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## INTEGRATING THE 7 GREAT HABITS OF INDONESIAN CHILDREN INTO ISLAMIC CHARACTER EDUCATION: SUPPORTING SDG 4 (QUALITY EDUCATION)

**Tatang Muhajang<sup>1</sup>**

Universitas Pakuan, Indonesia, tatangm@unpak.ac.id

**Muhammad Hasan Basari**

Universitas Pendidikan Indonesia, Indonesia, (basarihasan.1966@upi.edu)

**Akhmad Aflaha**

Institut Pesantren Babakan, Indonesia, (akhmadaflaha@gmail.com)

**Fitri Handayani**

Universitas Islam Depok, Indonesia, (fitri.handayani@uidepok.ac.id)

**Devi Fatwanti**

Universitas Islam Depok, Indonesia, (devifatwanti@uidepok.ac.id)

**Daden Fakhruzaman**

Universitas Islam Depok, Indonesia, (dafik1961@gmail.com)

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### Kata Kunci:

### ABSTRAK

pendidikan karakter, pendidikan Islam, SDG 4, kebiasaan baik, pendidikan berkelanjutan

Di era transformasi digital saat ini, generasi muda menghadapi tantangan moral dan disorientasi nilai yang semakin meningkat. Oleh karena itu, penguatan pendidikan karakter melalui kebiasaan sehari-hari yang berkelanjutan dan berlandaskan spiritual sangatlah penting. Studi ini bertujuan untuk menganalisis internalisasi 7 Kebiasaan Besar Anak-Anak Unggul Indonesia dari perspektif pendidikan Islam dan meneliti kontribusi karakter baik tersebut terhadap pencapaian Tujuan Pembangunan Berkelanjutan 4 (Pendidikan Berkualitas). Studi ini menggunakan pendekatan kualitatif dengan menggunakan tinjauan pustaka sistematis. Data dikumpulkan dari publikasi ilmiah yang berkaitan dengan pendidikan karakter Islam dan pendidikan berkelanjutan, kemudian dianalisis melalui reduksi, kategorisasi, dan sintesis tematik. Hasil penelitian menunjukkan bahwa tujuh kebiasaan besar anak-anak unggul Indonesia selaras dengan dan berdasarkan konsep pendidikan Islam, termasuk tarbiyah, ta'dib, dan tazkiyah al-nafs, yang mencerminkan nilai-nilai monoteisme, pendidikan, karakter, menjaga keseimbangan diri, disiplin, dan tanggung jawab sosial. Nilai-nilai Islam ini berkontribusi pada pembentukan karakter spiritual, sosial, dan ekologis siswa, yang selaras dengan prinsip-prinsip pendidikan

inklusif dan berkelanjutan yang dipromosikan oleh SDG 4. Studi ini memberikan kontribusi teoritis dengan mengusulkan kerangka konseptual untuk mengintegrasikan pendidikan karakter Islami dan program berbasis kebiasaan nasional ke dalam pendidikan berkelanjutan. Secara praktis, studi ini menyoroti pentingnya kolaborasi antara sekolah, keluarga, dan masyarakat dalam menerapkan pendidikan karakter berbasis kebiasaan dalam kehidupan sehari-hari.

| Keywords:   | ABSTRACTS   |
|---|---|
| Character Education, Islamic Education, SDG 4, Good Habits, Sustainable Education | <p><i>In the era of digital transformation, the younger generation faces increasing moral challenges and value disorientation. Therefore, strengthening character education through sustainable and spiritually grounded habits is essential. This study aims to analyze the internalization of the 7 Great Habits of Indonesian Children from an Islamic educational perspective and examine their contribution to achieving Sustainable Development Goal 4 (Quality Education). This research employs a qualitative approach using a systematic literature review. Data were collected from scientific publications related to Islamic character education and sustainable education, then analyzed through reduction, categorization, and thematic synthesis. The findings indicate that the seven habits are strongly grounded in Islamic educational concepts such as tarbiyah, ta'dib, and tazkiyah al-nafs, reflecting values of monotheism, balance, discipline, and social responsibility. These values contribute to the formation of students' spiritual, social, and ecological character, which aligns with the principles of inclusive and sustainable education promoted by SDG 4. This study contributes theoretically by proposing a conceptual framework for integrating Islamic character education and national habit-based programs into sustainable education. Practically, it highlights the importance of collaboration among schools, families, and communities in implementing habit-based character education.</i></p> |

## A. INTRODUCTION

Character education has become a central issue in sustainable human development in Indonesia. Within the global agenda, the Sustainable Development Goals, particularly SDG 4 on quality education, emphasize inclusive learning that fosters moral, social, and lifelong competencies. In this context, integrating Islamic educational values into character education provides a strong moral and spiritual foundation for developing responsible global citizens. In Indonesia, integrating character values with Islamic values is an important foundation for producing a generation with noble character and global competitiveness (Switri et al. 2025).

The Indonesian government promotes the 7 Great Habits of Indonesian Children, consisting of waking up early, praying, exercising, eating healthy food, loving to learn, socializing, and sleeping early. These habits reflect universal values and resonate with Islamic principles such as discipline (*istiqamah*), responsibility (*amanah*), and social solidarity (*ukhuwah*). These values align with the concept of *adab* in Islamic education, which places character development at the core of the educational process (Al-Attas 2021). However, their integration into Islamic educational frameworks has not been sufficiently examined, particularly in relation to SDG 4. Previous studies have shown that Islamic education contributes to sustainable development by strengthening social responsibility,

empathy, and moral awareness among students. Nevertheless, research connecting national habit-based character programs with Islamic education and SDG indicators remains limited.

Recent research indicates that Islamic education plays a significant role in supporting the SDGs agenda, particularly in the development of inclusive and sustainable education. A study by Efendi et al. (Efendi et al. 2025) found that integrating Islamic religious education (PAI) with a character-based approach can strengthen the internalization of social responsibility, discipline, and empathy values as part of the indicators of Quality Education. Additionally, Pasaribu et al. emphasize that character development strategies for Indonesia's young generation are an integral part of the national agenda toward Indonesia Emas 2045 (Pasaribu et al. 2024). Character education linked to Islamic values is seen as capable of addressing the challenges of moral degradation, individualism, and value disorientation that have emerged due to technological advancements and globalization. Therefore, character building based on good habits is a strategic step toward building a generation that is both competitive and morally upright.

However, there is an academic debate about the ideal model of character education from an Islamic perspective. Some experts believe that character education should be designed based on local values and Indonesian cultural wisdom (Khosiah, Pantiwati, and Utomo 2025). Meanwhile, others emphasize the importance of a global approach that refers to SDG indicators to ensure relevance to international standards (Amal, Luthfi, and Auliya 2025).

In this context, research on the 7 good habits of Indonesian children is very important because it can bridge local values, Islamic teachings, and sustainable development goals. Additionally, Sunita et al. emphasize that the Islamic educational environment has great potential to support the achievement of the SDGs, particularly SDG 4 (quality education), SDG 13 (climate action), and SDG 15 (life on land), by highlighting the spiritual and ethical dimensions of the environment and society (Sunita et al. 2025). This underscores that character education in Islam is not merely the transmission of moral values, but a holistic process encompassing spiritual, social, and ecological dimensions.

The current state of education in Indonesia indicates that the implementation of character values still faces various challenges, such as weak teacher role models, insufficient integration of values into the curriculum, and inconsistency between cognitive learning and students' daily practices (Arif, Chapakiya, and Dewi 2024). Additionally, the implementation of the Merdeka Curriculum, which emphasizes the Pancasila student profile, needs to be balanced with the integration of Islamic values so as not to lose the moral roots that are characteristic of the Indonesian nation (Switri et al. 2025).

Thus, this research is highly urgent because it offers an integrative conceptual framework between character education based on the 7 good habits of Indonesian children and Islamic education within the context of SDGs. This approach not only emphasizes the importance of moral education in shaping human character but also places spiritual values as the main foundation for achieving sustainable quality education, which will serve as the basis for shaping students' Islamic character and optimizing existing human

resources. However, research on the 7 great habits of Indonesian children from an Islamic educational perspective is still not widely pursued by researchers. One alternative for understanding researchers' interest in Islamic education is thru literature studies, so the references that can be studied are published scientific journals.

This publication's research on character education based on the 7 Great Habits of Indonesian Children has been conducted by many researchers, including Sinulingga, on the formation of healthy and noble character thru the 7 Great Habits of Indonesian Children (Sinulingga 2025), Purwanti et al. regarding the Implementation of the 7 Great Habits of Indonesian Children in Character Formation (Purwanti, Sanjaya, and Suastika 2025), and Peruminingsih et al., on efforts to improve the discipline of 4-year-old children thru the 7 Great Habits of Indonesian Children program at Pos PAUD Kartini. CERMEN (Peruminingsih and Hambali 2025), Ardiansyah, regarding the project to strengthen the Pancasila Student Profile (P5) based on the 7 good habits of Indonesian children for elementary school students (Ardiansyah and Sagjuddin 2025), and Suherman et al. on the Implementation of Transformational Leadership on the Implementation of the 7 Good Habits of Indonesian Children Movement (Suherman et al. 2025). However, the publication "Character Education Analysis Based on 7 Good Habits of Indonesian Children: Islamic Education Perspective in Supporting SDGs 4" has not been carried out, especially publications in the last 3 years, which fall within the 20-year range of 2022 to 2025. Based on this, this research was conducted to analyze the article, with the hope that it can serve as a reference for other researchers in determining research themes, particularly those related to the study of the 7 Great Habits of Indonesian Children from an Islamic Education Perspective in Supporting SDG 4 Quality Education.

Theoretically, this research contributes to the scientific development of Islamic education by offering a conceptual model of habit-based character education that is measurable and internalized. Practically, this research can serve as a reference for educators and policymakers in designing character education programs integrated with Islamic principles and SDGs indicators.

This study aims to analyze the relevance and implementation of 7 good habits of Indonesian children from an Islamic education perspective, assess their contribution to achieving SDG 4 (Quality Education) in Indonesia, and formulate a conceptual model of Islamic character education based on good habits oriented toward sustainable development. The main conclusion of this research is that the values in the 7 Great Habits of Indonesian Children have a strong alignment with Islamic education as a principle of Islamic tarbiyah and the goals of SDG 4. Islamic education plays an important role in realizing sustainable quality education thru spiritual, social, and ecological development in Islamic-based schools and public schools. Thus, character education based on good habits makes a real contribution to sustainable human development in accordance with SDG 4. This research on the 7 good habits of Indonesian children thru an Islamic education approach is expected to be an effective strategy in realizing quality education with character, spirituality, and sustainability, in line with the policy direction of SDG 4.

Therefore, this study addresses the following research questions:

1. How do the 7 Great Habits of Indonesian Children contribute to character development within Islamic education?
2. How does this integration support the achievement of SDG 4 in Indonesia?

This research contributes both theoretically and practically by proposing an integrative framework linking Islamic character education, national educational policy, and sustainable development goals.

## **B. METHOD**

This research uses a qualitative approach with the literature study method (library research). The purpose of this literature study is to identify and analyze theories and empirical findings related to character education thru the 7 good habits of Indonesian children, Islamic Education, and sustainable development. Explain the relationship or conceptual connection between the "7 good habits of Indonesian children" and the values of Islamic education in Islamic education. Next, he formulated the concept of character education from an Islamic educational perspective that contributes to SDG Goal 4.

As Snyder emphasized, "A systematic literature review not only reviews existing literature but also synthesizes ideas, identifies research gaps, and builds new conceptual frameworks" (Snyder 2019). Thus, this research serves as a conceptual synthesis study, not just a review that describes it.

This approach was chosen because the main focus of the research is not on collecting empirical data in the field, but rather on an in-depth review of relevant theories, research findings, and scientific documents regarding character education, Islamic values, and their relationship to Sustainable Development Goal (SDG) 4 (Quality Education).

The main objectives of this method are to identify and analyze theories and empirical findings related to Islamic character education and sustainable development, and to describe the conceptual relationship between the "7 Great Habits of Indonesian Children" and Islamic educational values, as emphasized by Snyder (2019). He stated that a systematic literature review is not just a review of existing literature, but also synthesizes ideas, identifies research gaps, and builds new conceptual frameworks. Therefore, this research serves as a conceptual synthesis study, not just a descriptive review.

The data sources for this research consist of primary and secondary data. The primary data sources include scientific journal articles, academic books, dissertations, and recent research reports (2019–2025) related to character education, Islamic education, and the SDGs. Primary information was obtained from several leading journal articles, which were the main references used, including research by Elihami and Pajarianto, who examined the relationship between Islamic education and the concept of the SDGs conceptually (Elihami and Pajarianto 2025). The research by Sunita et al., which highlighted the role of the Islamic educational environment in sustainable development (Sunita et al. 2025). Meanwhile, secondary sources include national policies in the Merdeka Curriculum, as well as classical literature on Islamic education that later became the normative basis for analyzing Islamic character. The academic databases used included data sourced from Google Scholar, DOAJ, and SINTA-indexed journals using keywords related to Islamic education, character education, and sustainable development.

Inclusion criteria included publications discussing Islamic education, character formation, and their relevance to sustainable education. The selected sources were categorized into themes such as Islamic character principles, habit-based education, and contributions to the SDGs. Data analysis involved thematic grouping and conceptual synthesis.

The research procedure was carried out in three stages: the first preparation stage, which involved determining the topic, formulating the research problem, and identifying search keywords; the second stage, data collection, which involved systematically searching for literature in scientific databases and collecting supporting documents; and the third stage, analysis and synthesis, which involved reading, coding, and synthesizing the literature data based on its relevance to the research theme. Ethical considerations in this research included proper citation of all sources, avoidance of plagiarism, and objective interpretation of the literature, as strategies to minimize bias.

## **C. RESULTS AND DISCUSSION**

### **1. Findings**

This study aims to analyze the integration of the 7 Habits of Highly Effective Children in Indonesia from an Islamic education perspective and its contribution to achieving Sustainable Development Goal (SDG) 4, which is quality education. Based on the results of a literature study published in national and international publications, several important conceptual findings were obtained that will be presented to readers, grouped into four major themes. The series of presentations are:

**Character Education** The character education currently launched by the government is character education based on the 7 Good Habits of Indonesian Children, where students are expected to be able to plan and implement these 7 Good Habits of Indonesian Children, which consist of waking up early, praying, exercising, eating healthy, being fond of learning, socializing, and going to bed early. Based on the results of this literature analysis on character education, it shows that character education in Islam is deeply rooted in the concepts of tarbiyah (nurturing and guidance), ta'dib (moral education), and tazkiyah (purification of the soul). These three things are the foundation for shaping students' characters so that they become perfect human beings (humans who are balanced between mind, spirit, and body).

According to Al-Ghazali, "Education aims to shape moral character thru the process of internalizing good habits (ta'dib al-nafs) until they become ingrained characteristics" (Al-Ghazali 2019). Elihami & Pajarianto also stated that: "The proposed Islamic education actually emphasizes a balance between spirituality, social ethics, and sustainable human development" (Elihami and Pajarianto 2025).

The Islamic education model that emphasizes habituation and the teacher's example (uswah hasanah) has great potential for shaping children's character from an early age, especially if supported by an environment conducive to Islamic values (Sunita et al. 2025). Integrating Islamic Educational Values into the 7 Good Habits of Indonesian Children (Waking Up Early, Praying, Exercising, Eating Healthy, Enjoying Learning, Socializing, and Sleeping Early)

a) Waking Up

Early Waking up early is the beginning of habits that truly need to be cultivated. Waking up early is taught to improve time management skills and discipline. Students participated in activities after waking up in the morning, while parents were asked to cooperate in creating healthy morning wake-up habits at home. Waking up early today will shape students to be intelligent and disciplined and they won't be late for school in the afternoon.

b) Worship

Worship embodies the values of Tawhid, as the habit of worship has a closer connection to the values of Tawhid and Mujahadah. Padil et al.'s study, which states: "Applying time discipline thru spiritual activities such as communal dawn prayer contributes to the formation of a resilient mentality, work ethic, and perseverance" (Padil et al. 2025). This aligns with the word of Allah SWT in Surah Al-Mu'minun, verses 1-2, which reads:

Meaning: "Blessed are the believers, (those who are humble in their prayers)" (Al-Quran 2025).

Human success begins with sincerity in worship. Islamic education that instills spiritual discipline has been proven to increase students' moral awareness and social responsibility. Prabowo & Affandi argue that teachers who integrate spiritual practices into school routines successfully reduce indisciplinary behavior and increase students' social empathy (Prabowo and Affandi 2024).

c) Exercise

Exercising is synonymous with healthy habits and maintaining trust in maximizing the physical function given by God. Exercising habits are related to the value of trust in one's body. In the Islamic view, maintaining health is part of worship. Prophet Muhammad (peace be upon him) said, "A strong believer is more beloved to Allah than a weak believer" (Al-Hadith 2000).

According to research by Sunita et al., cultivating healthy lifestyle behaviors in Islamic schools plays a crucial role in achieving student well-being, which is one of the indicators of educational quality according to UNESCO (Sunita et al. 2025). Thus, healthy physical habits are an integral part of SDG 4's goal, which emphasizes students' mental and physical well-being.

d) Healthy Eating

Healthy eating, which involves consuming healthy and nutritious foods, is considered halal and tayyiban in Islam. Halal according to Sharia and how it is obtained, and tayyiban, which means food that is good for the health and needs of every human being. This relates to the value of trust that Allah SWT has given in taking care of oneself and maximizing physical function for every person as a servant of Allah SWT in maintaining their physical health. Therefore, being healthy and well-nourished is a right and responsibility of students. Students are invited to understand food nutrition thru discussions, healthy cooking practices, and healthy and nutritious food campaigns on social media. Schools are expected to prepare healthy canteens and a nutritious food

labeling system, while teachers serve as role models by bringing healthy packed lunches and integrating nutrition material into their lessons (Kemendikbudnasmen 2025).

e) Love of Learning

The love of learning in Islamic education is categorized as an implementation of Iqra. Prophet Muhammad (peace be upon him) received the first revelation from Allah SWT in the form of a command to read the verses from Surah Al-Alaq 1-5. The habit of learning with compassion is the fifth habit, which, when implemented in the learning process, is considered an act of worship in Islam because it fulfills the command of Allah SWT. In Islam, it can be said that learning is a lifelong act of worship. The habit of studying based on the intention of worship can internalize spiritual values in the academic process.

f) Community

Community and Mutual Cooperation as an Implementation of Brotherhood Social habits that tend to enable students to socialize. In Islamic education, this emphasizes the social dimension of Islamic education. Islam teaches that humans are social beings who are interdependent (Surah Al-Hujurat: 13).

Meaning: mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Knowing.

Supandi & Aini, in a multi-location study on madrasas and pesantren, found that social activities such as mutual cooperation, collective donations, and community service are real practices of Islamic social character education that support the achievement of inclusive education within SDG 4 (Supandi and Aini 2025). This social value can also strengthen the spirit of national brotherhood and human brotherhood, so that Islamic education not only forms personal piety, but can also build social piety, which can impact the development of sustainable community development.

g) Sleep Quickly

Fall asleep quickly until you are asleep. This seventh good habit directs students to sleep early so that they get enough sleep and do it regularly. In Islam, deep sleep is recommended after performing the Isha prayer, so that this sleep is considered an act of worship. This reflects the value of balance between worship, activity, and rest being part of the ethics of life.

Afiyah stated that: "through the Maqashid al-Shariah approach, it is explained that maintaining physical and mental health is included in the objectives of Islamic law to preserve life (hifz al-nafs) (Afiyah 2025). The habit of sleeping early so that they get enough sleep has a direct impact on students, especially on their ability to concentrate and emotional stability. Therefore, spiritual and biological balance is an important aspect in achieving comprehensive quality education. This quick sleep is not only related to health issues, but is also key to students' concentration and emotional stability during the learning process. In this case, it's important to have active collaboration between teachers at school and parents at home in raising awareness about the importance of sufficient rest and reminding children to go to bed early.

Relevance of Islamic Character Education in SDG 4 Goals Quality Education as Holistic Human Development SDG Goal 4 emphasizes "inclusive and quality education for all and promoting lifelong learning." In the context of Islamic education, this concept aligns with the mission of *rahmatan lil 'alamin*, which is to make education a means of global prosperity and peace.

As shown by the research of Elihami & Pajarianto and Sunita et al., which indicates that Islamic schools implementing spiritual, character, and environmental value-based learning can be interpreted as having a higher learning well-being index compared to schools that only focus on cognition (Sunita et al. 2025), this demonstrates that Islamic education significantly contributes to the quality of education and learning holistically.

### **Implementation Challenges in Indonesia**

Integrating Islamic values and SDG 4 has great potential, but challenges remain in its implementation. Padil et al. noted several constraints, including the implementation of character education policies between the Ministry of Education and the Ministry of Religious Affairs, as well as teacher training related to integrating spiritual values into learning, and limitations in character evaluation indicators within the national assessment system (Padil et al. 2025). Additionally, Mahmud and Ilyas also highlighted that regarding this implementation, the education of tolerance and democratic values in Islamic schools is still inconsistent, especially in areas with high religious homogeneity (Mahmud and Ilyas 2024).

Therefore, achieving SDG 4 thru Islamic character education requires cross-institutional synergy and curriculum reform that is values-oriented, not just focused on cognitive or academic competencies, but more broadly, to comprehensively and sustainably achieve affective and psychomotor competencies.

The Contribution of Islamic Education to Sustainable Development Islamic education also contributes to the SDGs thru three main dimensions. According to Supandi & Aini, it is stated that: These three dimensions are the first spiritual dimension, thru the development of faith, worship, and morals. The second social dimension, thru strengthening solidarity and tolerance. The third, thru the ecological dimension, thru awareness of environmental sustainability (Supandi and Aini 2025).

These three dimensions converge on the concept of *khairu ummah* (the best community), which is a society that is knowledgeable, moral, and actively involved in world development. In this case, students are characterized by their knowledge, which is a manifestation of their active role in contributing to global development and progress. Based on this, habit-based character education makes a real contribution to quality education and sustainable human development in line with the vision of SDGs 4.

## **2. Discussion**

This section discusses the research findings by analytically connecting them to previous research theories and results. The main objective of this research is to analyze the 7 Great Habits of Indonesian Children that can be internalized in Islamic education and how this integration contributes to achieving SDG 4 on Quality Education.

Based on the results of a literature study from the 2025 articles submitted by the author, student character is based on the 7 Great Habits of Indonesian Children, which consist of waking up early, praying, exercising, eating healthy, being fond of learning, socializing, and getting enough sleep. This Islamic educational perspective has a strong theological foundation in Islamic teachings. Values such as piety, trustworthiness, balance, and brotherhood are direct manifestations of the principles of Islamic education, which emphasize the balance between the spiritual, intellectual, and social dimensions of human beings (Al-Attas 2021).

7 good habits, aligned with Islamic values, and SDG 4 indicators. This indicates that Islamic education can serve as an implementation framework for sustainability-based character education and a bridge between moral education and sustainable education. These results also confirm that integrating Islamic character education is not only compatible with the SDGs, but is also an important component in achieving quality education overall, including spiritual well-being, social inclusion, and lifelong learning.

The concept of Islamic education emphasizes that education aims to preserve and develop human beings' innate potential toward moral perfection. The seven habits of Indonesian children, such as in their habits of worship, learning, and social interaction, are a practical representation of Islamic education related to the maqashid al-syariah, particularly *hifz al-din* (preserving religion), *hifz al-nafs* (preserving life), and *hifz al-'aql* (preserving intellect).

The research findings indicate that good habits implemented sustainably and consistently can improve the quality of education. If the ethics of maqashid values are consistently applied thru daily habits, then education will produce people with good character and productivity. This aligns with Rifai, who stated that: "Integrating Islamic values into religious learning supports the SDGs' goals for lifelong learning and the improvement of social morals"(Rifai 2024).

Sociologically, the findings of this research can be said that habits are formed thru continuous and sustained repetition. This involves schools, families, and the Islamic community, which serve as a means of sustainably reproducing customary values. As students consistently practice Islamic habits such as worship, these values transform into a stable habitus and become part of their character. This finding aligns with Padil, Asy'arie, and Pranajaya, who stated that: "Islamic education effectively shapes students' spiritual and social habitus thru a habituation system (habitulative system)".

Thus, scientifically, this habit rooted in religious values has symbolic power (symbolic capital) to shape students' character, in accordance with Islamic education, thereby producing spiritually and socially high-quality education. According to UNESCO, quality education is education that instills the ability for systematic thinking, social empathy, and ecological awareness (UNESCO. 2020). These seven habits of great Indonesian children contain all the elements of quality education. First, in morning routines and worship to cultivate students' spiritual awareness. Second, in exercise and healthy eating habits, to cultivate ecological and physical awareness. Third, in learning and community habits, this can foster social responsibility and lifelong learning, and finally, in sleep deprivation habits, this can cultivate life balance.

According to Sunita, Sunariyah, and Amriyah, "Islamic education significantly contributes to the SDGs thru spiritual, social, and ecological dimensions (Sunita et al. 2025)." In other words, the research findings emerged because, epistemologically, Islamic values contain the principle of sustainability, which is now at the core of quality global education.

To deepen academic contributions, further research is recommended to develop an Islamic character evaluation instrument based on SDGs indicators (spiritual, social, and ecological), examining cross-sectoral comparisons. the culture between educators and Islamic figures in Indonesia and other Muslim countries within the context of Education for Sustainable Development (ESD), and to investigate collaborative steps between three educational centers in realizing the 7 good habits of Indonesian children according to their respective roles, as well as the implementation of digital-based character education in the AI and social media era, so that these 7 Islamic-based habits can be adapted within the context of educational technology according to the times, just as the role of the SDGs in education, which includes information technology, can also help improve the quality of learning, ensuring and guaranteeing that everyone has access to quality education (Garlinia et al 2025).

Overall, this research indicates that the 7 Great Habits of Indonesian Children have epistemological and practical compatibility with Islamic values in achieving SDG 4, which is to achieve quality education goals. These findings align with Islamic educational theory, strengthen the concept of moral habitus, and support UNESCO's Education for Sustainable Development Framework.

By integrating the spirituality and sociality of Islamic education into character education, this becomes not only a system of moral values but also an effective strategy for producing students who are characterized, competitive, and actively participate in sustainable global development. This result emerged due to the synergy between spiritual (faith), social (educational environment), and psychological (habituation) aspects, which scientifically reinforce each other in the sustainable formation of Islamic character.

Sociologically, schools and families function as social spaces that transmit Islamic values. Teachers and parents are the primary agents in the process of internalizing values thru example (*uswah hasanah*). This aligns with Ki Hajar Dewantara's *Tri Pusat Pendidikan* concept, which emphasizes that children's education cannot solely rely on schools, but rather on synergy between three educational centers: the family environment, the school environment, and the youth movement environment (society)(Dewantara 2020)(Dewantara 2020). In line with Handayani's research, the character education model based on the Three Educational Centered (TEC) is effective in strengthening character and creating sustainable learning in accordance with the principles of Islamic education management (Handayani F, 2026).

Based on this presentation, in addition to being similar or aligned with other studies, the findings of this research also contain several differences from previous studies, including the opinion that Islamic character education is still normative and cognitive. It can also be said that there has been a transformation in the paradigm of Islamic education,

as this research shifts the paradigm of Islamic education from normative to transformative, not only teaching values but also shaping students' character thru continuous habituation.

Practically, through the government's 7 KAIH policy (Kemendikbudnas 2025), the West Java Provincial Government's Panca Waluya program regulation (Edaran Gubernur Jabar. 2025), the government's Free Nutritious Meals (MBG) policy (Pendidikan 2024), and school principal policies, the integration of these seven good habits can be implemented in schools through structured daily routines. These good habits include congregational prayer, Quran recitation (Tadarus), morning greetings (smiling and greeting), healthy lifestyle programs such as waste collection and healthy exercise, nutritious communal meals, collaborative learning, and community service projects. These practices align with SDG 4 indicators, particularly in promoting inclusive education, student well-being, and lifelong learning competencies. Therefore, habit-based Islamic character education can serve as a measurable framework for improving the quality of education in Indonesian schools.

## CONCLUSION

Character education based on the 7 Good Habits of Indonesian Children from an Islamic perspective is not just a moral idea, but a framework for social and spiritual transformation that is relevant to the vision of sustainable development. Islamic education, with its values of monotheism and brotherhood, is capable of meeting the challenges of the 21st century by shaping individuals who are knowledgeable, ethical, and globally competitive.

By integrating religious values and global sustainability goals, this research asserts that Islamic education is at the core of quality education, not merely a supplement to it. The future of Indonesian education lies in the ability to harmonize spiritual virtue with intellectual progress, a harmony that can only be achieved thru Islamic character education oriented toward SDG 4. The researcher hopes that further research will be conducted by subsequent researchers to delve deeper into the integration of Islamic education within the 7 Habits of Great Indonesian Children, so that it can be more beneficial.

Based on the explanation above, it can be concluded that this study on the 7 Good Habits of Great Indonesian Children is conceptually aligned with Islamic educational values and supports the achievement of SDG 4. Habits-based character education strengthens students' spiritual awareness, social responsibility, and learning discipline, which are essential components of sustainable, quality education.

However, this study is limited by its reliance solely on literature analysis without empirical field data. Further research is recommended to examine the implementation of this framework in schools and evaluate its impact on character development and student learning outcomes.

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