

## IMPLEMENTATION OF 7-KAIH IN STRENGTHENING RELIGIOUS CHARACTER (CASE STUDY AT UPTD SD NEGERI 5 JULI BIREUEN REGENCY)

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### Abstract

The research, in addition to reviewing and evaluating this newly launched government program, also analyzes the implementation and impact of religious character education conducted on students through the concept of “7 Habits of Great Indonesian Children (7-KAIH)”, Using qualitative descriptive research, with observation, interview and questionnaire instruments. The study was conducted at the UPTD of 5 Juli Public Elementary School, Bireuen Regency. The research findings indicate that children face challenges in adopting positive habits to strengthen their religious character, namely waking up early and praying. Therefore, concrete encouragement and examples are needed both in the educational process at school and from parents/guardians of students. According to parents, the school has generally implemented character education, particularly religious aspects, such as opening and closing the learning process with prayer, congregational prayer, and other activities, despite challenges and obstacles in the social environment. Therefore, the program is aligned with the Islamic perspective, the religion of the majority of students and parents. By strengthening religious character through this program, we are shaping a generation of faith, piety, and noble character. Synergy and collaboration between parents, teachers, and the community are key factors in shaping religious character, resulting in a generation that is not only academically intelligent but also possesses moral and ethical integrity.

**Keywords:** 7-KAIH, Strengthening Religious Character



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## INTRODUCTION

The implementation of the “7 Great Indonesian Children’s Habits” (7-KAIH) operates through various programs in the family, school, and community, encompassing daily habits, supporting programs like songs and gymnastics, and character strengthening integrated into the educational curriculum (Darwanto dkk., 2024). The main goal is to form a generation that is healthy, intelligent, characterful, and ready to welcome the Golden Indonesia 2045 (Upreti & Semwal, 2024). Therefore, the Ministry of Primary and Secondary Education (Kemendikdasmen) has introduced the 7-KAIH, which includes waking up early, worshiping, exercising, eating healthy and nutritious, loving learning, socializing, and resting (sleeping) quickly (Fanggidae dkk., 2025). Character formation in elementary school (SD) children plays a crucial role in creating individuals who are not only academically intelligent but also possess strong moral and social values, emphasizing its significant impact on children’s personal development and contribution to society.

Most importantly, the current era of industry 4.0 and the emerging era of society 5.0 are characterized by the expectation of forming a super smart society that leverages high technology, the internet, big data, and artificial intelligence for a better, more humane life (Rifki dkk., 2024). Concurrently, students must be prepared with a steady religious character. In 7-KAIH, this is implemented in the first habit of “waking up early,” which encourages consistent sleep and wake hours for a cheerful and productive morning routine. Second, “worship,” which ensures children carry out worship according to their religion and get used to praying before starting activities (Pang dkk., 2025). Religious character, as one of the ten keywords of national education (faith, piety, noble character, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens), is fundamental (Asror dkk., 2024). This attitude and behavior involve carrying out religious teachings, being tolerant of other religious worship, and living in harmony with followers of other religions.

Religious character is an aspect of human personality that must be trained as early as possible. The religious ability is obtained with the willingness and encouragement of others, including from the school, where teachers, principals, and even school committees must set an example and be role models (Donskikh, 2025). The value of religious character can be shown by characteristics including honesty, fairness, trying to be useful to others, humility, working efficiently, having a vision for the future, and high discipline (Aziz dkk., 2024). Technological progress is not against religion; in fact, in Islam, the Qur'an leads mankind to salvation and encourages the responsible use of technology while respecting individual rights. This religious character is vital for students in facing changing times marked by moral degradation, expecting them to behave based on religious provisions (Arifin dkk., 2025). Therefore, integrating 7-KAIH into the educational curriculum and social life at school is appropriate to strengthen this religious character by instilling discipline and spiritual values through worship.

Meanwhile, the government, through the Ministry of Education and Culture, has created supporting programs to strengthen this movement, such as the “Gymnastics and making Great Indonesian Children’s Songs” program, which improves fitness and educates positive values through creative and fun media (Rusmaniah dkk., 2024). The recitation of “Daily Journals” also helps children monitor and reflect on their habits. For a Muslim, humans were created to worship, not just meet worldly needs (Frolova, 2024). Worship brings one closer to Allah, forming discipline, patience, and noble morals. This reflects submission to the Creator and plays a role in improving morals. The need for religion as a view of life is essential for human guidance.

This concept has been designed and implemented in the last P5 program, forming the “Pancasila Student Profile” as lifelong learners who have global competence and behave in accordance with the values of Pancasila, with six main characteristics: faith, fear of God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Onanuga, 2024). This program has been partially successful in

elementary schools nationwide, including in the province of Aceh. In elementary schools in Aceh, character values have been thoroughly integrated into the teaching and learning process through contextual and interactive activities, relating subject matter to the real lives and local culture of students (Astari dkk., 2025). This approach helps students easily understand the material and see the relevance of character values in daily life.

The Governor of Aceh has committed to strengthening the character of students through cross-sector synergy, recognizing that character strengthening is the main foundation in producing a superior, healthy, and noble young generation (Surada dkk., 2025). One strategic step raised is the “7 Great Indonesian Children’s Habits” Movement, which invites children to implement positive habits. Character education not only builds routine but also fosters a sense of responsibility and the principle of independence. The role of parents is highly important in shaping a child’s personality through positive activities and exemplifying habits like waking up early and worshiping (Siregar dkk., 2025). Factors such as the role of parents, the school environment, and the approach used by educators significantly affect the extent to which the movement can be applied.

Several studies related to the implementation of these habits in elementary schools show a positive impact on the formation of children’s character, especially religious character (Chuchalin, 2024). This program aligns with the goal of character education in an Islamic perspective. The application of positive habits has been proven to have a positive impact on students’ religious character, social and academic discipline, with full support from schools, parents, and the community (Sabililhaq dkk., 2024). Character formation through habituation requires a gradual process, flexibility, and strong motivation from all parties. In forming religious character, the habit of worship helps students grow into individuals with good morals. Earnestness in worship and learning will yield good results (Fauzi dkk., 2024). The Seven Great Indonesian Children’s Habits can create superior human resources in accordance with the characteristics of the nation, requiring the collaboration of teachers and parents. The habit of worship plays a role in the formation of religious and moral character so that students become individuals with integrity and ethics (Asrori dkk., 2025). Furthermore, school culture, such as instilling religious values and worship, can be a means of internalizing ethics and morals, shaping students’ religious attitudes (Machitidze, 2025). Related to these issues, this research is considered important for reviewing and evaluating the program, analyzing its implementation and the impact of religious character education on students through the concept of the Seven Habits of Great Indonesian Children, and its relevance to achieving the 2045 Golden Generation.

## RESEARCH METHOD

The following section contains the type of research, research design, targets/subjects, procedures, instruments, and data analysis techniques used in this study (Minan dkk., 2025). The details are organized into sub-chapters using sub-headings written in lowercase with an initial capital letter, following the formatting guidelines.

### *Research Design*

This research utilizes qualitative descriptive methods combined with library research. This approach allows the researchers to review the implementation of character strengthening in a real-life context (at the school) while simultaneously exploring relevant theories, previous research results, education policies, and character strengthening practices in the context of elementary schools (Paksi dkk., 2025). This dual approach facilitates an in-depth understanding of the implementation of the 7 Habits of Great Indonesian Children (7-KAIH) at the specific case site.

### *Research Target/Subject*

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The research subjects at the school, who served as informants, included teachers, the School Principal, members of the School Committee, the P5 Coordinator (currently 7-KAIH), and parents/guardians of students (Taneo & Madu, 2023). Specifically, eight students were also included as key informants. Additionally, literature materials were used as sources of research data, including journal articles, academic books, proceedings of scientific conferences, and national policy documents such as the guidance document for the implementation of the 7-KAIH movement.

### **Research Procedure**

The research procedure focused on collecting data from both field informants and relevant literature (Sueca dkk., 2024). Informants were selected purposively to ensure data was collected from those most involved in or knowledgeable about the 7-KAIH implementation (the Principal, teachers, P5 Coordinator). Data collection involved gathering insights on the implementation, challenges, and outcomes of the 7-KAIH program within the school environment (Hermanto dkk., 2024). Concurrently, library research was conducted to gather and analyze various relevant references related to character formation and the 7-KAIH movement.

### **Instruments, and Data Collection Techniques**

The primary instruments for data collection included interview guides used for in-depth communication with the Principal, teachers, and students, and a document analysis protocol used for reviewing literature materials (journal articles, policy documents, etc.) and internal school documents related to character strengthening (Subaidi, 2020). The data collection techniques employed were in-depth interviewing with informants and documentary analysis (library research) of the relevant written sources.

### **Data Analysis Technique**

The data analysis technique employed in this qualitative descriptive research follows the interactive model. This analysis model consists of three main components: data reduction, data display, and conclusion drawing/verification (Prayitno dkk., 2024). Data reduction involves summarizing and selecting the findings, recording the most important subject matter in accordance with the research topic (Saepudin dkk., 2023). This reduced data is then organized and presented clearly (data display), which finally leads to the process of conclusion drawing and verification of the findings.

## **RESULTS AND DISCUSSION**

As the purpose of this study is to describe the implementation and explore how the implementation of the 7 Great Indonesian Children's Habits can affect the formation of children's religious character in elementary schools, namely UPTD SD Negeri 5 Juli Bireuen Regency, as well as to identify challenges and supporting factors in its implementation.

Previously, the school carried out the Pancasila Student Profile Strengthening Project (P5), which is a cross-disciplinary learning in observing and thinking about solutions to problems in the surrounding environment to strengthen various competencies in the Pancasila student profile, based on Permendikbudristek No. 56/M/2022. This P5 is implemented in accordance with the Graduate Competency Standards. And the Strengthening of the Pancasila Student Profile began at the UPTD SD Negeri on Juli 5 for the 2022/2023 school year, with the entry into force of the Independent Curriculum which must also implement this P5.

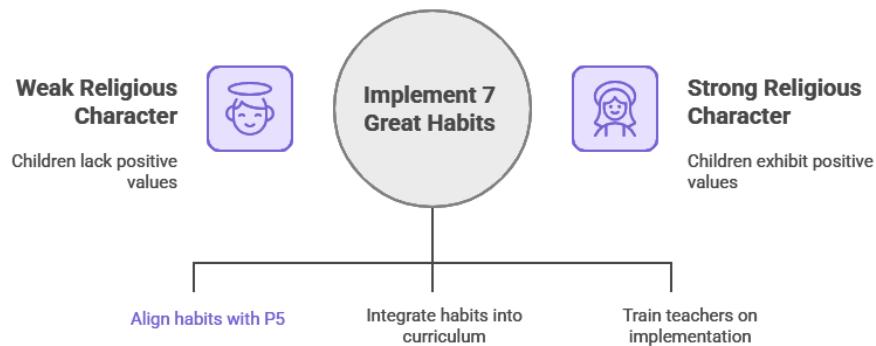
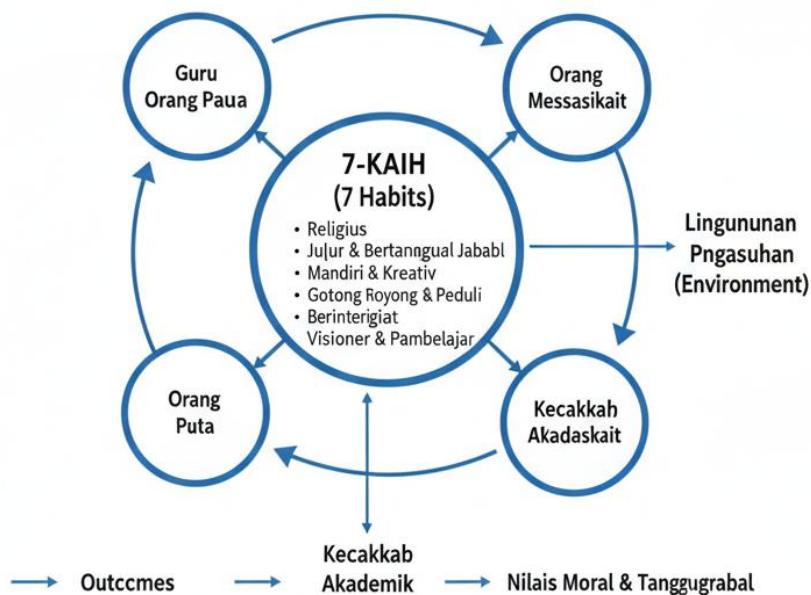


Figure 1. Implementing 7 Great Habits

There are several principles that must be considered, namely, part of strengthening students' character towards the nation, which consists of holistic principles, looking at everything as a whole, encouraging students to study themes and materials as a whole and understand problems in depth (Rusmana dkk., 2024). Contextual Principles related to efforts to base learning activities on real experiences in daily life. Then, the principle is student-centered where, students are active learning subjects. And the Exploratory principle, related to the spirit of opening up space for the process of self-development and inquiry, both structured and free. And the purpose of strengthening character education in realizing Pancasila Students is basically to encourage the birth of good human beings, which have six main characteristics, namely critical reasoning, creativity, independence, faith and devotion to God Almighty, noble character, cooperation, and global diversity.

Then, starting from the 2025-2026 school year, it will be continued with the strengthening of children's character with the 7 habits of Great Indonesian children or 7-KAIH which include waking up early, worshiping, exercising, eating healthy and nutritious, fond of learning, socializing, and resting (sleeping) quickly, in the context or relevance to the achievement of the 2045 Golden Generation. According to Mailiyana, S.Pd (Principal of SD Negeri 5 Juli Bireuen):

"The Strengthening Character Education Movement (PPK) has been carried out in the past, by identifying five main character values that are interrelated to form a network of values that need to be developed as priorities, namely religious, nationalist, independent, mutual cooperation, and integrity".



### Figure 2. 7 KAIH

This is in accordance with what Komalasari and Saripudin (2017) mentioned. In strengthening the value of religious character reflects faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs adhered to, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with followers of other religions".

Mailiyana, S.Pd, added by stating that:

"Strengthening character values, including the competence of students, is related to the implementation of P5 in the previous independent curriculum, and is currently strengthened by the concept of 7-KAIH, in strengthening religious character, one of the indicators is faith and devotion to God TME (Allah), namely by carrying out five prayers, fasting, discipline of worship, tolerance, mutual help, mutual respect for differences in beliefs, Protect the environment, use the environment wisely and understand its religious teachings. Students in our School, in general, already understand their religious teachings so that it has an impact on the spirit of learning related to this religious aspect, and is implemented in a great desire to enforce discipline in carrying out worship. There is also tolerance among friends, mutual trust and responsibility. Moreover, the location of our school which happens to be exactly close to the Raya Bireuen mosque, precisely in front of the Sultan Jeumpa Bireuen mosque. The teachers, always remind to worship, by occasionally carrying out congregational prayers at the Sultan Jeumpa Grand Mosque. And there are several times deliberately calling ustaz/religious tengku to fill tausiyah at school, especially at the celebration of the Prophet's Birthday and halal bi halal in the nuances of I'dul Fitri".

One of the informants from the fifth grade elementary school teacher (Sara Diva, S.Pd), stated that;

"The aspect of integrity in the character values of the implementation of the last P5 and 7 habits of children today, in our school, especially in the high grade, is an effort to make students as trustworthy people, always trustworthy in words, actions, and deeds. Upholding Truth and Honesty. This needs to be improved, starting from the discipline".

"We do 6 (six) things that are aspects of emotions that must be able to be felt by a person to become a human being, namely: 1) conscience, 2) self esteem, 3) empathy (feeling the suffering of others), 4) loving the good (loving the truth), 5) self control (being able to control oneself), and 6) humility (humility). To understand what motivates a person in good deeds (act morality), three other aspects of character must be seen, namely: 1) competence, 2) will, and 3) habit".

Meanwhile, Tengku Abdullah (member of the School Committee), stated:

"Character education is value education, ethics education, moral education, character education which aims to develop students' ability to make good and bad decisions, maintain what is good and realize that goodness in daily life wholeheartedly. And this has been mostly done, in school associations, and some are included in the curriculum and learning. Good character education must involve not only aspects of good knowledge (moral knowing), but also loving the good (moral feeling), and good behavior (moral action). So character education is closely related to 'habits' or habits that are continuously practiced and carried out. So it is appropriate for the ministry to include this habit concept in the 7 habits of Great Indonesian children. This also anticipates the global era that students or students will face".

Then so that students are ready and have an attitude to face the challenges of the Industrial Revolution Era 4.0 and Human Society 5.0 (Suherman dkk., 2019). This strategy was prepared by the government through the project to strengthen the Pancasila student profile, then continued with the implementation of the 7-KAIH concept. So that character is instilled in students in Indonesia starting from elementary school level to high school and or vocational level. So that students can become a full 5.0 society that is able to face the demands of work in the era of the industrial revolution 4.0 when they finish school and enter society.

The concept of strengthening religious character, according to Farhan Rifqi, S.Pd (third grade teacher of SD Negeri 5 Juli), stated:

“Alhamdulillah, at school we continue to repeatedly remind and give direct examples of us as human beings created by Allah, must have faith and devotion to God Almighty, get used to being disciplined and consistent in worship, both mandatory worship such as prayer and fasting. Also in religious lessons, it is explained to have noble morals by as much as possible to emulate the example of the morals of the Prophet PBUH”.

This was strengthened by the results of interviews with Zubaidah, S.Pd (grade I teacher) and Ika Ernawati, S.Pd, (grade II teacher) at UPTD SD Negeri 5 Juli Bireuen Regency, and information was obtained that:

“Students at the school are taught to speak the truth, and don’t forget to worship as we are busy studying and playing (Muzayaroh, 2021). The way of worship is given in religious subjects, or other lessons that are always associated with knowing Allah through the objects and conditions of His creation. The indicators of faith and piety can be carried out by iabdah and knowing His creator. Especially the lower classes from early childhood know religion and students who have not fully carried out the obligations of the religious teachings they adhere.

The results of the evaluation of the school committee at the school also stated that so far they have measured honesty in the school by looking at the students’ daily journals and by monitoring the classroom atmosphere including the playground in the yard and the front of the school.

Another factor in educating the values of religious character is also the matter of example, and this has a great contribution in shaping character. The example given by teachers in all their activities will be a mirror for students so that teachers prioritize the aspect of deeds in the form of real actions rather than just talking without action. Exemplary in education is the most effective method that is the most convincing in its success in preparing and forming students with noble character and character (Dardiri dkk., 2025). The researcher also gathered information from parents/guardians when they met to drop off their children in front of the school (Mr. Ahmad), stating:

“So far we feel comfortable, because the school leaders, namely the Principal and teachers, I think they have set an example and set an example of noble morals. Respect each other and continue to communicate with students’ guardians (Bottoni, 2007). For example, my son, who is studying at SD Negeri 6th grade now, has become an exemplary example for his younger siblings at home. It just so happens that my son is in the 3rd grade, another school. We at home also help children’s lessons, and always monitor so that children do not forget to worship, especially prayer. I often invite my children to pray in groups at the meunasah gampong (village). Also, we enforce the discipline of going to bed earlier (except on weeknights) and waking up early to get ready for school.”

Character strengthening is not only the responsibility of schools, according to research by Jannah et al. (2025) it also shows that systematic parental involvement can increase children’s adherence to character programs.

In supporting the facts of the research, the researcher also collected data with questionnaires, so that the implementation or implementation of 7-KAIH in strengthening this religious character could be described.

The results of the distribution of the questionnaire to 4 samples of low-grade teachers and 4 high-grade teachers, can be described that the average character values in fostering religious attitudes carried out in learning or socializing at school have reached the good category, with an achievement of around 78.59%, as summarized as follows:

Table 1. Teachers’ Perceptions of the Implementation of 7-KAIH in Strengthening Religious Character

Statement	Perception (%)
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	SD	D	A	SA
The school develops activities that foster religious attitudes	0,0%	10,0%	30,0%	60,0%
School officials are involved in activities that foster religious attitudes	0,0%	0,0%	40,0%	60,0%
In the implementation of 7-KAIH (or the P5 program), the strengthening of the religious aspect becomes a priority and is carried out in accordance with the school guidelines that have been prepared.	0,0%	10,0%	40,0%	50,0%
The core values of 7-KAIH (and P5 later) are integrated in the design of the school work plan (RKS) and learning plan (RPP)	0,0%	10,0%	50,0%	40,0%
<b>Average</b>	<b>0,0%</b>	<b>7,5%</b>	<b>40,0%</b>	<b>52,5%</b>
<b>ACHIEVEMENTS:</b>	<b>78,59%</b>			

*Note: SD:Strongly Disagree, D: Disagree, A: Agree, SA: Strongly Agree*

The school, through meetings with teachers and staff with the principal and the school committee, integrates the 7-KAIH, into the School Work Plan (RKS), ensuring that there is a specific allocation of time and space for each habit. And support for habits that are tied to strengthening religious character is more pronounced. School support, especially the principal, is in line with the guidelines of the Ministry of Education and Culture of the Republic of Indonesia (2020) which emphasizes the importance of school leadership in instilling children's character values (Rifki dkk., 2024). In addition, parents at home become strategic partners to reinforce habits built in schools. That way, parents not only monitor but also motivate

children to consistently wake up early, be diligent in worship, and enforce discipline. Active collaboration with parents is the key to success, so it is carried out through regular school committee meetings and teachers' "home visits" to discuss the development of children's habits at home, so as to create synergy between the school environment and the family (Bik & Stasiak, 2020). This is also strengthened by the perception of students' guardians, from the questionnaire that was filled in, with a sample of 10 student guardians at UPTD SD Negeri 5 Juli in Bireuen regency, which reached 79.17%.

Statement	Perception (%)			
	SD	D	A	SA
My son (Student) always tries to worship on time	0,0%	20,0%	40,0%	40,0%
Before leaving or returning home, don't forget to greet and kiss the hand of your mother/father.	0,0%	10,0%	50,0%	40,0%
Generally speaking in polite language to older people	0,0%	20,0%	60,0%	20,0%
<b>ACHIEVEMENT:</b>	<b>79,17%</b>			

## CONCLUSION

The implementation of "7 Great Indonesian Children's Habits (7-KAIH)" at UPTD SD Negeri 5 Juli Bireuen Regency is implemented and integrated into the curriculum (subjects), daily schedules and school routines by considering the continuity between learning activities, rest, and non-academic activities. The habit of "Waking Up in the Morning" is always reminded by teachers and supervised by parents at home, so that students are not late and some have time to exercise. This is also related to parental supervision not to go to bed late, and before going to bed it is customary to pray. The school in general has carried out character education, especially religious aspects, both previously in the P5 program and currently continued with the implementation of 7 habits, in strengthening religious character, such as opening and ending the learning process by praying, congregational prayer, and others, even though there are challenges and obstacles in the social environment. It is implemented with the teacher leading a joint prayer before starting the lesson, and is often invited to pray in congregation, which happens to be the location of the school right in front of the Sultan Jeumpa

Bireuen Grand Mosque. By strengthening religious character in this program, it gives great hope to form a generation that is faithful, devout, and noble. Synergy and collaboration between parents, teachers, and the community in the child's environment are key factors in the formation and character of religion so as to produce a generation that is not only academically intelligent but also has moral and moral integrity.

## AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.  
Author 2: Conceptualization; Data curation; In-vestigation.  
Author 3: Data curation; Investigation.

## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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