

FIVE CENTRES OF EDUCATION AS A HOLISTIC APPROACH TO FORM SEVEN HABITS OF INDONESIAN CHILDREN

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Abstract: This article aims to explain the utilization of the Five Centers of Education as a holistic approach and propose strategic steps for implementing Indonesian children's seven habits through collaboration. This writing uses a qualitative method with a phenomenological approach and critical review. This article concludes that seven Habits of Indonesian Children are strategic steps to strengthen character education. And the implementation of the seven habits—waking up early, worshipping, exercising, eating healthy food, loving to learn, socializing, and getting sufficient sleep—requires collaborative efforts from all five centres. The recommendations of this article are; 1) the government should establish regulations that formalize collaboration mechanisms. 2) Promoting digital literacy among children, parents, and educators is essential. 3) Digital platforms can be developed to facilitate collaboration and reporting, ensuring accountability and transparency. 4) This paper is expected to be an additional guide for stakeholders in building Indonesia's golden generation in 2045.

Keywords: Five centres, holistic approach, seven habits.

Introduction

Character education aims to form people who are loyal, pious, and have a noble character, as mandated in the 1945 Constitution Article 31 Paragraph 3 (Constitution-RI.1945, 1945), as well as the National Education System Law No. 2 of 1998, and the National Education System Law No. 20 of 2003, both mandate the formation of Indonesian people with character, namely those who believe and are pious to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Abdillah, 2019). Throughout its history, families, schools, communities, and places of worship have played an important role in realizing these ideals. However, the development of technology and the digital era has given rise to significant new challenges.

This digital life activity is also termed the Internet of Things (IoT). IoT describes modern human activities with various applications in everyday life (Manoj & Kumar, 2018). The benefits of IoT cover almost all aspects of human life, including education (Nurzannah, 2022). Where, all-inclusive and easy living facilities. Without leaving the house, you can work, shop, consult health, do business, study, sing, watch, buy plane tickets (Schwab, 2016), and conduct research that even committing crimes can be done via the internet.

Recently, AI (Artificial Intelligence) applications have also become popular, which can almost replace many human jobs. Moreover, AI can increase productivity and minimize errors in work (Hardiansyah, 2023). All devices that provide these convenience facilities are very positive life facilities. However, because its existence and function are misused, many negative things result.

Especially for the millennial and digital native generations, those who grew up with exposure to technology that provides convenience, but also leaves threats. For example, minimal digital literacy leads to misuse of social media. In addition, families tend to hand over the responsibility for children's education entirely to schools, while communities and places of worship begin to lose their active role. These challenges demand a more integrated and collaborative approach to education.

Habituation is a method of repeating behaviour that can instil character values in children. Habituation is a practical effort in shaping children's character (Hidayat & Oktaviani, 2023). Habituation is a teaching that attempts to accommodate children to do something, whether thinking, behaving or acting according to the demands desired by educators and should be started early (Megarini & Umbase, 2023). The application of positive habits does not only affect children's behaviour but can also create strong character foundations (Puspita, A & Harfiani, 2024).

There are many studies on the implementation of habits in education, including; Good habits applied in schools have a positive impact on the character of students, time discipline gets 86% (Very Good), discipline in enforcing regulations 74.3% (Good), attitude discipline gets 83% very good, discipline in worship 87.5% (Very Good), (Sofia, 2023). Habituation at school with routine, programmed and incidental activities can form values of discipline and responsibility in children (Anggraeni et al., 2021). Implementing character education through the curriculum and extracurricular activities through habituation can develop children's potential, talents, interests, abilities, personality, cooperation, and independence (Abidin, 2018). The habituation method is effective and is applied to instil student character (Nurkholisah et al., 2022).

The results of the study showed that the habituation method in schools was able to improve the character of discipline, responsibility, and religiosity of students. Therefore, the implementation of the policy of seven habits of Indonesian children by the Ministry of Education and Culture is a strategic step to build a healthy, intelligent, and superior character generation.

The policy on the seven habits of Indonesian children initiated by the Ministry of Primary and Secondary Education (Kemendikdasmen) is a program initiated to produce a great generation, namely a generation that is healthy, intelligent, and has superior character. This policy emerged as a tangible form of the Ministry of Education and Culture's commitment to developing a national education system that is oriented towards strengthening character for the golden generation (E. Lestari, 2024), which is targeted in 2045. Because, realizing Golden Indonesia 2045 requires a holistic approach that integrates character building (Pasaribu, M; Khairifa, F; Ali, Y; & Ritonga, 2024).

This 7 Habits policy promotes the behaviour of waking up early, praying, exercising, eating healthy and nutritious food, loving to learn, being in society, and going to bed early. These 7 habits are habits that have long been developed in the lives of Indonesian people. But unfortunately, this habit has almost disappeared. Thus, reintroducing these 7 habits is a smart step to return the Indonesian nation - through the younger generation - to a nation rooted in culture and religion. This concept is also believed to be able to build a strong generation while creating a generation that cares about others and the surrounding environment.

According to the author, these seven habits can instil a culture of living a disciplined, healthy, intelligent, caring life for others and being religious. The growth of a culture of discipline because waking up and going to bed at night is regulated, and carried out repeatedly every day. Thus, it fosters permanent habits, which eventually become a culture. Healthy, because of rest with quality sleep, accompanied by exercise, and eating healthy and nutritious

food. Smart, because of the love of learning that is fostered. Caring for others, because of the encouragement of community life that is accustomed to in children's daily lives, starting from playing together, studying together, exercising together, and worshipping together. This makes it very possible for a sense of togetherness to emerge among children or teenagers in their community. So that their sense of concern for others arises. And religious culture can grow in the younger generation, because they are educated by getting used to performing worship in places of worship according to their respective religions, including the habit of routine worship carried out in their respective homes, under the control of parents (family). If the policy of the seven habits is implemented with good governance, planned and consistent activities, supported by all related elements, and the existence of monitoring and evaluation of its implementation, it is expected to change the character of this nation into a strong character. Negative habits that have eroded the positive characters of the generation will slowly change into a generation with positive characters.

Literature Review

1. Five Centres of Education

The Five Centres of Education are interpreted as the Five Centres, where education takes place. In terms, it can be interpreted as five educational institutions, namely home (family), school, community, place of worship, and social media) which can be used as a means of education for anyone in building children's character. The term Five Centres itself seems to have never been used for educational centres, previously the popular term was the three centres of education initiated by K.H. Dewantara, which include; home, school, and community. Along with the development of society, the three centres of education have shifted to become the Catur Pusat of Education, which include; Family (home), Education, Place of Worship, and Community, as stated by the Chairperson of the Ma'arif NU Education Institute (Setiawan, 2021).

The components of the Catur Pusat of Education above are slightly different from the components of the Catur Pusat of Education put forward by the Chairperson of the Character Strengthening Center (Ruspita Putri Utami) in a seminar in Bandung on December 19, 2024, that the Catur Pusat of Education consist of the components: home, school, community, and social media (Kemendikbud, 2024). In the Catur Pusat Pendidikan (Center for Education) proposed by the Chairman of the Ma'arif NU Education Institute, there is no social media component - even though according to the author, this component is urgent. Likewise, the concept proposed by the Chairman of the Character Strengthening Center, there is no house of worship - this is also an urgent component - so this article includes both components plus the components that exist in the three education centres, becoming the "Five Centres of Education" namely: Home (Family), School, Community, House of Worship, and Social Media.

a. Home (family)

Home is essentially a very universal human need and is the most important centre of activities in an individual's life. Because, from home, an individual obtains the basics of behaviour and daily manners. If the daily habits built by a family, such as family discussions while eating together, and communication patterns between parents and children, the behaviours of people in the house every day, can be the basis for character education. So, every individual in the family will have a positive character that has been sown in the home, especially by both parents. In addition, the family can also develop customs and cultures that are adopted by the surrounding community.

Home or family is the smallest community group, consisting of at least a father, mother, and children. Despite its status as the smallest part of society, the family has a very urgent

role and function in terms of children's education. The family not only functions as a producer of offspring but is also the first and main container in forming the child's individual (Ali & Murdiana, 2020). The family is also a social institution that is the beginning of all other social institutions to grow and develop (S. Lestari, 2016).

The family is where children are educated in various basic character education such as; politeness, courtesy, affection, aesthetics, and basic skills to comply with various rules of daily life. Husen in Ritonga states that the family is an institution that is used as a place to live peacefully, safely, peacefully, and prosperously which is filled with love and affection between its members. All family members should receive affection, peace, inner satisfaction, and peace of mind (Ritonga, 2021), (Muallif, 2023). However, no less important is that the home is a fertile field for cultivating good habits for its family members.

b. School

A school is a formal educational institution that has a legal force that can protect all educational and learning activities carried out in it. Schools have a program to develop student competencies so that children have cognitive, affective, and psychomotor abilities, which are provided through a formal curriculum and other supporting components. These three competencies are taught in schools so that children become human beings who can take responsibility for themselves and their environment with the knowledge, skills, and character or morals they have. The education and learning process carried out by schools ultimately forms children with positive characteristics. That is indeed the function of the formation of schools. Schools are also institutions that have the main goal of forming the character of students. Its formation goes hand in hand with ongoing learning (Ningsih & Wijayanti, 2019). To instil life values is done through a formal curriculum, it can also be done through extracurricular activities or a hidden curriculum (Nurzannah, 2021). Apart from being a place of education, schools also function as a means of socialization (Azizah, 2006). A student's behaviour will be greatly influenced by their interactions with their friends at school. Because for students, the role of peers is very large in coloring their behaviour (Ali, M., Asrori, 2014). Schools can provide an environment that can form good discipline (Purnama & Raharjo, 2018).

c. Society

The formation of society begins with interactions between individuals, families, and family groups, which eventually become large groups. That is what is called society. Society is a community that is greatly needed by homes and schools to support the achievement of educational goals. Because society is part of the Five Centres of education. Therefore, society must also encourage children or people involved in the world of education to instil character values that are instilled in schools, including those that have been built by the family. In this case, society is someone older, but not close, not known, and does not have a family relationship with the child. When around or seeing negative behaviour, one can advise the child (Subianto, 2013). And what must be understood is, that the matter of education at home and school cannot be separated from the social and cultural values adopted by the community around the home and school. Therefore, society is also responsible for building the character of its community members.

d. Place of Worship

A place of worship is a place used by religious people to perform worship rituals according to their religion. Muslims have a place of worship known as a mosque, Christians have a church, Hindus have a temple, and Buddhists have several types of

places of worship, one of which is the monastery. In general, a place of worship also functions as a place of communication for its followers. So that problems that occur in society can be discussed and solutions can be found.

e. Social Media

Social media is an online platform that allows users to interact, share content, and connect with others virtually. Through social media, users can create personal profiles, send messages, share photos and videos, and participate in various online communities. Social media is an online media. Where, its users can easily participate, share, and create content for blogs, wikis, social networks, forums and virtual worlds (Cahyono, 2017). Social media does not limit humans in socializing, either in space or time. This means that social media can be used by humans as a means of communication from anywhere, anytime, without any distance limits, (Rustian, 2012), (Zakky, 2020). Social media contributes to humans in disseminating information and also providing various other human needs, such as expressing themselves, entertainment, education, and so on (Aprilistya et al., 2023). The types of social media are very diverse, including; Facebook, Instagram, WhatsApp, YouTube, Line, Tik-Tok, Telegram, and even online games can be categorized as social media and have their functions. Anyone can communicate with friends, and relatives, near or far through these applications. Can also post personal activities, and others. The diversity of these benefits makes people addicted to social media (Putri et al., 2016).

2. Seven Habits of Indonesian Children

These seven habits are designed to shape the character of Indonesian children through behaviour:

a. Waking Up Early

Waking up early can be interpreted as waking up early before the sun rises. People usually wake up at 05.00-06.00 in the morning. Then get ready to do daily activities (Kumparan, 2023). Islam teaches that waking up early is recommended for the last third of the night, which is around 03.00 in the morning until before the dawn prayer (05.00 in the morning). The recommendation to wake up early is not without reason. Because waking up early provides many benefits. Based on science and research, there are many benefits to waking up early, namely; 1) synchronization with the body's biological rhythm. Where sleeping and waking up at the same time every day can support physical and mental health. 2) Improve sleep quality, 3) can get exposure to morning sunlight which is beneficial for bone health, because it contains Vitamin D. 4) Increase productivity, 5) can overcome stress (Warstek, 2023). So, waking up early can train discipline and productivity.

b. Worship

Performing worship is an activity to get closer to the Creator, God Almighty. Humans as creatures tend to worship the Creator, but sometimes humans are arrogant so they do not acknowledge the existence of their Creator. For this reason, worship activities need to be accustomed to children so that when they grow up, they will continue to consider worship as a need, not an obligation. Worship must be done by everyone who claims to be religious. Worship is done to get closer to the creator to increase spirituality and morality.

c. Exercise

Exercise is a physical activity that is done regularly to keep the body healthy and fit. In the online Big Indonesian Dictionary, exercise is defined as "doing physical exercise" such as swimming, playing ball, etc. (Bahasa, 2024). Exercise can also be defined as an activity that involves the physical skills of a person or group (team), which is done for

entertainment. Exercise is a form of specific, planned, and deliberate physical activity to keep the body healthy (Atmoko, 2021). In essence, exercise is to maintain physical and mental health.

d. Healthy and nutritious food

In the past, the size of healthy and nutritious food was popular with the term four healthy five perfect. Currently, healthy and nutritious food is more detailed in its contents, namely containing balanced nutritional values needed by the body, namely vitamins, carbohydrates, minerals, protein, water, and fibre (*7 Kandungan Gizi Penting Yang Wajib Ada Dalam Makanan Sehat*, 2020). Healthy and nutritious food is very important to support optimal growth and development.

Healthy food does not need to be expensive, as long as it contains the 7 elements above. Meanwhile, currently, Indonesian people (regardless of age) prefer to consume fast food. Fast food generally contains quite high saturated fat, preservatives, colourings, developers, and thickeners, which will be at risk of disrupting and being harmful to health if consumed in the long term and excessively. In addition, healthy food must also have halal and good requirements (halalan Thoyyiban). Because not necessarily all good food is halal. However, on the contrary, halal food can be ascertained to be good for the body.

e. Love to learn

Learning is an activity that is generally carried out by people who want to seek and increase knowledge, regardless of age. This means that learning can be done by anyone. However, the concept of love to learn in this article wants to develop a love of learning among the elementary-middle school-age generation. This love of reading activities must be inherent in students so that after school, they not only receive a diploma but have the knowledge, skills and positive attitudes that are reflected in their daily behaviour.

The activity of loving to learn can produce someone who is knowledgeable and has a strong personality. Because learning is not only aimed at gathering knowledge but also to develop character, skills and wisdom (Karakter, n.d.). This can even encourage someone to grow and improve themselves throughout their life. Where every person has new knowledge or skills that can increase their potential and contribute to the interests of the wider community.

f. Socializing

Children, teenagers and the younger generation generally need to be involved and socialize in society, because lately, they do not care about the activities in the surrounding community. This is due to the influence of addiction to gadgets, including using addictive substances and narcotics which have been proven to have damaged their morals and future Yanto (2019) (Aulia, F & Safitri, 2024). To change all that, the younger generation needs to be encouraged to participate in society.

g. Fast sleep

Sleep is an essential aspect of our lives that we cannot overlook. It is not just a basic need; it is a cornerstone of our biological health (Simanoah et al., 2022). Quality sleep plays a vital role in maintaining both psychological and physiological stability. The impact of sleep on our overall quality of life is profound, allowing our organs—such as the skin, metabolic system, and hormones—to rest and recover (Tania, 2021). A lack of good sleep can serve as a warning sign for various medical issues, underscoring the close relationship between physical health, mental well-being, and sleep quality (Haryati; Yunaningsih, S.P; RAF, 2020), (Palayukan, 2020).

For optimal health, adults generally thrive on 7 to 9 hours of sleep each night. Children aged 6 to 13 require even more—9 to 11 hours—while adolescents aged 14 to 18 should

aim for 8 to 10 hours daily. Given the critical need for sufficient sleep, it becomes imperative to develop strategies for falling asleep quickly. By doing so, we can ensure that we meet our necessary sleep hours and maintain our health and well-being.

3. Problem Formulation

The problem formulations that arise in this article are: “How can the concept of the Five Centres of education be integrated to developing seven habits of Indonesian children”?

4. Purpose of the Article

- a. To describe the utilization of the Five Centers of Education as a holistic approach
- b. To develop strategic steps to support the implementation of the seven habits of Indonesian children through the collaboration of the five elements of the Five Centres of education.

Method

This article is written using a qualitative method with a critical phenomenological approach and critical review. Data were obtained from various forms of references, books, journal articles, popular news, articles on websites, and critically observing social phenomena regarding the role and function of the Five Centres of Education so far, including the impact of the digital era in society. Furthermore, the data is analysed and connected with a holistic approach to form seven habits of Indonesian children.

Result and Discussion

1. Importance of Holistic Collaboration in Character Education

The concept of "Five Centers of Education" represents an innovative framework for integrating home, school, community, places of worship, and social media in character education. This approach emphasizes the shared responsibility among these centres to form positive habits and strengthen children's character. Each of these centres holds unique potential to address the diverse challenges of modern education, such as digital literacy gaps and declining communal values.

For example, the home serves as the foundational environment where children first learn discipline and moral values through daily routines and parental guidance. Schools extend this foundation by providing structured learning environments that cultivate cognitive, affective, and psychomotor abilities. Communities, with their broader social interactions, act as a supportive network that reinforces positive behaviours introduced at home and school. Places of worship nurture spirituality and ethical values, while social media—if leveraged responsibly—can amplify character education messages to a wider audience, transcending geographical boundaries.

2. Strategic Integration of the Seven Habits

The implementation of the seven habits—waking up early, worshipping, exercising, eating healthy food, loving to learn, socializing, and getting sufficient sleep—requires collaborative efforts from all five centres. Each habit contributes to a specific aspect of children's development:

- a. **Waking Up Early:** This habit instills discipline and enhances productivity. Homes play a crucial role by fostering consistent morning routines, while schools can incorporate early morning activities like exercise or motivational sessions.

- b. **Worship:** Places of worship and families jointly encourage regular worship practices, which develop spirituality and moral consciousness in children. Schools can support this by integrating religious education into the curriculum.
- c. **Exercise:** Communities and schools can organize physical activities or sports events that promote health and teamwork, while parents can reinforce this habit at home through family activities.
- d. **Healthy Eating:** Families are pivotal in introducing balanced nutrition, while schools can provide healthy meal options and educate students on dietary choices. Social media can also be utilized to spread awareness about the importance of nutritious food.
- e. **Love to Learn:** Schools naturally foster a love for learning through engaging lessons and extracurricular activities. Families can complement this by creating a conducive environment for study, and social media platforms can offer access to online resources and learning communities.
- f. **Socializing:** Communities provide platforms for children to interact and develop empathy, while schools and families can guide these interactions towards building mutual respect and understanding.
- g. **Sufficient Sleep:** This habit emphasizes health and well-being, where families set bedtime routines, and schools educate students on the importance of rest for overall performance.

3. Challenges and Recommendations

Despite its potential, the implementation of the "Five Centers of Education" and the seven Habits faces several challenges:

- a. **Lack of Synergy:** The absence of a binding framework among the centres can result in fragmented efforts. To address this, the government should establish regulations that formalize collaboration mechanisms.
- b. **Digital Literacy Gaps:** While social media can be a powerful tool, its misuse poses risks. Promoting digital literacy among children, parents, and educators is essential.
- c. **Monitoring and Evaluation:** The success of this approach depends on robust systems for tracking progress. Digital platforms can be developed to facilitate collaboration and reporting, ensuring accountability and transparency.
- b. This paper is expected to be an additional guide for stakeholders in building Indonesia's golden generation in 2045

4. Proposed Framework for Implementation

- a. **Policy Ratification:** Develop government policies to formalize and regulate the synergy among the five centres.
- b. **Capacity Building:** Conduct training for parents, educators, and community leaders on implementing the seven habits.
- c. **Digital Platform Development:** Create platforms for reporting and monitoring progress, incorporating features for data collection and sharing success stories. For example, the "**ClassDojo**" platform used by America, "**Seesaw**", or "**Moodle**" as a learning system.
- d. **Community Engagement:** Organize campaigns and programs to promote the seven habits, leveraging local cultural values.
- e. **Continuous Evaluation:** Implement regular assessments to measure the effectiveness of collaborative efforts, making adjustments as needed.

By addressing these challenges and implementing the proposed strategies, the "Five Centers of Education" can effectively shape the next generation with strong character, preparing them to thrive in a dynamic and interconnected world.

Conclusion

1. Seven Habits of Indonesian Children are strategic steps to strengthen character education.
2. The implementation of the seven habits—waking up early, worshipping, exercising, eating healthy food, loving to learn, socializing, and getting sufficient sleep—requires collaborative efforts from all five centres.

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