

The Impact Of Character Education On Student Discipline Through KHD Habituation Program

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ARTICLE INFO

Article history:

Received 3 July 2025

Accepted 21 July 2025

Available 28 July 2025

Keywords:

character education; habituation
program; KHD; student discipline;

ABSTRACT

Student discipline is a fundamental element in creating a productive learning environment and supporting the optimal achievement of educational goals. However, disciplinary issues often emerge as obstacles in the daily practice of education. This research aims to examine how character education contributes to shaping students' disciplinary behavior through the implementation of a habituation program based on the philosophy of Ki Hajar Dewantara (KHD). Utilizing a descriptive-qualitative approach, this research integrates empirical findings related to the effectiveness of the KHD-based habituation method in instilling values of discipline. The results indicate that consistent implementation of habituation, supported by teachers' role modeling and active involvement of the three main educational environments—family, school, and community—positively influences students' obedience, discipline, and sense of responsibility. This study recommends the optimization of the KHD-based habituation program as a sustainable approach to fostering student character and discipline.



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1. INTRODUCTION

Education, in its truest sense, is not merely an effort to convey knowledge, but also a profound process that guides human beings toward self-discovery and self-development. The challenges of education in Indonesia are not only focused on improving academic outcomes but also on how to form students who have integrity, are responsible, and can manage their freedom wisely. Discipline is a reflection of the quality of character itself. Phenomena such as tardiness, non-compliance, and a weak sense of responsibility in

completing tasks reflect that the educational process has not fully succeeded in forming an internal awareness of positive behavior. In this context, character education emerges as an approach that is not only relevant but also urgent to be implemented comprehensively.

One of the key figures inspiring character education is Ki Hajar Dewantara. As the Father of National Education, Ki Hajar Dewantara bequeathed a profound philosophy of education rooted in the values of humanity, culture, and inner freedom. One of his most significant contributions is the idea of *pembiasaan* (habituation), which is the training of good behavior through repeated activities involving the mind, heart, body, and feelings. This concept is believed to be able to shape student character comprehensively, including in terms of discipline. Discipline, in Ki Hajar Dewantara's view, is not the result of threats or punishment, but rather grows from awareness and the habituation of noble values in daily life. Therefore, a humane, contextual, and exemplary approach is key to building a strong and sustainable attitude of discipline.

In line with this, character education based on KHD's philosophy in the concepts of the Sistem Among (the guiding system) and Tri Pusat Pendidikan (the three centers of education: school, family, and community) serve as key principles in shaping the character and discipline of students. Nevertheless, the application of character education based on KHD's philosophy still faces implementation challenges. Uneven understanding among educators, a lack of family involvement, and the influence of digital culture are tangible obstacles. Therefore, this study aims to deeply analyze the impact of a habituation program based on the values of Ki Hajar Dewantara on the formation of student discipline, as well as to identify strategies for overcoming the existing challenges.

2. LITERATURE REVIEW

The Concept of Character Education

Character education is a conscious and planned effort to develop the potential of students so they possess good traits, dispositions, and personalities, as reflected in their ways of thinking, behaving, and acting (Kemendikbudristek, 2021). Its goal is to form individuals who are faithful and devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Samani & Haryanto, 2011). Character education not only emphasizes intellectual aspects but also instills attitudes and behaviors that reflect integrity, responsibility, and tolerance (Lickona, 1991).

The core values of character education in Indonesia often refer to the values of Pancasila, such as being religious, honest, tolerant, disciplined, hardworking, independent, and caring for the environment. The urgency of character education is very high in preparing a generation that is competitive and has moral integrity in the era of globalization (Rahman et al., 2023). This aligns with Ki Hajar Dewantara's view that character education is an effort to instill moral values in attitudes and behaviors, as well as noble character in religious, social, and environmental activities, to become a person of good character (Acetylena, 2018).

Character education plays a central role in shaping the nation's future. Since the launch of the national character development program in 2010, it is hoped that a young

generation will emerge that is not only intelligent but also behaves well in daily life. The Ministry of National Education (Kemendiknas, 2010) has identified 18 character values that serve as national guidelines, sourced from religious teachings, Pancasila, cultural heritage, and national education goals. These values include religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, patriotic, appreciative of achievement, friendly/communicative, fond of reading, environmentally conscious, socially conscious, and responsible.

The Concept of Student Discipline

Student discipline is defined as a condition formed from a process and a series of behaviors that demonstrate compliance, obedience, and orderliness towards applicable rules or norms, whether they are school rules, social norms, or religious norms (Supriadi, 2018). Discipline does not just mean obeying commands, but also self-awareness to act in accordance with values that are considered right (Wibowo, 2019). Indicators of student discipline can include punctuality in attending school and classes, adherence to the dress code, active participation in flag ceremonies, timely completion of assignments, maintaining cleanliness, and using polite language (Purba et al., 2021).

The importance of student discipline for creating a conducive learning environment cannot be underestimated. Discipline helps students develop self-management skills, responsibility, and respect for others and the environment (Aini, 2022). Factors that influence student discipline include the students' own awareness, supervision and role modeling from parents and teachers, and the social environment in the family, school, and community (Susanto & Kurniawan, 2020). Students who have a disciplined attitude generally show a greater ability to focus on learning, manage their time wisely, and fulfill their responsibilities with full awareness (Purba et al., 2021). However, in reality, the challenges in fostering discipline in schools are still very real. Various behaviors such as tardiness, lack of compliance with school rules, and an indifferent attitude towards academic responsibilities are still a worrying part of daily life (Aini, 2022).

For Ki Hajar Dewantara, discipline is not merely compliance with rigid rules, nor is it the result of coercion or fear, but rather self-awareness and responsibility that grow from the internalization of educational values. Discipline is the result of character education that successfully instills moral and ethical values in students (Dewantara, 1961).

The KHD Habituation Program

The KHD Habituation Program is an implementation of Ki Hajar Dewantara's educational philosophy, which emphasizes character formation through consistently repeated practices. KHD's philosophy is centered on the principle of *among*, which means to guide, nurture, and facilitate a child's nature to develop according to their potential, not to demand or force (Dewantara, 1961; Jupri & Rahmat, 2022). In this context, habituation becomes an effective method for instilling character. Through the repeated process of habituation, character values are not only learned cognitively but are internalized into daily actions. This is where Ki Hajar Dewantara's concept finds its relevance: education is not enough just to teach, but it must also guide and train.

In the Indonesian educational context, the thoughts of Ki Hajar Dewantara (KHD) serve as a strong philosophical foundation. KHD's philosophy, with concepts such as *Ing Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, *Tut Wuri Handayani*, as well as the *Sistem Among* and *Tri Pusat Pendidikan*, is highly relevant in shaping student character comprehensively (Dewantara, 1961). The KHD Habituation Program refers to the implementation of these philosophical values in the daily routines of the school and the learning process to cultivate positive character, including discipline. The three main pillars of KHD's philosophy relevant to habituation are:

- 1) *Ing Ngarsa Sung Tuladha*: In front, setting an example. Teachers and all members of the school community must be tangible examples of disciplined, honest, and responsible behavior. Role modeling is the most effective method for instilling values.
- 2) *Ing Madya Mangun Karsa*: In the middle, building will or initiative. Teachers encourage students to be creative, take initiative, and actively participate in habituation activities, fostering intrinsic motivation for discipline.
- 3) *Tut Wuri Handayani*: From behind, giving encouragement. Teachers provide support, direction, and responsible freedom to students to develop discipline independently, while still providing supervision and guidance (Kemendikbud, 2021).

Habituation can be carried out through daily routines (e.g., morning prayers, lining up), planned programs (e.g., cleaning schedules, flag ceremonies), and incidental activities (e.g., responding to sudden events) (Fitri & Rusdiana, 2023).

3. METHODS

This research employs a qualitative method with a literature study (library research) approach for data collection and analysis. Literature study is a research method aimed at reviewing theories, concepts, and previous research findings relevant to the topic under investigation.

Data sources were chosen based on their relevance to the topic and a focus on the Indonesian educational context. The selection of sources was based on several criteria: (1) relevance to the research topic, (2) credibility of the source (published in a reputable journal or by an academic publisher), and (3) the currency of the data to ensure the information used is still relevant to the latest research developments.

The data analysis technique was thematic, used to identify patterns, impacts, challenges, and solutions that emerged from different case studies. The stages included: (1) collecting and selecting literature that met the criteria, (2) categorizing information based on main themes such as a pleasant learning environment, innovative learning methods, and the roles of teachers and parents, (3) synthesizing and interpreting the findings to generate a deeper understanding of the topic, and (4) drawing conclusions based on the results of the analysis.

4. RESULTS AND DISCUSSION

The primary goal of education, according to Ki Hajar Dewantara, is to "humanize humans" and "liberate" children, which means helping each individual to recognize, develop, and live out their natural potential with full awareness and responsibility.

The concept of *Tri Pusat Pendidikan* (the three centers of education) expands the scope of education so that it is not limited to school. The family, school, and community have complementary roles in shaping a child's character, as a student's development is greatly influenced by the interactions they experience in their daily environment. This demonstrates the importance of collaboration between educational elements in creating a meaningful learning ecosystem. If all these elements are seen as a unified whole, we can understand that Ki Hajar Dewantara laid the foundation for a complete, contextual, and humanistic education system.

Ki Hajar Dewantara's approach to discipline can be characterized as a "soft power" approach. He opposed educational approaches that attempt to build a child's character by force. Through the *sistem among*, he emphasized that the educational process must take place in an atmosphere of affection, understanding, and nurturing.

Character Education in the Perspective of Ki Hajar Dewantara

Ki Hajar Dewantara viewed character education as an integral part of forming a complete human being who is cultured, ethical, and has a free spirit (Dewantara, 1961). The concept of "among" is the main foundation for character formation. In this concept, the educator acts as a *pamong* (guide) who nurtures the child naturally, without coercion, but still within the corridor of noble values. This aligns with the view that character is formed through the internalization of values and positive habits carried out consciously and voluntarily by students.

Ki Hajar Dewantara's leadership trilogy also explicitly supports character formation. "*Ing Ngarsa Sung Tuladha*" emphasizes the importance of the teacher's role model as a figure worthy of imitation. A teacher who has integrity, is honest, and responsible will transmit these values to their students. "*Ing Madya Mangun Karsa*" encourages students to be creative and discover their potential, so that independent and initiative-driven character can develop. "*Tut Wuri Handayani*" provides space for students to develop independence and self-confidence, which are essential components of a strong character.

Student Discipline in the Perspective of Ki Hajar Dewantara

Discipline, according to Ki Hajar Dewantara, is not born from coercion or fear, but grows from self-awareness (Dewantara, 1961). The "among" concept supports the formation of internal discipline, where students learn to be responsible for their own actions out of an awareness of the impact of their behavior. The educator does not punish but guides students to understand the consequences of each choice.

The concept conveyed by Ki Hajar Dewantara through "*Ing Ngarsa Sung Tuladha*", illustrates that a teacher who is disciplined in time, rules, and speech will become an example for students. Discipline is not only about obeying rules but also about consistency and personal responsibility. "*Ing Madya Mangun Karsa*" encourages students to take the initiative in learning and acting, which indirectly trains discipline in completing tasks and achieving goals. "*Tut Wuri Handayani*" provides responsible freedom, where students learn to regulate themselves and respect the rights of others, which is the essence of true discipline.

Relevance of Character Education, Habituation, and Student Discipline

Character education cannot be separated from the method of habituation because character is the result of internalized values that are then manifested in daily behavior. Habituation is the bridge between knowledge about character and its practical application (Widyanto & Anafiah, 2020). Through repetition, disciplinary values such as punctuality, adherence to rules, and responsibility will become firmly embedded in students until they become a habit (Wibowo, 2019).

Ki Hajar Dewantara's philosophy offers a profound paradigm shift from external control to internalized virtue. It is a deep pedagogical paradigm shift from a behavioristic external control model to a constructivistic and humanistic approach. Within this framework, character and discipline are not imposed from the outside but are grown from within, through understanding, feeling, and action, as articulated in the "Tri Nga" concept (*Ngerti, Nggrasa, Nglakoni*—to understand, to feel, to do).

This suggests that Ki Hajar Dewantara's philosophy of habituation offers a more sustainable, profound, and humanistic approach to character and discipline. It moves beyond mere compliance, which is often temporary and externally driven, toward genuine moral development and self-regulation. This has significant implications for modern pedagogical strategies, advocating a shift from punitive measures to nurturing environments that foster intrinsic motivation and a deep commitment to values (Dewantara, 1961).

Implementation of the KHD Habituation Program in Schools

Many schools are now beginning to apply Ki Hajar Dewantara's habituation approach as a character education strategy. This program is designed to involve students in daily activities that comprehensively nurture character values. One such model is the "Character Habituation Program," which integrates the development of mind, heart, body, and feelings into school activities.

In line with the concept in the Main Design Book (grand design) of Character Education by the Ministry of National Education of the Republic of Indonesia (Buku Desain Induk, 2013), it is explained that characterized behavior is a manifestation of psychological functions that include cognitive, affective, conative, and psychomotor aspects. In the context of the totality of psychological and socio-cultural processes, character can be grouped into: Spiritual and Emotional Development (*Olah Hati*), Intellectual Development (*Olah Pikir*), Physical and Kinesthetic Development (*Olah Raga*), and Affective and Creative Development (*Olah Rasa dan Karsa*).

These four aspects are interconnected and complement each other holistically, ultimately forming character as the embodiment of noble values.

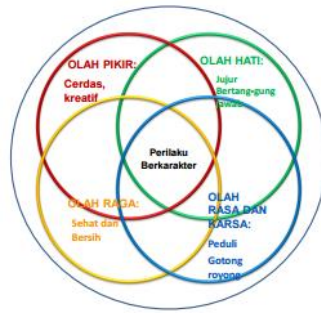


Figure Description: The Coherence of Character in the Context of Psychosocial Totality
(Source: Main Design Book of Character Education)

The Impact of KHD Habituation on Student Discipline

Based on a review of several literature sources, the implementation of habituation programs based on KHD's philosophy has been shown to have a significant positive impact on student discipline at various educational levels:

- 1) Increased Compliance with Rules and Punctuality: A study at SDN Mluweh 01 showed a significant increase in discipline, from 50% to 91%, through the habituation of religious activities, discipline (lining up neatly before entering class, flag ceremonies, gymnastics), and environmental awareness (cleanliness, disposing of trash properly). This habituation trains students to adhere to established schedules and procedures (Widyanto & Anafiah, 2020). Similarly, research at MIN 1 Kota Malang also reported that various habituation activities, such as congregational Duha prayers and the "Paku Bumi" program (monitoring primary good deeds), have successfully minimized disciplinary violations and increased student compliance (Fitri & Rusdiana, 2023).
- 2) Formation of Responsibility and Independence: The principle of Tut Wuri Handayani encourages students to take the initiative in carrying out their tasks and duties. The discipline development program at MAS AL-Washliyah 22 Tembung, which involved counseling guidance and the Aqidah Akhlak subject teacher, successfully nurtured students' morals, including in the timely completion of assignments and adherence to school rules (Aini, 2022). At RA Daarul Falaah Tasikmalaya, habituation through routine, programmed, and incidental activities, such as tidying up toys after playing, teaches responsibility and independence from an early age (Wibowo, 2019).
- 3) Strengthening of Holistic Character: KHD habituation does not only focus on discipline but is also integrated with other character values such as being religious, nationalistic, honest, environmentally conscious, and responsible. Research at SDN 2 Bangbayang by Suryatno (2023) from UPI showed that habituation and teacher role modeling in punctuality and cleanliness resulted in students who possessed nationalist, religious, responsible, disciplined, and environmentally conscious characters. This indicates that discipline is not an end goal but one of the pillars of comprehensive character formation.
- 4) Creation of a Conducive Learning Environment: When students are disciplined, the learning atmosphere becomes calmer, more orderly, and more effective. Teachers can

teach more freely, and students can focus on receiving material without many distractions (Purba et al., 2021). Schools that consistently apply KHD habituation tend to create a positive school culture where disciplinary values are internalized as a shared norm (Widyanto & Anafiah, 2020).

5. CONCLUSION

Character education implemented through a habituation program based on the philosophy of Ki Hajar Dewantara has a positive and significant impact on improving student discipline. Through principles such as the Sistem Among, the Trilogi Kepemimpinan (Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani), and the Tri Pusat Pendidikan, it provides a humanistic and holistic pedagogical framework. These principles ensure that habituation is not merely a meaningless routine, but a process that guides students to internalize disciplinary values based on understanding, awareness, and internal motivation. Various empirical case studies in primary and secondary schools show a marked improvement in student discipline levels following the implementation of habituation programs integrated with KHD values.

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