
Lived Religion and Daily Routines: Reading Indonesia’s “Seven Habits of Great Children” in Muslim Family Life

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ABSTRACT

This conceptual article examines how the state-led initiative *Gerakan Tujuh Kebiasaan Anak Indonesia Hebat (7-KAIH; “Seven Habits of Great Children”)* can be translated into the lived religious practices of Indonesian Muslim families. It locates 7-KAIH within Indonesia’s nation-building agenda and the four centers of education (school, family, community, media). Drawing on an interdisciplinary synthesis of policy documents, Islamic educational thought (*adab, akhlāq, tarbiyah*), and scholarship on lived religion, habitus, and educational ecologies, the article develops a routine-based model of character formation that links worship, health, learning, and community participation. The model specifies mechanisms through which policy prompts are domesticated family routine design, ritualization, and reflective monitoring and delineates boundary conditions including resource constraints, caregiving schedules, and media saturation. The study advances contextual Islamic studies by formulating falsifiable propositions for future empirical testing and by clarifying the implications of 7-KAIH for civil Islam and state-society partnerships in Indonesia and, cautiously, other Muslim-majority societies. While 7-KAIH is designed as a legally religion-neutral national initiative, this article’s argument is intentionally confined to Indonesian Muslim families whose daily lives are governed by ritual and religious obligations. The analysis does not empirically evaluate the programmer’s appropriateness for households without ritualistic beliefs or for non-Muslim communities, and future research in character education is needed to examine how its assumptions and mechanisms operate in those contexts.

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INTRODUCTION

Everyday routines are a central pathway for moral cultivation in Indonesian Muslim life (Monaziroh & Hasanah, 2021). Faith-inflected habits prayer discipline, care for the body, studiousness, and social helpfulness are typically formed within households and extended kin networks, then reinforced by schools, community organizations, and local media ecosystems (Deri Wanto et al., 2022; Jais & Sumin, 2023; Makhrus et al., 2024; Safei, 2021). This article interprets these routines as lived religion embodied, contextual practices through which Islamic values are enacted in everyday conduct (Beta, 2019). In current national policy, character education is positioned as a pillar of the Indonesia Emas 2045 agenda. Within this frame, the state-led initiative *Gerakan Tujuh Kebiasaan Anak Indonesia Hebat* (7-KAIH; “Seven Habits of Great Children”) promoted by the Ministry of Primary and Secondary Education advances an ecosystemic collaboration school, family, community, and media so that repeated routines sediment into durable character over time (Circular No. 14 of 2025 Concerning Optimization of the Seven Habits of Great Children Movement in Schools., 2025).

This article concentrates on Muslim family life within the context of 7-KAIH, which is intended as a religion-neutral, nationwide routine program, for three interconnected reasons. Indonesia is a Muslim-majority society where daily salat and other worship acts establish distinct time markers for early rising and sleeping, as well as worship-related routines. Secondly, the concepts of *adab*, *akhlāq*, and *tarbiyah* offer a well-developed interpretive vocabulary with which to theorise how state prompts become family rituals and virtues. Third, examining 7-KAIH via the lived experiences of Muslim families facilitates a targeted contribution to Islamic studies discussions regarding the domestication of state-led character efforts inside everyday religious practices, without suggesting that 7-KAIH is limited to Muslims. This analysis, rooted in Indonesia, seeks to provide cautiously applicable insights into the mechanics of routine-based character formation in other Muslim-majority nations, where family, educational, religious, and media institutions collaboratively influence the development of everyday routines.

The 7-KAIH program specifies seven daily habits waking early, worship, exercise, healthy eating, love of learning, community engagement, and early bedtime as a scaffold for nurturing healthy, intelligent, and well-charactered children and for contributing to long-term nation-building (Ministry of Primary and Secondary Education, 2025; Ministry of Primary and Secondary Education., 2025). This theoretical investigation formulates an integrative model that synthesizes lived religion, habit formation, and an ecology-of-education perspective to elucidate how a state-led routine agenda acquires significance within varied Muslim family contexts. The analysis engages Indonesian evidence that values are most effectively internalized through habituation, integration, and imitation, with families and communities playing essential roles (Hidayat et al., 2021a; Rahiem, Abdullah, & Rahim, 2020; Rahiem, Abdullah, Krauss, et al., 2020). Recent UNICEF studies on the online behaviours and nutrition of Indonesian children further highlight the significance of sleep hygiene, media curation, and routine physical activity in promoting attention and well-being (Unicef Indonesia, 2021, 2023, 2024).

Research problem. How can a state-led routine program be aligned with the lived practices of Muslim families across Indonesia’s socio-economic and cultural diversity, and which elements may be adaptable to other Muslim-majority societies? This question signals a core tension: a formally religion-neutral initiative cannot simply be assumed to resonate with, or to be feasible within, deeply ritualised and unevenly resourced Muslim household ecologies. Without a conceptual account of when 7-KAIH aligns with family worship, care, and learning routines, and when it risks becoming an additional reporting burden, policy makers and practitioners lack guidance for meaningful implementation. The present article responds to this need by proposing a model that specifies the

conditions under which 7-KAIH can be interpreted as continuous with, rather than disconnected from, lived Muslim family religion.

Guiding questions. (1) Which constructs link the 7-KAIH routines with Islamic concepts and everyday family life? (2) Through what mechanisms do routines become moral formation across family, school, community, and media? (3) Under what conditions is translation into lived practice strengthened or weakened in Indonesia and other Muslim-majority societies?

The program articulates seven core routines intended to become internalized character through repetition and collaborative reinforcement: wake early; worship; exercise; eat healthy and nutritious food; love learning; engage in community; and sleep early (Ministry of Primary and Secondary Education, 2025; Ministry of Primary and Secondary Education., 2025).

Operationally, only a subset of 7-KAIH activities are school-based: morning exercise and welcoming routines, short playful breaks (*jeda ceria*) inside lessons, the use of children's songs/video clips to cue transitions, and simple teacher reporting and monthly prompts that align with home logs. The remaining habits sleep and wake times, worship, study corners, mealtime practices, community service are primarily home- and community-based and rely on school-home communication rather than in-class delivery.

Policy guidance emphasizes synchronizing the "four centres of education" "school or madrasah, family, community, and media so that routine formation is co-owned across settings (Circular No. 14 of 2025 Concerning Optimization of the Seven Habits of Great Children Movement in Schools., 2025). Local implementation cues include mindful-meaningful-joyful delivery, children's songs and video clips, morning exercise integrated into welcoming routines, short playful breaks within lessons, and simple implementation reporting.

Audience-specific guidebooks for parents and for *Pendidikan Anak Usia Dini* (PAUD), *Sekolah Dasar* (SD), *Sekolah Menengah Pertama* (SMP), *Sekolah Menengah Atas* (SMA) provide classroom-and-home activities, while daily logs and monthly reflection sheets scaffold routine formation and school-home communication (Ministry of Primary and Secondary Education, 2025; Ministry of Primary and Secondary Education., 2025).

This paper draws on four intersecting strands. First, the lived-religion scholarship in Indonesian contexts shows how devotion is embedded in ordinary time and domestic space, increasingly mediated by digital platforms that shape piety and peer cultures (Beta, 2019). Second, Islamic educational thought on *adab*, *akhlāq*, and *tarbiyah* conceptualizes character as an integration of cognition, affect, and action cultivated by modelling and habituation, a view that aligns with school-based routine formation. Third, sociological and educational studies in Indonesia demonstrate that values are effectively internalized when routines are repeated, integrated across subjects and activities, and supported by family participation (Hidayat et al., 2021b). Fourth, United Nations analyses on children's media use, sleep, diet, and physical activity in Indonesia highlight structural conditions that can enable or weaken routine adoption in households (Unicef Indonesia, 2021, 2023, 2024).

Taken together, these strands suggest that 7-KAIH's emphasis on daily routines is most plausible when proposed practices are culturally resonant, low-cost, and synchronized across the four centres of education. They also indicate that boundary conditions such as resource scarcity, parental work schedules, and media saturation must be taken seriously in any theory of change (Bronfenbrenner, 1979). Against this background, the article argues that there is a need for a reasoned conceptual model that makes explicit how such routines might work for Muslim families in Indonesia and under what constraints they may fail. To develop this model, the study adopts a systematic, desk-based conceptual synthesis of the policy and scholarly strands outlined above, as detailed in the methodological section that follows.

Lived religion provides the interpretive lens for understanding how policy-prompted routines become meaningful family practices connecting salat rhythms, mealtime ethics, study discipline, and neighbourly service to daily schedules (Beta, 2019). Habituation and ritualization explain how frequent, emotionally positive practices consolidate into virtues; repetition is treated not as rote, but as a social mechanism that converts routine into character (Hidayat et al., 2021b). An ecology-of-education perspective models uptake across nested settings home, school or madrasah, community organizations, and media platforms and motivates attention to alignment, resource constraints, and caregiving arrangements as boundary conditions for routine adoption (Bronfenbrenner, 1979). The framework focuses empirical propositions on Indonesia while specifying parameters that may guide cautious application in other Muslim-majority societies.

METHOD

This article adopts a desk-based, theory-building conceptual research design. Rather than conducting empirical testing, the study develops a reasoned analytical argument concerning the alignment between the policy prompts of the *Gerakan Tujuh Kebiasaan Anak Indonesia Hebat* (7-KAIH) and the lived practices of Muslim families in Indonesia. The analysis integrates three main bodies of knowledge: official 7-KAIH policy documents and implementation guidebooks, Islamic educational philosophy, and interdisciplinary scholarship on lived religion, habitus, and educational ecologies. Through this approach, the study seeks to theorize how a formally religion-neutral state initiative may be meaningfully embedded within religiously structured family routines.

The primary objective of the study is to construct a comprehensive conceptual model that explains how governmental stimuli are translated into everyday practices within Muslim households and how collaboration among the four centres of education school, family, community, and media shapes that translation process. This objective directly addresses the three guiding inquiries articulated in the Introduction, namely the conceptual linkages between policy routines and Islamic values, the mechanisms through which routines contribute to moral formation, and the contextual conditions that strengthen or weaken their implementation.

The corpus of sources consists of three interrelated categories. First, the study draws on official 7-KAIH policy documents and detailed implementation manuals designed for parents and educational institutions. Second, it engages classical and contemporary Islamic scholarly and educational texts that articulate connections among worship, bodily discipline, learning, and social responsibility. Third, it incorporates peer-reviewed empirical research on Indonesian Islam, family sociology, and policy implementation published in high-quality journals indexed in Scopus, Web of Science, or SINTA. Sources were selected based on their conceptual relevance, methodological rigor, and capacity to inform theory development rather than empirical measurement.

Conceptual synthesis was conducted through an iterative and reflexive reading of the selected materials using an analytical matrix. This matrix mapped each of the seven habits promoted by 7-KAIH onto corresponding Islamic concepts, observable family routines, and anticipated character outcomes within an input-mechanism-moderator-outcome framework. Such a procedure aligns with established practices of conceptual synthesis and mid-range theory-building in the social sciences, which emphasize close textual analysis combined with the progressive refinement of mechanisms and boundary conditions.

The analytical process unfolded in several stages. First, key constructs including routine, piety, character, collaboration, and habitus were clarified by drawing on Islamic educational thought and contemporary social theory. At this stage, the specific meanings of the seven habits within the 7-KAIH framework were also delineated to distinguish them from broader moral or spiritual ideals. Second, each habit was systematically linked to relevant Islamic principles, such as *adab*, *ihsān*, and

syukr, and illustrated through concrete domestic practices that could realistically be enacted in daily family life. This mapping produced a preliminary conceptual grid connecting state policy prompts, religious meanings, and feasible household routines.

The third stage focused on articulating the mechanisms through which policy prompts may be transformed into lived practices. This mechanism was theorized as a sequence moving from policy cues to family routine design, followed by ritualization through repetition and symbolic framing, and sustained through simple forms of monitoring and reflection, such as daily logs and periodic evaluations. Based on this mechanism, the study then formulated a set of mid-range propositions that specify anticipated relationships among policy signals, routine formation, moderating conditions, and character-related outcomes. These propositions are intentionally framed in a falsifiable manner to support future empirical research in Indonesia and other Muslim-majority contexts.

In addition, the study explicitly identifies boundary conditions that may constrain or enable the effectiveness of the proposed mechanisms. These include temporal limitations related to parental work schedules, resource constraints within households, patterns of media saturation, and gendered distributions of caregiving responsibilities. Making these conditions explicit allows the conceptual model to remain context-sensitive and clarifies the limits of its generalizability beyond particular configurations of Indonesian Muslim family life.

The outputs of this study include a visual conceptual model illustrating the transformation of policy inputs through family-level mechanisms and moderating factors into character outcomes, as well as analytical tables mapping the seven habits to Islamic concepts, family practices, and expected dispositions. The study also presents a series of theoretically grounded propositions intended to guide subsequent empirical investigations. The quality of the analysis is ensured through criteria of conceptual clarity and parsimony, logical coherence, completeness of the proposed mechanisms, falsifiability of propositions, and explicit consideration of transferability to other Muslim-majority societies.

From an ethical and positional standpoint, the study does not involve human participants or the collection of primary empirical data. The analysis maintains a clear distinction between descriptive interpretation of policy and prescriptive recommendations, while acknowledging the study's proximity to policy discourse. This positioning allows the research to remain analytically rigorous while contributing constructively to discussions on character education, Islamic studies, and state-society relations.

RESULTS AND DISCUSSION

Conceptual Model and Testable Propositions

As a desk-based, theory-building study, the result consists of a conceptual synthesis that specifies a mid-range model of how 7-KAIH policy prompts are domesticated as family routines and consolidated as character. The model is mid-range in the sense that it specifies mechanisms that are more concrete than high-level philosophical accounts of Islamic education yet more abstract than single-case narratives, and it is designed to be testable across diverse Muslim family settings. The model is presented in Figure 1 (7-KAIH Lived-Religion Model: inputs → mechanisms → moderators → outcomes) and operationalised in Table 1 (seven habits → Islamic concepts → family practices → expected character outcomes) and Table 2 (school-home relational prompts and boundary conditions). The section also advances six falsifiable propositions (P1–P6) for future empirical testing in Indonesia and, cautiously, in other Muslim-majority societies, and formulates explicit caveats concerning their carefully bounded relevance for Muslim-majority contexts beyond Indonesia.

Figure 1. 7-KAIH Lived-Religion Model

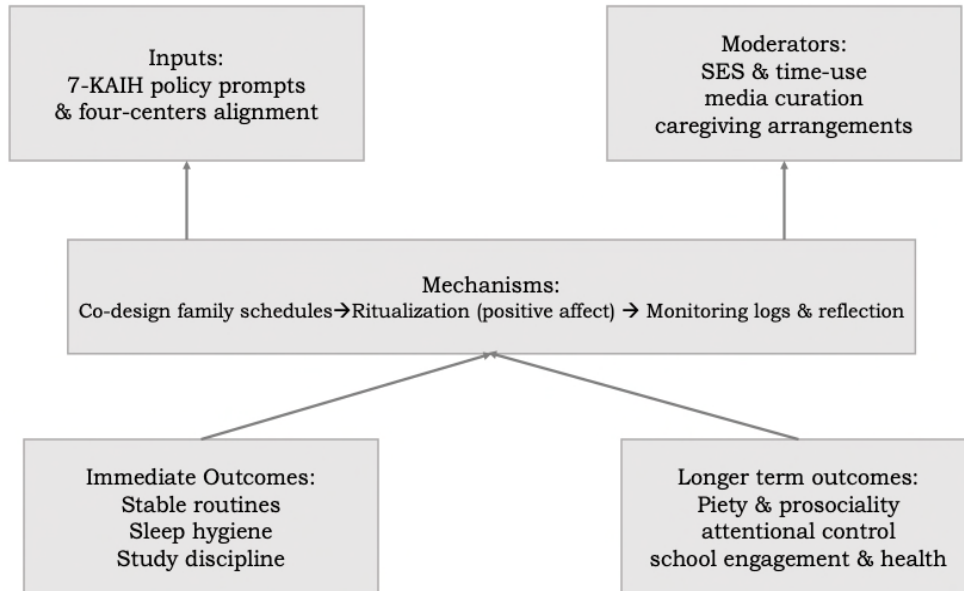


Table 1. Mapping Habits to Islamic Concepts, Family Practices, and Expected Outcomes

7-KAIH Habit	Islamic Concept	Example Family Practices	Expected Character Outcomes
Wake early	Stewardship of time; <i>Fajr</i> discipline	Consistent wake-up and <i>Fajr</i> routine; prepare uniforms and meals the night before	Punctuality; self-regulation; readiness to learn
Worship	<i>Ṣalāh</i> , <i>dhikr</i> , gratitude	Family prayer; brief <i>dhikr</i> after study; Friday-family reflection	Piety; humility; moral attentiveness
Exercise	Preservation of the body (<i>hiḥẓ al-nafs</i>)	Morning movement routine; active school commute	Vigor; attention; perseverance
Eat healthy & nutritious food	Moderation (<i>iqtīṣād</i>); cleanliness (<i>tahārah</i>)	Balanced meals; reduce ultra-processed snacks; shared cooking	Temperance; care for the body; endurance
Love learning	<i>Ṭalab al-‘ilm</i> ; <i>adab</i> of study	Daily reading corner; <i>Qur’ān</i> recitation; homework	Curiosity; persistence; academic engagement

		window; device curation	
Engage in community	<i>Ta'āwun; ukhuwwah; service</i>	Neighbourhood <i>Qur'ān</i> circle; clean-up day; charity jar	Prosocial orientation; empathy; civic responsibility
Sleep early	Rights of the body; rhythm (<i>mīzān</i>)	Bedtime ritual; reduced evening screen time	Self-care; impulse control; better mood

Table 2. Policy Cues and Home Translation Levers

Policy Cue	Home Translation	Notes
Mindful–meaningful–joyful methods	Positive affect during routines; child choice in sequence	Reduce punitive tone; emphasise celebration
Songs & video album	Short family sing-along to mark transitions	Use offline copies for low-bandwidth homes
Morning exercise & “welcoming” routines	Two 5-minute movement breaks before school	Coordinate with school start-times
Jeda ceria (playful breaks)	Interleave study with micro-activities	Maintain regular bedtime
Simple reporting (logs/reflection)	Weekly family check-in; sticker charts	Focus on recognition, not sanctions

Conceptual Model

A conceptual model is used to clarify how a state-led routine agenda can become part of lived Muslim family religion. Figure 1 maps the pathway by which 7-KAIH policy cues are interpreted at home, negotiated within family relationships, and reinforced through repetition and shared meaning-making, so that daily practices may gradually consolidate into more durable dispositions.

The model begins with policy inputs: state prompts and programme artefacts from 7-KAIH, including daily cues, guidebooks, songs or videos, and classroom routines that are carried into the home. These inputs activate household mechanisms, notably (a) family co-design of daily schedules, (b) ritualisation through consistent enactment anchored in religious meanings, and (c) reinforcement through teacher prompts, simple monitoring, and periodic reflections (Beta, 2019). Translation is shaped by boundary conditions such as household time and resource constraints, parents’ religious literacy, media saturation and curation, and gendered distributions of care work. In the short term, the model anticipates more regular worship, improved sleep hygiene, healthier physical routines, more structured learning practices, and increased community participation (Unicef Indonesia, 2021, 2023, 2024). Over time, repeated practices are expected to sediment into stable dispositions (*habitus*) of piety, self-regulation, care, and civic participation that align with the programme’s intent (Circular No. 14 of 2025 Concerning Optimization of the Seven Habits of Great Children Movement in Schools., 2025).

Overall, the conceptual model clarifies the pathway from policy artefacts to household practice and provides an organising frame for the thematic synthesis presented next.

Thematic Synthesis

The thematic synthesis complements the conceptual model by organising the seven habits into

recurring patterns of meaning and practice. Rather than treating 7-KAIH as a checklist, the themes below show how routines are framed through Islamic concepts, embodied in household life, and strengthened or weakened by alignment across school, home, community, and media. Together, the themes provide an integrated picture of routine-making as a form of lived religion in everyday Indonesian Muslim families.

Theme A — Worship as the day’s scaffold

Salat rhythms and short supplications anchor wake-early and sleep-early routines, making temporal discipline religiously meaningful.

Theme B — Bodies, health, and discipline.

Exercise and nutritious eating are framed as moral-physical disciplines that sustain attention and readiness to learn, consistent with morning exercise and playful breaks promoted at school.

Theme C — Love of learning at home.

Study corners, Qur’ān reading, homework routines, and curated media are coordinated with teacher prompts and monthly reflections to foster studiousness

Theme D — Community participation and social solidarity.

Neighbourhood *Qur’ān* circles, mutual help, and charity practices translate “community engagement” into visible contributions recognised by local religious and civic bodies.

Theme E — Collaboration across the four centres.

Sustained alignment among teachers, parents, community groups, and local media increases the probability that repeated practices sediment into durable character

Testable Propositions

Building on the conceptual model, this subsection states testable propositions that can guide future empirical work by specifying expected mechanisms, boundary conditions, and short- to longer-term outcomes of 7-KAIH-related routine formation in family life.

P1 (Ritualisation by design). Co-designing morning and evening schedules that explicitly connect 7-KAIH cues with worship increases the ritualisation and sustainability of daily routines.

P2 (Alignment effect). Greater alignment across school/madrasah, family, community, and media raises the likelihood that routines convert into stable dispositions (*habitus*) of piety, discipline, and care.

P3 (Health as mediator). Sleep hygiene, physical activity, and nutritious eating mediate the effects of worship and learning routines on attentional control and academic engagement (UNICEF Indonesia, 2021; 2024).

P4 (Recognition amplifier). Community-facing practices yield stronger prosocial outcomes when they receive recognition from local religious and civic institutions.

P5 (Screen-time constraint). Excessive, unsupervised screen time weakens routine formation by disrupting sleep and attentional regulation, whereas curated media use mitigates this risk (UNICEF Indonesia, 2023).

P6 (Cost–culture resilience). Low-cost, culturally resonant practices sustain effects under socio-economic constraints and are more likely to be maintained over time.

Taken together, the model and propositions specify how policy prompts are translated into practice, why the translation may succeed or falter, and which contextual conditions warrant cautious interpretation. They also provide analytic anchors for comparing Indonesian evidence with other Muslim-majority settings, rather than assuming that a single model can be transferred wholesale across structurally different contexts.

This theoretical synthesis aimed to elucidate how the state-initiated 7-KAIH routine agenda might be integrated into the lived Islamic practices of Indonesian Muslim families, and how

collaboration among schools, families, communities, and media can reinforce dispositions of piety, discipline, learning, and prosocial behaviour. We analyse the Indonesian 7-KAIH design through three perspectives lived religion, habit formation, and ecologies of development and formulate testable assertions regarding the conditions that enable daily routines to solidify into character. Building on the input-mechanism-moderator-outcome framework outlined in the analytical and methodological sections, the Discussion focuses on the interpretive implications of this structure rather than re-describing its architecture, using it as a cohesive lens for the discourse that follows.

First, a lived-religion perspective emphasizes that Islamic meanings are manifested in everyday life and domestic environments, rather than solely through formal education. In Indonesia, digital media and peer cultures impact the dissemination and expression of piety, rendering household practices an increasingly mediated occurrence (e.g., dawah material, micro-influencers, short-form movies). As Beta (2019) and related work on digital piety show, online religious content and micro-influencers increasingly shape how devotion is curated and displayed within homes, further justifying a focus on routine practice as a site of lived religion. This reinforces the argument for routine-based methodologies that can be prompted, exemplified, and acknowledged across many platforms while being rooted in familial contexts (Beta, 2019). This approach enhances rather than substitutes curriculum-level character teaching by embedding virtue in habitual routines, collective symbols, and emotionally uplifting rituals.

Secondly, modern habit science explains why consistent, contextually stable behaviours associated with prominent cues are more prone to becoming automatic and self-perpetuating (Verplanken & Orbell, 2022; Wood & R nger, 2016). Habits are responses triggered by cues that alleviate cognitive load, facilitating the consistent performance of desirable behaviours despite variations in motivation (Verplanken & Orbell, 2022; Wood & R nger, 2016). At the same time, the model does not equate moral character with unreflective automaticity; it assumes that routine practices are periodically re-anchored in explicit intentions, family discussion, and theological meaning, so that automatic responses remain connected to articulated values rather than becoming mere compliance.

Third, an ecological perspective on education highlights the significance of cross-setting alignment. Family routines are consistently linked to improved child outcomes in cognitive, self-regulatory, and socio-emotional areas, with more pronounced impacts in demanding settings (Dunst, 2023; Selman & Dilworth-Bart, 2024). Consistency mitigates stress, offers predictability, and supports self-regulation. Longitudinal and cross-sectional studies associate strong routines with a reduction in internalizing and externalizing issues, as well as enhanced classroom conduct (Hosokawa et al., 2023; Liu & Merritt, 2021). This aligns with 7-KAIH's four-centres framework: when educational institutions replicate the cues utilized by families at home, and community stakeholders affirm children's endeavours, the likelihood of these practices being internalized as habitus escalates.

The "bodies, health, and discipline" component of 7-KAIH is further corroborated by recent synthesis. Systematic reviews and meta-analyses associate exercise and movement breaks with enhanced attention and academic engagement, as well as beneficial brain and executive-function correlates in infancy (Bidzan-Bluma & Lipowska, 2018; Veldman et al., 2021). In contrast, the sleep-screen relationship delineates a distinct risk pathway: access to devices at bedtime and nighttime screen exposure correlate with reduced sleep length, diminished sleep quality, and increased daytime drowsiness (Carter et al., 2016; Han et al., 2024). Screen contexts are as significant as overall totals: television and video games exhibit stronger negative correlations with academic achievement than generalized "screen time," particularly in adolescents (Adelantado-Renau et al., 2019; Li et al., 2025). Meta-analyses and cohort studies indicate that the increase in

screen time during the pandemic was significant and associated with psychosocial hazards (Eirich et al., 2022; Madigan et al., 2022). These findings validate the assertion that selected media and device-free wind-down routines must be integral components of “sleep early” and “love learning,” rather than mere optional enhancements.

Learning-oriented routines at home are enhanced when families and schools together establish expectations and track success using straightforward tools (logs, calendars, commendations). Meta-analyses regarding parental involvement consistently demonstrate favourable correlations with achievement across many contexts and subgroups, revealing more pronounced impacts for relational and expectation-based involvement compared to mere structural participation (Castro et al., 2015; Jeynes, 2016, 2017, 2024). Supporting data indicates that technology-facilitated home-school communication enhances parental participation when it is straightforward and targeted (Jeynes, 2024). For 7-KAIH, this necessitates that monthly reflection sheets and concise instructor prompts emphasize relational messages (encouragement, particular objectives) and directly correspond with the seven habits to alleviate burdens for busy caregivers.

The community-participation component of 7-KAIH neighbourhood Quran circles, mutual assistance, and small acts of service corresponds with an empirical foundation that associates organized family activities and community acknowledgment with prosocial conduct. Cross-sectional studies indicate that increased frequency of family activities correlates with reduced behavioural issues and enhanced prosocial behaviour, implying a cost-effective method for bolstering social adaption ((Hosokawa et al., 2023). Meta-analytic research indicates small positive correlations between religion and prosocial outcomes, while highlighting boundary requirements and measurement concerns that necessitate cautious, context-sensitive application (Kelly et al., 2024). Collectively, these findings advocate for the visibility of recognition via class acknowledgments, community certifications, or children's exhibitions ensuring that prosocial behaviours receive social reward in many contexts.

Two moderator clusters warrant attention. Household constraints, including parental work hours, economic pressures, and caregiving arrangements, influence the viability of consistent routines and bedtimes. Recent analyses of the work-family interface and familial economic stress indicate consistent indirect impacts on children's mental health and adjustment through parenting strain and time scarcity (Bilodeau et al., 2023; Xu et al., 2024) Policy and program design should mitigate limits by promoting concise, repetitive micro-routines (two-minute tidy-up, five-minute movement, quick *dhikr*) and by matching school morning practices with domestic reality. The second factor is media saturation: when screens are omnipresent in the evening, bedtime routines ought to incorporate explicit device curfews and alternative activities (such as a reading nook, family discussions, or Nasheed sing-alongs), which are exactly the culturally significant, low-cost anchors that 7-KAIH promotes (Adelantado-Renau et al., 2019; Carter et al., 2016). These findings reinforce the importance of treating evening screen practices and device curfews as central components of lived religious routines rather than as purely technical matters of time management.

Ultimately, several methodological findings in the literature refine the paper's testable claims. Sleep quality may be more closely associated with academic performance than mere duration (Musshafen et al., 2021), indicating that "sleep early" should focus on regularity and qualitative indicators (such as latency and night awakenings) alongside total hours of sleep of sleep. Habit-oriented interventions are strengthened when they combine deliberate cue design with positive affect during performance, rather than relying only on repetition (Gardner, 2023; Hobson et al., 2018). Recent work also suggests that the strength of child routines can mediate the influence of socio-economic risk on adjustment, implying that supporting routine formation constitutes a viable, equity-relevant strategy for families under economic stress (Xu et al., 2024).

In the end, recent evidence substantiates 7-KAIH's fundamental premise: consistent, significant daily practices coordinated among school, home, community, and media constitute a viable pathway to stable dispositions. Temporal indicators associated with worship enhance prominence; physical activity, diet, and rest safeguard focus; and straightforward, relational home-school instruments facilitate the establishment of routines. These conclusions align with the dynamics of lived religion in Muslim homes and can be cautiously applied to other Muslim-majority contexts where institutions similarly shape everyday moral life (Beta, 2019). They should, however, be interpreted as context-sensitive tendencies rather than universal laws, and therefore invite empirical scrutiny in settings that differ from Indonesia in their institutional and religious configurations.

CONCLUSION

This conceptual model demonstrates the process by which a national routine agenda can be integrated into family worship, care, education, and community service through cue-linked design, positive ritualization, and cross-setting collaboration. Consistent with the empirical literature reviewed on children's media use, sleep, routines, and family stress (for example Adelantado-Renau et al., 2019; Bilodeau et al., 2023; UNICEF Indonesia, 2021, 2023, 2024; Xu et al., 2024), the analysis indicates that the primary threats to routine establishment are evening media overload and limitations in time and resources; by contrast, these studies and the present model converge in identifying culturally relevant micro-routines, device-free relaxation practices, and straightforward, relational prompts between home and school, accompanied by visible community acknowledgment, as among the most plausible levers for strengthening everyday practice. Taken together, the model and the evidence synthesised here suggest, not that 7-KAIH will automatically succeed, but that it offers a moderate, empirically testable pathway through which Islamic beliefs may be translated into more stable character dispositions in Indonesia and, with careful local adjustment, in other Muslim-majority cultures.

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