

# Inculcating Honesty Values in Boarding School: Study in Muhammadiyah Boarding School Yogyakarta

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## ABSTRACT

This study explored the incorporation of honesty values and associated challenges at a junior high school in Yogyakarta, employing qualitative methods with 13 participants, including principals, teachers, employees, and students. Using interviews, observations, and documentation for data collection and employing the Miles & Huberman model for analysis, the research highlighted a holistic approach in instilling honesty through life skills education in academic and extracurricular activities, with teachers playing a pivotal role by example. It identified the main challenge as insufficient teacher numbers impacting effective supervision. The recommendation is for schools to adopt comprehensive strategies to promote honesty, fostering an environment conducive to developing student integrity.

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## 1. INTRODUCTION

In recent decades, there has been a new trend in education where awareness of values and morality has grown massively. Globally, it can be described as the turning point in the development of human civilization. People began to talk about values, even for fields considered free, such as science and technology (Isnaini, 2013; Maksudin, 2013; Mundiri & Bariroh, 2018). The next turning point in value issues concerned emotional and spiritual intelligence development. Educational institutions invented school culture based on values and moral and religious awareness (Kusnaedi, 2013; Sokip et al., 2019; Diana et al., 2021). Education is an upright pillar of a nation to maintain dignity. Every nation must educate the young by providing a cordial learning environment at colleges and schools and providing them with non-formal and formal learning spaces (Rusydi, 2016; Mudiono, 2019; Hidayat et al., 2021).

Strengthening character education inculcates and internalizes several values for students to become a grander generation by emphasizing several central values, namely: religion, nationalism, independence, cooperation, and integrity; the Indonesian school started a project of the mental revolution (Depdiknas, 2003; Mundiri & Bariroh, 2018; Achadah et al., 2022). The Government of the Republic of Indonesia launched the national mental revolution movement to change the way of thinking and acting for people. A constitutional foundation to strengthen character education was introduced by Presidential Regulation No. 87 of 2017 (Mudiono, 2019; Hidayat et al., 2021). However,

character education is an urgent principle while increasingly challenging for the nation's life, characterized by social and cultural changes and erosion of the positive character marked by increasing corruption, brawls, persecution, and spreading.

Developing values, morals, and religions is an urgent need since cognitive intelligence does not guarantee success in her/his life. Building a balance between cognitive, affective, and psychomotor was the basis of the highest educational value (Suradi & Mawadi, 2020; Kesuma, 2009). Character is interpreted as a way of thinking and behaving uniquely to everyone to live and cooperate within the scope of the family, community, and country. It is a characteristic that an object or individual owns. A particular person's behaviors, attitudes, or thoughts based on specific values will show his character. However, education is a guidance that can be given to individuals, especially children, in their growth and development stage in reaching maturity levels. It aims to increase knowledge and shape their character.

Character education fosters peaceful coexistence and a world enriched with virtue and insight, deterring violence and unethical behavior. It encompasses any positive influence a teacher has on their students' character development (Suradi & Mawadi, 2020; Kesuma, 2009; Hermanto & Pamunkas, 2023). This educational effort supports the holistic growth of children, guiding them from natural inclinations to civilized, improved human beings (Mulyasa, 2011; Suradi & Mawardi, 2020). By instilling core values, it aims to nurture citizens who are confident, resilient, ethical, democratic, and responsible, equipped for societal participation (Kusnaedi, 2013; Pratiwi, 2017).

The increase in corruption, student altercations, promiscuity, drug abuse, and incidents of rape and abortion evidences the deterioration of character education. To counteract this, character education needs enhancement and the commitment of various stakeholders, including national leaders, law enforcement, educators, religious figures, and community groups. Two major challenges in character education are the orientation and value biases that shift the focus away from the national ethos (Saidek et al., 2016; Kesuma, 2009). It underscores the process of humanizing individuals, fostering an appreciation and love for virtuous character. Both family and community play crucial roles in character formation, necessitating effective collaboration within the educational environment.

A comprehensive model of classroom character education is described in terms of nine components: the teacher as caregiver, model, and mentor; creating a caring classroom environment; moral discipline; creating a democratic classroom environment; teaching values through the curriculum; cooperative learning; the conscience of the craft; ethical reflection; and teaching conflict resolution (Suradi & Mawadi, 2020; Kesuma, 2009; Depdikbud, 2003; Maksudin, 2013). Comprehensive values education utilizes many methods and activities, from values realization to character education, citizenship education, and moral education. In this case, teachers have a critical function in cultivating certain habits and behaviors (Rusmini & Samsu, 2023; Kesuma, 2009). They have an important role and function in forming children's personalities to prepare and develop human resources and improve the nation and state. To understand students, teachers must be able to know and explore various characteristics that exist in students. This is important because the teaching and learning process involves all the characteristics. They must properly handle the formation of the character of learners.

Four categories illustrate the essential aspect of comprehensive values education. The categories of inculcating, modelling, facilitating, and skill-building all emphasize the comprehensive nature of the task. It is a process of maturation and maturation of a person to become a complete human being; human character is seen in moral life and maturity in every citizen learning so that they understand, want to do good and behave well as a manifestation of a good person (Mudiono, 2019; Muhajir, 2022; Sodik et al., 2019). Values education plays a crucial role in shaping individuals who are not only knowledgeable but also morally upright. It is through these categories that individuals are guided towards becoming responsible and ethical members of society.

Values are part of a person associated with the cognitive structure of personality, a factor related to the understanding process, and emotions (Salbot & Fleskova, 2010; Stephenson et al., 2005). The truth of a value also does not require empirical evidence but is more related to appreciation and what is

desired or not desired, liked or not liked by someone. Principles are essential for learning organizational behavior because values lay the foundation for understanding attitudes and motivation and influence our perception (Mudiono, 2019; Salbot & Fleskova, 2010). Values and principles shape an individual's behavior and decision-making processes, impacting their interactions within an organizational setting. Understanding the role of values in organizational behaviour can lead to a more cohesive and productive work environment.

Value refers to people's beliefs as unique or valuable priorities and tends to organize their lives. However, a value is more than just trust; it is also more than just a feeling. Values are abstract realities traced from behavior patterns, thought patterns, life attitudes, and others. It is more than just a belief; it is a broad and basic disposition (Vaadi & Jackson, 2006; Munjin, 2022). Values are part of a group or national personality that are deep and stable because they are part of the personality, are evaluative, and are rooted in the values adopted. It is a belief about what is wanted or not wanted. Values represent the standards of conduct, justice, and truth that should be practised and maintained. Values can be interpreted in several paradigms. Values relate to *halal-haram* (religion), good-bad (aesthetic), fair-cheating (ethics), legitimate-invalid (law), and become self-confidence both in personal and community life (Stephenson et al., 2005; Salbot & Fleskova, 2010; Vaadi & Jackson, 2006; Munjin, 2022). However, for potential embryonic students to grow and develop following their talents, interests, and souls, the education process should create spiritual strength, noble character (religious), self-control, communication, cooperation (social skills), intelligence (intellectual), and skills.

A new orientation must be attempted to collaborate between schools, families, and communities. One of the values crucial to cultivate for students is the value of honesty. Honesty is a fundamental behavior in people's lives. Honesty is conformity between words and words, according to information and reality; honesty is firmness and heart stability; and something good that is not mixed with lies or deceit. Allah has said in the Quran as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَ مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.  
الاحزاب

O the believe people, be terrified of Allah, and speak of the truth; Allah will appropriate your deeds for you and forgive your sins. And, whoever obeys Allah and His Messenger, indeed, he has got a great victory [Al-Ahzab: 70 – 71].

Honest is a person's decision to express their feelings, words, or actions so that reality is not manipulated by lying or deceiving others for their benefit (Kesuma, 2012: 16; Molina & Wells, 2017). The meaning of honesty is closely related to goodness (benefit), which means that it is concerned with the interests of many people rather than selfishness or the group. Honesty is a behavior based on efforts to make oneself a person who can always be trusted in words and actions and work towards himself and other parties (Mustari & Rahman, 2011; Mollina & Wells, 2017). Honesty is a moral character with positive and noble qualities such as integrity, patience, and being straight while not lying, cheating, or stealing. The Oxford English Dictionary defines "honest" as free of deceit, truthful and sincere, morally correct, and virtuous (Well & Molina, 2017; Zuriah, 2008; Svara, 2015; Vaadi & Jaakson, 2006).

By comparing and contrasting the outcomes of classroom repetition, the concepts and values of honesty can be inculcated in pupils as early as the elementary school level (Zurayah, 2008). Keeping an eye on the grading process is a great way for teachers to teach their pupils accountability and honesty. After the students have finished correcting, the teacher must make repeated corrections to students' work individually. Scribble and the results of student writing listed on the answer sheet will be seen as honesty. The teacher then conveys the value of honesty and responsibility to the child and its impact on his future life. Immanuel Kant (Svara, 2015) argues that people should act only according to those maxims that could be a universal rule for all to follow. In the deontological view, lying is never permissible, regardless of the consequences (Svara, 2015; Vaadi & Jackson, 2006; Munjin, 2022). The role

of honesty is the operation of trust and dependence. These examples imply that honesty might be investigated at both the individual and organizational levels.

Society may affect the manifestation of honesty at the individual and organizational levels as well (Vaadi & Jaakson, 2006: 10). Teaching values takes a long time because it involves habits, culture, and attitudes. Boarding schools are an attractive option as a conducive place to inculcate the values of honesty (Muhajir, 2022; Isnaini, 2013; Soki et al., 2019). Teaching honesty values needs awareness subsequently became a model for schools (Munjin, 2022; Muhajir, 2022; Isnaini, 2013; Hidayat et al., 2021). SMP Muhammadiyah Boarding School (later called MBS) was closely related to an institution of intellectual scholars and intellectual clerics. It is urgent to investigate how the school in Yogyakarta inculcates honesty in its students. How must it be examined to provide a model for teaching honesty to other educational institutions? The study results provide an alternative for improving the moral quality of the younger through boarding school model education.

## 2. METHODS

The research was conducted using qualitative methods at SMP Muhammadiyah Boarding School in Prambanan, Sleman, Yogyakarta. Qualitative research does not emphasize generalization but emphasizes meaning. The total number of research subjects was thirteen people with details: the principal (one person), teacher or *ustadz* (five people), and employees (two people). In addition, researchers also took five students to become subjects to provide information and responses to the planting of honesty values in the school.

**Table 1.** Key Informant

No	Name	Position	Time
1	Mt	Principal	18-19 April 2020
2	Sd, Ush, Ay, Spk, Zkf	Teacher	20-22 April 2020
3	Mn, Pk	Employ	15 April 2020
4	Zkn, Au, Ma, Ud, Hn	Students	16 April 2020

Data collection techniques were carried out through in-depth interviews, observation, and documentation. Interviews were conducted with research subjects to explore how to model or plant honesty in the school. Observations were made during class learning, boarding, and other educational activities such as extra-curricular and religious activities. Documentation was carried out to explore teachers' documents about learning planning and planning and organizing documents in schools. Data analysis techniques were carried out before entering the field, during the field and after completion. Miles and Huberman (Sugiyono, 2013) argue that the activities in qualitative data analysis are carried out interactively and continue continuously until completion so that they are already saturated. Data analysis activities include reduction, display, and conclusion drawing/ verification. The qualitative data analysis technique of the Miles and Huberman model can be described as follows.

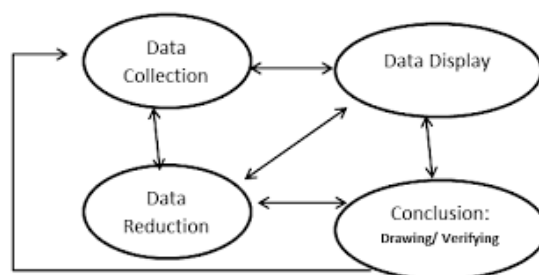


Figure 1. Data Analysis Technique

The data analysis begins with reviewing available data from various sources: interviews, observations written in field notes, personal documents, official documents, pictures, and photos. Afterward, the inappropriate data is reduced, and the data is displayed for conclusions to be drawn. The research method should be included in the Introduction. The method explains the research approach, study subjects, the research procedure's conduct, materials and instruments, data collection, and analysis techniques.

### 3. FINDINGS AND DISCUSSION

#### 3.1. The Cadre School

SMP Muhammadiyah Boarding School was a cadre school in Prambanan, Sleman, Yogyakarta. The school set up students to the overall profile and identity of Muhammadiyah. The choice of a system of educational institution as a boarding school refers to the success of the *pesantren* in carrying out the institution's duties that instill values in its students. It was a boarding school that produced intellectuals and scholars who made *santri* as *ulama* (mastering religious knowledge) and, at the same time, intellectual (mastering science). *Santri* understands the importance of religious and general lessons at one time without ignoring one of them. MBS encourages and motivates students to continue to explore the science of religion as capital to pursue the afterlife. As a cadre school, MBS has the following roles and functions.

*Firstly*, Islam is the hallmark of Muhammadiyah education. It is the basis and goal of the ideals in the process of human maturation initiated by Muhammadiyah. As an educational institution that is expected to become an institution that produces cadres, Muhammadiyah schools' madrasas or boarding schools must assert themselves in producing students who embody Islamic values. Secondly, Indonesian Quality. It is related to the sense of nationality of students. A sense of nationality will grow if every citizen obeys the law by prioritizing the implementation of obligations before demanding rights. This step can only be achieved if every citizen has high discipline and love for the motherland. Third, Scientific Quality. Students can absorb the knowledge being taught. It is part of intelligence, the target of achievement in transferring knowledge. Fourth, Language Quality. It is having basic foreign language skills, especially Arabic and English. Muhammadiyah schools, apart from providing knowledge and skills in English, have also equipped students with knowledge and skills in Arabic. Fifth, Skill Quality. It is the ability or skill to operationalize technology, especially information technology.

MBS incorporated *Kemuhammadiyah* subjects like those of other cadre schools into the curriculum. Another subject was religion (*Ibadah, Al Qur'an, Tarikh, Akhlak*) and language (Arabic and English). It is an effort to introduce the organizational ideology and strong belief (*Aqidah*) for *santri*. While from the application and practice aspects, MBS introduces and teaches all students the worship procedures that have been set in the *tarjih* set as a form of uniformity. In terms of practice, the school implements extra-curricular activities in Islamic boarding schools based on Muhammadiyah autonomous organizations, such as the scouting of *Hizbul Wathan* (HW), martial arts (*Tapak Suci*), Muhammadiyah Student Association (IPM), and Muhammadiyah Youth Unity Command (KOKAM).

Separately from being an effort to introduce Muhammadiyah's identity and profile, implementing autonomous organization activities can also convince students that Muhammadiyah is an organization

that always tries to fulfill everything the community members need with their various assemblies. Training and cadre can be enjoyed in the concrete life of the Kemuhammadiyah by sending alums to the regions where the students come, even on their way back to their hometowns. The *santri* received a graduation certificate and were ready to devote their devotion to the local Muhammadiyah branch management. MBS is considered capable of producing intellectual scholars and intellectual scholars by combining two curricula, general (government curricula) and religion (*pesantren*), on effective days and hours. MBS has a vision: to develop quality educational institutions in establishing Muhammadiyah cadres based on the *Al-Qur'an* and *As-Sunnah*. The principal emphasized:

*As a cadre, you must be prepared to follow a complete education in attitude, behavior, and intellect. I could be a doctor, engineer, lecturer, teacher, and so on, but I would still have to return to Muhammadiyah (Interview with Mt).*

In addition, MBS still emphasizes that students excel in non-religious sciences in various fields as a form of preparation to face the challenges of global world life. The school chooses six (6) central values that must be adhered to by religious teachers, students, and residents, namely: (a) sincerity; (b) honesty; (c) discipline; (d) kinship; (e) togetherness; and (f) independence. However, honesty is a value that gets the immediate attention of Islamic boarding schools. It departs from the phenomenon that the value of honesty is scarce in daily life. Finding honest people was difficult, even though it was a significant value. It was fundamental for students to realize a democratic and prosperous society. As demonstrated by the prophet Muhammad, its values were a foundation for humans to act and behave as the primary human beings. Negative behaviors such as corruption, collusion, and nepotism begin with dishonesty. Therefore, the value of honesty is avant-garde to make students the primary human being with the main character and behavior (human beings). As a school that implements a boarding school system, raising the value of honesty in students is the most crucial aspect of educating them. It will be a differentiating achievement compared to other schools. The principal said to students

*... being honest is the basic capital to becoming a leader of Muhammadiyah. Company figures such as KHA Dahlan, Pak AR, Pak Syafii Maarif are very honest and maintain trust (Interview with Zkn)*

### 3.2. Inculcating Honesty Values

A comprehensive strategy conducts internalization of the core values in the MBS community through all the educational activities and other activities in the boarding school and dormitories environment. It is considered the most effective for shaping students' character with comprehensive. With the integration of teachings in the classroom, outside the classroom, and in the boarding school, honesty will be embedded in students, and they will grow into good character. The teacher's educational activities have a strategic role, especially in classroom activities, extra-curricular activities, and other educational activities. The teacher becomes a model whom students must emulate in applying honesty. Besides understanding the importance of honesty, he must also apply it in learning activities. The teacher also supervises student behavior to encourage the values.

Meanwhile, in the dormitory, the role of the room guardian and the senior class (*mudabiroh*) is crucial to supervising the implementation of these core values in daily life. Therefore, the cooperation between the leaders of the institution (directors and principals), teachers, employees, and caretakers of the dormitories strengthened, creating the school as a vehicle for incubating noble characters. Teachers have a strategic role in inculcating honesty values. He or she should have commitment and passion for guiding students, to be honest personalities. It is not enough to be obtained through school, but it must be trained daily. Indeed, some students feel less at home living in the dormitory, but generally, living together fosters noble character, including honesty. In the dormitory, there will be peer learning where the senior's *santri* (guided by *Ikatan Pelajar Muhammadiyah*) give and program an example for their juniors. In addition, they will also be warning juniors who break the rules in the dormitories.

MBS was building a school culture encouraging to fostering of honesty necessary to provide an appropriate situation and environment. Islamic boarding school culture is conducive to supporting the school's vision and mission. Honesty is recommended and constantly reminded in learning activities, extra-curricular activities, and the dormitory. The school makes artefacts in the form of billboards attached to the walls of the dormitory building requesting students to be honest people. This is intended so that students always see the billboard and become a filter to always be honest in both words and deeds. Examples of billboards made by the school can be seen in the following figure.



Figure 2. Example of Artefact

The dormitory environment, which is full of a religious atmosphere, is one aspect of getting attention from the school. It is an essential step in designing a school culture. However, behavior, communication, and style of dress obtain serious attention. Communication between residents in the dormitory environment must use Arabic or English starting from the second year. If there are students who communicate in languages other than Arabic or English, they must honestly record this in the incident book. Each student also supervises one another and honestly reports to the *ustadz* if there is an honesty violation.

*Student activities at the cottage emphasize activities that instill character education, such as discipline, honesty, and independence. Activities in the dormitory are a form of habituation through activities that scale is routine and structured. Like the times that have been determined for students: Do things, i.e., pray, bathe, eat, shop, sleep, and so on (Interview with Sd.)*

The *ustadz* and *mudabiroh* always reminded verbally and reprimanded for forgetting and gave punishment for deliberate violation. IPM has a mechanism called *mahkamah*, namely asking students why they make mistakes, whether they know that what was done is a mistake and recognize that it is a mistake that will not be repeated in the future. With such a mechanism, students will continuously be monitored for 24 hours of all daily activities, making the hostel a vehicle for incubation to foster values of honesty among MBS students. The mistakes conducted by students are usually *ghosob*, using someone else's belongings without the owner's permission. Daily necessities are indeed placed in the designated place, although given the name of the *santri*; sometimes, in a hurry, the *santri* will take the closest or easiest item to retrieve.

Hence, many students report the loss of personal property to IPM, such as toothbrushes, flip-flops, toiletries, Qur'an, and others. Subsequently, being clarified through the court session, it will be known who carried out the *ghosob* and what punishment is appropriate. The punishment imposed is undoubtedly educational; for example, asked to do social work such as cleaning the dormitory, caring for plants in the dormitory environment, or cognitive penalties such as remembering more vocabulary.

Cultivating honesty values in MBS uses a comprehensive strategy that focuses on realizing honesty through several stages, namely recognizing, implementing, and being the character. Schools enable the instillation of values of honesty by creating a boarding culture that encourages the incubation of values of honesty. School culture is a belief and shared values that form a strong bond of togetherness among school residents. Every school has its uniqueness based on the pattern of interaction components of school citizens. They were improving the quality of school culture by understanding the characteristics of school culture. Islamic boarding school culture with Islamic

distinction is suitable for values education. Dormitories and schools combine artifacts in display boards to remind cottage residents to be honest.

MBS also made an "honesty that's great" program pinned by the *Komisi Penegak Kejujuran* (Commission Honesty). KPK consists of *ustadz*, *mudabiroh*, IPM, and employees, and they are under the supervision of the MBS director. The central values embedded in the boarding school, especially honesty, are expected to flourish and expand in words and manifest in attitudes and actions. KPK must uphold honesty in the school environment and have the authority to supervise students' behavior in the school and dormitories. They are senior students who are members of IPM and have the soul and commitment to upholding honesty in the dormitory environment.

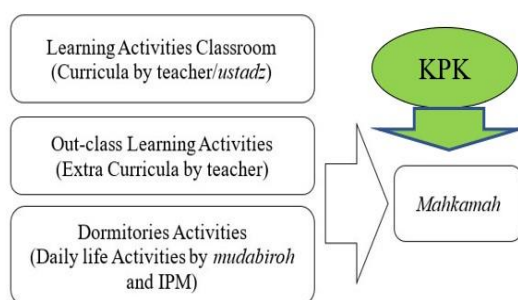
### 3.3. The Challenges and Obstacles

The challenge schools face in inculcating honesty is the assumption that being honest is irrelevant today. There is a Javanese proverb that says *jujur ajur* (being an honest person is damaging) reinforces its assumption. However, Indonesia's social and cultural systems sometimes force a person to lie. An example in the financial report is that not all spending money can be justified, but these are real. Consequently, it is more and more difficult to find honest people. Therefore, producing students who are honest and have noble characters inspires MBS. The obstacles encountered by MBS in implementing the values of honesty include the dignity of teachers and employees who lack responsibility for the magnitude of honesty values. It can be accompanied by the actions of less assertive teachers in making decisions in class. Some employees think that honesty is not their responsibility.

Teachers have difficulty internalizing and implementing character values when learning is implemented virtually. This problem occurs because teachers are accustomed to having face-to-face interaction with students when implementing character education in schools. This condition has recently become an obstacle in implementing character education because learning is carried out virtually. Another obstacle remains the lack of facilities and amenities the school owns. IPM does not have adequate space to coordinate. They also do not have enough time to optimize the supervision of their younger relations because they also must do schoolwork and other assignments. Therefore, supervision of students in dormitories becomes less optimum.

Inculcating the value of honesty as part of character education applied by MBS uses a comprehensive method. It is considered the most effective way to instill the value of honesty. Several ways can be done, namely, instilling value (inculcating), establishing a model (modeling), and facilitating education activities (Kesuma, 2009; Mulyana et al., 2023; Achadah et al., 2022). Moreover, preferring to use a comprehensive method is the proper decision because the attitude and behaviour of honesty are not adequate to be taught and understood verbally. It must be integrated into every aspect of life. The crucial step is to develop a school culture that supports energies to teach and personify honesty in everyday life. School culture will build the way students think, behave, and act, following the values determined by the school. A figure or model must exemplify honest behavior and attitude in real life. Teachers (*ustadz*) are essential models for applying the values.

Moreover, he or she teaches the values of honesty through messages during learning and extra-curricular activities. They integrate honesty values in learning with the Introduction, facilitating the awareness of the importance and internalization (Safitri et al., 2021; Mundiri & Baroroh, 2018; Hidayat et al., 2021; Hermanto & Pamungkas, 2023). The inculcating of honesty values in MBS Yogyakarta can be seen in the following figure.



**Figure 3.** Strategy of Inculcating

A teacher is essential in building a school environment's honesty culture. It is important because teachers are often in direct contact with their students. However, in the classroom, dormitories, and boarding school environment, the role of the teacher instill a tradition of honesty was important (Hermanto & Pamungkas, 2023; Kesuma, 2009; Mulyana et al., 2023; Achadah et al., 2022). Classroom management will influence good teaching and learning interactions, such as learning goals that can be achieved without significant obstacles.

In addition, learning success must be supported by selecting the right strategy for delivering the lessons and by adequate learning resource media to achieve the lessons delivered according to the intended educational goals (Suradi & Surahman, 2020; Mulyasa, 2011). A simple example of the teacher's role in building a tradition of honesty for students is when the test, a teacher must convey honesty so as not to cheat, both to friends and in notebooks (Diana et al., 2021; Safitri et al., 2021; Suradi & Mawardi, 2020). The message is delivered in simple language that their students can capture. It must be done in an Islamic way and never stop conveying these moral messages. In addition to making students master targeted competencies (material), learning activities are designed to make students know, realize, or care for and internalize values and make them sincere patterns of behaviors and actions.

#### 4. CONCLUSION

In conclusion, honesty stands as a cornerstone value among five others: sincerity, simplicity, discipline, kinship, and togetherness, which are pivotal for guiding individuals towards virtue and, ultimately, spiritual fulfillment. Conversely, dishonesty leads to moral decay and spiritual downfall. The successful inculcation of values, particularly honesty, requires a holistic approach encompassing recognition, practice, and embodiment by the entire school community. Islamic boarding schools implement this through direct inculcation, exemplary conduct, and facilitation, involving teachers, leaders, staff, and students. Additionally, initiatives like the Honesty Corps or the Corruption Eradication Commission play a crucial role in overseeing and promoting honesty, especially in dormitory settings. Teachers, interacting directly with students, are instrumental in modeling honesty and integrating it into the curriculum, notably in subjects rich in values such as Religious Education, Social Studies, and Civics. Despite the widespread acknowledgment of honesty's importance, challenges such as limited personnel hinder effective monitoring and enforcement, leading to potential inconsistencies and diminished impact on students' daily behavior. The recommendation is for schools to adopt and evaluate comprehensive strategies for fostering honesty, ensuring the program's effectiveness and addressing challenges efficiently.

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