



A study of the prophet's habits in character building for elementary school children

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ABSTRACT

Karakter Pelajar Pancasila, in its development, cannot be separated from the quality of learning experienced by students. The findings of the research conducted by the Education Assessment Center indicate that a learning process emphasizing positive discipline and teacher care can help students develop Karakter Pelajar Pancasila. Therefore, through the study of Prophetic Habituation Learning is designing a learning program is being designed that can develop Karakter Profil Pelajar Pancasila. The research method used is the literature review. The study results show that the design of Prophetic Habituation was developed based on the phenomenological phases experienced by the Prophet Muhammad (peace be upon him) before becoming a Messenger. The design of prophetic habituation, namely the Birth Phase, underlies habituation in developing the character of divinity to God Almighty. The phase with the family of Bani Sa'ad underlies habituation in developing the character of Global Diversity and Mutual Cooperation. The phase of returning to the family cradle underlies habituation in developing the character of Independence. The Trading Phase underlies habituation in developing the character of Critical and Creative Thinking. The Habituation Learning Model is effective for developing Karakter Profil Pelajar Pancasila.

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ABSTRAK

Karakter Pelajar Pancasila dalam perkembangannya tidak dapat dipisahkan dari kualitas pembelajaran yang dialami oleh murid. Temuan penelitian yang dilakukan oleh Pusat Penilaian Pendidikan menunjukkan bahwa proses pembelajaran yang menekankan disiplin positif dan perhatian guru dapat membantu murid mengembangkan karakter Pelajar Pancasila. Oleh karena itu, melalui studi Prophetic Habituation learning program ini mencoba merancang bagaimana program pembelajaran yang dapat mengembangkan profil karakter pelajar Pancasila tersebut. Metode penelitian yang digunakan adalah literatur review. Hasil penelitian menunjukkan bahwa desain Prophetic Habituation learning program dikembangkan berdasarkan fase-fase fenomenologis yang dialami oleh Nabi Muhammad, sebelum diangkat menjadi Rasul. Desain pembiasaan Prophetik tersebut mulai dari Fase Kelahiran, mendasari pembiasaan dalam mengembangkan karakter ketuhanan kepada Allah Yang Maha Esa. Fase bersama keluarga Bani Sa'ad mendasari pembiasaan dalam mengembangkan karakter Keragaman Global dan Gotong Royong. Fase kembali ke pelukan keluarga mendasari pembiasaan dalam mengembangkan karakter Kemandirian. Fase Perdagangan mendasari pembiasaan dalam mengembangkan karakter Berpikir Kritis dan Kreatif. Kesimpulan dari studi ini adalah nilai-nilai profetik dari setiap fase pembiasaan Nabi Muhammad, yang dilakukan oleh Allah SWT sebelum diangkat sebagai Rasul, sangat terkait dengan pengembangan karakter Profil Pelajar Pancasila. Model Prophetic Habituation Learning efektif dalam mengembangkan Karakter Profil Pelajar Pancasila.

Kata Kunci: desain program pembelajaran; Karakter Pelajar Pancasila; pembiasaan Rasulullah

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INTRODUCTION

Character is a harmonious blend of religious values, literary stories, and tales of wise and knowledgeable people from ancient times to the present. Character is closely related to behavior, attitude, demeanor, and qualities. This is what distinguishes one person from another or certain things that can make someone extraordinary compared to others. Based on the Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, "*Pendidikan nasional bertujuan untuk mengembangkan kemampuan dan membentuk karakter serta peradaban bangsa yang bermartabat guna mendidik bangsa, dengan tujuan mengembangkan potensi siswa agar menjadi individu yang setia dan berdedikasi kepada Allah Yang Maha Kuasa, memiliki karakter mulia, sehat, berilmu, mampu, kreatif, mandiri, dan menjadi warga negara yang demokratis dan bertanggung jawab.*" Indonesia's future as the next generation is referred to as the "*Generasi Emas 2045*" with the target of producing intelligent, independent, self-identifying, characterful, and competitive individuals, which is something that the Indonesian education sector must prepare for from an early age.

The target of producing these individuals is the most valuable investment in the current era of globalization. Research conducted by the Federasi Serikat Guru Indonesia (FSGI) found that 84 percent of students in Indonesia experience violence at school. In early February 2024, there was a case of a vocational school student who murdered a family in one night, leaving the public wondering how a teenager could do such an immoral thing, far from the character that a student should exhibit (see: <https://retizen.republika.co.id/posts/295910/indonesia-darurat-pendidikan-karakter>). Moral degradation is predicted to arise as a result of developments in information technology (IT) and has become a concern for the wider community amid the advancement of information technology in the current 4.0 era (Tranggono et al., 2023). Lickona, in the book entitled "*Educating for Character: How Our Schools Can Teach Respect and Responsibility*" states that there are three interrelated components of character: moral knowledge, moral feelings, and moral actions. These three components can be used as a reference in the process and stages of character education. These three components have been exemplified by the Prophet Muhammad ﷺ, who was directly guided by Allah SWT in shaping his moral character before being appointed as a prophet and messenger (prophethood).

Allah SWT guided the Prophet Muhammad ﷺ, before he was appointed as a prophet and messenger, from the age of 0 to 40 years. This shows that Allah SWT created a conducive environment and guided behavior to become positive habits that led to the formation of moral character. The process of character building through guidance and habit formation by the Prophet Muhammad ﷺ can be used as a model in student education, especially in instilling moral values from an early age. Habits are considered one of the most effective methods of educating students (Sari et al., 2022; David et al., 2024; Ruiz-Hernández et al., 2024). Habituation is an educational method that is carried out to become part of a child's identity in the future, so that children can practice good habits more easily and without much difficulty (Syah et al., 2025). Furthermore, habits have a significant impact on the development of students' character. Other studies show that the implementation of prophetic values in the curriculum and extracurricular activities is very important for building students' character and ethics (Hulkin, 2024). Values such as honesty, responsibility, and empathy are taught through stories of the prophets and activities such as scouting.

Weekly discussions and extracurricular activities help students understand and internalize these values, emphasizing the importance of integrating prophetic values into everyday education. In addition, research on character education reinforced through daily activities has a significant impact on shaping students' character (Wandira & Muharam, 2022; Cholifah, 2024; Anisah, 2023). Some key findings include: 1) The importance of character education instilled from an early age; 2) Positive values must be emphasized and taught to students; 3) Routine activities must be carried out consistently to internalize character values; and 4) Teachers and parents play a very important role in instilling character education. Another study

found that the methods of habituation and example were well implemented through planning, implementation, and evaluation (Abidin et al., 2023). Routine activities such as reading short surahs, performing the Dhuha prayer, and maintaining cleanliness were part of the learning process. There have been positive changes in students' attitudes, especially in terms of religion, responsibility, and social awareness, as well as increased participation in congregational prayers. In this study, teachers also play an important role in setting an example and providing motivation, as well as reminding students about cleanliness. This study aims to examine the development of a learning model based on the habits of the Prophet for elementary school children.

LITERATURE REVIEW

Character

Weiss, in the book entitled "*Sigmund Freud as a Consultant*" explains that character is a determining factor that shapes a person's personality. Character becomes the basic system of behavior. Another opinion defines character as a set of values that underlie the system of thoughts, attitudes, and behaviors that are displayed (Astuti et al., 2022; Aini & Oktaviana, 2024). Character is synonymous with personality, where personality is considered to be the traits, style, or characteristics of a person that originate from environmental influences, such as family during childhood, as well as hereditary factors (Indramawan, 2020). Character is a mixture of all human traits that distinguish one person from another (Tett et al., 2021; Saryanto et al., 2023; Sukatin et al., 2023). Character is closer to morality, which is the spontaneity of human behavior or actions that are embedded in humans, so that when they arise, they do not need to be thought about anymore.

Character is the morality inherent in a person who has the awareness to obey the right rules, healthy moral behavior in thinking and acting, through education that trains students' sensitivity to moral values in their living environment. Therefore, character is related to moral strength and has a "*positive*" connotation. This means that people with character are people who have certain positive moral qualities (Komariah & Nihayah, 2023; Armini, 2024; Astuti et al., 2022). Character is distinctive good values (knowing what is good, wanting to do good, living well, and having a good impact on the environment) that are embedded in a person and reflected in their behavior. In this case, education is an important sector for strengthening the character of a nation's generation (Utari, 2022).

Profil Pelajar Pancasila

Profil Pelajar Pancasila is a description of lifelong students who have global competencies and behavior in accordance with the values of Pancasila. This idea was proposed by the government through the Ministry of Education and Culture in carrying out its mandate of managing human resources and developing joint ventures with all the nation's children to improve the quality of education and cultural progress. Profil Pelajar Pancasila is in line with the constitution regarding the functions, roles, and objectives of national education (Zuriah & Sunaryo, 2022). The existence of Profil Pelajar Pancasila also strengthens the vision and mission of the Indonesian nation through the President and the Ministry of Education and Culture for the 2020-2024 period to realize a developed, sovereign, independent, and characterful Indonesia through the formation of Pancasila Students who are critical, creative, independent, loyal, obedient to God Almighty, and possessing noble morals, collaborative, and globally diverse (Mazid et al, 2024). This vision and mission also includes the main competencies to be achieved from the implementation of the Pancasila Profile Strengthening Project in the next independence period curriculum.

Prophetic Habituation Learning Model

The prophetic habituation learning model is a learning model that is formed through the process of student habituation. Duhigg, in his book "*The Power of Habit*" explains that every habit has three main components that form the habituation cycle, namely: 1) Cues that trigger the brain to enter automatic mode. These can be places, people, times, feelings, or other activities related to the habit. Example: Looking at the refrigerator after coming home from work (place), feeling bored (feeling); 2) Routine is an action or behavior performed automatically in response to a cue. Examples: Opening the refrigerator and taking out snacks, scrolling through social media; 3) Rewards are the results obtained from performing routines, which provide a sense of satisfaction or fulfillment. Examples: Feeling full after eating snacks, getting new information from social media.

Clear states in his book "*Atomic Habits*" that the process of forming habits can be divided into four simple stages, which he calls the "*Four Laws of Behavior Change*," namely: 1) Make it obvious, as the first step in identifying the signs or signals that trigger habits. These can be time, place, people, or certain feelings. Example: If you want to read more, place books in places you see most often, such as next to your bed; 2) Make it attractive by turning the new habit into something to look forward to. Find ways to make the process enjoyable. Example: If you want to exercise, find a type of exercise that you enjoy, such as dancing or playing team sports; 3) Make it easy by starting the new habit as simply as possible. Example: If you want to eat healthier, keep healthy foods in the refrigerator so they are easy to reach; 4) Make it satisfying by celebrating small victories and rewarding yourself every time you successfully do the new habit. Example: After finishing a chapter of a book, give yourself a small reward, such as watching your favorite episode.

These two theories form the basis of the habituation model in the learning program in this study. The habituation model in this study combines a cycle consisting of something that triggers behavior, followed by behavior performed in response to the trigger. After that, the reward becomes the result or satisfaction obtained from the action. This will shape the behavior that is repeated so that it becomes a character, and a repeated character will become a habit.

METHODS

This study uses qualitative methods. Based on the sources and location of the data used in this study, this study uses bibliographic studies. The data in this study were obtained from libraries, books, and other relevant literary sources. The data sources in this study consist of primary and secondary data sources. The primary data sources are the main sources taken from the Book of the Prophet's Biography, the Book of Atomic Habits, the Book of Character Education, and secondary sources or other relevant readings, such as articles and journals. The data collection technique was carried out by collecting bibliographic documentation. The data collection technique consisted of collecting and analyzing bibliographic data relevant to the research conducted. The technique used in this data collection is content analysis or content study, namely: 1) a study technique to describe objectively, systematically, and quantitatively the manifestations of communication; 2) content study is a research methodology that utilizes certain procedures to draw valid conclusions from a book or documentation.

RESULTS AND DISCUSSION

The prophetic habits learning model begins with the formation of good character. Lickona, in his book entitled "*Character Education: How Our Schools Can Teach Respect and Responsibility*" explains that there are three interrelated components of character, namely moral knowledge, moral feelings, and moral actions. The first component, moral knowledge, relates to an understanding of moral values. The second

component, moral feelings, relates to the ability to feel and understand moral values. The third component, moral actions, relates to the ability to act in accordance with moral values. This third component can be used as a reference in the process and stages of character education. These three components were implemented by the Prophet Muhammad ﷺ, who set an example in his character. The moral character of the Prophet Muhammad ﷺ was directly guided by Allah SWT before he was appointed as a Prophet and Messenger (Nabi). Allah SWT guided the Prophet Muhammad ﷺ before he was appointed as a Prophet and Messenger, from the age of 0 to 40 years. This shows that the character of the Prophet Muhammad ﷺ can be an example for creating a conducive environment and forming positive habitual behaviors that lead to good moral character. Summary of Habit Patterns (prophetic habit learning) that occurred in the life of the Prophet Muhammad ﷺ can be seen in **Table 1** below.

Table 1. Overview of Habitual Patterns (*Habituation Prophetic Learning*): What happened to the Prophet Muhammad ﷺ

Range Age of Prophet Muhammad ﷺ	Events that occurred	Important Lessons	Developing Moral Character
0-3 Months	Lineage of Prophet Muhammad ﷺ Both from the lineage of father and mother, Prophet Muhammad ﷺ is a descendant of the elect in each of his generations. The Prophet <i>may God bless him and grant him peace, wow, hello</i>, said, Verily God chose Ismail from children descendants of Abraham. And choose Kinanah from children descendants of Ishmael. Then God chooses Quraysh from the descendants of Kinanah. Then choose Hasyim from the children of Quraysh descent. And choose me from the child descendant of Hashem." (HR. Muslim and Ibnu Majah). The beginning of the Prophet's birth Prophet Muhammad ﷺ was born in Middle Bani Hashim in Mecca on Monday morning, 9 Rabiul Awal, the beginning year from Elephant events, or around 20/22 April 571 AD After was born, Prophet Muhammad ﷺ was nursed by his mother Aminah for a long time three until seven day Because of the milk a little, next he nursed by Tsuwaibah Al- Aslamiyah during some day In a short time This is Umm Aiman Barakah Al- Abyssiah to be the babysitter. Prophet Muhammad ﷺ was circumcised on the seventh.	With he explained lineage or Grandmother's History, the ancestors of the Prophet Muhammad ﷺ could become a reflection to give birth to a generation best bloodline is needed from men and women who are bound by marriage, holy with the intention of worshiping God, right? from adultery, especially deviation. With his patience, this makes the Prophet more responsive with values of humanity because the person who feels different, far from the one who hasn't once gone through that time. Life of the Prophet Muhammad ﷺ in age toddler years together with his mother, without accompanying his father, shows the role big a mother in educating a child. Another wisdom on the birth of the Prophet Muhammad ﷺ as a motivational and entertaining child, orphaned others in every age and place, that becoming an orphan is not a disaster, however makes a life to be man's success in this world and the hereafter.	1. Be honest 2. Sincerely 3. Be brave 4. Responsible 5. Wisdom 6. Patience 7. Perseverance 8. Endurance 9. Love

Range Age of Prophet Muhammad ﷺ	Events that occurred	Important Lessons	Developing Moral Character
3 Months – 5 Years	Prophet Muhammad ﷺ in the Village of Bani Saad Prophet Muhammad ﷺ was brought from Mecca to the Bani Sa'ad village as far as approximately 160 km away, on a donkey by his mother, the milk Mother Halimah, accompanied by her husband. The village of Bani Sa'ad, as well as the location of House Halimah's mother, is an area of barren hill rocks, with the hot weather. However, there is cold air, like the valley/peak Bogor. After the arrival of the Prophet Muhammad ﷺ in the village of Bani Saad, Asia Mother Halimah became abundant, and the condition of the village changed and became fertile. Goats and camels produce lots of milk, so other residents in the village also said, "Shepherd your goats in the fields belonging to Halimah As- As-Sa'diyah. Some narrations mention that the Prophet Muhammad ﷺ was a small, normal herding goat, and the people of Bani Saad will reward some dinars.	Blessings, Prophet, when in parenting, Halimah's mother and her family saw in the flow of breast milk, becoming a fertile environment around the Prophet Muhammad ﷺ, lived as well as calm, which was felt in the family of Halimah's mother. This is also because of the love and affection, which poured out to care for the prophet in the middle family. Accompanied by the attitude of Mother Halimah, who is active in charity and effort, as well as trust in God. Affection produces attachment, and family, furthermore, produces good flower kids. The Prophet's character was trained as a toddler with herding goats. However, still in accordance with its nature as a child who likes to play.	1. Simplicity 2. Affection 3. Attachment family 4. Belief in God 5. Will
5-6 Years	Back in the Mother Aminah Prophet Muhammad ﷺ used to spend a lot of time loving his mother. At one point, Mother Aminah wants to visit her husband. He wants to make a journey from Mecca to Yathrib (Medina) with the Prophet Muhammad ﷺ, accompanied by Umm Aiman's servant. At that time, the weather in Mecca was very hot sun as if burn rocks and melting sand. a journey a tiring 400 km-long journey. Arriving in the city of Yatsrib, the little Prophet Muhammad ﷺ and his mother lived in the house of An-Nabighah. There, the Prophet Muhammad ﷺ, who is now aged six years, plays together with Friend peers. Start learning to swim and sprinkle yourself in the Bani Najjar baths until you kite. After settling down for one month in Medina and returning to Mecca, on the journey, Mother Aminah fell ill and died at Abwa, which is located between Mecca.	Prophet Muhammad ﷺ, from an early age, had trained for a journey tiring a long distance (migrating). He trained for fast adaptation in a new, good environment, nature, and society. And once again God gives the exam to the lost mother to make He is tough in facing life.	
6-8 Years	Prophet Muhammad ﷺ in the Care Grandfather, Abdul Muthalib Riya God Age (± 6 to 8 years)		

Range Age of Prophet Muhammad ﷺ	Events that occurred	Important Lessons	Developing Moral Character
	Then Prophet Muhammad ﷺ returned to Mecca in care. His grandfather is a full love. Described that there is a couch placed near the Kaaba for Abdul Muttalib. His relatives used to sit around the couch when Abdul Muttalib would come out there. No one dared to sit on the couch, which was respect against him. One day, as long as Prophet Muhammad ﷺ was a small and chubby child, he sat on the top couch. Uncles, he holds directly and holds so as not to sit on the couch. When Abdul Muttalib saw the event, he said, " Let it be my son who [is sitting on the couch]." "For God's sake, indeed, he will have a great position," he said. Then Abdul Muttalib sat together, he is above the couch while stroking his back, and always feels happy with whatever he does. Prophet Muhammad ﷺ in the Care of His Uncle (± 8 Years) Abu Thalib, the uncle, at the time of the Prophet Muhammad ﷺ in his care its economy, which was not stable, and had Lots of responsibilities (he had many children). Aware of the condition of the economy, his uncle. Finally, the Prophet asked permission from Abu Thalib and his aunt, Fatimah binti Asad, to work with herding goats belonging to the Meccans. Initially, they did not allow, remembering his age. In short, the Prophet Muhammad ﷺ got blessings from his uncle and aunt. Prophet Muhammad ﷺ lived in full love, without differentiating between children and members of his uncle's family. When I was 12 years old, the Prophet was invited by Abu Talib to go to Syria in a caravan for trading. Talib's son. First, his uncle conveyed the Prophet Muhammad ﷺ desire to follow trade. Until the end, for various reasons, Abu Thalib's reasons invited little Muhammad ﷺ. Although No can invite other children to join in as well as because the absence costs the journey, the brother of the Prophet Muhammad ﷺ truly grew up and heartily supported the Prophet to leave for the Land of Syria.	First, the Prophet Muhammad ﷺ had great concern for his family. He was concerned about the condition of his family's uncle, who took care of him. He takes the initiative to try herding goats, to lighten the economy of his uncle. Second, the Prophet's creative idea for herding goats. Because of herding goats, no need for a lot of capital, just enough capital and energy only. Prophet Muhammad ﷺ offered enough service to the Arabs to shepherd the goat. Third, such as children in general, the Prophet Muhammad ﷺ was happy to be in nature free. He can work while playing. Prophet Muhammad ﷺ has had a strong desire to become an entrepreneur since an early age. He prioritized personal branding capital as an honest child.	

Source: Research 2025

Learning program model for developing Karakter Pelajar Pancasila in Students Based on the Prophet's Habits developed from information about the Prophet's Sirah. This study focuses on the use of the

Prophet's Sirah, which contains moral values based on events in the life of the Prophet Muhammad ﷺ from the ages of 0 to 12 (see Table 1). In this study, the model was adapted to the elementary school age, so that the moral character relevant to the values of the events in which the Prophet Muhammad ﷺ was guided by Allah SWT covered the ages of 0 to 12. The Prophet's Habit Learning Model in developing Karakter Pelajar Pancasila of students at Edupotensia Elementary School was then applied in an integrated learning program in the curriculum, co-curriculum, and extracurricular activities. Karakter Pelajar Pancasila learning program for students is shown in **Table 2** below.

Table 2. Learning program design character profile Pancasila students based on *prophetic habituation*

Range Age of the Prophet Muhammad ﷺ	Developing Moral Character	Learning Program	The Profil Karakter Pancasila students are developed
0 to 6 years	Honest Sincerely Be brave Responsible Wisdom Patience Perseverance Endurance Love	1. Happiness Chance (Chain of Happiness): implemented at the beginning of activities each morning 2. Duha prayer (activity: queuing), performing ablution, tidying up the prayer rows, taking turns to become the Imam of Dhuha Prayer 3. Prayer congregation Dzuhur at the Mosque (Activity: walking) line up neatly towards the mosque. 4. Donate and share with fellow and neighboring schools	1. Believe devoted to God Almighty and have noble morals (elements). Key: Morals, religion, morals, Personal, Morals in Humans, Morals in Nature, Morals State) 2. Mutual Cooperation (elements) Key: Collaboration, Caring, (Sharing) 3. Global Diversity (elements Key: Getting to Know, respect others, Ability communication in interaction with fellow, reflection, and responsibility answer to experience diversity)
7 to 12 years	Hope Enthusiasm Flexibility Sense of humor Service Loyalty Patriotism Entrepreneurship	1. Pasar Rebo (activity: every student, in accordance with the schedule that has been composed, implemented the sale, buy, and trade. Some are traders, and there is one as a buyer. Who is in charge as the buyer, brings the product, his merchandise, from the House for sale at school. Products the sold in the form of healthy food/snacks.	1. Independent Key: Awareness of self and expected situations, Regulation self/awareness self 2. Reasoning Critical (element key: obtain and process information and ideas, taking decisions 3. Creative (element key produce idea original produce original works and actions)

Source: Research 2025

Based on **Table 2**, the Prophet-Based Character Development Learning Program can be an example of the implementation of moral character development that is appropriate for students with Karakter Pelajar Pancasila at Edupotensia Elementary School. Each learning program has a different focus on character development, as described in the description of learning activities for character development that are relevant to the Pancasila profile.

Karakter Pelajar Pancasila profile in the dimension of Faith can be implemented to students so that they can develop loyalty to God Almighty and have noble morals by getting used to performing the Dhuha prayer, congregational prayer, and Chain of Happiness activities. These activities are carried out at the beginning of each morning under the guidance of teachers and parents. Karakter Pelajar Pancasila profile

in the dimension of Mutual Cooperation can be implemented by conducting routine school cleaning activities every week.

Karakter Pelajar Pancasila profile in the dimension of Global Diversity can be implemented by conducting donation and sharing activities with classmates and school neighbors, which are carried out continuously under the guidance of teachers and parents. Karakter Pelajar Pancasila profile in the dimension of Independence can be implemented through individual assignments under the guidance of teachers. Karakter Pelajar Pancasila of students in the Critical Thinking dimension can be implemented by conducting sustainable Pasar Rebo activities under the guidance of teachers. Karakter Pelajar Pancasila of students in the Creative dimension can be implemented by creating works in entrepreneurship or cultural arts learning under the guidance of teachers. Examples from Profil Pelajar Pancasila habituation program can be used as a guide for building good habits in accordance with prophetic habituation.

Discussion

The application of habits in education plays an important role in shaping students' character. Habits are one of the most effective methods of educating students (Sari et al., 2022). Habituation can be implemented as an educational method by getting children used to doing certain activities so that they become part of their lives in the future. With habituation, students can practice good habits more easily and without much difficulty. Other studies show that the implementation of prophetic values in the curriculum and extracurricular activities is very important for building students' character and ethics. Values such as honesty, responsibility, and empathy are taught through stories of the prophets and activities such as scouting. Weekly discussions and extracurricular activities help students understand and internalize these values, emphasizing the importance of integrating prophetic values into everyday education (Hulkin, 2024). In addition, previous studies have shown that character education reinforced through daily activities has a significant impact on shaping students' character (Hanafiah et al., 2024; Wandira & Muharram, 2022).

Some of the main findings include: 1) the importance of character education instilled from an early age; 2) good values must be emphasized and taught to students; 3) habitual activities must be carried out consistently to internalize character values; and 4) teachers and parents play a very important role in instilling character education. Another study found that the methods of habit formation and example were well implemented through planning, implementation, and evaluation (Abidin et al., 2023). Routine activities such as reading short surahs, performing the Dhuha prayer, and maintaining cleanliness are part of the learning process (Nurjanah et al., 2023). These habits can bring about positive changes in students' attitudes, especially in terms of religion, responsibility, and social awareness, as well as increased participation in congregational prayers. Character education is also inseparable from teachers, who play an important role in setting an example and providing motivation, as well as reminding students about cleanliness. The habit of reciting Asmaul Husna can make students more devoted to Allah SWT, remember and know Allah better.

Students also become accustomed to reciting prayers, diligently performing prayers, and being more disciplined and organized with their time. Reading Asmaul Husna can also build ethics and spiritual intelligence that influence students' enthusiasm for learning (Wulan, 2023). Meanwhile, there are strategies and habits in shaping Karakter Profil Pelajar Pancasila. The habits practiced include praying before starting lessons, reading Juz'amma, praying Dzuhur in congregation, giving alms and tausiyah on Fridays, being honest, respecting teachers, and helping each other (Oktaviani et al., 2023). To build this habit, teachers must be supported in implementing learning strategies Profil Pelajar Pancasila (Sulastris et al., 2022; Yuliani et al., 2025). This habit includes differentiated learning, project-based learning, and habit formation. The success of implementing this strategy can be seen from the creativity of teachers in

designing learning. In addition to the role of teachers, families and the social environment also play a role in shaping the character of students (Lubaba & Alfiansyah, 2022).

In line with research at SD Negeri 2 Pendem, there is a special program to implement good habits at school, for example, Monday Suplit (greetings, ceremony, literacy), Tuesday Jas Syantik (healthy snacks without plastic waste), Wednesday Bratawali (sharing stories to start the day), Thursday Markisa Saso (let's have breakfast with one question), Friday Berkah (practicing memorization of short Quranic verses and giving alms), Saturday Bersempling (lining up, exercising, and caring for the environment) (Kusrini, 2023). The Profil Pelajar Pancasila can guide students to become individuals with good character and in accordance with Pancasila. The implementation of Pancasila values needs to be applied by students in the school environment and society (Wislita & Ramadan, 2023; Parwati & Suastra, 2024). Based on studies of the Prophet's biography, the Prophet's behavior can serve as an example for building good character habits. From the various references above, most schools have implemented good habits through various interesting learning programs and models. The formation of good habits cannot be separated from the role of teachers who accompany students and set good examples. Supported by Profil Pelajar Pancasila, this can be a guide for schools to implement habits in shaping student character, starting from the school environment.

CONCLUSION

This study concludes that the habits of the Prophet Muhammad ﷺ can be used as examples or guidelines in developing moral character in students. The learning model of the Prophet Muhammad ﷺ habits can be used as a program to strengthen the Pancasila profile. In this case, teachers have an important role in accustoming students to have good character. Good character is not only applied once or twice, but can be applied in everyday life. Starting from small habits that are easy to do, so that later they will become habits that are inherent in students. For further research, the Prophet Muhammad ﷺ character learning model can be applied in schools to shape students' moral character. In addition, further research can examine the supporting and inhibiting factors in the application of the Prophet Muhammad ﷺ character learning model, as well as developing evaluation instruments to assess changes in student character more comprehensively.

AUTHOR'S NOTE

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