

The Impact of the 7 Habits of Great Indonesian Children Program on the Discipline of Second Grade Students at SDN 2 Sibalung

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ABSTRACT

This study aims to examine the impact of the "7 Habits of Great Indonesian Children" program on the discipline levels of second-grade students at SDN 2 Sibalung. This initiative, launched by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), seeks to instill positive character values through daily habits such as waking up early, religious observance, maintaining health, consuming nutritious food, fostering a love for learning, socializing, and ensuring quality sleep. The research employs a literature review method to analyze relevant sources. The findings indicate that the program positively influences students' discipline levels. Consistent application of these values has been shown to enhance students' adherence to school rules and their sense of responsibility. However, the implementation faces challenges, including limited supporting facilities, varying family backgrounds, and insufficient community support. Therefore, collaboration among schools, families, and communities is essential for the sustainable success of the program.

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1. INTRODUCTION

Education is a conscious and planned process aimed at creating a supportive learning environment and activities, enabling students to actively develop their full potential especially in terms of spiritual and religious values, self-control, character building, intelligence, good attitude, as well as skills that are beneficial for themselves and for society (Rahman et al., 2022)¹. Character education is one of the main pillars in shaping a young generation that is of high quality, morally upright, and equipped with competencies that meet the demands of the times (Lisnasari et al., 2025)².

Basic education plays a crucial role in shaping children's character and discipline. At the elementary school (SD) level, the development of good habits from an early age is essential as a foundation for students' character growth. The field of education has the responsibility to produce students who excel both in knowledge and character. However, the character of students remains a major issue that requires improvement and the involvement of all aspects within the education system (Ipa et al., 2025)³. The "7 Habits of Great Indonesian

¹ Rahman, A., Munandar, S. A., Fitriani, A., Karlina, Y., & Yumriani. (2022). Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 1–8.

² Lisnasari, S. F., Wafiqah, N., & Solin, N. M. (2025). *SOSIALISASI 7 KEBIASAAN ANAK INDONESIA HEBAT* Oleh : 4(1), 127–136.

³ Ipa, P., Keguruan, F., & Muhammadiyah, U. (2025). *Penguatan Pendidikan Karakter Siswa Melalui Tujuh Kebiasaan Anak Indonesia Hebat di SMK Negeri 3 Pekanbaru*. 38–45.

Children" program, initiated by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), aims to cultivate positive habits among Indonesian children.

This program focuses on character development and habits that support better growth and development in various aspects of life, both educational and social. It is intended to foster good habits that shape the character of Indonesian children, enabling them to become a healthy, intelligent, and strong-charactered generation. SDN 2 Sibalung is actively participating in implementing this program as part of the regular activities for second-grade students. However, the main challenge lies in ensuring that these habits are practiced consistently and can significantly influence the development of students' discipline and character.

Limited facilities, differences in family backgrounds, and a lack of support from the surrounding environment are factors that affect the effectiveness of the program's implementation. This study aims to analyze the impact of the "7 Habits of Great Indonesian Children" movement on the discipline of second-grade students at SDN 2 Sibalung. The results of this research are expected to provide a clear picture of the program's effectiveness and serve as a consideration for the school and the education office in designing policies and programs that support student discipline.

2. RESEARCH METHODS

This study employs a library research method, which aims to collect and analyze data from various relevant literature related to the topic. (Ipa et al., 2025)⁴ "The Impact of the 7 Habits of Great Indonesian Children Program on the Discipline of Second Grade Students at SDN 2 Sibalung". The literature review was conducted through several stages, including the collection of data from books, journal articles, research reports, and relevant official documents, obtained from academic databases such as JSTOR, Google Scholar, and Science Direct (Nurchayati, 2016)⁵. This method was chosen because it aligns with the research objective, which focuses more on examining theories and ideas from existing literature. By using documentation techniques and content analysis, the research is expected to provide academically and theoretically valid contributions to the topic under study.

3. RESULTS AND DISCUSSIONS

3.1 Discipline

According to the Indonesian Dictionary (KBBI), discipline is a condition or characteristic that shows orderliness, obedience, and compliance with existing rules or norms. Discipline is often related to a person's ability to follow regulations and perform tasks well. (KBBI, 2005)⁶.

Discipline is training aimed at shaping self-control, orderliness, and compliance with rules. Discipline in elementary school children is greatly influenced by the example set by teachers, routines at school, and support from parents. Discipline is not just about punishment, but a process of character formation through the habituation of good practices.

Discipline arises from the need to balance a person's personal desire to do something with the expectations they have of others, up to a certain point, as well as meeting the expectations of others (Sari et al., 2023)⁷. Discipline in school is the attitude of obedience and compliance with the rules, regulations, and norms that apply in the school environment, whether in terms of time, behavior, attire, or in carrying out the responsibilities as a student.

3.2 Habituation

Habituation is a process carried out intentionally and continuously so that something can become a habit (Ahsanulkhaq, 2019)⁸. Habituation is an effective method for building character. The theory of habituation states that behaviors that are performed continuously will become part of one's personality. According to Bandura, social learning also plays a significant role in the habituation process because children tend to imitate the behavior of those around them, especially adults who are considered role models.

Habituation, according to Mulyasa, is something done routinely and continuously so that it becomes a habit. Habituation actually involves experiences that are practiced repeatedly and continuously (Shoimah et al., 2018)⁹. Through habituation, the instillation of character education is expected to achieve the goals of national

⁴ Ipa, P., Keguruan, F., & Muhammadiyah, U. (2025). *Penguatan Pendidikan Karakter Siswa Melalui Tujuh Kebiasaan Anak Indonesia Hebat di SMK Negeri 3 Pekanbaru*. 38–45.

⁵ Nurcahyati, N. (2016). *Membangun Karakter Sehat Dan Berakhlak Mulia Melalui 7 Kebiasaan Anak Indonesia Hebat*. 9, 1–23.

⁶ KBBI. (2005). *Shared by: MY-DIARYZONE*.

⁷ Sari, N., Januar, J., & Anizar, A. (2023). Implementasi Pembelajaran Akidah Akhlak Sebagai Upaya Mendidik Kedisiplinan Siswa. *Educativo: Jurnal Pendidikan*, 2(1), 78–88. <https://doi.org/10.56248/educativo.v2i1.107>

⁸ Ahsanulkhaq, M. (2019). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1). <https://doi.org/10.24176/jpp.v2i1.4312>

⁹ Shoimah, L., Sulthoni, & Soepriyanto, Y. (2018). Pendidikan Karakter Melalui Pembiasaan Di Sekolah Dasar Lailatus Shoimah, Sulthoni, Yerry Soepriyanto. *Jurnal Kurikulum Teknologi Pendidikan*, 1(2), 169–175. <http://journal2.um.ac.id/index.php/jktp/article/view/4206>

education, which is the noble aspiration of the nation, by not only developing cognitive aspects but also the psychomotor and affective aspects of children.

3.3 The 7 Great Habits of Indonesian Children Program

The Indonesian government, through the Ministry of Primary and Secondary Education (Kemendikdasmen), launched the 7 Great Habits of Indonesian Children Movement on December 27, 2024, as a strategic step to shape the character of healthy children in the lives of Indonesian children (Nurcahyati, 2016)¹⁰.

This program applies the habituation method and provides good examples to instill character values through routine activities at school, such as flag ceremonies, morning prayers, reflections, and various classroom activities. The habit of waking up early in children can shape the character of a Muslim who is obedient in performing the Fajr prayer. Many good practices are encouraged to be done in the morning, such as reading the Quran, reciting dhikr, and praying (Rosyida Nurul Anwar, 2025)¹¹.

Obedience in worship shows submission to the Creator. Islam encourages humans to worship. One of the character traits formed through worship is the manifestation of obedience to Allah SWT. Islam strongly encourages its followers to maintain good health. Exercise is one of the methods that can be done to maintain physical fitness. Exercise is a physical and mental activity that is useful for preserving and improving an individual's health after engaging in it (Salahudin & Rusdin, 2020)¹².

The consumption of healthy and nutritious food plays a crucial role in maintaining overall body health. A proper and balanced diet not only supports optimal body function but also helps prevent various types of diseases. In Islam, there is also guidance for followers to choose halal and good food. Disease prevention is prioritized over treatment, as most foreign substances (chemicals) enter the body through food consumption (Lumban Tobing et al., 2015)¹³.

In Islam, another meaning of being eager to learn is seeking knowledge. Seeking knowledge is an obligation for every Muslim. Islam strongly encourages its followers to continue learning and expanding their knowledge. In Islamic view, knowledge is understood as a process of understanding that enables a person to describe an object clearly and definitively, without doubt or error, and contains convincing truth. Knowledge in Islam not only includes rational knowledge but also involves divine wisdom that guides humans to the ultimate truth (Darsi & Mitra, 2022)¹⁴.

The social development of young children is reflected in the expanding scope of their interactions, where they begin to actively engage with peers and adults around them. In social life, young children can learn various values, such as respecting the rights and responsibilities of others, adhering to existing norms, behaving politely and courteously, as well as appreciating the work and achievements of others (Wahyudin et al., 2024)¹⁵.

The quantitative aspects of sleep include sleep duration, the time it takes to fall asleep, and the frequency of awakenings, while the qualitative aspects of sleep involve the depth of sleep and the level of satisfaction with the sleep experience. Good sleep quality is not only determined by the amount of sleep but also by how a person feels upon waking. Quality sleep leaves a person feeling refreshed and not tired upon waking, and without signs of sleep deprivation such as excessive drowsiness, difficulty concentrating, or irritability. Sleep patterns in older adults tend to differ from those in younger individuals.

According to Buysse (Rosyida Nurul Anwar, 2025)¹⁶, sleep quality includes two main aspects: quantitative and qualitative. The quantitative aspect involves sleep duration, the time it takes to fall asleep, and the frequency of waking up. Meanwhile, the qualitative aspect relates to the subjective feelings of sleep depth and satisfaction. Sleep patterns in older adults differ from those in younger individuals. A person's sleep needs tend to decrease as they age. At the age of 12, a person requires around nine hours of sleep, which then decreases to eight hours at age 20, seven hours at age 40, six and a half hours at age 60, and finally six hours at age 80.

¹⁰ Nurcahyati, N. (2016). *Membangun Karakter Sehat Dan Berakhlak Mulia Melalui 7 Kebiasaan Anak Indonesia Hebat*. 9, 1–23.

¹¹ Rosyida Nurul Anwar, N. M. (2025). *Penguatan Karakter Anak melalui Tujuh Kebiasaan Anak Indonesia Hebat dalam Perspektif Islam*. 7, 266–274.

¹² Salahudin, S., & Rusdin, R. (2020). Olahraga Meneurut Pandangan Agama Islam. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 4(3), 457–464. <https://doi.org/10.58258/jisip.v4i3.1236>

¹³ Lumban Tobing, R., Rohali, R., & Indraningsih, I. (2015). Pengembangan Karakter Ketaqwaan, Kemandirian, Dan Kerja Sama Siswa Sekolah Dasar. *Jurnal Pendidikan Karakter*, 4(3), 321–330. <https://doi.org/10.21831/jpk.v0i3.2754>

¹⁴ Darsi, & Mitra, O. (2022). Pedoman Etika dan Adab Menuntut Ilmu dalam Islam. *Jurnal Pendidikan Dan Konseling*, 4, 1–8. <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/7804>

¹⁵ Wahyudin, D., Subkhan, E., Malik, A., Hakim, M. A., Sudiapermana, E., LeliAlhapi, M., Nur Rofika Ayu Shinta Amalia, L. S., Ali, N. B. V., & Krisna, F. N. (2024). Kajian Akademik Kurikulum Merdeka. *Kemendikbud*, 1–143.

¹⁶ Rosyida Nurul Anwar, N. M. (2025). *Penguatan Karakter Anak melalui Tujuh Kebiasaan Anak Indonesia Hebat dalam Perspektif Islam*. 7, 266–274.

4. CONCLUSIONS

Based on the research conducted at SD Negeri 2 Sibalung, it can be concluded that the 7 Habits of the Indonesian Great Children program has a positive impact on character development and the improvement of student discipline, particularly for the second grade students of SDN 2 Sibalung. This program aims to instill positive habits in children by emphasizing the importance of various activities that support the physical, mental, and social development of students. Through the habit of waking up early, children are taught to start the day with discipline and enthusiasm.

Obedience in worship guides individuals to understand and practice spiritual and moral values that are essential in daily life. Socializing well helps children build important social skills, and maintaining good sleep quality ensures they get enough rest to support their activities. By instilling these positive habits, it is hoped that children can grow into healthy, intelligent individuals with strong character. The habituation carried out consistently through daily activities at school, such as morning prayers, reflection, and direct practice, can help students internalize these values in their daily lives.

This implementation has proven effective in improving student discipline, including adherence to rules, responsibility in completing tasks, and regularity in following daily routines. However, the effectiveness of this program is still influenced by several challenges, such as limited facilities, diverse family backgrounds, and the lack of support from the surrounding environment. Therefore, the success of the program's implementation requires the involvement of all parties, including teachers, parents, and the community, to create an environment that supports the continuous habituation of good character.

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