

The Process of Forming the Character of The Insan Kamil Through the Seven Habits of Great Indonesian Children Program at SDIT Permata Hati Banjarnegara

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ABSTRACT

Kamil refers to the ideal human being who possesses noble character and commendable morals in accordance with Islamic teachings. Achieving this ideal, however, requires systematic educational strategies. One such approach is the Seven Habits of Great Indonesian Children program, which has been integrated as a core activity at SDIT Permata Hati Banjarnegara. Through this program, the school seeks to cultivate students' character holistically so that they develop into individuals who embody the values of insan kamil.

This study employed a descriptive qualitative design using phenomenological, pedagogical, and psychological approaches. Data were collected from teachers, homeroom teachers, the principal, students, and parents through observation, interviews, and documentation. Data analysis involved reduction, presentation, and conclusion drawing, while data validity was ensured through triangulation and reference checks.

The findings indicate that the implementation of the Seven Habits program includes waking up early, worshipping, exercising, eating healthy and nutritious food, loving learning, engaging in social activities, and going to bed early. These practices foster key character traits such as religiosity, discipline, honesty, care, responsibility, independence, intelligence, and cooperation. Collectively, these values integrate spiritual, intellectual, emotional, and social dimensions, forming the foundation of a complete and noble human being (insan kamil).

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Introduction

Character formation has become one of the most widely discussed issues in contemporary education, particularly in Indonesia, where concerns over moral decline have attracted the attention of educators, policymakers, religious leaders, and society at large. Character is no longer viewed merely as an individual moral attribute but as a fundamental determinant of national civilization and sustainable development. The increasing occurrence of violence among students, cyberbullying, juvenile delinquency, intolerance, academic dishonesty, declining respect for teachers and parents, and excessive dependence on digital technology indicate that cognitive achievement alone is insufficient to prepare young generations for the

complex challenges of the twenty-first century. These phenomena illustrate that educational success cannot be measured solely through academic performance but must also include the successful cultivation of ethical, spiritual, emotional, and social competencies (Lickona, 2012; Berkowitz & Bier, 2005).

Character education has therefore become a global educational priority. International organizations such as UNESCO emphasize that education should promote not only knowledge acquisition but also human dignity, peace, social responsibility, and sustainable development through holistic learning experiences (UNESCO, 2021). Likewise, the OECD Learning Compass 2030 identifies values, attitudes, responsibility, and well-being as essential competencies required for future citizens (OECD, 2019). These global perspectives indicate that education should develop learners as complete human beings who possess intellectual excellence together with moral integrity and social responsibility.

In Indonesia, the urgency of strengthening character education has become increasingly significant amid rapid social transformation. The acceleration of globalization, technological innovation, and digital communication has fundamentally changed children's patterns of interaction, learning, and identity formation. While digital technology provides unlimited access to knowledge and educational resources, it simultaneously exposes children to misinformation, online violence, consumerism, cyber addiction, moral relativism, and cultural influences that may contradict local religious and cultural values (Aulia Rosyidah, Ismeirita Nurul, & Ismeiritam, 2023). Numerous studies have shown that excessive social media use among adolescents is associated with reduced empathy, increased anxiety, lower self-control, and weakened interpersonal relationships (Twenge, 2019; Keles, McCrae, & Grealish, 2020). Consequently, educational institutions are increasingly challenged to design systematic character education that enables students to navigate digital life while maintaining ethical and spiritual integrity.

Recognizing these challenges, the Government of Indonesia has continuously strengthened national policies concerning character education. Following the implementation of the Strengthening Character Education (Penguatan Pendidikan Karakter/PPK) movement, the Ministry of Primary and Secondary Education introduced the Seven Habits of Great Indonesian Children Program (Gerakan Tujuh Kebiasaan Anak Indonesia Hebat) as one of its strategic initiatives for cultivating positive daily habits among school-aged children. The program is intended to support the realization of Indonesia Emas 2045 by nurturing generations who are intellectually competent, physically healthy, emotionally mature, socially responsible, spiritually grounded, and nationally committed (Kemendikdasmen, 2024).

The Seven Habits of Great Indonesian Children Program is founded on the principle that character is primarily developed through consistent habituation rather than occasional moral instruction. Educational psychology has long recognized that repeated positive behavior gradually becomes internalized as personal character (Aristotle, trans. 2009; Lickona, 1991). Accordingly, the program encourages seven fundamental daily habits: waking up early, worshipping, exercising regularly, consuming healthy and nutritious food, loving learning, actively participating in social life, and going to bed early (Kemendikdasmen, 2025). Each habit contributes to different dimensions of child development, including discipline, responsibility, self-control, gratitude, physical well-being, empathy, perseverance, and lifelong learning.

From the perspective of behavioral theory, habituation functions as an effective mechanism for developing automatic positive behaviors through continuous repetition and reinforcement (Bandura, 1986). Meanwhile, constructivist educational theories emphasize that meaningful character development occurs when learners repeatedly experience authentic moral practices within supportive educational environments rather than receiving abstract moral instruction alone (Vygotsky, 1978). Therefore, successful implementation of the Seven Habits requires the

active collaboration of schools, families, teachers, and communities to create an ecosystem that consistently models and reinforces desirable behaviors.

Within the Islamic educational tradition, however, character formation extends beyond behavioral habituation. Islam views education (*tarbiyah*) as a holistic process that integrates intellectual, moral, emotional, physical, and spiritual development to produce individuals who faithfully fulfill their responsibilities before Allah SWT and society. The ultimate objective of Islamic education is the realization of *insan kamil*—the complete or perfected human being whose intellectual excellence is harmoniously integrated with spiritual consciousness and noble character (Al-Attas, 1991; Nasr, 1987).

The concept of *insan kamil* occupies a central position in Islamic philosophical and educational thought. Linguistically, *al-insan* refers to the human being, while *al-kamil* signifies perfection or completeness (Al-Jili, 2010). Philosophically, *insan kamil* represents the highest stage of human development, in which all human potentials—physical, intellectual, emotional, moral, and spiritual—are fully actualized in accordance with divine guidance. Rather than implying absolute perfection, the concept refers to continuous self-purification and moral refinement through obedience to Allah SWT and the embodiment of prophetic virtues.

Among Muslim scholars, Abdul Karim al-Jili elaborates *insan kamil* as the perfect manifestation of divine attributes within human existence, whereas al-Ghazali emphasizes the purification of the soul (*tazkiyatun nafs*) as the pathway toward moral excellence. Al-Attas further argues that the purpose of Islamic education is to produce a "good man" rather than merely a skilled worker or knowledgeable citizen, because true knowledge must lead to justice, wisdom, and proper conduct (Al-Attas, 1991). These perspectives collectively demonstrate that Islamic education places character formation at the very center of educational practice.

The practical embodiment of *insan kamil* is exemplified by Prophet Muhammad ﷺ, whose life represents the highest model of moral excellence. The Qur'an explicitly describes the Prophet as possessing exalted character (*khuluqin 'azim*) (Qur'an 68:4), while numerous hadith emphasize that the perfection of faith is inseparable from noble character. His personality integrated devotion to Allah, compassion toward humanity, intellectual wisdom, honesty, justice, patience, discipline, humility, and social responsibility (Muhammad bin 'Alawi al-Maliki al-Hasani, 2015). Consequently, Islamic character education ultimately aims to cultivate learners whose behaviors increasingly reflect prophetic ethics in every dimension of life.

Interestingly, substantial conceptual convergence exists between the Seven Habits of Great Indonesian Children Program and the Islamic concept of *insan kamil*. Habits such as worship strengthen spiritual awareness (*hablum min Allah*), exercising and healthy eating promote physical well-being, loving learning nurtures intellectual growth, while social participation develops empathy and social responsibility (*hablum min an-nas*). These dimensions collectively correspond to the holistic educational objectives emphasized in Islamic pedagogy. Nevertheless, although the government's program is widely implemented, empirical investigations examining its integration with Islamic educational philosophy remain very limited.

Existing studies concerning the Seven Habits Program generally focus on policy implementation, student discipline, healthy lifestyles, or behavioral outcomes. Conversely, research on *insan kamil* predominantly discusses theological, philosophical, or conceptual dimensions without examining its practical realization within contemporary school-based character education programs. Consequently, little is known about how national character education policies may function as concrete educational instruments for cultivating the characteristics of *insan kamil* in elementary school settings. This gap is particularly evident in

Islamic elementary schools, where national educational policies are integrated with religious educational traditions.

SDIT Permata Hati Banjarnegara presents a unique educational context for addressing this gap. As an Integrated Islamic Elementary School, it systematically combines the national curriculum with Islamic values through comprehensive character habituation embedded in students' daily routines. Rather than implementing the Seven Habits merely as administrative compliance, the school integrates these habits into religious practices, classroom instruction, teacher role modeling, parental involvement, and school culture. Such integration provides an important opportunity to explore how government character education initiatives are transformed into holistic Islamic educational practices aimed at nurturing *insan kamil*.

This study therefore seeks to examine the process through which the character of *insan kamil* is formed through the implementation of the Seven Habits of Great Indonesian Children Program at SDIT Permata Hati Banjarnegara. Specifically, the study investigates how the program is planned, implemented, internalized, and institutionalized within the school's educational ecosystem; identifies the educational values embedded in each habit; analyzes the roles of teachers, school leaders, parents, and students in sustaining character formation; and explores how the Seven Habits contribute to developing the characteristics of *insan kamil*. By integrating the national character education agenda with Islamic educational philosophy, this study contributes both theoretically and practically to the growing discourse on holistic character education and offers an empirical model for strengthening character formation within Islamic elementary schools.

Research Methods

This study employed a qualitative case study design to explore the process of forming the character of *insan kamil* through the implementation of the Seven Habits of Great Indonesian Children Program at SDIT Permata Hati Banjarnegara. A qualitative case study was considered appropriate because it enables an in-depth understanding of educational processes, social interactions, and participants' lived experiences within their natural setting (Creswell & Poth, 2018; Yin, 2018).

The research was conducted at SDIT Permata Hati, located in Petambakan Village, Madukara District, Banjarnegara Regency, Central Java, Indonesia. The school was selected purposively because it has systematically integrated the Seven Habits of Great Indonesian Children Program into its daily educational activities while emphasizing Islamic character education as the foundation of student development.

Research participants were selected using purposive sampling based on their direct involvement in planning, implementing, and evaluating the character education program. The participants consisted of the principal, vice principal, classroom teachers, Islamic education teachers, students, and several parents who actively supported the implementation of the program at home. Additional participants were identified through snowball sampling when further information was required to achieve data saturation.

Data were collected through three complementary techniques: participant observation, semi-structured interviews, and document analysis. Participant observation was conducted to examine the implementation of the Seven Habits in daily school activities, including morning routines, congregational prayers, classroom learning, physical exercise, and social interactions among students and teachers. Semi-structured interviews were carried out to explore participants' perceptions, experiences, and interpretations regarding the implementation of the program and its contribution to the development of *insan kamil* character. Documentary evidence, including school regulations, curriculum documents, character education programs, student activity reports, and school policy documents, was also analyzed to corroborate the observational and interview data.

Data were analyzed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which consists of four interconnected processes: data collection, data condensation, data display, and conclusion drawing and verification. Throughout the analysis, codes and categories were developed inductively to identify recurring themes related to the implementation of the Seven Habits and the formation of *insan kamil* character.

To ensure the trustworthiness of the findings, the study employed methodological triangulation by comparing evidence obtained from observations, interviews, and documents. Source triangulation was also conducted by comparing information from school leaders, teachers, students, and parents. In addition, member checking was undertaken by confirming interview interpretations with selected participants, while prolonged engagement in the research setting enhanced the credibility and authenticity of the findings (Lincoln & Guba, 1985).

Results and Discussion

1. The Process of Forming *Insan Kamil* Character through the Seven Habits of Great Indonesian Children Program at SDIT Permata Hati Banjarnegara

The findings indicate that the formation of *insan kamil* character at SDIT Permata Hati Banjarnegara is implemented through a systematic and continuous educational process embedded in the Seven Habits of Great Indonesian Children Program. Based on the results of interviews, observations, and document analysis, eight interconnected stages were identified: (1) value internalization, (2) habituation, (3) reinforcement, (4) evaluation and self-reflection, (5) modelling, (6) participatory collaboration, (7) integration, and (8) contextualization. These stages do not operate independently but form a continuous cycle through which character values are gradually introduced, practiced, strengthened, reflected upon, and integrated into students' daily lives. As a result, the Seven Habits become not merely routine school activities but an educational culture that supports the holistic development of students' spiritual, intellectual, emotional, moral, and social dimensions.

a. The Value Internalization Stage

The process of forming *insan kamil* character begins with the internalization of the values underlying each of the Seven Habits. Based on the research findings, students are introduced to the moral, spiritual, and social values embedded in each habit, including discipline, responsibility, honesty, independence, empathy, and care for others. Teachers and homeroom teachers consistently explain the meaning and purpose of these habits so that students understand that every activity carries educational values rather than functioning merely as a school regulation.

At this stage, teachers also act as *uswah hasanah* (exemplary role models) by consistently demonstrating positive behaviour in their daily interactions with students. Through modelling and contextual learning, students gradually recognize that good character is reflected in everyday actions. Consequently, the values introduced by the school become more easily accepted because students directly observe their implementation within the school environment.

These findings are consistent with Lickona (2012), who argues that effective character education begins with *moral knowing*, whereby students first understand the reasons underlying good behaviour before they are expected to practice it. Within the context of Islamic education, however, value internalization extends beyond cognitive understanding by connecting every positive habit with religious values and responsibility before Allah SWT. Thus, the process of developing *insan kamil* begins with the integration of moral understanding and spiritual awareness.

b. The Habituation Stage

Following value internalization, character formation is strengthened through systematic and continuous habituation. The research findings show that the Seven Habits are implemented through various daily school routines, including congregational prayers, reciting supplications, reading the Qur'an, maintaining classroom cleanliness, completing academic

tasks on time, and participating in other structured school activities. These routines are implemented consistently so that students repeatedly practice the desired behaviours.

Continuous habituation enables students to transform values that were initially understood conceptually into concrete behavioural practices. Over time, these repeated activities become part of students' daily routines and gradually develop into personal habits. This finding demonstrates that character formation is not achieved through occasional moral instruction but through sustained educational experiences embedded within students' everyday lives.

This finding supports Ki Hadjar Dewantara's view (2004) that education is fundamentally a process of cultivating habits rather than merely transmitting knowledge. Likewise, within Islamic educational thought, repeated righteous actions gradually develop into noble character (*akhlaq*), indicating that habituation serves as an effective bridge between moral understanding and behavioural transformation.

c. The Reinforcement Stage

The next stage involves reinforcing positive behaviours that have been developed through habituation. The findings indicate that teachers, educational staff, and homeroom teachers provide reinforcement in the form of appreciation, praise, and recognition for students who consistently demonstrate positive behaviour. Such reinforcement encourages students to maintain desirable habits and motivates them to continue practicing the Seven Habits in their daily activities.

Reinforcement also contributes to creating a positive school climate in which desirable behaviour is collectively appreciated. Consequently, students perceive that practising discipline, responsibility, honesty, and other positive values is not merely an individual obligation but also part of the shared culture of the school community.

This finding is consistent with Mulyasa (2013), who emphasizes that positive reinforcement and exemplary conduct strengthen the internalization of moral values. Within the process of forming *insan kamil*, reinforcement functions as a mechanism that helps transform temporary behavioural compliance into more stable personal character.

d. The Evaluation and Self-Reflection Stage

Evaluation and self-reflection constitute another important stage in the formation of *insan kamil* character. The findings indicate that students are encouraged to reflect upon the behaviours and habits they have practiced through activities such as daily journals, classroom discussions, and sharing experiences related to the implementation of the Seven Habits.

This reflective process enables students to evaluate the consistency between the values they have learned and their actual behaviour. Reflection also develops students' awareness of the moral and spiritual meaning underlying each habit, thereby strengthening their personal commitment to continue practicing positive behaviours.

Lickona (1991) explains that reflection helps learners understand the moral significance of their experiences and facilitates the development of moral judgment. In the present study, reflection functions not only as an evaluation of behavioural achievement but also as a means of nurturing self-awareness, which is an essential element in developing *insan kamil* character.

e. Modelling (Exemplary Conduct)

The findings further reveal that modelling constitutes one of the most influential components in the character formation process. Teachers, homeroom teachers, school leaders, and educational staff consistently demonstrate the behaviours expected from students through their daily attitudes, discipline, interactions, and participation in school activities. Students therefore observe positive values directly in authentic educational situations rather than merely learning them theoretically.

The modelling process is also strengthened through the active involvement of parents or guardians at home. As students encounter similar examples of positive behaviour both at school and within the family environment, the implementation of the Seven Habits becomes more consistent across different educational settings.

These findings are in line with Ki Hadjar Dewantara's educational philosophy that educators should provide examples, inspire learners, and offer continuous encouragement (Ki

Hadjar Dewantara, 1977). Within Islamic education, exemplary conduct (*uswah hasanah*) likewise represents one of the most effective approaches for transmitting values because students naturally imitate behaviours consistently demonstrated by respected adults.

f. The Participatory and Collaborative Stage

Character formation at SDIT Permata Hati is not limited to interactions between teachers and students but involves active collaboration among the school, teachers, educational staff, parents, and students themselves. The findings indicate that parents actively support and monitor the implementation of the Seven Habits at home, while homeroom teachers maintain regular communication and collaboration with families.

This collaboration is strengthened through various school activities involving parents, including parenting seminars, *mabit* (overnight faith-building activities involving fathers and children), and other character education programs. Such activities create continuity between school-based and home-based character education, allowing students to experience consistent reinforcement of positive habits.

These findings support the concept of *Tri Pusat Pendidikan* introduced by Ki Hadjar Dewantara (1977), which emphasizes that education takes place within three interconnected environments: the family, the school, and the community. Accordingly, the successful formation of *insan kamil* character requires the active participation of all educational stakeholders rather than relying solely on formal schooling.

g. The Integration Stage

The findings indicate that character education is integrated into various aspects of school life rather than being implemented as a separate educational activity. Character values are embedded within classroom learning, school culture, intra-curricular activities, co-curricular programs, and extracurricular activities.

One important example is the implementation of *mabit* activities involving students, parents, teachers, and educational staff. During these activities, students practice waking up early, performing *tahajud* and obligatory prayers in congregation, reading the Qur'an, exercising, consuming healthy food, participating in religious learning, engaging in charitable activities, and maintaining healthy sleeping habits. Consequently, several of the Seven Habits are practiced simultaneously within an integrated educational experience.

This integration demonstrates that character education is implemented holistically by connecting academic learning with religious, social, and personal development. Such findings are consistent with Dewey's (1938) view that meaningful education integrates learning experiences with learners' real lives so that knowledge and values become interconnected rather than fragmented.

h. The Contextual Stage

The final stage is contextualization, in which students are encouraged to apply the values learned through the Seven Habits within their daily social environments. The findings indicate that character values are consistently related to students' experiences both inside and outside the classroom, enabling them to understand the practical relevance of discipline, responsibility, honesty, cooperation, and religious commitment.

Contextual learning enables students to perceive that the Seven Habits are applicable not only within school routines but also within family life and the wider community. Consequently, character development extends beyond compliance with school regulations and becomes part of students' everyday behaviour.

These findings support Dewey's (1938) perspective that meaningful education must be grounded in authentic life experiences. Character values become more deeply internalized when students experience their practical significance in real social contexts rather than merely memorizing abstract moral concepts.

2. Integration of *Insan Kamil* Values into the Seven Habits

Table 1 presents the relationship between each of the Seven Habits and the dimensions of *insan kamil* character developed through the program.

Table 1. Integration of *Insan Kamil* Values into the Seven Habits

No	Habit	Values Instilled	Insan Kamil Character
1	Waking Up Early	Discipline, enthusiasm	<i>Hablum min Allah</i> , discipline, honesty, responsibility, independence
2	Worshipping	Religiosity, discipline, spiritual responsibility	Religious character, noble morality, leadership, honesty
3	Exercising	Responsibility, independence	Responsibility, independence
4	Eating Healthy and Nutritious Food	Responsibility, environmental awareness	Discipline, care, self-confidence, responsibility
5	Loving to Learn	Curiosity, independence, achievement motivation	Intellectual development, responsibility, independence
6	Socializing / Community Engagement	Empathy, cooperation, solidarity	Social concern and humanitarian responsibility
7	Going to Bed Early	Discipline, honesty, responsibility, independence	Discipline, honesty, responsibility, independence

Table 1 demonstrates that each habit contributes to different aspects of *insan kamil* character. Although every habit emphasizes particular values, together they form a comprehensive framework that integrates spiritual, intellectual, physical, emotional, and social development. Therefore, the Seven Habits should not be understood as independent behavioural practices but as complementary educational components that collectively support holistic character formation.

3. The Role of the School, Teachers, and Parents in the Formation of *Insan Kamil* Character

The findings demonstrate that the successful implementation of the Seven Habits is strongly influenced by the collaboration among the school, teachers, parents, and the wider educational community. The school functions as a value-based educational environment that consistently promotes positive habits through school culture, daily routines, and educational programs. Teachers play multiple roles as educators, facilitators, mentors, motivators, and role models who continuously integrate character values into both instructional and non-instructional activities.

Parents complement these efforts by reinforcing similar habits within the family environment. Their involvement ensures continuity between school-based and home-based character education so that students receive consistent guidance in practicing positive behaviours. Consequently, character formation becomes a shared responsibility among educational stakeholders rather than the sole responsibility of the school.

The implementation of the Seven Habits contributes to the development of several key characteristics reflecting the profile of *insan kamil*. First, students develop strong religious commitment and noble character through regular worship, Qur'anic recitation, daily supplications, and the consistent practice of honesty, discipline, and responsibility. These activities strengthen students' relationship with Allah SWT while simultaneously shaping their moral conduct.

Second, continuous habituation fosters discipline, honesty, and responsibility. Students become accustomed to arriving at school punctually, completing assignments on time, maintaining classroom cleanliness, obeying school regulations, speaking truthfully, and fulfilling responsibilities entrusted to them. These repeated practices gradually develop personal integrity and self-discipline.

Third, the Seven Habits cultivate intellectual development and a love of learning. Students

are encouraged to participate actively in learning activities, develop curiosity, seek knowledge continuously, and apply their learning in daily life. Consequently, intellectual growth is balanced with moral and spiritual development.

Fourth, students develop social awareness through habits promoting empathy, cooperation, environmental care, and mutual assistance (*gotong royong*). Caring for oneself, helping friends, participating in charitable activities, and maintaining the school environment contribute to the development of socially responsible individuals capable of living harmoniously within society.

Finally, students develop self-confidence and leadership through continuous opportunities to assume responsibility in classroom activities, lead prayers, participate in group work, and contribute actively to various school programs. These experiences encourage students to recognize their potential while learning to lead themselves and others responsibly.

Overall, the findings indicate that the Seven Habits of Great Indonesian Children Program functions not merely as a behavioural habituation program but as a comprehensive model of Islamic character education. The interaction among value internalization, habituation, reinforcement, evaluation and self-reflection, modelling, participatory collaboration, integration, and contextualization creates a continuous educational cycle through which students gradually develop the characteristics of *insan kamil*. The findings further demonstrate that the formation of *insan kamil* requires sustained educational support from schools, teachers, parents, and the wider educational environment. Through this integrated process, students are expected to become individuals who harmonize spiritual, intellectual, emotional, moral, and social dimensions in accordance with the objectives of Islamic education and Indonesia's national education system.

Conclusion

This study concludes that the implementation of the Seven Habits of Great Indonesian Children Program at SDIT Permata Hati Banjarnegara provides a systematic framework for fostering *insan kamil* character through the integration of religious, moral, intellectual, physical, and social values into students' daily lives. The program encompasses seven core habits—waking up early, worshipping, exercising, eating healthy and nutritious food, loving learning, engaging in social activities, and going to bed early—which are implemented as an integral part of the school's educational culture rather than as isolated activities.

The findings reveal that the formation of *insan kamil* character occurs through eight interconnected stages: value internalization, habituation, reinforcement, evaluation and self-reflection, modelling, participatory collaboration, integration, and contextualization. These stages form a continuous and holistic process in which character values are introduced, practiced, strengthened, reflected upon, and contextualized across various educational settings. The findings indicate that the integration of these stages contributes to the development of students' religious commitment, noble character, discipline, responsibility, honesty, cooperation, empathy, environmental awareness, love of learning, intellectual growth, achievement motivation, self-confidence, leadership, and independence, reflecting the multidimensional characteristics of *insan kamil*.

The study also demonstrates that the effectiveness of the program depends on the synergy among schools, teachers, educational staff, and parents. Consistent role modelling, the integration of character education into intra-curricular, co-curricular, and extracurricular activities, supportive school policies, and conducive school and family environments constitute the primary enabling factors for successful implementation. Conversely, variations in students' sociocultural backgrounds and limitations in educational facilities present challenges to sustaining consistent character formation. These challenges are addressed through the gradual improvement of learning facilities and the adoption of more inclusive and adaptive educational approaches that accommodate student diversity.

Theoretically, this study contributes to the discourse on Islamic character education by

demonstrating that the Seven Habits of Great Indonesian Children Program can serve as a practical model for developing insan kamil character through a holistic and continuous educational process. Practically, the findings provide a reference for schools seeking to strengthen character education by integrating national character development initiatives with Islamic educational values in a systematic, collaborative, and sustainable manner.

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