

INTEGRATION OF ISLAMIC EDUCATION VALUES IN THE QUR'AN WITH THE 7 HABITS OF GREAT INDONESIAN CHILDREN PROGRAM: TAFSIR TARBAWI APPROACH

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Abstract. Character education plays a crucial role in addressing moral and social challenges in contemporary Indonesia. The 7 Habits of Great Indonesian Children program, which includes waking up early, enjoying worship, exercising regularly, consuming healthy and nutritious food, enjoying learning, engaging in social interaction, and going to bed early, represents a practical effort to instill positive values from an early age. This study aims to examine the relevance of the program and its integration with Islamic educational values using a tarbawi interpretation approach. The research employs a qualitative literature study with content analysis of Qur'anic verses and classical and contemporary tafsir sources related to education and character formation. The findings indicate that the seven habits are consistent with the teachings of the Qur'an and Sunnah, which emphasize moral integrity, discipline, balance, and social responsibility. Integrating Qur'anic values into this program can strengthen the implementation of character education in family, school, and community settings. Therefore, the program has the potential to contribute to the development of Indonesian children who are not only competent in worldly affairs but also possess character and behavior aligned with Islamic values.

Keywords: Qur'an, Islamic Education, Tarbawi Interpretation, 7 Habits, Great Children

Abstrak. Pendidikan karakter memainkan peran krusial dalam mengatasi tantangan moral dan sosial di Indonesia kontemporer. Program “7 Kebiasaan Anak Indonesia yang Hebat”, yang mencakup bangun pagi, menikmati ibadah, berolahraga secara teratur, mengonsumsi makanan sehat dan bergizi, menikmati belajar, berinteraksi sosial, dan tidur lebih awal, mewakili upaya praktis untuk menanamkan nilai-nilai positif sejak usia dini. Studi ini bertujuan untuk mengkaji relevansi program tersebut dan integrasinya dengan nilai-nilai pendidikan Islam menggunakan pendekatan interpretasi tarbawi. Penelitian ini menggunakan studi literatur kualitatif dengan analisis konten ayat-ayat Al-Qur'an dan sumber-sumber tafsir klasik dan kontemporer yang berkaitan dengan pendidikan dan pembentukan karakter. Temuan menunjukkan bahwa ketujuh kebiasaan tersebut sejalan dengan ajaran Al-Qur'an dan Sunnah, yang menekankan integritas moral, disiplin, keseimbangan, dan tanggung jawab sosial. Integrasi nilai-nilai Al-Qur'an ke dalam program ini dapat memperkuat implementasi pendidikan karakter di lingkungan keluarga, sekolah, dan masyarakat. Oleh karena itu, program ini berpotensi berkontribusi pada pengembangan anak-anak Indonesia yang tidak hanya kompeten dalam urusan duniawi tetapi juga memiliki karakter dan perilaku yang selaras dengan nilai-nilai Islam.

Kata Kunci: Al-Qur'an, Pendidikan Islam, Tafsir Tarbawi, 7 Kebiasaan, Anak-Anak Hebat

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INTRODUCTION

Positive attitudes such as responsibility, honesty, discipline, and the ability to behave in accordance with social and religious norms are essential elements in the formation of a good personality. Character education therefore does not focus solely on cognitive development, but also emphasizes the cultivation of attitudes and habits that reflect integrity and noble morals in everyday life. Character education is a deliberate and planned effort carried out within the learning environment to develop human potential so that individuals possess good character, strong morals, and a positive impact on society and the surrounding environment (Sholekah, 2020).

Character education has become a major concern in the development of human resources in Indonesia, particularly in response to increasingly complex social challenges. Previous studies have highlighted signs of moral decline among the younger generation, including academic dishonesty, group conflicts, bullying, risky social behavior, the spread of pornographic content, and drug abuse (Soraya, 2020). These phenomena indicate a weakening of fundamental national values and underscore the urgency of strengthening character education.

The widespread moral degradation, declining social awareness, and increasing dependence on gadgets and social media further demonstrate that character education cannot rely solely on cognitive instruction. Instead, it must be internalized through consistent and meaningful habits cultivated from an early age.

In response to these challenges, the government, through the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), has introduced various programs aimed at strengthening the character of Indonesia's younger generation. One such initiative is the 7 Habits of Great Indonesian Children program, which includes waking up early, enjoying worship, exercising regularly, consuming healthy and nutritious food, enjoying learning, engaging in social interaction, and going to bed early (Wisnubroto, 2025). These habits are designed as concrete steps to instill healthy, productive, and moral values and are expected to become an integral part of children's character and personality development. The Ministry of Education and Culture emphasizes that this program requires strong synergy among schools, families, and communities to be implemented effectively (Lavenia Y., 2024).

From an Islamic perspective, these habits are closely aligned with the values taught in the Qur'an and Sunnah. In Islam, character (akhlaq) is a central objective of education (Ali, 2022). Character is regarded as a fundamental foundation for balanced human life and a determining factor in the successful development of other educational potentials; therefore, character

formation is a primary goal of Islamic education (Hidayat, 2021). The development of good habits (al-‘ādah) through Islamic religious education is considered one of the most effective means of shaping a well-rounded Muslim personality that is intellectually capable, morally upright, and spiritually strong (Anissa et al., 2024).

As an effort to integrate national education policies with Islamic values, this study aims to examine the 7 Habits of Great Indonesian Children program through a *tarbawi* interpretation approach. The study of *tarbawi* interpretation is a significant field within Islamic education, as it emphasizes educational values and character formation derived from the Qur'an (Alwizar et al., 2021). This approach seeks to guide individuals in understanding Qur'anic teachings in a way that supports holistic human development (Mirza & Fauzi, 2025; Mirza & Azahra, 2025). Through this perspective, Qur'anic messages relevant to character education can be explored more deeply and positioned as a primary source of inspiration for comprehensive educational programs.

Therefore, this study does not merely evaluate the program from an Islamic perspective, but also proposes how the integration of Qur'anic values can strengthen both the substance and implementation of the habit-based program within formal education, family environments, and the wider community. Ultimately, this effort is expected to contribute to the development of Indonesian children who excel not only in worldly competencies but also in character and conduct that are pleasing to Allah Swt.

METHOD

This research is included in the type of qualitative research with a library research method. According to Syaibani in Azizah (2017), library research is any effort made by researchers to collect information relevant to the topic or problem that will or is being studied. In the context of this research, it aims to examine in depth the meaning and relevance of the *7 Habits of Great Indonesian Children Program* through the *tarbawi interpretation approach*, as well as to examine its integration with values in Islamic education. The data sources in this study come from the Qur'an and the Tafsir books of the Ulama as the main sources analyzed using the *tarbawi tafsir* approach. In addition, supporting data were obtained from Islamic education literature, and official documents related to the 7 Habits of Great Indonesian Children Program. Sources This used For strengthen understanding and analysis integration values Islamic education in the program.

Study This use tarbawi interpretation approach, namely an approach to the interpretation of the Qur'an that emphasizes aspect education and moral development, with objective internalize Islamic values in life individual and society (Mirza & Assyah, 2025). Each verse studied is analyzed in terms of its relevance to the formation of children's character, as depicted in the 7 Habits of Great Indonesian Children Program. Tarbawi interpretation allows researchers to explore applicable Qur'anic messages in the context of Islamic education. The data analysis technique used is content analysis with a tarbawi interpretation approach. The researcher studied the meaning of the verses of the Quran that are relevant to the seven habits of great children, then interpreted their educational values and connected them with the principles of Islamic education.

RESULTS

Based on the research results, there are several verses related to the 7 habits of great Indonesian children program, including those in table 1:

Table 1. Verse findings about the 7 habits of Great Indonesian Children

No	Habit	Quran Surah / Verse	Tarbawi Interpretation Indicator
1	Wake Up Early	QS. At-Takwir [81]: 18	Emphasizes the importance of utilizing the blessed morning time as a productive start for activities and worship.
2	Love to Worship	QS. Adz-Dzariyat [51]: 56	explaining the main purpose of the creation of humans is to worship
3	Enjoy Exercising	QS. Al-Anfal [8]: 60	Teaches the importance of maintaining physical strength and readiness as part of self and community care.
4	Eat Healthy and Nutritious	QS. 'Abasa [80]: 24	Raises awareness of food quality and benefits as a responsibility to maintain physical and spiritual health.
		QS. Al-Baqarah [2]: 168	Emphasizes consuming halal and wholesome food and avoiding satanic influences as part of self-care.
5	Love Learning	QS. Al-Mujadilah [58]: 11	Encourages seeking knowledge as a way to elevate faith and quality of life.
6	Socializing	QS. Al-Hujurat [49]: 13	Teaches harmonious social life and respect for righteousness as the highest honor.
		QS. Al-Ma'idah [5]: 2	Emphasizes mutual help in good deeds and avoidance of cooperation in wrongdoing.
7	Sleep Early	QS. An-Naba' [78]: 9	Explains sleep as a necessary means for restoring energy and life balance.
		QS. Al-Furqan [25]: 47	Emphasizes the balance of rest and activity as part of divine order.

DISCUSSION

Program 7 Great Habits of Indonesian Children

This program is a systematic effort to shape the character of Indonesian children through seven main habits that are considered important for daily life. These habits include: (1) waking up early, (2) liking to worship, (3) liking to exercise, (4) eating healthy and nutritious food, (5) liking to learn, (6) liking to be in society, and (7) going to bed early (on time). Each habit is designed to form a balanced life habit, between physical, spiritual, social, and intellectual needs.

The first habit, waking up early, aims to train discipline and start the day with enthusiasm. Getting children used to waking up early creates more time to do daily activities such as preparing for school more comfortably/freely (Haeriyah et al., 2022). Children who are used to waking up early tend to be more prepared to carry out daily activities with a clear mind and a fresh body. This habit also plays a role in building a strong and responsible mentality. *The second habit*, being fond of worship, is not only oriented towards the spiritual aspect, but also forms discipline, perseverance, and gratitude from an early age. Among the supporting factors in forming discipline in worship are motivation, a strong desire from the child himself, parents, the environment, teachers at school, religious teachers, and children of the same age (Mardania, 2022). Through worship, children learn to know God, hone moral awareness, and strengthen the foundation of broader life values.

According to Pamungkas in Sinulingga (2025), the implementation of the habit of worship in children's daily lives has many benefits. *First*, worship brings children closer to the Creator, thus fostering a sense of love and fear of Allah. *Second*, worship teaches time discipline, such as the five daily prayers that have a certain schedule. *Third*, worship forms noble morals, because worship contains the values of patience, sincerity, and submission. *Fourth*, worship can be a means of self-introspection, so that children can correct mistakes and improve their quality. Thus, the habit of worship from an early age will form a child's character that is physically and mentally healthy.

The third habit, likes to exercise. Exercise is an activity done to train a person's body (Arovah, 2016). Including simple sports that are easy to do independently, such as gymnastics. Regular exercise habits help children build a healthy lifestyle from an early age. Through fun physical activities, students become more active, fit, and have enthusiasm in carrying out daily activities (Maulida et al., 2025). *The fourth habit*, eating healthy and nutritious food, is a very important form of nutrition and health education. Nutritious food for children is very useful because it is for their growth and development and healthy food is very necessary for children

so that digestive disorders do not occur (Maayah et al., 2022) Therefore, children need to be invited to recognize the importance of nutritious food intake as the main capital in physical growth and brain development. This habit is also the basis for building awareness of a clean and healthy lifestyle.

The fifth habit, a love of learning, is the main foundation in the world of education. Good learning habits need to be instilled to ensure that children can develop optimally (Sari & Sadjat, 2025) This habit instills a spirit of curiosity, a love of knowledge, and a positive attitude towards the learning process. Children who are accustomed to learning consistently will grow into individuals who are independent, diligent, and adaptive to changes in the times. *The sixth habit*, liking society, is aimed at fostering social awareness, the ability to work together, and an attitude of tolerance. The habit of being in society increases responsibility for the environment and creates a sense of joy through social interaction (Hamzah & Cahyadi, 2025) Through healthy social interaction, children learn to recognize diversity, appreciate differences, and build a spirit of togetherness as part of community life. *The seventh habit*, sleeping fast, in the sense of getting enough sleep and on time. The habit of sleeping on time helps the body's organs recover, restores mental and emotional, and maintains a balance between activity and rest. Quality sleep also improves concentration, memory, and positive mood is a form of time management and self-awareness (Hamzah & Cahyadi, 2025). Getting enough and regular sleep not only affects physical health, but also emotional stability and readiness to learn. Good sleep habits train children to regulate their daily rhythm in a balanced way.

The 7 Habits of Great Indonesian Children program is not only normative, but also operational. It is expected to become a habit that is internalized in children, not just a rule imposed from the outside. Through consistent mentoring in the school and family environment, this program can become part of an educational culture that forms a strong, healthy, intelligent, and noble generation. By integrating these positive habits into children's daily lives, the government hopes to create a young generation of Indonesia that not only has academic competence, but also a strong and resilient character in facing the challenges of the times. Therefore, the success of this program is highly dependent on the collaboration of all parties; schools, families, communities, and other stakeholders in creating a healthy and meaningful education ecosystem.

Tarbawi's Interpretation of 7 Great Habits of Indonesian Children

The definition of Tafsir Tarbawi simply refers to the interpretation of the Qur'an that focuses on the educational values contained in its verses (Mirza & Siroj, 2025). The Tafsir Tarbawi approach views the Qur'an not only as a source of law and faith, but also as a comprehensive educational guideline. In this context, the values contained in the 7 Habits of Great Indonesian Children Program can be linked to Qur'anic messages that contain educational aspects (*tarbiyah*) either directly or indirectly. Every habit instilled in this program has a basis or relevance in Islamic teachings, so that strengthening through the Tafsir Tarbawi approach becomes a strategic step in building children's characters that are in accordance with the values of monotheism and Islamic morality. That is how the Qur'an handles the development and education of the soul to be tolerant, generous, and obedient through a touching and enticing style of language. Religion is not a collection of verbalistic tasks, but the task is transformed into feelings and sensitivity in the heart (Quthb, 2004).

Up Early

One of the main obligations for Muslims is to perform the Subuh prayer. The time for the Subuh prayer is in the morning, so waking up early is an absolute requirement to carry out this worship (Anwar & Mulya, 2025). The Qur'an pays special attention to the morning as a time full of blessings. The habit of waking up early is an important part of forming discipline and enthusiasm for living the day. The Qur'an hints at the importance of the morning as a moment full of blessings. In QS. At-Takwir [81]: 18, Allah swears:

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

"And by the dawn when it breathes [i.e., stirs]" (QS. At-Takwir [81]: 18).

In this verse, God swears by the dawn when the dawn begins to break and shine. Dawn is used by God in swearing because this time gives rise to happy hope for every human being who wakes up in the morning to face a new day. At that time, they can find the needs of their lives, replace what is lost and prepare for what is to come (Faizin, 2024). The Messenger of Allah (peace and blessings of Allah be upon him) explained the virtues of the morning in a hadith narrated by Abu Hurairah:

فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَغِيثُوا بِالْغَدْوَةِ وَالرَّوْحَةِ

"Note that there is a reward behind deeds that are always continuous. Do worship (continuously) at the time of al-ghadwah and ar-rauhah." In Fathul Bari, What is meant

by 'al-ghadwah' is a journey at the beginning of the day. Al-Jauhari said that it is the time between the dawn prayer and sunrise (Husna, 2024).

It can be emphasized that the habit of waking up early is not just a physical routine, but also a form of spiritual obedience that is in line with the values of Islamic teachings. Through the Subuh prayer and blessed morning activities, children are invited to start their day with awareness, readiness, and enthusiasm. The *Wake Up Early Program* in 7 Habits of Great Indonesian Children is a concrete means of instilling the values of discipline, responsibility, and hope from an early age. The integration of these values with Islamic teachings, as reflected in the Qur'an and hadith, makes the habit of waking up early not only important for worldly life, but also as a character investment towards happiness in the hereafter.

Love to Worship

The habit of worshiping from an early age has a big influence on the formation of a child's spiritual character. Worship is not just a matter of ritual, but is also a medium for moral education, discipline, and a child's personal relationship with God. In the Qur'an, the commandment for worship is very emphasized, one of which is in QS. Adz-Dzariyat [51]: 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"And I did not create the jinn and mankind except to worship Me." (QS. Adz-Dzariyat [51]: 56).

In the interpretation of al-Munir, Sheikh Wahbah Az-Zuhaili (2016) explained that Allah SWT did not create humans and jinn except to worship, serve, and gain knowledge of Him, not because Allah SWT needs them. He further explained the meaning of worship etymologically, which means to submit obediently with full humility. Ahlus Sunnah say that worship is knowledge and sincerity purifies worship. Indeed, knowledge is also the right goal. This verse emphasizes that the main purpose of human creation is to worship Allah. If a child is accustomed to worship from an early age, then the habit will be carried over until the child grows up (Erzad, 2018). And when a child is accustomed to worship, such as praying, reading the Qur'an, or praying, then he is living his nature as a servant of Allah. In addition, worship teaches noble values such as patience, sincerity, responsibility, and submission to higher rules.

In the context of tarbawi education, the habit of worship can be a strong foundation for the formation of a child's personality. He learned to follow a regular routine, understand the

boundaries of halal and haram, and form a calming spiritual connection. Thus, the habit of worshiping not only brings children closer to God, but also makes them calmer, more responsible and have noble character.

Love to Exercise

Islam views the human body as a trust that must be guarded and maintained. Sports activities are one form of effort to maintain physical health and strength. In Islam, physical strength is not only for worldly interests, but is also part of the readiness to carry out religious commands and defend the truth. The Qur'an hints at the importance of physical strength in QS. Al-Anfal [8]: 60:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ... (٦٠)

"And prepare against them whatever you are able of power and of steeds of war..." (QS. Al-Anfal [8]: 60).

The meaning of this verse is that Allah Swt. commands believers to prepare strength to face the enemy, after previously emphasizing piety. And the word "*Quwwah*" (strength) according to Ibn Abbas is a weapon and expertise (Al-Qurthubi, 2008). while in Tafsir al-Munir the word has a general meaning, so that it includes all forms of strength, including material preparation with various weapons that are in accordance with the development of the times, both those owned by the enemy and those produced in Islamic countries. In addition, the preparation also includes moral and psychological (mental) aspects, such as optimizing all existing potential, preparing the generation militarily, equipping them with straight Islamic beliefs, and fostering good religious morals. Without all that, victory in facing the enemy will never be achieved (Az-Zuhaili, 2016). God riwayat Uqbah bin Amir RA, by the way:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَنْبَرِ يَقُولُ: (وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ)، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ

"I have heard the Messenger of Allah. when he was on the pulpit he said: Prepare for them the strength that you can prepare. Know! That strength is archery. Know! That strength is archery. Know! That strength is archery." (HR. Muslim, n.d.).

Therefore, building physical and mental strength such as sports such as archery, throwing and other sports that are instilled from an early age have important tarbawi values in forming a healthy, resilient Muslim generation that is ready to contribute positively to society. From the side of religious practice, a healthy body also makes it easier for children to perform worship,

such as standing in prayer, fasting, and other social activities. Therefore, sports are not only recreational activities, but are part of the tarbawi effort in fostering children who are physically strong, mentally healthy, and disciplined in their behavior.

Healthy and Nutritious Eating

The habit of eating healthy and nutritious food is an important part of forming a child's character that is balanced physically, mentally, and spiritually. Because to get a healthy and energetic body, nutritious food is needed, one of which is influenced by food nutrition (Jatmikowati et al., 2023). In the Islamic view, maintaining food intake is not only a matter of physical health, but also has a direct impact on cleanliness of the heart and quality of worship. The command to pay attention to the quality of food is a command from Allah SWT. explicitly through His word:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (٢٤)

“Then let mankind look at his food.” (Q.S. 'Abasa [80]: 24).

Through the verse above, Allah Swt. orders humans to look, take exploration, and think about the food that humans eat and is a necessity for their lives (Az-Zuhaili, 2016). So in order to meet life's needs, it is necessary to ensure and guarantee good food quality.

Allah Swt said:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (١٦٨)

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Q.S. al-Baqarah [2]: 168).

It is explained in the book Tafsir Al-Qur'anul Majid An-Nuur that according to Ibn Abbas, this verse was revealed to a group of Arabs from Tsaqif, Bani Amir ibn Sha'sha'ah, Bani Khuza'ah and Bani Mudlij, who had forbidden several types of food for themselves. So Q.S. al-Baqarah [2]: 168 explains that apart from the forbidden foods mentioned in Q.S. al-An'am [6]: 145, all foods may be eaten on condition that the food is good (clean, healthy), and not the right or property of another person (Ash-Shiddiqy, 2000). The forbidden foods referred to in Q.S. al-An'am [6]: 145 include; animals that die without being slaughtered (carcasses), flowing blood, pork because it is impure, and animals that are slaughtered by mentioning a name other than Allah. However, there are exceptions for people in emergency situations who have no other choice to survive. In the context of tarbawi, the habit of eating healthy and nutritious food

teaches children to be selective, responsible for their bodies, and maintain a clean and blessed life. Good food will provide positive energy to study, worship, and contribute to society optimally.

Love Learning

The habit of loving learning is the main pillar in the development of a child's character. Islam emphasizes the importance of seeking knowledge as a noble deed and worthy of worship. In fact, the first revelation revealed to the Messenger of God. is the command to read (*Iqra'*), which shows the urgency of knowledge in human life. Learning is done through various processes such as seeing, observing, and understanding what is around the students (Darman, 2020) . The Quran gives high respect to people who have knowledge, as Allah says in QS. Al-Mujadilah [58]: 11:

... يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

“... Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.” (QS. Al-Mujadilah [58]: 11).

This verse suggests that learning and seeking knowledge is the path to glory and high status in the sight of Allah. By fostering a spirit of learning from an early age, children will be accustomed to thinking critically, seeking solutions to problems, and being open to the development of the times. In the *Tafsir fi Dzilal al-Qur'an*, it is explained regarding the verse above that faith and knowledge lead someone to a high status in the sight of Allah. This status is a reward for the place he gave (providing space) with pleasure and for obedience to the command of the Prophet Muhammad Saw. (Quthb, 2004). Through the tarbawi interpretation approach, the habit of loving learning can be integrated into the education system by emphasizing Qur'anic values in the learning process. Studying is not just to get grades or academic achievements, but as part of worship and devotion to Allah Swt.

Socializing

The habit of liking to socialize is a real manifestation of social values in a child's life. Islam strongly emphasizes the importance of establishing good relationships between fellow human beings (*ḥablun min an-nās*), as explained in many verses of the Qur'an and hadith. From an

early age, children need to be accustomed to living together, helping each other, and caring about the surrounding environment. The Qur'an in QS. Al-Hujurāt [49]: 13 emphasizes:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware.” (QS. Al-Hujurāt [49]: 13).

This verse emphasizes that all humans come from the same origin, namely Adam and Eve, so there is no reason to boast about one's lineage or look down on others. In essence, all humans are brothers and sisters in one line of creation (Az-Zuhaili, 2016). This message teaches the importance of living in diversity through mutual understanding, respecting differences, and building harmonious social relationships as the foundation of a peaceful and prosperous society.

Through a tarbawi interpretation approach, the value of community spirit can be used as the basis for social learning for children, both in school and in everyday life. A healthy social environment helps children learn to cooperate, respect others, and play an active role in their community. The integration of multicultural values in Islamic education encourages the development of mutual respect, cooperation, and harmonious relationships across cultural backgrounds (Barella et al., 2023). In the context of education, this verse also emphasizes that respect for individuals should be based on character and behavior, not on background or physical differences, so that education focuses on character and moral development to create an inclusive and contextual learning process (Yasin & Hidayah, 2024). The orientation in society is to live in harmony and help each other in everyday life. As Allah Swt. says in QS. Al-Mā'idah [5]: 2:

... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ... (٢)

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...” (QS. Al-Mā'idah [5]: 2).

This verse emphasizes the importance of helping each other in good and beneficial things. Helping each other is a form of social solidarity that strengthens the bonds between individuals in society. In the verse above, there are two types of cooperation that Allah mentions, namely cooperation in positive actions (goodness), and cooperation in negative actions (sin and hostility). So the cooperation that must be carried out is an action that is oriented towards goodness, not one that actually causes sin and hostility (Yasin & Hidayah, 2024).

More broadly, the meaning of the verse above in the book of Tafsir At-Tabari is a call for believers to help each other in goodness, namely carrying out His commands. The meaning of "piety" is carrying out His commands and avoiding disobedience to Him. While the prohibition on helping each other in sinful and hostile acts is the prohibition on leaving the commands of Allah Swt. and not going beyond the limits that Allah Swt. has determined in religion and obligations towards oneself and others (At-Tabari, 2007).

Therefore, the habit of helping in community life must be instilled from an early age, for example by involving children in mutual cooperation activities, helping friends who have difficulty learning, or sharing with those in need. Through these simple practices, children will become accustomed to being individuals who are sensitive to the social environment and ready to make positive contributions to society.

Fast Sleep

The habit of sleeping early, which means sleeping at the right time and not late at night, is an important part of maintaining children's physical and mental health. Everyone must meet several requirements to have a healthy body, such as maintaining mental health, getting enough sleep (8 hours or more), living regularly, and living cleanly (Safitri et al., 2024). Islam itself pays attention to arranging a balanced rest time, as part of a regular and beneficial lifestyle. Although the ideal time to sleep is not explicitly mentioned in the Quran or Hadith, there are many principles in Islam that indirectly teach the importance of arranging sleep time (Anwar & Mulya, 2025). Allah Swt. says in QS. An-Naba' [78]: 9:

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

“And made your sleep [a means for] rest.” (QS. An-Naba' [78]: 9).

The verse explains that behind the creation of day for activity and night for sleep or rest, it is closely related to the immune system, hormonal system, thermoregulation system, and basic metabolic processes. Therefore, the mechanism of time regulation in the body or circadian rhythm is important to note (Anwar & Mulya, 2025). And in QS. Al-Furqan [25]: 47:

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

“And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.” (QS. Al-Furqan [25]: 47).

In the book Tafsir Fathul Qadir, the meaning is to make sleep a rest for you, because you have finished doing activities (Asy-Syaukani, 2012). Second paragraph This show that Sleep own vital function as means recovery energy . Adequate and regular sleep will help children grow healthily, improve concentration, and strengthen the body and mind. In the context of tarbawi education, children need to be taught the habit of managing rest time in a disciplined manner. Sleeping on time is not only good for health, but also trains discipline and readiness to carry out daily activities, including waking up early to perform worship and study with enthusiasm. Adequate and quality rest is very important to strengthen the immune system. Children need to get enough sleep every night so that their bodies can recover and repair themselves (Safitri et al., 2024). This habit supports the formation of a child's character that is physically and spiritually balanced.

Based on the description above, the seven habits in the Great Indonesian Children Program, if examined through the tarbawi interpretation approach, are not just daily routines that are purely physical or social. This is based on the fact that the values found in the Qur'an must always regulate Islamic education activities and processes because they contain aspects that are very good for educational progress (Rizal in Septianti et al., 2021). Each of these habits has a strong basis in educational values in the Qur'an, both spiritual, moral, and social. In Islam, the habit of good deeds and positive behavior from an early age is one of the effective methods in forming a complete personality.

By instilling the habit of waking up early, liking to worship, liking to exercise, eating healthy, liking to learn, liking to be in society, and going to bed early, children are trained to become disciplined, responsible, and balanced individuals. All of these habits reflect the Qur'anic values that educate children to become a generation that is spiritually strong, physically healthy, intellectually intelligent, and has noble morals in community life. Therefore, the integration of the values of tarbawi interpretation into this program is an important need in strengthening the foundation of character education based on revelation.

Integration with Islamic Education

The philosophy of Islamic education is essentially a framework of educational thought grounded in Islamic teachings concerning human potential that must be nurtured and developed so individuals grow into Muslims whose personalities are fully guided by Islamic values (Suharto & Rose, 2020). The ultimate goal is to form individuals who are faithful, possess noble character, are knowledgeable, and contribute positively to their environment. In this regard, the 7 Habits of Great Indonesian Children Program shows strong alignment with

Islamic educational values, particularly in character formation and the cultivation of daily habits inspired by Qur'anic teachings.

The integration of this program with Islamic education can be implemented through several approaches. First is a value-based approach, which connects each habit with Islamic teachings and values. Islamic educational values reflected in attitudes and behaviors toward Allah SWT include faith, worship, and morality (Hakim, 2012). For instance, the habit of waking up early can be associated with the virtue of performing the Subuh prayer and the blessings of the early morning. Likewise, the habit of loving worship is reinforced through contextual instruction in faith and fiqh, while the habit of loving to learn aligns with the Qur'anic emphasis on the importance of knowledge, as stated in Surah Al-Mujadilah verse 11.

Second is the habit formation approach, where Islamic education emphasizes not only theoretical understanding but also consistent daily practice. The Prophet Muhammad SAW educated his companions through direct example, particularly in acts of worship such as prayer, ablution, and hajj rituals, leading to the formation of strong character (Samsudin, 2015). Accordingly, teachers function not only as instructors but also as trainers who facilitate intellectual, attitudinal, and motor skill development. Regular and consistent practice is essential for fostering critical thinking, ethical behavior, and practical skills (Illahi, 2020). In this context, the 7 Habits program serves as an effective medium for the practical internalization of Islamic values in children's lives.

Third is a collaborative approach involving schools, families, and communities. Such collaboration is a key factor in successful character development (Nizar et al., 2025). Islamic education extends beyond formal schooling and must be reinforced within the family and the wider community. The family, as the first educational environment, plays a foundational role in shaping children's personality and character (Marzuki & Setyawan, 2022), while the community functions as a supportive partner in sustaining educational initiatives. A positive and productive relationship between schools and communities depends on shared goals and a common understanding of educational objectives (Azzahra et al., 2025).

Thus, the 7 Habits of Great Indonesian Children Program should not be viewed as separate from the Islamic education system. Rather, it can function as a structured and practical vehicle for implementing Islamic values. When integrated effectively, the program is expected to contribute to the development of a generation that is not only academically competent but also strong in faith, noble in character, and resilient in facing contemporary challenges.

CONCLUSION

The 7 Habits of Great Indonesian Children program is a strategic approach in shaping children's character from an early age through seven positive habits that reflect the values of discipline, spirituality, responsibility, and social awareness. The seven habits; waking up early, loving to worship, loving to learn, caring for others, maintaining cleanliness, being active in sports, and sleeping early (properly) are not just routines, but the foundation for forming a child's personality that is strong and competitive.

From the perspective of *tarbawi interpretation*, each of these customs has a strong basis in the teachings of the Qur'an and the hadith of the Prophet Muhammad SAW. The verses of the Qur'an used in interpreting these customs show that Islam has taught the importance of morning time, worship, knowledge, social affection, cleanliness, physical strength, and proportional rest time management. These values not only shape good individual behavior, but also create a harmonious and productive society.

RECOMMENDATIONS

The integration of this program with Islamic education shows that character education cannot be separated from Islamic values. The seven habits are in line with the goals of Islamic education, namely to form a whole person: faithful, knowledgeable, and moral. With the approach of values, habits, and collaboration between schools, families, and communities, this program is very relevant to be applied in the context of today's Islamic education. Overall, the 7 Habits of Great Indonesian Children Program enriched with the *tarbawi interpretation approach* and integrated with the Islamic education system will be a strong foundation in producing a generation that excels spiritually, intellectually, and socially amidst the increasingly complex challenges of the times.

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