



Implementation of the 7 Habits of Great Indonesian Children at SMPS Islam Al Fadhila Demak

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Abstract. This study aims to describe the implementation of the 7 Habits of Great Indonesian Children program and to identify its supporting and inhibiting factors within both school and pesantren (Islamic boarding school) environments. The research employs a qualitative approach with descriptive analysis. Data collection techniques include interviews, observations, and documentation conducted over a three-month period (May–July 2025) at SMPS Islam Al Fadhila and Pondok Pesantren Al Fadhila. Data analysis follows the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. The research findings indicate that the 7 habits of Great Indonesian Children waking up early, performing worship, engaging in physical exercise, eating healthy and nutritious food, having enthusiasm for learning, participating in community activities, and going to bed early, are implemented in a structured and consistent manner. The synergy between the school and the pesantren plays a crucial role in instilling these habits into students' daily lives. These habits are integrated through daily routines, character education programs, and collaborative efforts among educational stakeholders. Key supporting factors include the active involvement of school principals, teachers, pesantren administrators, and parents, as well as the availability of facilities that support health and religious practices. These elements create an environment conducive to character development. Nevertheless, several inhibiting factors were identified, including negative peer influence, lack of consistent role modeling from some junior pesantren staff, and resistance among students in adapting to strict routines. This study contributes to a broader understanding of how holistic character education can be effectively integrated into dual educational systems (school and pesantren). The findings highlight the importance of consistency, collaboration, and environment in shaping positive student behavior and provide a practical reference for educators seeking to implement similar programs in other Islamic educational institutions across Indonesia.

Keywords: Behavior, Character, Discipline, Education, Faith

1. INTRODUCTION

Amidst the ongoing digital revolution, educational institutions face increasing challenges in developing students' character, especially due to distractions caused by rapid technological advancements. According to the Indonesian Central Statistics Agency (BPS, 2023), 36.99% of children under 15 and 92.14% of teenagers aged 15–24 own mobile phones, making gadgets an inseparable part of students' daily routines. Although digital access brings many benefits, excessive screen time often hinders the development of positive behaviors. Students frequently struggle to control their phone usage (Situmeang et al., 2024), which leads to habits of using devices late at night that disrupt sleep patterns and punctuality. Additionally, their spiritual routines are often neglected or performed without focus due to digital distractions (Fauzan, 2025), which risks the internalization of religious values.

The influence of digital media extends to various aspects of students' daily lives. Social media advertisements encourage them to choose unhealthy fast food over nutritious meals

(Abdul Rajab Harahap et al., 2023), often delaying meals or multitasking while eating, contributing to poor nutrition and health risks such as gastritis (Teovilia 2024). Prolonged screen time also reduces physical activity, increasing the risk of obesity and chronic diseases (Bastiyan & Nurhayati, 2019). Academically, students tend to prefer digital entertainment over reading or studying, contributing to Indonesia's low literacy rate (UNESCO, 2021; Aryani et al., 2024). In schools, the phenomenon of phubbing ignoring peers due to phone use weakens empathy and social interaction (Setiawan et al., 2024). Moreover, excessive gadget use disrupts sleep cycles, with blue light exposure delaying melatonin production and degrading sleep quality (Ulfa et al., 2021); (Hidayah & Saputra, 2024).

To address these challenges, the Ministry of Basic and Secondary Education launched the 7 Habits of Great Indonesian Children program on December 3, 2024, and officially implemented it nationwide on December 27, 2024. The 7 Habits of Great Indonesian Children program include: waking up early, performing worship, exercising, eating healthy and nutritious food, loving to learn, engaging with the community, and going to bed early (Tiyas et al., 2025). This program supports the vision of President Prabowo Subianto and Vice President Gibran Rakabuming Raka in preparing excellent human resources for Indonesia Emas 2045.

Character development through habitual practice is not merely a theoretical concept but requires the consistent and repeated internalization of values in daily life. According to Lickona (1991), character is built through three essential components: moral knowing, moral feeling, and moral action. The 7 Habits of Great Indonesian Children program in this program serve as a concrete means to develop these three aspects in an integrated manner through real-life activities within educational institutions (Mainuddin et al., 2023).

While the 7 Habits of Great Indonesian Children program appear new in form, they actually reflect traditional Indonesian values rooted in local wisdom. Historically, Indonesians have upheld religious, healthy, and disciplined lifestyles passed down through generations such as early rising, communal activities, and consuming local produce. These habits align with natural biological rhythms, especially among agrarian communities whose daily routines harmonized with the circadian rhythm (Hernan, 2019). Modern technology has disrupted this harmony, prompting the need to revitalize balanced and character-driven lifestyles.

In strengthening character education, responsibility must be shared among four key educational centers family, school, society, and media. This expanded framework, known as Catur Pusat Pendidikan, was introduced by Minister Abdul Mu'ti, adapting Ki Hadjar

Dewantara's original Tri Pusat Pendidikan. In today's digital age, media plays a crucial role in shaping youth behavior. Although often seen as a source of distraction, media can also serve as a strategic platform for character education when utilized wisely (Saputra et al., 2025).

The implementation of this character education initiative is particularly relevant in Demak Regency, a region known for its strong religious and cultural values. With a majority Muslim population of over 1.2 million (BPS, 2023), Demak is an ideal setting for promoting Islamic character through integrated educational institutions. Religious schools, madrasahs, and Islamic boarding schools (pesantren) provide a strong foundation for early character development (Al Bone, 2017).

One institution that exemplifies this integrated model is SMPS Islam Al Fadhila Demak, a pesantren-based school established in 2012 under the auspices of the Al Fadhila Islamic Foundation by Drs. Fandoli Busran. The school combines academic excellence with moral and spiritual development, rooted in the traditions of Nahdlatul Ulama (NU). Its vision to develop students who are character-driven, intelligent, skilled, disciplined, and courteous, based on faith and devotion, aligns closely with the objectives of the 7 Habits of Great Indonesian Children program.

Although SMPS Islam Al Fadhila has adopted the 7 Habits of Great Indonesian Children program since the start of the 2024/2025 second semester, challenges remain. Many students struggle with punctuality, concentration during worship, and healthy eating habits. Others are passive in physical education, and reading interest is low. These gaps between policy and practice necessitate empirical research to understand how the 7 Habits of Great Indonesian Children are truly implemented in daily school and pesantren life. This study aims to analyze how the 7 Habits of Great Indonesian Children program is implemented at SMPS Islam Al Fadhila Demak and to examine the factors that support or inhibit its success across both school and pesantren settings.

2. LITERATURE REVIEW

Previous Research

Previous studies have examined the 7 Habits of Great Indonesian Children program from a variety of perspectives. (Hidayah & Saputra, 2024) analyzed digital challenges and the use of technology in implementing the program at an Islamic senior high school. (Haryanto, 2025) investigated the early rising habit within family settings as a factor supporting children's discipline. (Atsilah et al., 2025) explored how the 7 Habits of Great

Indonesian Children program were integrated to build disciplinary character among primary school pupils. Further research by (Azkia & Pramono, 2025) highlighted the habituation process through a senior high school program, focusing on strategies for internalizing positive habits. (Amelia, 2025) emphasized the program's success in a vocational high school, driven by curriculum integration and family support, although their work was a literature review. Likewise, (Anwar & Mulyana, 2025) examined the program's alignment with Islamic teachings using a literature based qualitative approach. (Sinulingga, 2025) also underscored the importance of fostering healthy and virtuous character through the program, yet without detailing its contextual implementation.

A review of existing literature reveals a clear gap: empirical, implementation focused studies particularly at the junior high school level remain limited. Most prior research has been conceptual, literature-based, or confined to a single educational context. To date, no study has simultaneously examined the implementation of the program within both formal school and non-formal pesantren (Islamic boarding school) settings. This study presents a clear novelty, as it is conducted in an integrated educational institution that combines both school and pesantren systems. As such, it provides a more comprehensive understanding of how the 7 Habits of Great Indonesian Children program are implemented across two educational environments operating concurrently.

Theoretical Framework

This research refers to Thomas Lickona's character education theory, which emphasizes three main components in character formation: moral knowledge, moral feeling, and moral action. Lickona believes that character can be developed through consistent practice and habitual behavior (Mainuddin et al., 2023). In line with this, the 7 Habits of Great Indonesian Children program serves as a structured approach to instill positive behavior in children. These habits are designed to shape character through daily routines and reinforcement of moral values in both school and pesantren (Islamic boarding school) environments.

Definition of the 7 Habits of Great Indonesian Children

Waking up early is the habit of getting out of bed in the early morning hours, usually between 4:00 and 6:00 AM. This habit helps build discipline and prepares children to start their day with energy and focus. Worshiping regularly is an act of devotion, respect, and obedience to God according to one's religious beliefs. Consistent worship nurtures spiritual growth and shapes children's moral values. Exercising involves physical activity performed to improve fitness, maintain health, and enhance overall quality of life. Regular movement helps children

develop strength, endurance, and a healthy lifestyle. Healthy eating means consuming meals that contain complete and balanced nutrition tailored to meet the body's needs. This habit supports both the physical and mental health of growing children. Love of learning is an attitude or habit of continuously seeking new knowledge, skills, and insights with joy, curiosity, and strong motivation. It encourages lifelong learning and intellectual development. Community engagement means actively interacting with others, cooperating, and participating in social, cultural, or environmental activities. This habit fosters cooperation and harmonious living. Going to bed early is the consistent practice of sleeping at an appropriate time, avoiding staying up late, and ensuring enough rest. This routine supports children's health and enables them to wake up early and stay active throughout the day (Kemendikdasmen, 2025).

3. RESEARCH METHOD

This study employs a qualitative approach with descriptive analysis. The qualitative method was chosen to enable in-depth and comprehensive exploration of data through narratives, including oral, written, and observational forms, allowing a holistic understanding of the context and phenomena. Descriptive analysis is used to portray actual conditions in the field objectively, without manipulation, thus presenting data in accordance with reality (Abdussamad, 2021).

The research was conducted at SMPS Islam Al Fadhila Demak over three months, from May to July 2025. This pesantren-based school integrates formal education with an Islamic boarding school system, providing an ideal setting to observe the implementation of the 7 Habits of Great Indonesian Children program in both formal and non-formal environments. Research subjects were selected purposively based on their relevance and knowledge regarding the study's focus (Mamik, 2015). These included the principal, who plays a strategic role in policy formulation; the Guidance and Counseling (BK) teacher, involved in student character development; male and female students (santri) as primary program participants; pesantren administrators, to provide insights on activities outside school hours; and parents, to assess habit consistency at home during holidays.

Data were collected from three main environments: school, pesantren, and home, using interviews, observations, and documentation. Primary data were directly obtained through interactions with participants, while secondary data complemented the findings and included school records, attendance logs, meeting minutes, and photographic evidence.

Observations focused on morning attendance, worship routines, physical exercise,

eating habits, learning activities, and social participation at the school, as well as daily routines, prayer schedules, study habits, and social interactions at the pesantren. Interviews provided in- depth perspectives from all informants. Documentation supported the verification of observed phenomena.

Data validity was ensured through triangulation by comparing information from multiple sources and methods. Source triangulation compared data from teachers, students, and parents, while technique triangulation cross-checked interviews with observations and documents. Data analysis followed Miles and Huberman's model (1984), comprising data collection, reduction, presentation, and drawing conclusions. Initial analysis of secondary data helped formulate a flexible research focus. Data reduction filtered and simplified data to identify relevant themes. Findings were presented narratively to facilitate comprehension, and conclusions were drawn only when supported by consistent and relevant evidence (Sugiyono, 2020).

4. RESULTS AND DISCUSSION

The Implementation of the 7 Habits of Great Indonesian Children at SMPS Islam Al Fadhila Demak

SMPS Islam Al Fadhila Demak is a school affiliated with Nahdlatul Ulama (NU), founded by Drs. Fandholi Busran. The school promotes a moderate Islamic education that integrates academic achievement with character building based on religious values. The school's vision is to develop students who are of strong character, intelligent, skilled, disciplined, and courteous, grounded in faith and piety. To realize this vision, since December 2024, the school has officially implemented the 7 Habits of Great Indonesian Children program in the second semester of the 2024/2025 academic year. These seven habits include waking up early, performing worship, exercising, eating healthily, loving learning, socializing, and sleeping on time. This program received official support through a Joint Circular from three Ministers issued in early 2025, encouraging the cultivation of positive character habits within educational environments. As a pesantren-based school, the implementation of this program takes place not only in formal classroom settings but also runs concurrently in the dormitory and pesantren environment.

Implementation of the Habit of Waking Up Early

The habit of waking up early is a daily routine in the pesantren, where students are awakened between 4:00 and 4:30 a.m. for congregational dawn prayers. This discipline is

enforced by the firmness of the pesantren caregivers as well as supervision by teachers on duty and dormitory supervisors. At school, discipline is also upheld through attendance regulations requiring students to arrive before 6:45 a.m. and sanctions for tardiness. Through this process, students not only understand the importance of time management (moral knowing) but also experience the benefits of a regular lifestyle (moral feeling) and consistently practice it, even during holidays (moral action). This strengthens values of discipline and independence in accordance with Thomas Lickona's character education theory. This routine increases personal responsibility and the regularity of daily activities (Atsilah et al., 2025). The role of teachers as punctual role models is also very important in instilling discipline (Nggilu & Abas, 2023). Although initially challenging, the habit of waking up early becomes routine through continuous practice and strict supervision by pesantren caretakers. This process aligns with the theory of character formation through repeated practice (Nihayati et al., 2021) and promotes students' independence within a well-supervised environment (Yasin, 2022).

Implementation of the Habit of Worship

Worship practices are also a vital part of habit formation. In the pesantren, worship is carried out collectively and systematically, including five daily congregational prayers, Dhuha prayers, as well as regular istighotsah and grave visitation activities. Educational sanctions (ta'zir) are applied to those who are negligent as an effort to reinforce spiritual discipline. At school, Dhuha and Dzuhur prayers are performed together on a scheduled basis. Through these activities, students learn to understand worship as a duty of faith (moral knowing), develop spiritual closeness (moral feeling), and demonstrate obedience and consistency in religious practice (moral action). This cultivates a religious character, rule obedience, and humility as emphasized by Lickona regarding emotional attachment to values.

The habituation of worship practices at school has had a significant impact on students' character. (Rahma et al., 2023) found that the routine practice of congregational Dzuhur prayer fosters discipline, as evidenced by a decrease in the number of students arriving late. This routine builds responsibility and punctuality. (Halimah et al., 2023) also showed that praying in congregation at the pesantren encourages voluntary compliance with rules, strengthening spiritual readiness and social obedience. The consistent practice of the Dhuha prayer effectively builds self-discipline by teaching punctuality, correct worship procedures, and sincere commitment (Fitria & Daheri, 2025). The Dhuha prayer serves as a spiritual medium to strengthen positive character from an early age. To maintain consistency in

worship, the pesantren applies the ta'zir system an educational sanction that raises awareness of discipline. (Mutaqin, 2022) emphasizes that ta'zir functions as education rather than punishment, encouraging adherence to Islamic values through activities such as cleaning the mosque or independently reading the Qur'an.

Implementation of the Habit of Exercising

The habit of exercising is continuously encouraged in both settings. At school, formal exercise is conducted through Physical Education classes and the "Healthy Friday" program, which emphasizes light physical activity weekly. In the pesantren, students independently engage in sports such as soccer or jogging during free time even without an official schedule. Students understand the health benefits of exercise (moral knowing), feel refreshed and motivated after exercising (moral feeling), and take initiative actively without being prompted (moral action). This practice shapes a healthy, active, and independent character, consistent with Lickona's comprehensive character concept and supported by research from (Rian Andriansyah et al., 2025) demonstrate that engaging in regular physical activity has a positive impact on students' ability to concentrate during learning and helps improve their emotional regulation. This means that exercise not only boosts focus in academic tasks but also aids in managing emotions effectively.

Implementation of the Habit of Healthy and Nutritious Eating

Regarding healthy eating habits, the school provides nutritious food through the cooperative and offers nutrition education. The pesantren fosters a culture of communal eating with balanced menus tailored to the students' needs. Despite challenges such as limited variety of healthy foods, education and role modeling remain effective. Students understand the importance of healthy eating patterns (moral knowing), are motivated to maintain balanced intake (moral feeling), and begin to consciously choose nutritious foods (moral action). This habit supports a health-conscious and personally responsible character, in line with Lickona's theory of habituation in character formation. (Sinulingga, 2025) confirms that maintaining a healthy and nutritious diet significantly enhances students' ability to concentrate during learning activities and contributes to greater emotional stability. This means that good eating habits not only support cognitive focus but also help regulate emotions, leading to better overall mental well being and academic performance.

Implementation of the Habit of Loving to Learn

The habit of loving learning is nurtured through various means in school and

pesantren. The school runs a Reading Ambassador program, literacy corners in each classroom, and literacy competitions. In the pesantren, students have structured study schedules after Maghrib and Isha prayers, studying independently in the hall or their rooms. The enthusiasm for learning is also supported by counseling services for students facing academic or emotional challenges. Support from teachers and parents strengthens the internalization of learning as a personal responsibility (moral knowing), fosters feelings of enjoyment and pride in the learning process and outcomes (moral feeling), and encourages active behaviors in reading and discussion (moral action). This reflects the internalization of learning values as awareness and love of knowledge, not merely a formal obligation, consistent with Lickona's framework. Furthermore, as (Mahfud, 2017) explains, students who love to learn tend to be creative individuals. They actively seek out new experiences, show persistence in facing challenges, express their ideas with confidence, and are strongly driven by a sense of curiosity. This passion for learning encourages continuous growth and innovation in their thinking.

Implementation of the Habit of Community Engagement

The practice of socializing habits in school and pesantren includes communal work such as cleaning classrooms and surroundings, mutual cooperation, participation in student council activities for zakat and sacrificial meat distribution, and visits to ill teachers or friends. In the pesantren, santri regularly perform ro'an (communal work) as a form of social responsibility and cooperation. Through these experiences, students are invited to recognize the importance of mutual cooperation and care (moral knowing), experience happiness in helping others (moral feeling), and actively participate voluntarily (moral action). This habit builds empathy and social character, in line with Lickona's theory that social values are embedded through real-life experiences. In addition, the tradition of ro'an in Islamic boarding schools helps develop hardworking character, cooperation, and a sense of responsibility among the students (Saini, 2020). Meanwhile, fostering a charitable character through acts of giving such as zakat or *infaq* not only benefits the recipients but also cultivates a caring attitude and strengthens social bonds among community members (Nofiaturrahmah, 2018).

Implementation of the Habit of Sleeping Early

The habit of sleeping on time is strictly regulated in the pesantren, with mandatory presence in the dormitory rooms by 10:00 p.m. However, implementation still faces challenges such as heavy homework loads, roommates chatting late, and poor examples from

some younger supervisors who lack discipline. The school responds with education about the importance of adequate rest and awareness of the negative impacts of staying up late. Students are taught to understand the value of healthy sleep (moral knowing), realize the adverse effects of staying up late (moral feeling), and strive to build regular sleep habits (moral action). These activities support the formation of self-discipline and emotional control character, demonstrating how Lickona's theory can foster consistent behavioral change. The pesantren enforces a bedtime of 10:00 PM to ensure that students get adequate rest, with a sleep duration of six hours until 4:00 AM. Students who are able to maintain and manage good sleep quality tend to have better physical fitness levels (Gunarsa & Wibowo, 2021).

Overall, the implementation of the 7 Habits of Great Indonesian Children program at SMPS Islam Al Fadhila aligns very well with Thomas Lickona's character education theory. Each habit is taught not only as a routine but also instilled through the understanding of values (knowing), emotional experience (feeling), and concrete actions (action). The successful internalization of character is greatly influenced by the harmonious collaboration between the school, pesantren, and parents, who together create an educational ecosystem based on role modeling and the cultivation of positive habits in students' daily lives.

Supporting and Inhibiting Factors in the Implementation of the 7 Habits of Great Indonesian Children at SMPS Islam Al-Fadhila Demak

Several supporting factors contribute to the successful implementation of the 7 Habits of Great Indonesian Children at SMPS Islam Al-Fadhila. These factors include strong collaboration between the school, pesantren, and parental support; structured and consistent daily routines; the role of teachers as role models; and integration with the pesantren system that emphasizes discipline and religious values. In addition, active student participation in both school and community activities helps reinforce the instilled habits. The school's commitment to character education, supported by guidance counselors and homeroom teachers, further strengthens students' moral development and social responsibility.

Several inhibiting factors affecting the implementation of the 7 Habits of Great Indonesian Children at SMPS Islam Al-Fadhila include the limited reading materials in the school library aside from textbooks, differing parenting patterns among families, and peer influence that does not consistently reflect positive habits. Another significant challenge stems from the behavior of some young pesantren caretakers who have not set a good example of sleeping discipline. Instead of going to bed early, they often stay up late and gather outside the dormitory, potentially encouraging students to imitate such habits.

5. CONCLUSION

The implementation of the 7 Habits of Great Indonesian Children program at SMPS Islam Al Fadhila has been effective and aligns well with Thomas Lickona's character education theory. The integration of this program within both the school and pesantren environments helps instill values through understanding, emotional experience, and concrete actions. The harmonious collaboration between the school, pesantren, and parents is a key factor in successfully internalizing positive character traits in students, despite some challenges such as limited learning resources and undisciplined behavior from some young pesantren caretakers.

Suggestions, First, the school should enhance the collection of reading materials in the library to better support students' habit of loving learning. Second, parental involvement through training or socialization regarding the 7 habits of Great Indonesian Children program at home should be strengthened to ensure consistent parenting practices. Third, coaching and mentoring for young pesantren caretakers need to be improved so they can serve as good role models, especially in maintaining sleep discipline, preventing students from adopting negative habits.

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