and significantly reinforces intellectual independence in children, ensuring they can use knowledge as their primary capital to make sound and beneficial decisions for their lives.

The importance of a love of learning is also emphasized in QS Al-Mujadalah verse 11, which reads:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: *Allah will raise those of you who believe and those who are given knowledge by several degrees..” (Q.S. Al-Mujadilah: 11)*

The verse above shows the virtue of the knowledgeable and the importance of seeking knowledge in a Muslim's life. According to Ibn Kathir in Tafsir al-Qur'an al-'Azim, this verse means that Allah glorifies those who believe and possess knowledge both in this world and the Hereafter, emphasizing that knowledge is the path to high rank. In relation to cultivating a love of learning, the verse inspires parents and educators to instill enthusiasm for study from an early age so that children grow up with the values of faith, knowledge, and responsibility.

From the explanation above, it is clear that the habit of loving learning not only benefits students but also constitutes an effort to practice Allah's command in the Qur'an, making it fully in line with Islamic teachings. Besides helping students succeed in their education, this habit indirectly strengthens their faith, because the more they love learning, the more knowledge they acquire.

6. Social life / Community life

Community life shows how human beings can coexist and cooperate. In the context of building healthy character, applying the "7 Habits of Great Indonesian Children" plays an important role in instilling positive values that support community living. One relevant habit is "mutual respect and appreciation," which reflects the importance of honoring diversity and caring for others. Living in society requires every individual to respect diversity in beliefs, culture, and values. This teaches the importance of tolerance in creating a harmonious society where everyone can live in peace despite their differences. Respect for diversity enriches society and fosters wisdom. Every member of society deserves fair treatment, without discrimination, and should have equal opportunities. (Hasnawati, 2020).

In Islam, the command to live in community in the Qur'an does not appear as a single word, but is realized through a series of commands and principles that emphasize cooperation, mutual assistance, unity,

and social justice. These principles collectively form the command to lead an active and constructive social life.

As written in QS Al-Maidah verse 2, which states:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Meaning: *And help one another in goodness and piety, and do not help one another in sin and transgression (Q.S. al-Mā'idah: 2).*

This command makes social collaboration (*ta'āwanū*) an obligation. A true society is one in which individuals cooperate (*gotong royong*) to achieve the common good (*al-birr*) and obedience (*at-taqwā*), while at the same time avoiding all forms of social harm.

Community life in Islam plays a fundamental role, for human beings are regarded as *khalifah* who cannot fulfil the purpose of their creation in an individualistic way. The importance of communal life is rooted in the command to build brotherhood (*ukhuwah*) and mutual help (*thelp*) in virtue and piety (Q.S. Al-Mā'idah: 2), which turns social interaction into an arena where every Muslim supports one another and prevents wrongdoing. Through communal life, ethical values such as empathy, tolerance, and justice can be honed, while worship with a social dimension (such as *zakāh* and congregational prayer) can be carried out optimally. Hence, living in society is a functional obligation that ensures the preservation of unity and solidarity in the *ummah*, which ultimately constitutes a concrete manifestation of faith that brings well-being in this world and salvation in the Hereafter. (Hasnawati, 2020).

Thus it is clear that living in society is a direct command from Allah to His people. This habit of community life must indeed be cultivated from an early age, because good social habits will enhance students' social traits and sensitivity to developments within the community. Such habits will naturally train their non-academic abilities while simultaneously fulfilling the command of Allah SWT.

In applying this habit, involving children in community or social-organisation activities can serve as an effective means of nurturing empathy, responsibility, and leadership. Moreover, technological support such as online-education platforms can broaden children's understanding of cultural diversity and the importance of maintaining social harmony. In today's digital era, the ability to socialise well is relevant not only in the real world but also in cyberspace, so values such as mutual respect must remain the primary guide in every interaction. Therefore, through healthy community-life habits, children become not only personally outstanding individuals but also agents of change within society. They can help create a better, more harmonious, and tolerant environment. Hence, implementing the '7 Habits of Great Indonesian Children'

is a strategic step toward building a resilient generation with strong character and high national spirit.

7. Early Bedtime

Habit Early Bedtime is an essential component of the 7 Habits of Great Indonesian Children programme, aimed at ensuring students obtain optimal duration and quality of sleep. Going to bed early at the right time (ideally 8–10 hours for school-age children) serves as the period when the body carries out physical recovery and memory consolidation (Muhammad Athaya Zain & Muhammad Irfan Hanif, 2023). During sleep, the brain processes and stores the information received throughout the day, which directly affects the ability to learn, focus, and remember of students the next day. This habit also plays an important role in growth-hormone production and immune-system strengthening, making learners more resistant to illness and physically ready to adopt other positive habits such as waking up early and exercising.

From both practical and psychological standpoints, going to bed early is a self-discipline practice that integrates health and academic aspects. This habit teaches learners to manage their time and take responsibility for setting boundaries (*boundary*) with evening entertainment activities (such as gadgets), which often disrupt the natural circadian rhythm. By prioritizing an early bedtime, learners demonstrate autonomy in controlling their rest needs, a form of independence. This will result in regular, quality sleep patterns, so that when they wake up in the morning, they are alert and emotionally stable, minimizing the potential for stress and maximizing the effectiveness of the learning process at school. (Hasnawati, 2020).

In Islam, the importance of maintaining sleep schedules is also reflected in the teachings of the Prophet Muhammad (peace be upon him), who encouraged his followers to go to bed early and wake up early. This is in accordance with the Sunnah, where early sleep allows the body sufficient time to rest and start the day more productively. In the context of character building, early sleep teaches children the importance of time discipline and responsibility for their bodies, which aligns with healthy lifestyle habits.

In the context of implementing the "7 Habits of Great Indonesian Children," the habit of going to bed early supports the development of healthy character in children, both physically and mentally, and forms a more organized lifestyle. Therefore, by getting into the habit of going to bed early, children also learn to manage their time well, which is an important foundation for developing a healthy and productive character. Going to bed early has a significant positive impact on mental health, improving critical thinking skills, and fostering a sense of responsibility for their own health. Therefore, this habit

should be a priority in family parenting patterns and children's character education programs.

Discussion

The 7 Habits of Great Indonesian Children program demonstrates high relevance in the formation of religious character because it translates abstract religious values into concrete daily actions and routines that are easy for students to practice. Habits such as Waking Up Early and Going to Bed Early directly support the implementation of formal worship, especially the Subuh prayer, which is a key pillar of spiritual discipline. The time discipline formed from these habits fosters a sense of responsibility (*amanah*) towards religious commands. Furthermore, the habit of Worship, which is included as one of the seven habits, explicitly emphasizes the importance of vertical relationships (*hablum minallah*), ensuring that students not only grow academically intelligently but also have a solid spiritual foundation as a source of motivation for other positive behaviors.

The relevance of the 7 habits of great Indonesian children is also clearly visible in the context of Public Worship (*Ghairu Mahdhah*), which encompasses all dimensions of life. Habits such as a Love of Learning align perfectly with the religious command to seek knowledge, which in Islam is considered an act of worship and a path to elevation (QS. Al-Mujadilah: 11). Similarly, the habit of Healthy and Nutritious Eating and Exercising are manifestations of obedience to the command of "*Halalan Tayyiban*" (eating what is lawful and good) and the obligation to maintain physical health (*hifzh an-nafs*), which are a mandate from God. Through this integration, the program helps students understand that religiosity is a holistic lifestyle, not merely a formal ritual separate from everyday life.

Ultimately, the 7 Habits of Great Indonesian Children is highly relevant because it builds the socio-religious character needed in the modern era. Community Habits and proactive principles teach students to actively collaborate and help each other in virtue (*ta'awun*), which is the core of Islamic social ethics. By fostering independence, responsibility, and social awareness, this program produces students who are not only obedient as individuals but also possess the integrity and empathy to face the challenges of intolerance and digital disruption. Thus, the 7 Habits of Great Indonesian Children serves as an effective framework for internalizing religious character that can create individuals who are *shalih* (obedient) and *muslih* (bringing improvement) in their social environment.

Conclusion

Religious character education through the implementation of the 7 Habits of Great Indonesian Children Program demonstrates strong relevance and effectiveness. This program successfully bridges the gap between theoretical religious values and the daily practices of students. The core of this success lies in the ability of the 7 Habits of Great Indonesian Children to translate spiritual principles into disciplinary routines that are easily internalized.

Habits such as waking up early and going to bed early directly support the implementation of formal worship, especially the morning prayer (*Salat al-Fajr*), which is the foundation of spiritual and moral discipline. Reinforced by explicit habits of worship, this program ensures the establishment of a strong vertical relationship (*hablum minallah*). Furthermore, habits such as a love of learning, healthy and nutritious eating, and exercise align with the Qur'anic commands to preserve the mind, maintain health (*hifzh an-nafs*), and seek knowledge (*ghairu mahdhah*).

Ultimately, the 7 Habits of Great Indonesian Children serves as a holistic framework that produces individuals with superior and religious character. This program not only builds individuals who are ritually obedient, but also individuals who have responsibility, independence, and social awareness (through community habits) as a manifestation of Islamic social ethics (*ta'awun*). Thus, the 7 Habits of Great Indonesian Children is an effective educational strategy for creating a Golden Generation that is not only globally competent but also has strong moral and spiritual integrity in the modern era.

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