

Analysis Of Student Character Changes Through The Seven Program Habits Of Great Indonesian Children (Kaih) At Sdn 1 Kayangan

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Abstract

This study aims to analyze changes in student character through the Seven Habits of Great Indonesian Children (KAIH) Program at SDN 1 Kayangan. This research employs a descriptive qualitative approach with research subjects including the Principal and Teachers from Grades 1 to 6. Data collection techniques include observation, in-depth interviews, and documentation. Data analysis was conducted through data condensation, data display, and conclusion drawing. The results show that the 7KAIH Program has a positive impact on student character changes, particularly in aspects of discipline, responsibility, independence, and social awareness. These changes are evident in the lower grades showing basic initiative and reduced egocentrism, as well as the upper grades demonstrating independent learning, collective empathy, and leadership. Supporting factors for program success include continuous teacher role modeling, principal managerial support, and collaborative synergy between school and parents. Meanwhile, inhibiting factors identified include lack of implementation consistency due to parenting variability, unsupportive family environmental influences (such as gadget distractions), and limited parental understanding. This study concludes that consistent and sustainable implementation of the 7KAIH Program is highly effective in shaping positive character in elementary school students and stimulating internal moral awareness (autonomous morality)

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1. INTRODUCTION

Character education plays a crucial role in developing high-quality human resources, particularly in facing the challenges of the globalization era, which demands integrity, independence, and strong social competence. In Indonesia, the issue of character education is a primary concern for the government, in line with the vision of Golden Indonesia 2045 and the Pancasila Student Profile Program within the Independent Curriculum, which places character at the core of the educational process. Increasingly complex global challenges require the younger generation to be highly competitive, imbued with strong moral values to prevent them from being eroded by the destructive currents of modernization (Zubaidah, 2025). Strong character is not merely a personal attribute but a national asset that will determine the sustainability of civilization in the future. Therefore,

strengthening character at the elementary school level is a non-negotiable foundation for every national education policy (Hidayatullah, 2022; Muslich, 2021).

However, a frequently encountered phenomenon is the persistently low level of discipline, responsibility, and social awareness among elementary school students. This demonstrates that positive character development cannot rely solely on cognitive learning but requires structured and sustained habituation from an early age. A lack of in-depth understanding of the importance of ethical interactions often leads students to disregard basic norms within the school and community. If this situation is left unchecked without systematic intervention, moral degradation among students will become more widespread and difficult to correct at higher levels of education. A new paradigm in teaching methods is needed that places greater emphasis on students' affective and psychomotor aspects through real-world practice (Risdalina et al., 2025; Kesuma et al., 2022).

Referring to these conditions, the Ministry of Primary and Secondary Education launched the Seven Habits of Great Indonesian Children (7KAIH) Movement, which began to be intensified in 2024. This movement emphasizes children's habits in seven main aspects: (1) waking up early, (2) worshiping, (3) exercising, (4) eating healthy and nutritious food, (5) loving learning, (6) being social, and (7) going to bed early (Kemendikdasmen, 2025). The main goal is to build a strong foundation of character through simple daily routines that have a major impact on children's discipline, health, and social attitudes. Through consistent habits, it is hoped that these values can be internalized in children, thus forming a strong and civilized personality. This movement is not just an additional task for schools, but a cultural movement to restore the identity of Indonesian children who are religious, independent, and caring for others (Nisa' et al., 2025).

Implementing this program requires strong synergy between schools, teachers, and parents, with teachers acting as facilitators and role models at school (Ramadhan, 2025) and parents serving as supervisors of children's daily routines at home (Purwanti, 2025). Without effective communication between the two, habit-building risks becoming a formality with no lasting impact, since maintaining a consistent rhythm of habits from school to home is the central challenge of this synergy (Rahayu et al., 2025; Supratno et al., 2025).

Previous research conducted by Jannah et al. (2026) and Mannassai et al. (2025) emphasized the importance of instilling this habit from the most elementary level of education. Furthermore, Fathoni et al. (2025) highlighted the challenges of the digital era, where exposure to devices disrupts students' sleep schedules and routines. However, there are few comprehensive studies that map this transformation across grade levels in elementary schools in detail (from lower to higher phases) in the context of rural school management. Based on initial observations at SDN 1 Kayangan on March 13, 2026, low levels of student discipline and responsibility were still found. Initial interviews with the teachers indicated that many students lacked independent awareness in obeying regulations, as evidenced by inconsistent behavior in following class rhythms. Therefore, this study aims to analyze the implementation process, changes in student character, and examine the supporting and inhibiting factors of the 7KAIH Movement at SDN 1 Kayangan, a model elementary school implementing this program.

2. METHOD

This study employed a qualitative approach with a descriptive design. This approach was chosen to understand phenomena experienced by research subjects—such as behavior, perception, motivation, and actions—holistically and through verbal descriptions within a specific, natural context (Moleong, 2021; Creswell, 2021). The research was conducted at SDN 1 Kayangan, located in Beraringan Hamlet, Kayangan Village, Kayangan District, North Lombok Regency.

The data sources in this study are divided into primary and secondary data. Primary data were obtained directly from informants through in-depth interviews. Informants were selected using a purposive sampling technique, based on the consideration that they held direct managerial or

instructional responsibility for the implementation of 7KAIH and had witnessed the program from its early rollout in 2024 through the time of this study. The main informants included the principal (Mr. Mahrim, S.Pd.I), whose managerial authority provided insight into program planning, policy translation, and school-wide evaluation, and all six homeroom teachers from grades 1 to 6 (Mrs. Wiwik Harianti, S.Pd; Ms. Mariani, S.Pd; Ms. Siti Rahmawati, S.Pd; Ms. Sopiani, S.Pd; Ms. Ani Anita A. Rahman, S.Pd; and Ms. Yusila Mayanti, S.Pd), each with a minimum of three years of teaching experience at SDN 1 Kayangan. All six teachers were included, rather than a sample, because each is the sole homeroom teacher directly responsible for daily habituation practices in their respective grade, making every teacher a unique and non-substitutable source of grade-specific behavioral data spanning the lower-grade (1-3) and upper-grade (4-6) developmental phases central to this study's research questions. In addition, primary data also came from passive participation observation activities of students' daily routines in the school environment (Sugiyono, 2022). Secondary data were obtained from school documents, literature, journals, and official guidelines from the Ministry of Education and Culture (2025) relevant to 7KAIH.

The data collection techniques used included: 1) Observation, to observe the implementation of 7KAIH habits (such as morning arrival, group prayer, cleanliness, and social interaction) using observation guidelines; 2) Guided free interviews, to explore the views of teachers and principals regarding the dynamics of student behavior, and 3) Documentation, to collect physical evidence of school activities and administration (Arikunto, 2021). The instrument used was the researcher himself (human instrument) assisted by observation sheets and structured interview guidelines.

The data analysis technique refers to an interactive model consisting of three main activity flows that occur simultaneously: (1) Data Condensation, namely the process of selecting, focusing, and simplifying raw data from observations and interviews into thematic information; (2) Data Display, summarizing structured data in a qualitative matrix to see patterns of behavioral change; and (3) Conclusion Drawing and Verification, formulating the meaning of the data that has been presented to answer the problem formulation. To ensure the validity of the data, the researcher used source triangulation techniques (comparing data from the principal and various teachers), technical triangulation (checking interview data with the results of field observations and documentation), and time triangulation.

Changes in student character were assessed using behavioral indicators developed from the observation guideline and mapped onto Lickona's three character domains. Moral Knowing was indicated by students' verbal awareness of the 7KAIH rules and their ability to explain the reason behind a habit when asked. Moral Feeling was indicated by spontaneous emotional responses such as expressions of empathy toward peers, willingness to share, and voluntary participation in worship activities without being reminded. Moral Action, the primary focus of this study, was indicated by observable, repeated behaviors, including: punctuality and independent self-management (e.g., storing personal belongings without assistance), spontaneous cleanliness actions (e.g., picking up litter unprompted), peaceful conflict resolution and willingness to share, equitable task division during group work, collective empathetic responses (e.g., organizing donations for peers), and reduction in recorded incidents of tardiness and bullying as noted in teachers' daily observation logs and weekly teacher council discussions. A behavior was classified as internalized (rather than merely complied with) when teachers observed it recurring consistently across multiple occasions without direct instruction or supervision.

3. RESULTS AND DISCUSSION

Based on data collected from the field through observation, interviews, and document analysis, the research findings regarding the Analysis of Student Character Changes Through the Seven Habits of Great Indonesian Children (KAIH) Program at SDN 1 Kayangan can be comprehensively described into the following aspects.

1.1. The Implementation Process of the Seven Habits of Great Indonesian Children (7KAIH) Movement

The implementation of the seven habits of great Indonesian children movement at SDN 1 Kayangan is divided into three systemic managerial stages, namely Planning, Implementation, Habituation, and Evaluation.

- a) Planning Stage. In general, research findings indicate that character internalization at SDN 1 Kayangan has transformed into a systemic agenda based on national policy. The implementation of the 7KAIH program is based on the Circular Letter of the Ministry of Primary and Secondary Education Number 14 of 2025. The school carried out cultural restructuring through internal regulations that require the alignment of instructional activities with the 7KAIH pillars. This was confirmed by the Principal, who stated that the circular letter was used as a mandate to restructure the school culture that focuses on measurable discipline. This planning step aligns with Thomas Lickona's theory regarding the importance of building moral awareness (Moral Knowing) so that students do not simply memorize instructions, but rather make them a measurable system (Mainuddin, 2023; Tiyas et al., 2025).
- b) Implementation Stage of Habituation Activities. Findings indicate that character conditioning is carried out through consistent environmental modifications. Conditioning begins at the school gate, which acts as an instrument for controlling daily behavior. Teachers act as role models. Ms. Eni Anita (Grade 5 Teacher) stated that welcoming students in the morning is not just a ceremony, but a conscious effort to instill discipline through consistent visual inspection. This value transfer process confirms the role of exemplary and repetition methods (Mannassai et al., 2025) and fosters Moral Feeling in students (Lickona in Mainuddin, 2023).
- c) Evaluation and Sustainability Phase. The program evaluation demonstrated a collaborative pattern. Effectiveness was measured through weekly teacher council discussions to map student dynamics in real time. This created a shift in compliance orientation from coercion to internal awareness, which Lickona calls Moral Action. The decrease in tardiness and the creation of a conducive climate align with the findings of Muyassarrah et al. (2026).

1.2. Changes in Student Character at SDN 1 Kayangan After Implementing the 7KAIH Program

The routine implementation of the 7KAIH program triggers highly adaptive behavioral reconstruction based on the child's developmental age (Syamsu, 2022). On a macro level, the principal noted significant changes, such as an immediate awareness of gathering for Imtaq (faith and piety) when the bell rings. The micro manifestations of this character are divided into two main phases:

- 1) **Lower Grade Phase (Grade 1, 2, and 3):** In this phase, the main focus is basic independence and reduction of egocentrism.
 - (a) Grade 1 (Adaptive Independence): The classroom teacher noted that 7KAIH accelerated the adaptation of new students. Students who were initially spoiled now independently put away their bags and shoes. Early exposure to the program fostered long-term initiative (Jannah et al., 2026).
 - (b) Class 2 (Reflexive Initiative): Environmental responsibility increases. Students habitually pick up pencil sharpener waste and throw it away without being reprimanded. This reflexive action is a form of micro-scale moral action.
 - (c) Grade 3 (Egocentrism Reduction): Children's egocentrism gradually reduces, fostering tolerance. Students become more willing to share stationery and resolve minor conflicts peacefully. The 7KAIH character acts as a filter for ethical behavior (Fathoni et al., 2025).

- 2) **High Grade Phase (Grades 4, 5, and 6):** Entering the upper classes, this program gives birth to independence and social awareness.
 - (a) Grade 4 (Learning Independence): In group work, students are able to divide tasks (summarizing, presenting) fairly and autonomously without waiting for full instruction from the teacher. This reflects learning independence (Eva, 2021).
 - (b) Grade 5 (Collective Empathy & Bullying Reduction): There was a massive increase in empathy. Students collected donations for a sick friend, and bullying rates dropped dramatically. The 7KAIH pillars (especially the value of 'Community') were internalized as a moral shield.
 - (c) Grade 6 (Spiritual Leadership): Final-year students successfully became role models (agents of change) for their juniors. They followed the principles of faith and piety without being asked, maintained order in the field, and spoke politely (Suprapti et al., 2025; Setyawan et al., 2023).

1.3. Internalization of the Seven Pillars of KAIH

The changes above cannot be separated from the specific internalization of 7 habits:

1. Waking up early: Helps with time discipline and mental readiness (Khairroh, 2025).
2. Worship: Building exemplary behavior and spirituality (Hariyani, 2021).
3. Exercise: Increases endurance, sportsmanship, and cooperation (Zahidah, 2025).
4. Healthy Eating: Maintaining focus and emotional stability in class (Ramadina, 2023).
5. Love to Learn: Developing critical thinking and independence (Eva, 2021).
6. Socializing: Seen from the reduction in egoism, greetings, and the decrease in the number of bullying incidents.
7. Fast Sleep: Ensuring a crucial rest cycle to prevent cognitive fatigue.

1.4. Supporting and Inhibiting Factors in the Success of the 7KAIH Program

Based on the educational ecosystem theory (Lestari, 2022), there are dynamic factors that influence the smooth running of the program.

1) Supporting Factors:

- a) Leadership Commitment: The principal proactively facilitates and oversees the implementation of regulations.
- b) Collective Synergy of the Teachers' Council: A shared vision among teachers to always practice teacher modeling.
- c) Responsive Parental Support: Parental participation in maintaining children's daily routines at home strengthens habits at school (Purwanti, 2025).

2) Inhibiting Factors:

- a) Variability in Domestic Parenting Patterns: A small percentage of parents are less aware of the importance of consistency when children are outside of school supervision.
- b) Technological Distractions (Gadgets): Unfiltered smartphone use at home often disrupts children's focus and discipline (Mardia et al., 2023). If not balanced with supervision (digital parenting), the values built by schools can be weakened (Fathoni et al., 2025).

The sustainability of the home-based component of 7KAIH warrants closer scrutiny, since the school-based habituation described above only translates into lasting character change if it is reinforced consistently once children leave the school gate. Interview data suggest that this continuity is uneven across households: parents who actively supervise routines such as prayer times and bedtime tend to reinforce, rather than dilute, the habits taught at school, whereas households with limited parental oversight, greater reliance on gadgets as a "digital babysitter," or parents working outside the home for extended hours show more frequent regression to pre-

intervention behaviors after weekends or school holidays, as reported by several homeroom teachers. This pattern indicates that the school-based gains documented in this study are not yet self-sustaining and remain dependent on continuous parental engagement rather than being fully internalized as autonomous habits. For the home-based dimension of the program to be sustainable in the longer term, schools may need to move beyond one-off socialization of the 7KAIH guidelines toward mechanisms that actively sustain parental engagement, such as periodic parenting workshops on digital supervision, simple home-monitoring tools (e.g., a habit checklist parents complete with their child), or structured communication channels between teachers and parents to jointly track regression and reinforcement over time. Without such mechanisms, the risk remains that character gains achieved during the school term will not persist once direct institutional supervision is removed, an issue this study identifies but which requires longitudinal follow-up to fully evaluate.

4. CONCLUSION

Based on the results and discussion, this study concludes that the implementation of the Seven Habits of Great Indonesian Children (7KAIH) Program at SDN 1 Kayangan has been structured and comprehensive, spanning the planning, implementation, and ongoing evaluation phases. The internalization of these values has successfully touched three-character domains (Moral Knowing, Moral Feeling, and Moral Action).

The findings indicate that the implementation of this program is associated with adaptive changes in character, discipline, and responsibility appropriate to the child's age, as perceived and reported by the principal and teachers within this specific school context. The lower grade phase appeared to internalize basic habits (adaptive independence, hygiene reflexes, and reduced egocentrism), while the upper grade phase showed indications of more mature moral awareness (independent learning, collective empathy, reduced bullying, and spiritual leadership). These observed changes appear to be supported by the principal's managerial commitment, consistent exemplary work from the teaching staff, and the support of the majority of parents, although challenges such as device distractions and variability in parenting patterns remain and would likely require sustained synergistic collaboration between the school and the family environment to address. Based on these findings from a single-school qualitative case study, continued development of the 7KAIH program appears promising as a potential means of supporting discipline and character formation among elementary school students, though confirmation of its broader effectiveness would benefit from further research across diverse school contexts.

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