

# Transformation of Pancasila Education Through The Seven Habits of Great Indonesian Children: A Literature Study on Elementary School Learning

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## Abstract

Pancasila Education is a subject that plays a strategic role in shaping students' character to embody the values of Pancasila. Within the Merdeka Curriculum, Pancasila values are not only taught through intraclass learning but also implemented through meaningful and contextual learning experiences. In line with this effort, the Ministry of Primary and Secondary Education in 2024 launched the Seven Habits of Great Indonesian Children movement initiated by Prof. Abdul Mu'ti. This movement aims to instill Pancasila values through positive daily habits among students, including waking up early, praying on time, exercising, eating healthy and nutritious food, studying diligently, engaging in community life, and going to bed early. The implementation of these seven habits represents a transformation in character education that emphasizes the formation of attitudes, habits, and social responsibility among learners. Through continuous habituation, schools play a crucial role in creating a learning environment that supports students' character, health, and spirituality. Therefore, the Seven Habits of Great Indonesian Children serves as a model for implementing Pancasila-based character education that is relevant to the needs of students in the 21st century.

**Keywords:** Pancasila Education, Seven Habits of Great Indonesian Children, Habituation, Character Education.

## Introduction

This Pancasila Education is one of the subjects in the Merdeka Curriculum, previously known as Pancasila and Citizenship Education (PPKn) in the 2013 Curriculum. Pancasila, as the state ideology and the worldview of the Indonesian nation, plays an important role in shaping learners' Pancasila character. In addition to intraclass activities through the Pancasila Education subject, the Merdeka Curriculum also implements co-curricular activities, namely the Pancasila Student Profile Strengthening Project (P5). P5 is an effort to develop Indonesian students who embody the Pancasila Student Profile. This is achieved through various project activities focusing on the development of the dimensions of the Pancasila Student Profile, such as being faithful and devoted to God Almighty, having global diversity, working collaboratively, being independent, thinking critically, and being creative.

Prof. Abdul Mu'ti, who serves as the Minister of Primary and Secondary Education (2024), launched the Seven Habits of Great Indonesian Children Movement in Jakarta. In his speech, Abdul Mu'ti stated that this movement was developed as an effort to build national character and strengthen synergy among schools, communities, families, and mass media. According to him, education is not merely about imparting knowledge to students, but also about instilling habits as part of their lived experiences to help them become outstanding individuals, which is everyone's hope. The Seven Habits of Great Indonesian Children are a concrete manifestation of the values within the Pancasila Student Profile, designed to be instilled through habitual practice in students' daily lives.

Educational transformation has become essential, and sustainable education emerges as a promising solution (Jaya, Hambali, & Fakhurrozi, 2023). Pancasila Education, which also plays an important role in cultivating students' habits, requires renewal in its learning process. Learning should not only be oriented toward cognitive knowledge, but must also internalize Pancasila values through positive habits that can be carried out sustainably. In this context, the Seven Habits of Great Indonesian Children Movement becomes a relevant approach for integrating Pancasila values into the real-life experiences of elementary school students.

Habits such as waking up early, worshipping on time, exercising, eating healthy and nutritious food, enjoying studying, engaging with the community, and sleeping early reflect values of discipline, responsibility, cooperation, and patriotism that align with Pancasila principles. Through these habits, learners not only understand Pancasila as a concept but also live it out in their

daily actions. Furthermore, implementing the Seven Habits of Great Indonesian Children can serve as a bridge between intraclass Pancasila Education learning and the Pancasila Student Profile Strengthening Project (P5). Thus, these positive habits function as a tangible form of holistic learning that connects cognitive, affective, and psychomotor aspects. Schools, as centers of character formation, are expected to create learning environments that support the internalization of good habits through teacher modeling, routine activities, and collaboration with families and communities. A person's habits are shaped by the influence of their social environment, as explained by Pierre Bourdieu through the concept of habitus. In this perspective, habits emerge from the norms, ethics, and values present in a community, then develop and integrate into social interaction patterns. Therefore, habits are not merely repeated actions, but the result of a social learning process that shapes individuals' ways of thinking and acting. It is no surprise that the saying "practice makes perfect" illustrates the importance of habituation in shaping one's identity (Ministry of Primary and Secondary Education, 2025).

This transformation underscores that Pancasila-based character education must be developed through real-life experiences and consistent habituation from an early age. Thus, Indonesian students are expected to grow into a generation that is healthy, noble, has integrity, and is ready to contribute to national life. This perspective aligns with the direction of the Merdeka Curriculum, in which Pancasila Education is designed as a subject that instills fundamental values through contextual and reflective learning, allowing character habituation from an early age to be integrated more systematically and meaningfully into classroom learning.

Pancasila Education in the Merdeka Curriculum serves to instill the essential values of Pancasila in students through contextual and reflective learning. Its goal is to shape citizens who are faithful and devoted to God Almighty, of noble character, and who possess a strong sense of nationalism (Ministry of Education, Culture, Research, and Technology, 2022).

Learning in Pancasila Education is oriented toward strengthening character and the Pancasila Student Profile, which includes six key dimensions: being faithful and devoted to God Almighty, having global diversity, working collaboratively, being independent, thinking critically, and being creative. These dimensions are not only taught theoretically, but also practiced through hands-on activities and habitual routines in students' daily lives. The Pancasila Student Profile represents Indonesian students who possess competencies and character aligned with Pancasila values. It serves as a reference for all educational levels in designing intraclass, co-curricular, and extracurricular activities. Each dimension of the Pancasila Student Profile is linked to the development of positive habits, such as independence which demands self-management, collaboration which requires cooperative behavior, and faith and devotion which reflect spirituality and morality (Ministry of Education, Culture, Research, and Technology, 2023). Implementing the Pancasila Student Profile in elementary schools emphasizes the importance of enjoyable, contextual, and meaningful learning experiences so that these values are internalized naturally within learners.

Aligned with this, efforts to provide meaningful learning experiences in implementing the Pancasila Student Profile in elementary schools can be strengthened through positive habituation, such as the Seven Habits of Great Indonesian Children (7 KAIH) launched by the Ministry of Primary and Secondary Education in 2024 as an initiative for character building based on daily routines. This movement consists of seven core habits: waking up early, worshipping on time, exercising, eating healthy and nutritious food, enjoying studying, participating in the community, and sleeping early (Mu'ti, 2024).

Each habit carries philosophical and pedagogical meaning consistent with Pancasila values. For example, the habit of worshipping reflects the first principle, "Belief in One Almighty God," while the habit of engaging with the community reflects the third principle, "The Unity of Indonesia." Thus, these seven habits function as a concrete means of internalizing Pancasila values through daily actions.

Habituation is a process of shaping positive behavior through consistent repetition in everyday life. According to Lickona (1991), character education is effective when moral values are not only taught but also practiced within a supportive learning environment. Through habituation, students learn to internalize moral values into habitual patterns of thinking, behaving, and acting. Therefore, implementing moral values through daily habituation becomes essential, as a supportive learning environment enables learners to practice these values in real situations. In the context of elementary schools, simple habits such as maintaining cleanliness, praying before studying, and being punctual serve as concrete avenues for instilling Pancasila values from an early age. In this

context, the Seven Habits of Great Indonesian Children can be seen as a structured habituation model oriented toward developing the Pancasila Student Profile.

### Method

This study employs a literature review research method. This method is a research approach conducted by identifying, collecting, and examining various written sources—such as books, journals, and articles—to obtain theoretical foundations relevant to the topic under study. This approach emphasizes the use of library data without conducting field research, with the aim of exploring various concepts, processing the information obtained, and organizing it as a reference for the discussion of the research findings.

### Results and Discussion

The stereotype that Pancasila Education or Civics (PPKn) is a subject focused solely on memorization is unavoidable. According to Winaputra (2015), in its instructional practice, the mission of PPKn as value and moral education has shifted into merely teaching knowledge about values and morals. This occurred as a result of learning processes that are predominantly teacher-centered and value education that becomes trapped in value inculcation (CICED, 1999). Consequently, students are largely directed to recall moral concepts without being provided adequate space to experience, internalize, and practice these values in real-life contexts. Such learning makes PPKn confined within a verbalistic instructional pattern, preventing Pancasila values from developing into a living moral consciousness and leaving them at the cognitive level only. In fact, value education requires the involvement of affective and psychomotor aspects through authentic experiences, moral dialogue, and consistent habituation in daily life.

Therefore, a transformation in the learning process is necessary—one that shifts PPKn practices from merely delivering knowledge toward processes that encourage students to participate actively, reflect on their moral experiences, and develop positive habits through authentic activities in their daily lives. This transformation is essential for ensuring that PPKn truly functions as a medium for character formation and the internalization of Pancasila values in a holistic manner.

Table 1. Table of the Relationship between Pancasila Education Material and the Seven Habits of Great Indonesian Children.

Grade	Main Pancasila Material/Values	7 KAIH	Relationship/Implementation
Grade 1	Knowing God, family, and self; Simple discipline and responsibility	Wake up early, pray, sleep early	Children learn discipline through daily routines (waking up early, going to bed on time), as well as strengthening their faith through prayer or worship.
Grade 2	Responsibility for oneself and the environment; Clean and healthy living	Exercise, Eat healthy and nutritious food	The application of the values of self-love and environmental love is carried out through the habit of maintaining a healthy body and exercising together.
Grade 3	Mutual cooperation, mutual assistance and empathy	Socializing, Exercising	The values of the 2nd and 3rd principles are implemented with social activities such as class pickets, community service, and group sports games.
Grade 4	Love for the homeland and national spirit; Discipline and responsibility as school citizens	Wakes up early, socializes, loves learning	Children begin to understand the meaning of responsibility as school and national citizens, and develop a spirit of learning as a form of love for their homeland.
Grade 5	Democracy, justice and mutual cooperation in everyday life	Love to learn, socialize, eat healthy and nutritious food	The habit of regular study and active participation in groups reflects the values of justice and mutual cooperation.

Grade	Main Material/Values	Pancasila	7 KAIH	Relationship/Implementation
Grade 6	Maintaining unity, respecting differences, and loving peace		Socializing, Sleeping Early, Worshipping	Children are encouraged to practice tolerance, interact positively, and maintain a balance in life so they are ready to face the next level.

Based on the table above, it can be concluded that in Grades 1–2 (Phase A), learning focuses on developing personal discipline and clean living habits. At this stage, students are conditioned to build positive routines such as waking up early, worshipping, eating healthy food, and going to bed on time. These simple habits serve as the foundation for introducing responsibility toward oneself.

Entering Grades 3–4 (Phase B), the emphasis of learning shifts toward developing social skills and cooperative behavior. Students begin to engage in collective activities that foster empathy, collaboration, and a sense of togetherness through habits such as community engagement, exercising together, and cultivating an interest in learning. In this phase, children learn to interact within a broader social environment.

Next, in Grades 5–6 (Phase C), the learning focus is directed toward strengthening independence, social responsibility, and life balance. Students are encouraged to become independent learners, actively participate in their social environment, and maintain a healthy lifestyle through habits such as a love of learning, community engagement, and balanced daily routines. This stage prepares them to face academic and social challenges in the next level of education.

### Conclusion

Pancasila Education in the Merdeka Curriculum emphasizes the development of student character through contextual, reflective, and life-integrated learning processes. Up to now, PPKn learning has tended to be trapped in memorization and cognitive knowledge, causing Pancasila values to be less developed as real attitudes and actions. Therefore, the transformation of learning is essential so that students not only know the values of Pancasila but also internalize and practice them.

The Seven Habits of Great Indonesian Children Movement serves as a strategic approach to strengthening character education based on Pancasila. The seven habits—waking up early, praying on time, exercising, eating healthy food, loving to learn, engaging in the community, and sleeping early—function as concrete means to instill Pancasila values in a sustainable way. These habits foster discipline, responsibility, cooperation, spirituality, and patriotism in alignment with the six dimensions of the Pancasila Student Profile.

The implementation of these positive habits strengthens the connection between intracurricular learning (Pancasila Education) and cocurricular activities (P5). The integration of both creates holistic learning that engages the cognitive, affective, and psychomotor domains. Through the habituation approach, student character can develop naturally in accordance with Bourdieu's concept of habitus, which explains that habits are formed through social and environmental interactions.

Overall, the transformation of Pancasila Education through the Seven KAIH Movement underscores the need for character education that is not only taught but also experienced and practiced. With the support of schools, families, and society, students are expected to grow into a generation that is faithful, noble in character, healthy, intelligent, and possesses strong national integrity.

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