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Implementation of Seven Habits of Great Indonesian Children through Co-Curricular Programs in Fostering Elementary Students' Religious Character

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Abstract

Developing religious character is one of the main goals of elementary education. One strategy adopted by schools is integrating the Seven Habits of Great Indonesian Children into co-curricular activities and daily habituation programs. This study aims to describe the implementation of the Seven Habits of Great Indonesian Children through co-curricular activities, examine the role of these activities in fostering students' religious character, and identify the supporting factors and challenges encountered at SD Assunniyah Kencong. This study employed a qualitative case study design. The participants were 445 elementary school students, while the informants were purposively selected, including the principal, the vice principal for curriculum affairs, and Grade I and Grade IV teachers. Data were collected through observations, interviews, and documentation using technique triangulation and were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and conclusion drawing. The findings revealed that the Seven Habits of Great Indonesian Children were implemented through co-curricular activities and daily habituation practices, such as Dhuha prayer, daily prayers, hadith memorization, Friday charity, and thematic co-curricular activities. These practices contributed in fostering students' religious character, discipline, and independence. The implementation was supported by teachers' commitment and exemplary behavior, a supportive school culture, and parental involvement, while the main challenges were related to students' readiness and maintaining the consistency of habituation practices. This study provides an empirical description of implementing the Seven Habits of Great Indonesian Children through co-curricular activities and may serve as a reference for schools in developing character habituation programs.

Keywords: *Co-curricular, habituation, religious character, Seven Habits of Great Indonesian Children, elementary students.*

INTRODUCTION

Religious character development is one of the primary objectives of elementary education. However, developing students' religious character requires consistent and continuous habituation (Solihah et al., 2024). Previous studies have shown that character development is achieved not only through classroom learning but also through consistent habituation and the cultivation of a positive school culture, enabling

character values to be internalized into students' daily behavior (Kristjánsson, 2021). Therefore, schools need appropriate strategies to instill religious values in students' daily lives (Fajariyah & Sholehuddin, 2023). One such strategy is the implementation of the Seven Habits of Great Indonesian Children, which is integrated into co-curricular activities and daily habituation practices within the school environment.

Religious co-curricular activities in elementary schools are part of a habituation process aimed at fostering students' religious character through activities conducted outside regular classroom instruction (Satuti et al., 2023). Religious habituation that is implemented consistently can cultivate students' discipline, responsibility, and worship practices from an early age (Maulana, Toharudin, et al., 2025). These values are in line with the Seven Habits of Great Indonesian Children program, which emphasizes the development of moral and religious character through a structured habituation process (Nadlif & Supriyadi, 2025).

According to Imam Al-Ghazali, moral character is developed through the continuous habituation of good behavior until it becomes an integral part of one's character. Therefore, character education should be implemented consistently through habituation and role modeling (Mirna et al., 2025). In the present study, religious activities such as Dhuha prayer, daily prayers, and hadith memorization reflect a continuous process of developing students' religious character (Caesariaa et al., 2024). Other studies have also shown that habituation activities implemented in schools contribute to the development of students' discipline and responsibility (Rahmah et al., 2024). Furthermore, the internalization of religious values can be strengthened through a school culture that integrates these values into daily activities (Habiibah et al., 2025). Consistent habituation has also been shown to be effective in fostering students' character development (Permatasari et al., 2023).

The implementation of the Seven Habits of Great Indonesian Children through co-curricular programs serves as a form of habituation aimed at instilling character values in students through activities carried out consistently. Through this habituation process, students not only understand the values being taught but also develop the habit of applying them in their daily lives. Habits that are practiced continuously, with the support of teachers, parents, and the school environment, facilitate the internalization of these values, enabling them to develop into enduring character traits (Purwanti et al., 2025). Other studies have reported a relationship between the implementation of the Seven Habits of Great Indonesian Children program and the development of students' religious character, although they have not specifically examined the role of co-



curricular activities in this process (Amalia et al., 2025). In addition, the regular implementation of religious habituation activities integrated into school culture, such as Qur'an recitation, daily prayers, and morning habituation programs, has been found to contribute to the development of students' religious character and discipline (Lestari et al., 2023). Consistent habituation as part of the school culture has also been shown to facilitate the development of students' religious character (Nuraeni & Labudasari, 2021). Similarly, other studies have emphasized that religious character is more effectively developed when habituation is implemented in an integrated and sustainable manner (Hafizah & Zumrotun, 2024).

Studies have shown that the implementation of the Seven Habits of Great Indonesian Children program in elementary schools remains diverse, with most existing studies relying on literature reviews rather than empirical investigations, thus providing limited evidence regarding its actual implementation in school settings (Anwar & Mulya, 2025). Other studies have reported that the implementation of the Seven Habits of Great Indonesian Children program contributes to strengthening students' character when carried out continuously; however, they have not specifically examined the role of co-curricular activities as a medium for religious habituation (Hastuti & Rohmadi, 2025). Furthermore, research on the influence of the Seven Habits of Great Indonesian Children program on the development of students' disciplinary character has not focused on the formation of religious character through co-curricular activities (Syahnia et al., 2025). Therefore, the research gap addressed in this study lies in the absence of studies that specifically investigate the implementation of the Seven Habits of Great Indonesian Children program through co-curricular activities as a structured habituation process for developing religious character among elementary school students.

The novelty of this study lies in its specific focus on investigating the implementation of the Seven Habits of Great Indonesian Children program through co-curricular activities as a structured habituation process for developing the religious character among elementary school students. Unlike previous studies, which have generally examined the Seven Habits of Great Indonesian Children program from a broader perspective or emphasized particular character outcomes, this study positions co-curricular activities as the primary medium for religious habituation and examines their implementation empirically within the elementary school context.

From a theoretical perspective, the development of children's religious character can be explained through the concept of *ta'wid* (habituation), which holds that moral character is formed through the repeated practice of good behavior until it



becomes an enduring personal trait (Al-Ghazali & Al-Iraqi, 2008). Religious character education in elementary school is understood as a process of internalizing religious values that are reflected in students' daily attitudes and behaviors (Ningsih, 2021). The development of religious character is more effective when religious values are consistently and systematically integrated into routine school activities (Salim et al., 2022). Regular religious practices, such as daily prayers, salat (prayer), and Qur'anic recitation, play an important role in fostering religious habits and character from an early age (Meilani et al., 2025). In addition, support from the family environment contributes to strengthening the internalization of the religious values that children acquire at school (Andrianie et al., 2021). This study aims to provide a comprehensive understanding of the implementation of the Seven Habits of Great Indonesian Children program through co-curricular activities in elementary schools, examine the role of these co-curricular activities in fostering students' religious character, and identify the supporting factors and challenges encountered in implementing the program as part of the school's culture.

METHODS

This study employed a qualitative approach, in which the researcher served as the primary research instrument and apply triangulation techniques during data collection (Sugiyono, 2013). Through this approach, the researcher was able to gain an in-depth understanding of the processes and meanings underlying the implementation of educational activities in their natural setting without manipulating the research variables (Hardani et al., 2020). In addition, the qualitative approach emphasizes understanding the research context and social interactions to generate meaningful interpretations of the phenomenon under investigation (Hurst, 2023). This study employed a case study research design because it focused on an in-depth investigation of a particular program within its real-life context. The case study design was selected to explore and gain a comprehensive understanding of the implementation process of co-curricular activities within a single elementary school, thereby providing a holistic and in-depth description of the phenomenon under investigation (Subakti et al., 2023).

The participants of this study were all students of SD Assuniyyah Kencong who participated in co-curricular activities, comprising a total of 450 students. Meanwhile, the informants were selected using purposive sampling based on their direct involvement in the implementation of the program and their availability for interviews. The informants included the principal of SD Assuniyyah Kencong, Ahmad Robitusshirojuddin; the vice principal for curriculum affairs, Siti Maimunatul Azizah; the



Grade IV-B teacher, Karina Siti Putrianingsih; and the Grade I-B and Grade I-C teachers, Lailatul Musdalifah and Khofifah Indar Parawangsa, who represented the lower and upper elementary grade levels. Data were collected through observations, interviews, and document analysis using methodological triangulation. The researcher served as the primary research instrument, supported by observation, interview, and documentation guidelines. Data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting, focusing, and simplifying the data obtained from observations, interviews, and documentation in accordance with the research objectives. The reduced data were then systematically organized and presented in a narrative form to facilitate the identification of patterns and relationships among the data. The final stage involved drawing and verifying conclusions by interpreting the research findings and checking the consistency of the data through triangulation technique to ensure the validity of the conclusions. (Abdussamad, 2021).

RESULTS AND DISCUSSION

1. Implementation of Seven Habits of Great Indonesian Children through Co-Curricular Activities at an Elementary School

Based on the results of observations and interviews, the implementation of the Seven Habits of Great Indonesian Children program at SD Assuniyyah Kencong was not carried out as a standalone program. Instead, it was integrated into co-curricular activities and students' daily habituation practices. Activities such as Dhuha prayer, collective prayers, the recitation of Asmaul Husna, hadith memorization, and religious social activities were carried out routinely as part of the school's daily activities.

The principal of SD Assuniyyah Kencong, Ahmad Robitusshirojuddin, S.Pd., explained that character development through co-curricular activities does not rely solely on designated co-curricular sessions but is also reinforced through students' daily habituation practices. He stated: "Regarding character development at school through co-curricular activities, the first step is by allocating additional time for these activities. Furthermore, character values are not fostered solely through co-curricular sessions, they are also cultivated through the establishment of habitual practices." This statement indicates that co-curricular activities serve as a means of reinforcing the positive habits that have already been established within the school environment. The school particularly emphasizes the development of good manners (*adab*) and respectful behavior. Ahmad Robitusshirojuddin further stated: " Our focus regarding character



values is, first and foremost, on good manners, specifically, showing proper respect and etiquette toward teachers, parents, and others. That is what we strongly emphasize."

The observation findings supported these statements. Students were observed greeting their teachers, kissing their teachers' hands as a sign of respect, and being reminded to maintain proper behavior when interacting with their peers. Nevertheless, in several situations, some students still needed reminders to consistently demonstrate appropriate manners (adab). From the curriculum planning perspective, Siti Maimunatul Azizah S.Pd., the Vice Principal for Curriculum Affairs, explained that co-curricular activities were designed based on the school's vision and mission, aligned with the Seven Habits of Great Indonesian Children program. She stated: "Here, regarding school curriculum planning, we design co-curricular activities aligned with the school's vision and mission. So, the reference points are the school's vision and mission, as well as the "Seven Habits of Great Indonesian Children." She further explained that the activities were intended to foster positive habits, including discipline, religious commitment, independence, and caring attitudes. She stated: "The activities are aimed at fostering positive habits, such as discipline, religious devotion, independence, and caring among participants." She also emphasized that religious activities at school were not limited to the scheduled instructional hours but had become part of the students' daily routines. Activities such as Dhuha prayer, Friday charity (sedekah Jumat), Friday shalawat recitation, and prayers before and after school activities were carried out consistently as part of the school's habituation program.

The Grade I teachers Lailatul Musdalifah, S.Pd and Khofifah Indar Parawangsa, S.Pd, explained that students had gradually developed the habit of participating in religious activities independently, without requiring constant reminders. They stated: "Without any command to perform the Dhuha prayer, they already know that this is the time for it." Observation findings showed that most students participated in the morning religious activities in an orderly manner. This indicates that the habituation process has become well established, as the activities are no longer carried out merely in response to teachers' instructions but have gradually become part of the students' own awareness.

Karina Siti Putrianingsih, S.Pd., the Grade IV teacher, explained that co-curricular activities were also developed around specific themes, such as a healthy lifestyle, while remaining oriented toward character development. She stated, "For the 4th grade, the teachers recently organized a co-curricular activity centered on the theme of a healthy lifestyle, since co-curricular activities were scheduled at some point during the academic year whether in the first or second semester. They selected the healthy



lifestyle theme for this particular event". She further explained that the activity was intended to foster students' independence and responsibility.

Overall, the implementation of the Seven Habits of Great Indonesian Children program at SD Assuniyyah Kencong was realized through religious habituation, the reinforcement of adab (good manners), discipline, and social activities that were carried out consistently. Religious values and discipline were the most prominent aspects observed in students' daily activities, while responsibility and independence developed through their active participation in co-curricular activities. Based on interviews with the principal, the vice principal for curriculum affairs, and classroom teachers, as well as the researcher's observations, consistent findings were obtained indicating that the implementation of the Seven Habits of Great Indonesian Children program at SD Assuniyyah Kencong was carried out through habituation integrated into co-curricular activities and students' daily routines. The consistency of the data obtained from different sources and data collection techniques demonstrates that the program has become an integral part of the school's culture.



Figure 1. Dhuha prayer in congregation as a form of worship habituation in co-curricular activities

The findings showed that the implementation of the Seven Habits of Great Indonesian Children program at SD Assuniyyah Kencong was not carried out as a standalone program but was integrated into co-curricular activities and daily habituation practices across all grade levels. These co-curricular activities were implemented through various programs that supported students' character development, including congregational Dhuha prayer, daily prayers, hadith memorization, Friday charity (sedekah Jumat), Friday shalawat recitation, and thematic co-curricular activities tailored to each grade level. Through these activities, the values

of religiosity, discipline, independence, and caring were continuously fostered in students' daily lives. In Grades I and IV, the activities were adapted to students' developmental stages, although the values being cultivated remained the same, namely religiosity, discipline, independence, and caring. This pattern indicates that the school places greater emphasis on consistent habituation rather than on one-time or occasional activities

These findings are consistent with the study conducted by Satuti et al. (2023), which reported that religious habituation becomes more meaningful when it is practiced consistently as part of students' daily activities (Satuti et al., 2023). In the present study, Dhuha prayer, daily prayers, and hadith memorization have become part of the students' daily morning routines. Maulana et al. (2025) also explained that activities carried out consistently can foster students' religious character and discipline (Maulana, Haris, et al., 2025). This point is reflected in the students' ability to participate in these activities without requiring constant reminders from their teachers.

The emphasis on cultivating adab (good manners) and religious activities indicates that religious character is developed through simple activities that are practiced repeatedly. The observation findings showed that Grade I students still required more intensive guidance, whereas in Grade IV they began to demonstrate greater independence through more contextual activities, such as integrating healthy lifestyle practices with religious values. This finding is consistent with Al-Ghazali's (2014) view that moral character is developed through the continuous practice of good behavior until it becomes an integral part of an individual's character.

Co-curricular activities, such as Dhuha prayer, the recitation of Asmaul Husna, daily prayers, and religious social activities, reflect the school's efforts to integrate religious character development into its culture. These findings reinforce the study by Maulana et al. (2025), which reported that religious habituation in elementary schools can foster religious character while also enhancing students' discipline and sense of responsibility (Maulana, Toharudin, et al., 2025).

2. The Role of Co-Curricular Activities in Fostering Students' Religious Character

Based on the interview and observation findings, co-curricular activities at SD Assuniyyah Kencong played a significant role in fostering students' religious character. This role was reflected in the habituation of religious practices, the cultivation of discipline, and the reinforcement of responsibility through activities carried out



consistently on a daily basis.

In Grade I, religious character development focused primarily on establishing basic religious practices and fostering students' independence from an early age. The Grade I teachers, Lailatul Musdalifah, S.Pd. and Khofifah Indar Parawangsa, S.Pd., explained that students were habituated to performing the Dhuha prayer every morning, reciting daily prayers, and memorizing hadith. They stated: "Without any instruction for praying Dhuha, students already know that it is the time." This statement indicates that the co-curricular activities were no longer merely instructional but had gradually fostered students' self-awareness. The observation findings also showed that most students immediately lined up and prepared for Dhuha prayer without requiring repeated instructions from their teachers, indicating a consistent habituation process.

The Grade I teachers further stated: "The first factor is the children's independence: entering the classroom, we encourage them to perform prayers and study diligently together, and then eat their packed lunches during the break. The second factor is a sense of togetherness, and the third is establishing a healthy lifestyle." In addition to cultivating religious practices, the co-curricular activities also promoted togetherness and healthy lifestyle habits. According to the teachers, these routine activities were expected to foster students' independence and encourage orderly daily habits from an early age. Meanwhile, in Grade IV, the role of co-curricular activities was reflected in the development of thematic programs that were more contextual and appropriate to students' developmental stages. Karina Siti Putrianingsih, S.Pd., explained that the Grade IV co-curricular activities adopted the theme of a healthy lifestyle. She stated: "Regarding the co-curricular activities we undertook, we hope that the students will develop a sense of independence and discipline, as well as a sense of responsibility for maintaining a healthy lifestyle."

Although the theme differed from that of Grade I, religious values remained integrated through the habituation of Dhuha prayer and prayers before activities. Karina Siti Putrianingsih, S.Pd., further stated: " Yes, since we started holding these activities regularly at our school, the students have indeed become more organized. They are disciplined without need to be told; they arrive and immediately perform the Dhuha prayer". These findings indicate that co-curricular activities played an important role in fostering students' religious character through three main aspects: the habituation of religious practices, the cultivation of discipline, and the development of responsibility. Through continuous habituation, students no longer participated in these activities merely because of teachers' instructions but gradually developed greater awareness and



independence in practicing their religious obligations. Overall, the role of co-curricular activities in fostering students' religious character at SD Assuniyyah Kencong was reflected in positive changes in students' attitudes, including becoming more orderly, disciplined, and accustomed to practicing religious activities independently. These findings indicate that habituation integrated into school activities has made a meaningful contribution to the development of students' religious character.

Figure 2. Reciting daily prayers and hadiths before learning as an effort to instill



religious values in students

Based on the interview and observation findings, religious activities such as Dhuha prayer, daily prayers, and hadith memorization were carried out regularly by students across all grade levels. The observation findings showed that most students participated in these activities in an orderly manner, and some students were able to perform without requiring constant reminders from their teachers. In addition, the Grade I and Grade IV teachers explained that these repeatedly practiced religious activities had become part of the students' daily habits at school.

In this study, co-curricular activities played an important role in fostering students' religious character through habituation implemented across all grade levels. Activities such as Dhuha prayer, daily prayers, and hadith memorization were carried out consistently from Grade I to Grade VI, with adjustments made according to students' developmental stages. In Grade I, students still required more intensive guidance; therefore, the habituation of religious practices served as the initial stage in cultivating religious values and discipline. This finding is consistent with the study by Lestari et al. (2023), which reported that the habituation of religious activities in elementary schools contributes to strengthening students' commitment to worship and fostering disciplined behavior (Lestari et al., 2023).

In Grade IV, co-curricular activities were developed in a more contextual manner, such as through the theme of a healthy lifestyle, while remaining integrated



with religious values and responsibility. Although the activities differed from those implemented in Grade I, religious habituation remained a central component of the co-curricular program. This finding is consistent with the study by Nadlif and Supriyadi (2025), which emphasized that the continuous practice of religious habituation plays an important role in fostering students' religious character (Nadlif & Supriyadi, 2025). Students' ability to participate in religious activities without requiring constant reminders indicates that continuous habituation has gradually fostered their internal awareness. This finding is in line with Al-Ghazali's concept of habituation (2008), which stated that good deeds practiced repeatedly become habits and eventually develop into an individual's character (Al-Ghazali & Al-Iraqi, 2008).

3. Supporting Factors and Challenges in the Implementation of Co-Curricular Activities

Based on the interview and observation findings, the implementation of co-curricular activities as part of the Seven Habits of Great Indonesian Children program at SD Assuniyyah Kencong was supported by several internal and external factors. However, the implementation also encountered several challenges that needed to be addressed by the school. One of the main supporting factors was the teachers' commitment to maintaining the consistency of habituation practices. The principal, Ahmad Robitusshirojuddin, S.Pd., emphasized that teachers played a central role in students' character development. He stated: "So, the consistency factor is primarily influenced by the teachers. Teachers must be truly disciplined in upholding and adhering the rules regarding proper conduct and etiquette at school." This statement indicates that teachers' role modeling and discipline were essential to the successful implementation of religious character habituation. The observation findings also showed that teachers were directly involved in religious activities by accompanying students during the Dhuha prayer, leading daily prayers, and ensuring that students remained orderly throughout the activities.

In addition to the teachers' role, support from the school environment and parents also contributed to the successful implementation of the program. Siti Maimunatul Azizah, S.Pd., the Vice Principal for Curriculum Affairs, explained that parents responded positively to the religious activities. She stated: "The response has been good, as like in charity conducted every day, or at least every Friday, each class manages to contribute 50,000 rupiah, regardless the number of students involved." This finding indicates that parents actively supported religious social activities, such as Friday charity (sedekah Jumat), thereby strengthening students' religious values and



social responsibility.

Despite these supporting factors, several challenges were identified during the implementation process. The Grade I teachers, Lailatul Musdalifah, S.Pd., and Khofifah Indar Parawangsa, S.Pd., explained that maintaining a conducive classroom atmosphere remained a challenge. They stated: "The classroom atmosphere always needs to be managed, but since children diver, there are one or two who are difficult to be settled down; this can sometimes affect their classmates, so if one or two children are disturbing others, the entire class needs to be brought into order". In addition, some students were still sleepy in the morning and were therefore not fully prepared to participate in religious activities. A similar finding was reported by Karina Siti Putrianingsih, S.Pd., who stated: "Yes, usually, since the Dhuha prayer takes place in the morning, some of the students are still sleepy, so they aren't quite ready yet". Another challenge was maintaining consistency (*istiqomah*) in carrying out the habituation program. According to the Grade IV teacher, sustaining the routine required continuous reinforcement and patience. She explained: "Regarding the obstacles, specifically the "seven habits," starting from waking up early to arriving on time and so on, the challenge usually lies in the routine itself: establishing the habit and maintaining consistency."

Despite these challenges, the school attempted to address them by creating a comfortable classroom environment, applying a persuasive approach to students, and providing direct role models through teachers' daily practices. Consequently, the strong support provided by teachers and the school environment helped minimize the challenges encountered during the implementation of the co-curricular activities. Overall, the successful implementation of co-curricular activities in fostering students' religious character was closely related to the consistency of habituation practices, teachers' role modeling, and parental support. The challenges encountered were primarily technical and related to students' conditions, making them manageable through continuous guidance and support.





Figure 3. Smiling and greeting teachers as habituation of etiquette and polite character of students

Based on the interview findings, the Grade I teachers explained that a pleasant learning atmosphere and a comfortable classroom environment made it easier for students to participate in the religious activities conducted at school. The teachers also made efforts to create an enjoyable environment so that students would be more enthusiastic about participating in the various habituation activities. Meanwhile, the Grade IV teacher explained that the religious activities conducted in the morning occasionally encountered challenges because some students arrived at school feeling sleepy and were not yet fully prepared to participate in the activities.

The observation findings showed that teachers actively accompanied students during the implementation of religious activities, provided guidance, and served as role models in carrying out the habituation practices implemented at the school. In addition, most students participated in the activities in an orderly manner, although on several occasions some students still needed reminders to maintain their focus and discipline. These findings indicate that the commitment of teachers and the school community was an important supporting factor in the implementation of co-curricular activities. Teachers' role modeling strengthened the habituation process because religious values were not only taught but also demonstrated directly through their daily practices. These findings are consistent with the study by Maulana et al. (2025), which emphasized that the success of religious habituation is influenced by teachers' active involvement and exemplary behavior (Maulana, Toharudin, et al., 2025).

Parental support also played an important role in sustaining students' religious habituation. Habituation practices implemented at school become more effective when they are reinforced at home through collaboration between the school and families. This finding is consistent with the study by Nadlif and Supriyadi (2025), which stated that the

development of religious character requires synergy between the school and the broader social environment (Nadlif & Supriyadi, 2025).

The challenges identified in this study were mainly related to the readiness of some students, particularly during the morning activities, as well as the difficulty of maintaining the consistency of daily habituation practices. Some students still needed reminders to participate in the activities in an orderly manner. These findings indicate that the development of religious character is a gradual process that requires patience and continuous implementation. This is in line with Al-Ghazali's (2008) view that moral character is formed through the continuous practice of good behavior until it becomes an integral part of an individual's character (Al-Ghazali & Al-Iraqi, 2008).

This study provides both theoretical and practical implications. Theoretically, the findings reinforce the concept of habituation in character education, which suggests that religious character can be developed through consistent and continuous activities within the school environment. The findings also enrich the literature on the implementation of the Seven Habits of Great Indonesian Children through co-curricular activities as a strategy for fostering the religious character among elementary school students. Practically, the findings may serve as a reference for schools in designing and developing co-curricular activities integrated with religious habituation to support the sustainable development of students' character. In addition, the findings are expected to provide valuable insights for teachers and school administrators in strengthening habituation programs as an integral part of school culture.

This study has several limitations. First, it was conducted in only one elementary school; therefore, the findings might not represent the implementation of the Seven Habits of Great Indonesian Children in schools with different characteristics. Second, the limited number of participants resulted in data that primarily reflected the perspectives of school stakeholders. Therefore, future research is recommended to involve a greater number of schools with diverse characteristics, include a wider range of participants, and examine the implementation of the Seven Habits of Great Indonesian Children in relation to other character dimensions in order to provide a more comprehensive understanding of the program's implementation.

CONCLUSION

This study concludes that the implementation of the Seven Habits of Great Indonesian Children at SD Assuniyyah Kencong is not merely carried out through routine religious activities but through the integration of co-curricular programs and daily habituation that collectively establish a sustainable school culture. The findings



demonstrate that the effectiveness of character formation depends not only on the presence of religious activities but also on the consistency of habituation, teachers' role modelling, and collaboration between the school and parents. This indicates that religious character development is a continuous process supported by the interaction of school culture and stakeholder commitment.

The main contribution of this study lies in demonstrating that co-curricular activities function as a strategic medium for integrating the Seven Habits of Great Indonesian Children into daily educational practices, thereby extending the existing understanding of character education through habituation in elementary schools. These findings provide empirical evidence that integrating structured co-curricular activities with consistent religious habituation offers an effective approach to strengthening students' religious character. Practically, this study offers a reference for schools and educators in designing character education programs that integrate co-curricular activities with sustainable habituation practices. Future studies are encouraged to involve schools with diverse characteristics and broader participant groups to examine the implementation of the Seven Habits of Great Indonesian Children across different dimensions of student character and educational contexts

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