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IMPLEMENTATION OF THE 7 HABITS OF GREAT INDONESIAN CHILDREN (7KAIH) MOVEMENT IN BOARDING SCHOOLS

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Abstract

This study aimed to analyze the implementation of the Seven Habits of Great Indonesian Children (7KAIH) Movement in boarding-based junior high schools, focusing on SMP Al Anwari and SMP Kader Adz Dzikra Banyuwangi. A qualitative approach with a multisite case study design was employed to understand the implementation process, management patterns, and factors influencing the success of the program at each site. Data were collected through observation, interviews, and documentation, then analyzed through data reduction, data display, and cross-site conclusion drawing. The findings showed that the implementation of 7KAIH in both schools was relatively effective, but with different strengths. SMP Al Anwari was stronger in integrating the program into boarding activities, developing operational work plans, controlling evening study time, and conducting regular evaluations. Meanwhile, SMP Kader Adz Dzikra was stronger in formal monitoring, human resource support, boarding facilities, nutrition management, and a wider range of social and sports activities. The habits most successfully developed in both sites were congregational prayer, learning activities, and social engagement, while waking up early and going to bed early remained the main challenges. These findings indicate that the success of 7KAIH implementation in boarding-based schools is strongly determined by policy integration, role modeling, organization, and consistent supervision.
Keywords: 7KAIH; character education; boarding school; policy implementation; Multisite case study.

Abstrak

Studi ini menelaah implementasi program 7 Kebiasaan Anak Indonesia Hebat (7KAIH) di sekolah menengah pertama berbasis asrama, dengan fokus pada SMP Al Anwari Banyuwangi dan SMP Kader Adz Dzikra Banyuwangi. Dengan

pendekatan kualitatif dan desain studi kasus multisitus, penelitian ini mengeksplorasi bagaimana program tersebut direncanakan, dilaksanakan, diorganisasi, diawasi, dievaluasi, serta dialami di kedua institusi. Data dikumpulkan melalui observasi, wawancara, dokumentasi, dan diskusi kelompok terarah, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan lintas situs. Temuan menunjukkan bahwa implementasi 7KAIH di kedua sekolah umumnya efektif, namun masing-masing memiliki kekuatan yang berbeda. SMP Al Anwari lebih unggul dalam mengintegrasikan program ke dalam rutinitas asrama, menyiapkan rencana kerja operasional, mengontrol belajar malam, serta melakukan evaluasi rutin. SMP Kader Adz Dzikra lebih kuat dalam pemantauan terstruktur, dukungan sumber daya manusia, fasilitas asrama, manajemen gizi, serta variasi kegiatan sosial dan olahraga. Kebiasaan yang paling berhasil dibangun di kedua sekolah adalah ibadah berjamaah, kebiasaan belajar, dan partisipasi sosial, sementara bangun pagi dan tidur lebih awal tetap menjadi tantangan utama. Temuan ini menyarankan bahwa efektivitas implementasi 7KAIH di sekolah berasrama bergantung pada integrasi kebijakan, keteladanan, pengorganisasian, dan pengawasan yang konsisten.
Keywords: 7KAIH, pendidikan karakter, sekolah berasrama, implementasi kebijakan, studi kasus multisitus

A. INTRODUCTION

The main concern in today's education is the formation of student character, schools are expected not only to produce students who are competent in the academic field, but also required to be able to foster moral, social, emotional, and spiritual maturity. The quality of education is no longer understood as limited to the achievement of knowledge, but also the success of building good habits inherent in students' daily behavior. One of the efforts made is to implement the Seven Habits of Great Indonesian Children Movement which is a government policy by placing habituation as the main means of forming healthy, intelligent, and characterful students. This view is in line with the findings of Agustina and Ismanto (2025), Rofiqi et al. (2025)), and Hasanah (2023) who emphasized that positive habituation that is carried out consistently has an important role in strengthening students' character.

The relevance of character education is getting stronger in dealing with the dynamics of today's adolescent lives, including the acceleration of technology, the intensity of digital interaction, changes in social relations, and the demands of psychological adaptation. Fauzi et al. (2025) shows that the actualization of 7KAIH in the digitalization era is still important to maintain the direction of character formation of students, while UNICEF (2021) emphasizes the importance of a stable environment for adolescent mental health. The Ministry of Primary and Secondary Education (2025) also shows that the intensive use of gadgets is a real challenge that needs to be balanced with healthy and structured living habits.

In Indonesia, the urgency of character strengthening can be seen from various problems of student behavior, such as violations of discipline, weak personal responsibility, and declining self-control. In this context, habituation becomes a key word because character is easier to grow when values are presented in a consistent, structured, and supported daily routine by a conducive environment. Hutagol et al. (2025) emphasized that the implementation of 7KAIH in junior high schools aims to shape students' character through positive daily habits, and teachers report positive changes in time discipline, social interaction, independence, and student confidence. The findings suggest that character building will be more effective if directed through the repetition of behavior rather than through the delivery of a moral message that is momentary.

In the context of character building, 7KAIH is an effort to instill value through simple routines that are carried out continuously in the lives of students. This program includes waking up early, worshiping, exercising, eating healthy and nutritious, loving learning, socializing, and fast sleep. Tiyas et al. (2025) views 7KAIH as part of the national policy of character building, the Ministry of Primary and Secondary Education (2025) in its official guidelines explains that the seven habits are designed as daily practices that need to be built consistently. Thus, 7KAIH does not stop at moral slogans, but is directed to become a lifestyle that is internalized in students' daily lives.

Various previous studies have shown that 7KAIH has the potential to strongly support the formation of students' character. Purwanti et al. (2025) emphasizes the importance of connectivity between school, family, and environment in the success of the program, while Zuliana and Sumanto (2025) show that positive discipline grows through repetition, example, and habituation. Berlianti et al. (2025) also shows that small habits that are done constantly can result in meaningful character changes. Therefore, 7KAIH is more appropriately understood as an instrument of internalizing values rather than just an additional program in schools.

Conceptually, 7KAIH can also be read as a program that is in line with Islamic educational values. Habits such as worship, timing, maintaining health, enthusiasm for learning, and good social relations have a strong affinity with the teachings of moral formation in the Islamic tradition. Therefore, the implementation of 7KAIH in Islamic boarding schools or boarding schools can be positioned as a strengthening of the values that have lived in the institution's culture. This view is in line with Anwar and Mulya (2025) who place the seven habits within the framework of morality and social benefits.

Boarding schools have a great opportunity to implement 7KAIH because students' lives take place in a relatively regular rhythm and can be monitored on an ongoing basis. This condition allows habits to be built not only during formal learning, but also in morning activities, worship, evening study, meals together, and daily social interactions. Findings of Aliyah et al. (2023), Tang et al. (2024), Komarodin and Rofiq (2023), and Sobon et al. (2025) shows that the boarding

environment supports character formation because coaching runs collectively, scheduled, and repeatedly. With such a character, boarding schools become a relevant context to see how 7KAIH is run in real life.

The strength of boarding schools lies not only in the timing, but also in their ability to bring together formal education, religious habits, and social life in one common environment. In a space like this, values are often instilled not only through learning materials, but also through examples, routines, rules of living together, and institutional culture. Studies of boarding schools show that the process works as a hidden curriculum that shapes student behavior slowly but continuously. Therefore, examining the implementation of 7KAIH in boarding schools is important to understand the relationship between character policies and the institution's daily culture.

In a broader framework, strengthening character in boarding schools is not enough to rely only on the spirit of habituation, but also requires clear institutional governance. Rahmatullah et al. (2025) emphasizes that Islamic boarding school educational institutions need consistent planning, implementation, evaluation, human resource development, and leadership so that educational goals can be achieved sustainably. This shows that the implementation of 7KAIH in boarding schools needs to be understood as part of structured education management, not just an incidental program.

In addition, the implementation of education in boarding institutions must also pay attention to the principles of protection and development of students. Bakhtiar et al. (2025) shows that pesantren can face structural obstacles in the form of weak policy support, insynchronization of internal rules with child-friendly education principles, and weak collaboration between stakeholders. These findings are important because effective habituation requires an environment that is not only disciplined, but also safe, supportive, and supportive of students' developmental needs. Therefore, the analysis of the implementation of 7KAIH in boarding schools needs to consider the dimensions of policy, institutional culture, supervision system, and student protection at the same time.

This research focuses on SMP Al Anwari Banyuwangi and SMP Kader Adz Dzikra Banyuwangi because both are boarding-based schools that have implemented 7KAIH since the middle of the 2024/2025 school year. These two institutions are interesting because they have similarities as boarding schools, but differ in the strength of program integration, supervision systems, and management of daily routines. These differences provide an opportunity to examine how the same policy can produce different implementation patterns according to the character of each institution. Thus, this study not only aims to describe the implementation of 7KAIH, but also to understand the relationship between character policy, dormitory management, and the formation of student habitus in the context of boarding schools.

Table 1. Research Site Profile

No.	Remarks	Al Anwari Junior High School	Kader Adz Dzikra Junior High School
1	NPSN	69948113	70040936
2	Year of Establishment	2015	2022
3	Accreditation	B	A
4	Address	Jl. Udang Barong No. 22, Banyuwangi District, Banyuwangi Regency, East Java Province	Jl. Udang Windu No. 36, Banyuwangi District, Banyuwangi Regency, East Java Province
5	Foundation	YAYASAN AL-ANWARI	PERKUMPULAN PONDOK PESANTREN ADZ DZIKRA
6	Number of Students	217	105
7	Number of Teachers	16	13
8	Number of Dormitory Companions	10	25

Academically, this research is important because it fills an empirical gap in the study of the implementation of 7KAIH at the junior high school level in a boarding school environment. Most previous studies still highlighted 7KAIH in primary schools, madrasas, or early childhood education, while studies in junior secondary boarding institutions were limited. In fact, junior high school is a crucial phase in the formation of identity, self-discipline, and value orientation. Therefore, this research is expected to make a theoretical contribution to the study of character education and a practical contribution for boarding school managers who want to optimize 7KAIH as an instrument for character development.

B. RESEARCH METHOD

This study uses a qualitative approach with a multi-site study design to understand the implementation of 7KAIH in two boarding schools that have different institutional characteristics. This approach was chosen because the focus of the research is not on statistical measurement, but on explaining the process, meaning, and dynamics of program implementation in the field. By comparing the two sites, the study was able to show patterns of similarities as well as differences in how policies are translated into everyday practice. This choice is in line with the views of Creswell (2014) and Yin (2017) regarding the usefulness of qualitative studies and case studies in reading social phenomena in depth

Multi-site design was chosen because the implementation of character policies never takes place in a uniform space. Each school has a work culture,

leadership pattern, organizational structure, and student character that can influence the way the program is run. Therefore, comparing two boarding schools provides an opportunity to see how the same policy can develop differently when met in different institutional contexts. This approach helps research capture the variety of practices, not just the program overview.

The research informants included school principals, teachers, caregivers, dormitory companions, and students at each location. The selection of informants is carried out purposively by considering their involvement in the planning, implementation, supervision, and evaluation of 7KAIH. School principals are positioned as determinants of policy direction, while teachers and dormitory assistants are the main implementers of habituation in the field. Students are an important source of data because they are the ones who directly experience the habit-forming process in daily life.

Data collection is carried out in stages according to field conditions and the rhythm of dormitory activities. Semi-structured interviews are used to keep the researcher on the ground, but remain open to the information that emerges during the interaction process. Observation is centered on important times, such as morning, worship activities, evening study, and before bed, because it is at these moments that the habits of 7KAIH are most visible in practice. Documentation is used to corroborate oral findings and observations through written and visual evidence available at schools.

The data of this research is sourced from two paths, namely primary data and secondary data. Primary data was collected through in-depth interviews, participatory observations, and focus group discussions (FGD) to capture the experiences, strategies, obstacles, and views of program implementers. Meanwhile, secondary data was obtained from institutional documents such as activity schedules, dormitory rules, evaluation reports, coaching records, and visual archives. The combination of these two types of data is used to strengthen the accuracy of interpretation while expanding understanding of the implementation practices of 7KAIH in each school

Data analysis was carried out using an interactive model as developed by Miles, Huberman, and Saldaña. This process starts from sorting out relevant data, grouping findings into specific themes, and then presenting data in narrative form so that the relationship between categories becomes clearer. After that, conclusions are built gradually by continuously comparing data from various informants, sources, and research locations. In this way, the analysis is not carried out only at the final stage, but lasts throughout the research process.

The validity of the findings is maintained through cross-source matching and inter-data collection techniques. Information from principals, teachers, caregivers, dormitory companions, and students was compared to see the consistency of meaning, while the interview results were re-tested through observation and documentation. In addition, this study also pays attention to credibility, transferability, dependability, and confirmability so that the resulting

interpretations can still be scientifically accounted for. This kind of step is important in qualitative research because the quality of the findings depends heavily on the accuracy of the data reading.

Seen from the perspective of Islamic education management, the method used in this study is in accordance with the character of Islamic boarding schools which rely on structured governance. Character development in a dormitory does not happen spontaneously, but requires planning, division of tasks, consistent execution, and ongoing supervision. Therefore, a methodological approach that pays attention to institutional processes is important to read the implementation of 7KAIH in its entirety. This is in line with the findings of Upang et al. (2022) On the Importance of Managerial Elements in Fostering Student Discipline

C. RESULTS AND DISCUSSION

1. Program Planning

The planning for the implementation of 7KAIH at SMP Al Anwari and SMP Kader Adz Dzikra shows that the two institutions have a clear policy basis, but differ in the level of operational integration. At Al Anwari Junior High School, 7KAIH was established through a leadership meeting and directly integrated into the dormitory agenda so that the program was positioned as part of the institutional culture from the beginning. At SMP Kader Adz Dzikra, the program was inaugurated through a decree of the principal and socialized at the meeting at the beginning of the semester so that the orientation was more prominent in administrative legitimacy. This difference suggests that the same policy can acquire different implementation paths depending on how the institution structures the policy into internal governance.

At Al Anwari Junior High School, more operational planning is advantageous because the elements of the program can be immediately translated into a clear schedule, division of tasks, and supervision mechanisms. This condition makes habits such as waking up early, worship, studying at night, and going to bed early have a greater chance of being carried out consistently. In the context of boarding schools, planning details are crucial because all student activities are intertwined in one daily timeline. Without a concrete design, programs can easily turn into normative appeals that are difficult to realize in real life.

Meanwhile, at Kader Adz Dzikra Junior High School, more formal planning gives strength to the legality and ratification of policies, but still requires more detailed technical elaboration so that it can be translated into daily practice. These findings show that the existence of official documents does not necessarily automatically guarantee the effectiveness of habituation if it is not accompanied by a concrete operational mechanism. Aliyah et al. (2025) emphasizes that boarding school programs can be a means of strengthening character if they are designed systematically with rules, habituation, and support from educators.

At the theoretical level, planning in boarding institutions can be understood as the process of forming a student life culture, not just preparing a work agenda. Through planning, the school determines the daily rhythm, direction of coaching, and which habits are given stronger emphasis. Thus, planning serves to link formal education, spiritual formation, and social life into a mutually supportive structure. From this point of view, the quality of planning greatly determines whether 7KAIH truly lives in the institution's culture or is only present as an administrative program

2. Program Implementation

The implementation of 7KAIH in both schools shows that not all habits develop with the same level of strength. The early morning routine has become a part of a student's life, but its stability has not been fully established. Most students do wake up in the early hours of the morning, but some are still late even though the dormitory reminder and patrol system has been put in place. This shows that the success of waking up early depends not only on external rules, but also on the ability of students to manage themselves, especially at night. These findings are in line with Hutagol et al. (2025) which shows that the implementation of 7KAIH is related to the formation of discipline, responsibility, and independence.

These results indicate that habituation will not be strong if the surrounding environment does not give the same direction. Purwanti et al. (2025) emphasizes the importance of teachers, parents, and the environment support in the success of 7KAIH, and this principle remains relevant in the context of boarding schools. Even though students live in dormitories full-time, they still need a consistent institutional climate so that certain habits don't stop as momentary compliance. Therefore, supervision in the implementation of 7KAIH needs to be understood not only as administrative control, but also as a process of building a culture of daily discipline

The aspect of worship is one of the most powerful customs in both schools. At Al Anwari Junior High School, worship activities are connected to the recitation of the yellow book and tahfidz, while at SMP Kader Adz Dzikra the custom is strengthened through nahwu recitation and recitation of the Qur'an. This shows that worship is not only treated as a ritual obligation, but also as a space for the formation of values and discipline of living together. In this context, 7KAIH has gained a strong foothold because religious practices have indeed become part of the culture of Islamic education.

In terms of sports, SMP Kader Adz Dzikra is more systematic because it has scheduled and diverse extracurricular programs, such as karate, football, boxing, and badminton. Meanwhile, SMP Al Anwari also carries out physical exercises, but the schedule is not always uniform. This shows the difference in institutional orientation: SMP Kader Adz Dzikra is more prominent in structuring physical activities as part of institutional discipline, while SMP Al Anwari is more flexible in timing. From a character building perspective, exercise not only serves for physical

health, but also builds sportsmanship, consistency, and perseverance. In this regard, Berlianti et al. (2025) shows that small steps in daily habits can have a big impact on the formation of positive character.

On healthy and nutritious eating habits, the two schools show different patterns. SMP Kader Adz Dzikra seems to be more organized in managing the menu because the dormitory kitchen works with a more planned nutrition schedule, while SMP Al Anwari still shows variations in the portions and arrangement of students' food. This difference is important because the physical health dimension is an integral part of successful habituation. In 7KAIH, students' learning readiness and resilience are also greatly influenced by the quality of healthy lifestyle habits built daily.

In general, the implementation of 7KAIH in both schools shows that habits based on shared activities are easier to maintain than habits that demand full personal discipline. Congregational worship, joint learning, and social activities are relatively more stable because they are supported by the collective rhythm of boarding schools. In contrast, waking up early and going to bed early is more vulnerable because it relies heavily on student self-control and continuity of supervision at night. Therefore, 7KAIH needs to be understood as a series of habits that support each other, not just a list of behaviors that stand separately.

At Al Anwari Junior High School, the implementation of the program seems to be more attached to the daily culture of the institution because every habit is controlled through a schedule that is relatively integrated with the dormitory life system. Students are not only directed to carry out certain habits, but also guided to understand that these routines are part of self-discipline and character building. This condition is in line with Ma'arif and Arif (2026) who emphasized that character education in pesantren is most effective when carried out through consistent habituation, educator examples, and institutional culture that lives in daily practice.

Meanwhile, at SMP Kader Adz Dzikra, the implementation of the program shows that 7KAIH has been present as a policy that is carried out in school and dormitory routines, but the intensity of its integration still depends on the consistency of assistance and technical supervision. This shows that habituation is not enough just to be established in the rules, but must be supported by repetition, rigor of implementation, and continuity of control. Ma'arif and Arif (2026) show that habituation is one of the main models of character education in Islamic boarding schools, but its success is largely determined by a supportive environment and a system that continues to maintain behavioral consistency.

From the perspective of character education, the implementation of 7KAIH in the two institutions shows that daily habituation works as a mechanism for internalizing values. When students are accustomed to waking up early, worshiping, maintaining health, studying regularly, and living a disciplined life, they not only carry out orders, but slowly form new habitus that influence the way they think and act. Miftahuddin et al. (2024) shows that character formation in a

dormitory-based school takes place through value learning, environmental conditioning, and repetitive living practices. Thus, the implementation of 7KAIH can be understood as a process of character formation through structured life experiences, not just the cultivation of moral slogans.

The implementation of the program also shows the importance of educators and caregivers as role models. In boarding institutions, students live close to teachers, caregivers, and dormitory companions so that example becomes an inseparable part of the habituation process. Ma'arif and Arif (2026) emphasized that role modeling or exemplary is one of the main pillars of character education in Islamic boarding schools because the behavior of kyai, teachers, and companions is a concrete example that students imitate in their daily lives. Therefore, the success of the implementation of 7KAIH is not only determined by the completeness of the program, but also by the exemplary quality present in the educational environment.

The organization of the 7KAIH program in both schools shows a close relationship between personnel structure and coaching effectiveness. SMP Al Anwari has a clearer division of duties between teachers, caregivers, and dormitory chaperones, but the limited number of chaperones makes the workload relatively large. In contrast, the SMP Kader Adz Dzikra has a larger and more active number of dormitory companions, but the division of duties among them is not entirely specific. This difference shows that the effectiveness of organizing is not only determined by the number of personnel, but also by the clarity of roles and coordination. This is in line with The Ministry of Primary and Secondary Education (2025) which places teachers as role models, guides, motivators, and evaluators, while education units play a role in setting policies, conducting education and socialization, and providing supporting facilities for the implementation of habits.

3. Program Supervision

Supervision of the 7KAIH program at both schools shows that the success of habituation is highly dependent on constant control over student behavior in boarding life. Because the program operates through a daily routine, supervision cannot be done occasionally, but must be part of the mentoring system inherent in the student's activities from waking up to returning to rest. In the context of boarding schools, this kind of supervision is possible because students live in a relatively controlled and structured environment.

From a theoretical perspective, these findings strengthen the view that the organization of programs in boarding schools is not only about the provision of personnel, but also the preparation of a work system that allows coaching to run consistently. Clarity of role sharing, coordination between companions, and continuity of supervision are important elements in the effectiveness of the program. In the context of 7KAIH, organizational structure serves as a tool that ensures habits don't stop at written policies. Therefore, the quality of organization also determines the strength of character internalization in students

In addition to structural aspects, program organization is also closely related to the leadership style that grows in the boarding school environment. The example of teachers and caregivers is an important element because students are more likely to imitate the behavior they see constantly than simply obeying instructions. In a situation like this, the organization of 7KAIH needs to support the presence of educator figures who are consistent in their daily actions. Thus, the work structure and exemplary culture need to go hand in hand so that character development is not formalistic

Effective supervision is also related to the success of building discipline that is educational, not just repressive. In boarding schools, control that overemphasizes punishment risks making students formally obedient, but not necessarily understanding the meaning of the habits being carried out. Bakhtiar et al. (2025) shows that boarding institutions can face obstacles when internal rules are not in harmony with educational principles that favor the development of students. Therefore, the supervision of the 7KAIH program needs to be directed at coaching, mentoring, and strengthening student awareness so that discipline grows as part of character, not as a result of momentary pressure.

Within the framework of character education in boarding schools, good supervision needs to go hand in hand with habituation, example, and cultural integration of the institution. Ma'arif and Arif (2026) show that character in pesantren is formed in a sustainable manner when values are supported by rules, culture, and systems that reinforce each other. Thus, 7KAIH supervision not only serves to ensure students' adherence to schedules, but also keeps habituation really leading to the formation of a stable character.

4. Program Evaluation

Daily supervision in the two schools shows different approaches in monitoring program implementation. Adz Dzikra Junior High School tends to use a more formal system through checklists and periodic recaps, while SMP Al Anwari relies more on attendance records and oral reports from companions. This difference shows two patterns of supervision: one more prominent on documentation and accountability, while the other rests more on relational proximity. Both have important functions, but they result in different levels of data traceability.

In the context of boarding schools, supervision has a wider scope than regular schools because coaching lasts almost all day. Aliyah et al. (2023) shows that control over character development becomes more possible when student activities, both academic and non-academic, are under ongoing supervision. Similar things are seen in this study, especially in repetitive activities such as waking up early, congregational worship, night study, and setting bedtimes. In other words, the effectiveness of supervision is largely determined by the continuity of the presence of companions in the daily rhythm of students

The difference is also seen in the evaluation pattern. SMP Al Anwari conducts periodic evaluations through regular meetings between teachers and

supervisors, while SMP Kader Adz Dzikra conducts evaluations more often when certain problems arise. The first model provides a more regular reflection space for reading the obstacles and program progress, while the second model is more flexible but risks reducing the continuity of follow-up. From the perspective of coaching management, evaluations that are carried out periodically tend to be more effective to maintain consistency in the implementation of habits. These findings are in line with a study on hostel management that places evaluation as an important part of a sustainable coaching cycle

Evaluations also need to pay attention to the student's experience as the main subject of the program. Good habituation is not only one that enables students to stick to schedules, but it also helps them understand the benefits of those habits for their personal, social, and spiritual lives. Bakhtiar et al. (2025) shows that the implementation of education in dormitory-based school institutions needs to be in line with the principles of protection, welfare, and student development. Therefore, the evaluation of 7KAIH should not only assess compliance with the rules, but also its impact on the comfort, safety, and character development of students.

From the perspective of pesantren character education, evaluation is part of a coaching cycle that is inseparable from planning, implementation, and supervision. Ma'arif and Arif (2026) emphasized that character in pesantren develops through a holistic ecosystem, so the evaluation must read the relationship between rules, culture, examples, and habituation. Thus, the evaluation of the 7KAIH program should ideally be directed not only to measure the implementation of activities, but to ensure that habituation has really become a living culture of students in boarding schools.

5. Supporting and Inhibiting Factors

The main supporting factor for the implementation of 7KAIH in both schools is the leadership of the principal. The two principals are active in setting examples, monitoring implementation, and reminding teachers and dormitory assistants. This active leadership is important because character policies cannot run if they only stop at documents. Leadership provides direction, strengthens commitment, and provides moral legitimacy for all program implementers. In the context of boarding schools, the role of leaders becomes crucial because students tend to learn from the authoritative figures they see on a daily basis. Almada et al. (2025) shows that exemplary-based kiai leadership is very effective in shaping student discipline. Ratnawati, Nursalim, and Khamidi (2025) show that transformational leadership based on Islamic values is very influential in the development of educational competencies and work culture.

Table 2. Supporting and Inhibiting Factors in the Implementation of 7KAIH

No.	Categories	Al Anwari Junior High School	SMP Kader Adz Dzikra	Meaning of Analytics
1	Leadership	The Principal actively gives direction	Leaders actively monitor and set an example	Leadership is a key driving force
2	Human Resources	Cohesive teachers and companions	More companions and more active support	Kader Adz Dzikra are stronger in the number of personnel
3	Facilities	Adequate, with continuous additions	More complete including cafeteria and sports facilities	Stronger physical support in Kader Adz Dzikra
4	Student barriers	Difficulty keeping up early and going to bed on time	New students are still adapting	The main obstacle in both is discipline
5	Technical barriers	Supporting facilities are still limited	Facilities support	There are technical obstacles but not dominant

The findings on supporting and inhibiting factors strengthen the argument that the success of 7KAIH is strongly influenced by the ecology of implementation. In other words, character programs do not stand alone, but rely on interaction between school, family, and the surrounding environment. Even if students live in dormitories, family support is still important, especially in the early stages of adaptation when new habits have not yet fully formed. This synergy is needed so that the values built in the school do not conflict with the students' experience when interacting with other environments. Therefore, strong habituation still requires cross-party cooperation so that behavior change can last longer.

On the other hand, the main obstacle that arises in both schools is student discipline, especially in the habit of waking up early and going to bed on time. These challenges have to do with individual habits that are not yet fully stable, the adaptation of new students, and technical limitations in supervising curfews. Differences in facilities also affect the effectiveness of the program. SMP Kader Adz Dzikra excels in sports facilities and supporting facilities, while SMP Al Anwari is still in the process of adding several rooms. These findings show that the success of 7KAIH requires a supportive ecosystem, not just goodwill. Perawironegoro (2019) emphasized that optimizing the dormitory management function will help stakeholders to achieve the main goals of boarding schools. The Ministry of Primary and Secondary Education (2025) also emphasizes the importance of policy support, education, socialization, appreciation systems, and infrastructure so that habituation can take place optimally.

6. Program Impact

The implementation of 7KAIH in both schools shows a visible impact on students' character, independence, religiosity, and responsibility. SMP Al Anwari tends to display character strengthening and student participation that is more prominent in school activities, while SMP Kader Adz Dzikra appears to be stronger in discipline and collective responsibility. In both locations, independence develops through the habit of managing time for study, worship, and personal needs. These findings suggest that the effects of the program are not only apparent on compliance, but also on the readiness of students to manage themselves.

These impacts show that 7KAIH contributes to the formation of new habitus in students' lives. The change is seen in the way they organize their time, maintain cleanliness, respond to rules, and participate in activities together. In a dormitory environment, this kind of process takes place continuously because students live in social spaces that are densely interacting and full of repetitive behaviors. Therefore, boarding schools are an effective place to build an identity that is not only disciplinary, but also religious and social.

Cross-Site Analysis

Cross-site analysis showed that the implementation of 7KAIH at SMP Al Anwari and Adz Dzikra Junior High School was both effective, but with different power configurations. SMP Al Anwari excels in the integration of the program with dormitory routines, clarity of habituation, control of the evening learning atmosphere, and more scheduled evaluations. On the other hand, SMP Kader Adz Dzikra is stronger in formal monitoring, human resource support, dormitory facilities, nutrition management, and more diverse social and sports activities. This difference shows that the success of 7KAIH does not depend on a uniform implementation model, but on the compatibility between the program design and the institutional character of each school.

The findings reinforce the view that Boarding Schools provide a very potential ecosystem for character building, but the outcome is still determined by the quality of internal governance. Aliyah et al. (2023) and Tang et al. (2024) shows that the dormitory environment supports character formation because students live in a homogeneous system and are monitored continuously. However, the results of this study also show that the same environment does not produce identical outputs. This means that the quality of leadership, organization, and internal evaluation remains the determining factor that differentiates the degree of program success at each site.

Cross-site differences also appear in the most stable habits and the most vulnerable habits. The most stable habits in both schools are congregational worship, learning activities, and social activities, as all three have strong support from the communal culture of boarding schools. Meanwhile, the most difficult habits to maintain are waking up early and going to bed early, as both are strongly influenced by personal discipline and consistency of nighttime supervision. These

findings are consistent with Purwanti et al. (2025) and Rofiqi et al. (2025) which shows that the success of implementation is greatly influenced by collective habituation and environmental support.

Table 3. Cross-Site Analytics

No.	Aspects	SMP Al Anwari	SMP Kader Adz Dzikra	Cross-Site Analytics
1	Policy basis	7KAIH is determined through a leadership meeting and integrated into the dormitory agenda	7KAIH is contained in the principal's decree and socialized at the semester meeting	Both schools have clear policy legitimacy, but Al Anwari is more integrated with the governance of the dormitory, while the Kader Adz Dzikra is more administratively strong
2	Preparation of work programs	More detailed, with daily and weekly task divisions	Composed by the vice-principal and dormitory chaper, but still more common	Al Anwari is Stronger in Operationalization
3	School boarding integration	School and dormitory activities are arranged in one habituation flow	Synchronization between schools and early childhood education is not completely uniform	Stronger integration in Al Anwari
4	Waking up early	Most students woke up at 3:30–4:00 a.m., but some were late despite bells and patrols	Most students woke up at 3:30–4:00 a.m., but some were late despite bells and patrols	The discipline of early rise is relatively similar and remains a weak point
5	Worship	Congregational prayer is a routine, supported by *the yellow book* and *tahfidz*	Congregational prayer is a routine, supported by *nahwu* and learning the Qur'an	Both schools are strong in religious habituation

6	Exercise	Exercise is done every day, but not always at a set time	More scheduled and supported by extracurriculars	Kader Adz Dzikra are stronger in the systematization of physical activity
7	Eat healthy	The menu varies, but the portions are sometimes less appropriate	Menu prepared by the dorm kitchen with a weekly nutrition schedule	More mature nutrition management in Kader Adz Dzikra
8	Enjoys learning	Study nights are well scheduled; extra time is given before the exam	Study nights more independently without a special schedule	Al Anwari is Stronger in Learning Environment Control
9	Social engagement	Students participate in hygiene and social activities, but unevenly	Students are involved in co-work and social service in schools, dormitories, and surrounding areas	Kader Adz Dzikra show wider social involvement
10	Go to bed early	Bedtime is 9:00 p.m., but some students are still talking after the lights go out	Bedtime was 9:00 p.m., and the companion checked the room, but some of the students were still talking	Both have rules, but discipline is not yet stable
11	Organization	Companion duties exist, but assistants are limited	More dorm companions, but task divisions aren't entirely specific	Al Anwari is stronger in the clarity of the task; Kader Adz Dzikra in the number of staff
12	Daily monitoring	Conducted through attendance and verbal reports	Finish with a daily checklist and weekly recap	Kader Adz Dzikra have a more formal monitoring system
13	Regular evaluation	Conducted every two weeks in teacher-supervisor meetings	Carried out when there is a special incident with a dormitory companion	Al Anwari is Stronger in Periodic Evaluation
14	School leadership	The principal actively sets an example and	Leaders actively monitor and set an example	Leadership is a major supporting factor at both sites

		reminds the teacher		
15	Teacher/supervisor support	Cohesive teachers and companions, although limited in number	The escort is very active, with a staff of 25	Kader Adz Dzikra Are Stronger in Personnel Support
16	Dormitory facilities	Adequate, but some are still in the development stage	More complete including cafeteria and sports facilities	Stronger physical infrastructure support in Kader Adz Dzikra
17	Main obstacles	Some students have trouble waking up early and going to bed on time	The main obstacle is that new students adapt	The dominant barriers at both sites are individual discipline, especially time management and adaptation
18	Program Impact	Students are more active and character is more formed	Student discipline is stronger and independence develops	Both show a positive impact, but Al Anwari emphasizes general character, while Kader Adz Dzikra emphasizes measurable discipline

Cross-site analysis shows that the success of 7KAIH is highly dependent on the school's ability to make habits a natural part of daily life. The program will be more effective when habits are not treated as an additional agenda, but are inherent in the timing, supervision system, and culture of interaction between school residents. In such a situation, custom no longer exists as an externally imposed command, but becomes part of the culture of the institution. Therefore, the success of the program is more accurately read as the result of ecosystem formation, rather than just individual compliance.

This study also shows that the effectiveness of 7KAIH is greatly helped when the program runs in tandem with the hidden curriculum of boarding schools. This hidden curriculum is seen in the habits of eating together, congregational prayers, setting bedtimes, interaction between students, and the example shown by teachers and companions. Values are not always taught verbally, but often grow through a shared living atmosphere that repeats every day. Thus, 7KAIH works more strongly when it is in an institutional culture that already supports character habituation.

D. CONCLUSION

This study shows that the implementation of 7KAIH at SMP Al Anwari and Adz Dzikra Junior High School in Banyuwangi is generally effective, but shows different patterns of strength in each school. SMP Al Anwari is superior in integrating the program with dormitory routines, clarity of habituation direction, control of the evening learning atmosphere, and periodic evaluations. Adz Dzikra Junior High School is stronger in formal monitoring, human resource support, dormitory facilities, nutrition management, and a variety of social and sports activities. These differences emphasize that the success of the implementation of 7KAIH is not determined by a single uniform model, but by the school's ability to adapt the program to the institutional character, organizational structure, and dormitory culture that it has.

Substantively, this study shows that the most stable habits in both schools are congregational worship, learning activities, and social involvement. These three habits are relatively easy to internalize because they are supported by a strong boarding school communal culture and a consistent rhythm of activities. In contrast, the habit of waking up early and going to bed early remains a major weak point because it relies heavily on individual discipline and consistency of nighttime supervision. Thus, 7KAIH has proven to be effective not because all habits are easy to implement, but because some habits succeed in forming the foundation that then sustains others.

The findings of this study also show that Islamic boarding schools and boarding schools have institutional strengths that support more intensive character formation. Living in a shared environment, relatively constant supervision, a collective culture, and the presence of exemplary figures create conditions conducive to the internalization of values. In such an atmosphere, habits are more easily turned into a lifestyle because students not only hear grades, but also experience them directly in the routine. Therefore, boarding schools are the right context for the sustainable implementation of 7KAIH

Conceptually, this study shows that 7KAIH is more accurately understood as an interconnected habituation system rather than a stand-alone collection of activities. Program effectiveness arises when the dimensions of religion, physical health, social relations, and learning activities come together in the rhythm of students' daily lives. Therefore, detailed planning, clear division of roles, traceable supervision, and continuous evaluation are essential conditions for the sustainability of habituation. In the context of boarding schools, institutional management and pesantren culture serve as the foundation that strengthens the process

This research also emphasizes that the success of character development is not enough to rely only on rules, but requires leadership that is present through example. Teachers, dormitory companions, and principals play an important role as figures who show the form of behavior expected from students. In the context of boarding schools, this role becomes stronger because the educational process

takes place in daily life that brings students together with educators continuously. Thus, role models, habituation, and shared moral culture are important elements in maintaining the sustainability of character formation.

On a practical level, the results of this study suggest that boarding schools that want to implement 7KAIH need to strengthen several key aspects. First, develop a detailed program plan that is integrated with the student's daily rhythm. Second, ensuring a clear division of roles between educators and facilitators so that supervision does not overlap. Third, develop a documented monitoring and evaluation system so that student development can be monitored objectively. Fourth, building a culture of exemplary and synergy between institutions, teachers, and families so that habituation does not stop in the school environment.

In general, this study shows that boarding schools have strong institutional capital to run 7KAIH, but this potential will only produce optimal impact if it is supported by neat program management, consistent supervision, and a truly vibrant coaching culture. These findings also confirm that character education becomes more effective when values do not stop at the teaching level, but are present in daily habits. Thus, 7KAIH can be seen as a means to shape the lifestyle of students to be healthier, disciplined, religious, and responsible in life together

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