



Internalizing Honesty through Practical Habituation in Elementary Schools

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Abstract: The crisis of self-control and the prevalence of academic dishonesty among elementary school-aged children in the digital era pose a crucial challenge for Islamic Education (PAI) teachers in formal public schools. This study aims to comprehensively analyze PAI teachers' strategies, supporting factors, and obstacles in fostering honest character among students at SDN Kayangan 1 Diwek Jombang. Utilizing a qualitative approach with a case study design, this field research was conducted intensively over three months. Primary data were gathered through in-depth interviews with five key informants, including the Headmaster, two PAI teachers, and two upper-grade student representatives, combined with passive participant observation and documentary studies. Data analysis applied the interactive model of Miles, Huberman, and Saldaña, involving data condensation, data display, and conclusion drawing, while data trustworthiness was verified through source and technique triangulation. The findings demonstrate that nurturing an honest character in this public elementary school is systematically driven by integrating honesty indicators into the formal curriculum, standardizing cheat-free examinations, implementing Independent Worship Control Books, and encouraging social habituation through lost-and-found management. Active teacher involvement as behavioral role models (modelling) effectively accelerate the transformation of moral knowing into moral action. Despite facing obstacles from the negative influence of gadgets outside the school, the implementation of collaborative control mechanisms via WhatsApp Groups with parents and persuasive-restorative approaches successfully reduces children's behavioral deviation. This study concludes that the dialectic between school environment regulations (structural control) and exemplary teacher behavior (uswah hasanah) successfully transforms external control into internal control (self-control) in students from an early age.

Keywords: Honest Character, PAI Teacher, Habituation Method

Abstrak: Krisis kontrol diri dan maraknya ketidakjujuran akademik di kalangan anak usia sekolah dasar di era digital menjadi tantangan krusial bagi guru Pendidikan Agama Islam (PAI) di sekolah umum formal. Penelitian ini bertujuan untuk menganalisis secara komprehensif mengenai strategi, faktor pendukung, serta hambatan guru PAI dalam menumbuhkan karakter jujur pada siswa di SDN Kayangan 1 Diwek Jombang. Menggunakan pendekatan kualitatif dengan jenis studi kasus, riset lapangan ini dilaksanakan secara intensif selama tiga bulan. Data primer diperoleh melalui wawancara mendalam terhadap lima informan kunci, meliputi Kepala Sekolah, dua Guru PAI, dan dua perwakilan siswa kelas atas, yang dikombinasikan dengan observasi partisipasi pasif serta studi dokumentasi. Analisis data menerapkan model interaktif Miles, Huberman, dan Saldaña melalui tahap kondensasi, penyajian, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa penumbuhan karakter jujur di sekolah dasar negeri ini digerakkan secara terstruktur melalui integrasi indikator kejujuran dalam kurikulum formal, standarisasi ujian tanpa menyontek, pengisian Buku Kendali Ibadah Mandiri, dan pembiasaan sosial berupa pengelolaan barang temuan. Keterlibatan aktif guru sebagai model perilaku (modelling) terbukti efektif mempercepat transformasi pengetahuan moral menjadi tindakan moral nyata. Meskipun dihadapkan pada hambatan pengaruh negatif gawai di luar sekolah, penerapan mekanisme kontrol kolaboratif via WhatsApp Group bersama orang tua serta pendekatan persuasif-restoratif mampu mereduksi penyimpangan perilaku anak. Penelitian ini menyimpulkan bahwa dialektika antara regulasi lingkungan sekolah (structural control) dan keteladanan pendidik (uswah hasanah) berhasil mentransformasikan kontrol eksternal menjadi kontrol internal (self-control) siswa sejak usia dini.

INTRODUCTION

More complex when situated within Character education at the elementary school level constitutes a crucial foundation in determining the trajectory of an individual's moral development in subsequent developmental phases. In the current digital era, the educational landscape is confronted with a phenomenon of moral disruption that manifests in various forms of deviant behaviors among students (Untung et al., 2025). These include the prevalence of dishonest acts (Fitriyani, 2021), academic plagiarism, a culture of cheating, and the habit of lying to evade normative consequences (Aula et al., 2024). Honesty, as a core element of noble character (*akhlak karimah*) (Mustaqim & Bakar, 2025), can no longer be viewed merely as a theological-dogmatic concept to be memorized, but rather as an urgent life skill that must be deeply internalized. Failure to cultivate an honesty character during early childhood potentially yields a generation that is permissive toward corruptive behaviors in the future (Syarief, 2021). Therefore, the reconstruction of honesty values within formal educational institutions demands a comprehensive and sustainable strategic intervention.

The challenge of instilling this character becomes significantly the locus of a State Elementary School (*Sekolah Dasar Negeri* or SDN). Unlike religious-based educational institutions or *pesantren* (Islamic boarding schools) that possess a 24-hour total control ecosystem, state elementary schools operate under substantial structural constraints, particularly regarding the highly limited time allocation for Islamic Religious Education (*Pendidikan Agama Islam* or PAI) in the classroom. Furthermore, the heterogeneity of students' social backgrounds, parental upbringing, and uncontrolled exposures to environments outside the school often cause the internalization of religious values to become decentralized and biased once students are beyond the reach of school supervision. This condition demands a reorientation of the PAI teacher's role, shifting from merely acting as an agent of knowledge transfer to becoming a moral architect capable of designing a school environment stimulus that is conducive to children's moral growth.

Psychologically, elementary school-aged children are in the early stages of conventional moral reasoning, where their moral decisions are still heavily influenced by a punishment-obedience orientation and a desire to obtain positive legitimacy from their peer environment (good boy-nice girl orientation). At this stage, the abstract concept of honesty is not yet fully mature if it is delivered solely through textual lecturing methods (Yunus et al., 2025). Referring to Jean Piaget's cognitive development theory and Lawrence Kohlberg's moral conditioning framework (Safitri & Dewantoro, 2025), children require concrete behavioral modeling and consistent habituation so that theological values can translate into concrete action (moral action) (Pasaribu et al., 2025). PAI teachers hold a central position in navigating this moral transition phase through the integration of Islamic values into practical activities within formal schooling (EL-Muda'afi & Khasanah, 2025).

In terms of field praxis, SDN Kayangan 1 Diwek Jombang presents a unique case as the locus of study. Despite its status as a public state school with limited religious instructional hours, this institution consistently strives to integrate the cultivation of honesty values through a series of contextual habituation programs, optimized affective supervision, and the conditioning of a religious school culture. Its geographical location within the Diwek District a region that socio-culturally shares a close proximity with the religious atmosphere of Jombang exerts an influence on the local community's moral expectations regarding the morality output of students at the public school. The dialectical phenomenon between the limited duration of the formal curriculum in a state school and the PAI teacher's commitment to internalizing an honesty character provides a compelling academic allure for in-depth investigation.

Numerous prior studies have extensively reviewed the theme of honesty character building; however, the majority still focus on the loci of madrasahs or integrated Islamic private schools



supported by an already established religious ecosystem. An empirical gap remains regarding how PAI teachers reconstruct their strategies to foster honesty character within the scope of public state elementary schools that lack religious-based environmental protections. Grounded in this rationale, this study aims to comprehensively analyze "The Efforts of PAI Teachers in Fostering Honesty Character at SDN Kayangan 1 Diwek Jombang." This research is expected to offer both theoretical and practical contributions to the formulation of an adaptive moral cultivation model for contemporary public elementary school institutions.

METHOD

This study employs a qualitative approach with a case study design (Miles et al., 2014). This approach was selected to obtain a profound, detailed, and contextual understanding of the practical phenomena in the field regarding the strategies and dynamics of PAI teachers in internalizing moral values among elementary school-aged learners. The research site was determined purposively at SDN Kayangan 1 Diwek Jombang, considering that this public elementary school possesses the sociological characteristics of a non-boarding conventional school, yet consistently strives to cultivate an honesty character despite the constraints of limited formal curriculum time allocation. This intensive field research was conducted over a two-month period, spanning from January to February 2025.

Data sources in this study were determined using a purposive sampling technique, wherein informants were selected based on specific criteria and authoritative capacities deemed most knowledgeable and directly involved in the formal object under investigation. Primary data sources were obtained through in-depth interviews with five key informants, comprising the School Principal (1) as the primary policymaker, Islamic Religious Education (PAI) teachers (2) as the main actors executing value internalization, and student representatives from the upper grades (Grades V and VI) (2) as the recipient subjects of character internalization. Meanwhile, secondary data sources were gathered through a review of official school documents, including PAI lesson plans (Rencana Pelaksanaan Pembelajaran or RPP) that integrate character values, the student code of conduct document, affective assessment report cards, and behavioral portfolio records or Guidance and Counseling (Bimbingan Konseling or BK) logbooks at SDN Kayangan 1 Diwek Jombang.

Field data collection was conducted directly by the researcher as the primary instrument (human instrument) using three complementary techniques: in-depth interviews, observation, and documentation (Assyakurrohim et al., 2023). Semi-structured in-depth interviews were conducted with the five informants to explore concepts, exemplary models, daily habituations, as well as the psychological and structural constraints faced by PAI teachers in instilling honesty. Passive participant observation was carried out by directly observing students' daily behaviors, dynamics during classroom examinations/quizzes, school cafeteria activities, and social interactions among school members. The documentation technique was utilized to compile authentic data in the form of activity photographs, student self-reflection sheets, and relevant institutional archives.

The collected data were subsequently analyzed interactively and continuously, following the qualitative data analysis model (Huberman & Miles, 1992). This analytical process initiated with the data condensation phase, in which the researcher selected, simplified, and abstracted field notes and interview transcripts to focus on the research questions regarding efforts to foster an honesty character. The subsequent phase involved data display presented narratively, through matrices, and systematically to facilitate a clearer understanding of the relational patterns of phenomena in the field. Finally, conclusion drawing and verification were performed iteratively to ensure the accuracy of meanings derived from the empirical reality at SDN Kayangan 1 Diwek Jombang.

To guarantee the trustworthiness (credibility) and validity of the presented data, the researcher applied data validation techniques through triangulation. Two types of triangulation utilized in this research were source triangulation and technique triangulation. Source triangulation



was executed by comparing and cross-checking the consistency of information obtained from different informants, such as confirming student statements regarding academic honesty with explanations from the PAI teachers and the school principal. Meanwhile, technique triangulation was implemented by verifying the consistency of the same data across different collection methods, namely matching interview results with direct field observation findings (such as students' actual behavior during exams) and documentary evidence in the form of student infraction logbooks. Lastly, the researcher conducted a member check by re-confirming the draft data interpretations with the PAI teachers to ensure alignment with the actual facts in the field.

RESULT AND DISCUSSION

Result

PAI Teachers' Efforts in Fostering Honesty Character at SDN Kayangan 1 Diwek Jombang

Based on the data gathered from the field, the process of fostering an honesty character among students at SDN Kayangan 1 Diwek Jombang is implemented structurally through the integration of formal classroom instructional materials and daily behavioral habituation (*pembiasaan*) at school. Designed activities encompass academic score transparency, honesty during daily examinations, reporting lost-and-found items, and filling out independent honesty monitoring books for home worship. The School Principal of SDN Kayangan 1 Diwek Jombang explained that this effort to build an honesty character is designed from an early age to safeguard student morality within a public state elementary school:

"We realize that in public schools, religious lesson hours are very limited. Therefore, instilling an honesty character cannot merely be taught as memorization material during PAI hours; rather, it must be nurtured through concrete examples and real habituation within the school environment so that children become accustomed to speaking and acting honestly." (Interview with the School Principal).

The School Principal's statement is supported by program planning compiled at the instructional curriculum level. The first PAI teacher (handling the cognitive-affective instructional domain) explained how the value of honesty is formally integrated into lesson planning documents:

"In developing the Lesson Plans (RPP), we deliberately insert indicators for fostering an honesty character into every core competency. It takes the form of not just written tests, but independent assignments that demand objective honesty from students while completing them." (Interview with PAI Teacher 1).

This curriculum policy was validated by the researcher's observations inside the classrooms. During the administration of daily PAI quizzes, student desks are spaced apart, and teachers enforce strict rules against cheating. The researcher observed PAI teachers providing moral reinforcement before distributing the test sheets, which resulted in orderly behavior as students focused on completing their own answer sheets without attempting to look at their peers' work. According to the student code of conduct handbook, academic dishonesty such as cheating or plagiarizing others' work carries direct consequences, including parental notification and the cancellation of exam scores.

Beyond reinforcement in the academic domain, nurturing an honesty character is expanded through the monitoring of daily social behavior and honesty in worship. This strategy is designed to ensure that students can consistently internalize the value of honesty both inside and outside of school. The second PAI teacher (handling habituation and religious practices) outlined this behavioral control mechanism as follows:

"To train daily honesty, we provide a lost-and-found box in the office. If the children find pencils, money, or scattered items belonging to their friends, they are habituated to report and hand them over. Additionally, we distribute Independent Worship Monitoring Books filled out by the students themselves at home regarding their prayers and their honesty in helping their parents."



(Interview with PAI Teacher 2).

The testimony from the second PAI teacher is supported by documentary evidence obtained by the researcher, namely the "Daily Discipline and Honesty Monitoring Book" (Buku Kendali Harian Kedisiplinan dan Kejujuran) and the lost-and-found log sheets posted on the school announcement board. These documents show periodic records containing the names of students who voluntarily returned items belonging to others. Through a combination of enforcing academic honesty in class and social habituation such as managing lost-and-found items, students at SDN Kayangan 1 Diwek Jombang are guided to develop a balanced honesty character namely, being honest with themselves in intellectual aspects and honest with others in social interactions.

Supporting and Inhibiting Factors in Fostering Honesty Character

The implementation of efforts to foster an honesty character at SDN Kayangan 1 Diwek Jombang is significantly supported by a synergistic commitment between the formal school and parents, alongside the sociological factors of the religious macro-environment of the Diwek District. The culture of transparency and periodic communication built by the teaching staff serves as a positive stimulus in maintaining children's moral consistency. The first PAI teacher confirmed the importance of parental involvement and social environmental support during an interview session:

"The primary supporting factor is the positive response from the students' guardians. Through the Daily Monitoring Book, parents participate in correcting and honestly confirming the children's activities at home. Furthermore, the religious culture of the Diwek Jombang community highly assists us, as children are accustomed to witnessing examples of honest behavior in their residential surroundings." (Interview with PAI Teacher 1).

The researcher's observations revealed concrete forms of this institutional support, such as the availability of a public transparency board for reporting school activity funds, as well as the active presence of the School Principal and classroom teachers who consistently provide direct verbal appreciation during flag ceremonies to students who honestly return found items.

Despite being backed by a cohesive institutional commitment and parental involvement, the implementation of fostering an honesty character at the public elementary school level still faces real challenges stemming from the negative impacts of gadgets and children's weak independent self-control when outside of school. The School Principal of SDN Kayangan 1 Diwek Jombang identified these operational constraints as follows:

"The biggest obstacle emerges from the influence of the digital ecosystem and children's uncontrolled play environments outside of school hours. In a non-boarding conventional elementary school like ours, teachers can only supervise children for a few hours. Sometimes, the influence of media consumed on gadgets or online gaming trains children to lie or make excuses to evade parental reprimands." (Interview with the School Principal).

This behavioral vulnerability phenomenon was also acknowledged by a student representative during a separate interview session, stating that there is a tendency among several peers to lie about their study duration or hide poor exam scores due to fear of being scolded by parents at home.

To overcome these supervisory constraints and the influences of the external environment, the school implements preventive educational mechanisms that wisely integrate communication technology. Based on observations, PAI teachers utilize digital communication groups (WhatsApp Groups) with classroom parents to periodically synchronize student behavioral data. The second PAI teacher explained the resolution steps and educational follow-ups implemented by the institution:

"If we detect a child beginning to be dishonest, such as cheating or lying, we do not immediately administer frightening physical punishments. We call the child, engage in a heart-to-heart discussion, and then communicate with the parents via the group or direct meetings to identify the underlying cause at home, ensuring that our intervention is aligned." (Interview with



PAI Teacher 2).

The effective operation of this problem-solving function was evidenced by the researcher through documentation, namely the Case Logging and Student Mentoring Book (*Buku Catatan Kasus dan Pendampingan Siswa*) held by the PAI teachers. Through the application of a persuasive-restorative approach and cross-ecosystem communication, SDN Kayangan 1 Diwek Jombang has successfully reduced the rate of daily student dishonesty and elevated children's moral consciousness from an early age.

Discussion

PAI Teachers' Strategies in Instilling Honesty Character Through an Integrated Habituation Method

Based on the presentation of research findings, the mechanism of fostering an honesty character among students at SDN Kayangan 1 Diwek Jombang confirms that the formation of morality in elementary school-aged children cannot rely solely on a textual-cognitive approach. The success of value transformation in this public institution is articulated through formal curriculum policies that provide a constant framework for habituation methods, including the integration of lesson plan (RPP) indicators, the standardization of academic honesty during examinations, and social transparency. Viewed through Thomas Lickona's theory of moral development in Ya'cub, the integrative pattern initiated by the school management and PAI teachers effectively bridges the psychological gap between moral knowing and moral action (Ya'cub et al., 2025). Aligned with the perspective of Hasan et al. (2025), environmental conditioning that necessitates the repetition of daily objective behaviors is fundamentally a process of reconstructing a new habitus, referencing Pierre Bourdieu's sociological thesis. Through this habitus, honesty values which are initially external-coercive are gradually assimilated into internalized mental structures (structured structures) within the students, thereby stimulating autonomous obedience that no longer depends on structural institutional repression.

The active involvement of the school principal and religious teachers in the front rows of demonstrating transparency and upright behavior acts as a multiplicative medium for social learning (Senang et al., 2024). Within this public state elementary school ecosystem, students directly engage in behavioral observation and imitation (modelling) of educational authority figures who actualize *uswah hasanah* (excellent role models). This massive and repetitive process of social imitation reconstructs the students' orientation toward religion and behavior (Ramadani & Muhlis, 2025). The students' religious characteristics experience an escalation from conventional moral reasoning stages (Syaifuddin et al., 2024) which tend to obey merely for environmental conformity or out of motivation to avoid sanctions (Wijayanto et al., 2024) toward post-conventional levels. In this autonomous phase, moral values such as honesty, discipline (Firdaus, 2025), and self-integrity are no longer viewed as regulatory burdens; instead, they are internalized as independent belief systems that serve as internal filters to mitigate the impacts of moral degradation in the digital era (Uyun et al., 2025).

Operationally, the temporal and spatial management applied by PAI teachers in embedding character-building activities amidst formal academic schedules provides an epistemological confirmation that honesty is the core foundation of elementary education, rather than a mere curricular supplement. Designing honesty indicators within the formal RPP forces value integration, wherein the general-scientific dimension and the moral-spiritual dimension seamlessly merge. The conditioning of desk layouts and moral reinforcement prior to daily quizzes psychologically functions as a conditioning stimulus that stabilizes the child's ego, thereby optimizing mental readiness to prioritize their own abilities rather than cheating. When academic rituals are conditioned as testing grounds for intellectual integrity, honesty values undergo sublimation into students' academic consciousness, which in turn fosters an honest, comprehensive, and non-dichotomous mindset.



The applied habituation dimension also encompasses an inclusive and equitable approach to moral literacy through a daily social behavior monitoring program overseen by PAI teachers. The strategy of mapping problems through the Independent Worship and Honesty Monitoring Book demonstrates that the school understands that value internalization in elementary school-aged children cannot be applied uniformly (one size fits all). Students experiencing deviant tendencies or dishonesty are given special attention (remedial treatment) so that psychological barriers in understanding sportsmanship do not hinder the absorption of affective values. Through the habituation of reporting the truth, students are encouraged to build a more intimate emotional connection with the values of an all-seeing God. This proximity of understanding is an absolute prerequisite for the emergence of rational moral conviction, preventing students from falling into deceptive and blindly conformist (taqlid) honesty patterns.

Ultimately, the dialectical integration between individual habituations (such as filling out independent behavioral monitoring books at home) and communal habituations (such as managing the lost-and-found box at school) successfully engenders a balanced duality of piety. Through the periodically reported monitoring books, students' inner piety is personally forged, while simultaneously training honest transcendental interaction with God and parents in silence. Conversely, through lost-and-found reporting activities, students' individual egos are dissolved into a collective consciousness that fosters empathy, social solidarity, and respect for others' rights as a community. This symbiosis between the internal-vertical and external-horizontal dimensions proves that the habituation method at SDN Kayangan 1 Diwek Jombang does not merely produce ritually pious individuals, but rather cultivates religious-humanistic personalities who are personally honest and socially functional.

Supporting and Inhibiting Factors in Fostering Honesty Character

An analysis of conditional factors indicates that the effectiveness of instilling honesty values at SDN Kayangan 1 Diwek Jombang heavily relies on environmental cohesiveness (nurture) structured through cross-sector collaborative management. The synergy between formal school authorities, active parental involvement, and the sociological support of the religious Diwek region functions as a moral laboratory that successfully eliminates the constraints of limited time allocation for religious subjects in the classroom. This finding aligns with Urie Bronfenbrenner's ecological systems theory, specifically at the microsystem level (Bawono et al., 2025), which states that the unified interaction among actors within stable educational institutions accelerates moral value assimilation during children's developmental phases. Structural support in the form of transparency facilities, such as the lost-and-found box and monitoring books, provides a stable environmental stimulus, thereby shifting value internalization from purely theoretical spaces into applicable daily praxis.

Nevertheless, the emergence of challenges such as time-discipline hurdles, procrastination in filling out monitoring instruments, and a tendency to hide dishonest facts reflects the resistance of students' free agency against institutional structural pressures. This phenomenon of behavioral dualism (split personality), where students only obey and remain honest within the reach of direct supervision, is a logical consequence of the child's self-control crisis (low self-control theory), which is escalated by the hegemony of digital technology outside the school environment (Ya'cub et al., 2025). The influx of digitalization through gadgets acts as a counter-ecosystem that offers values of convenience (Dukut, 2020), pragmatism (Santiago & Asnawi, 2024), and hedonism (Pohan et al., 2024) that diametrically clash with the asceticism of spiritual values and the morality of honesty. When students find themselves in loose supervisory gaps outside of school, immature moral consciousness tends to become decentralized. This condition confirms that the internalization of honesty values is not a linear, mechanical process, but rather a dynamic dialectic between discipline enforced by institutional regulations (structural control) and the dynamics of subjective moral consciousness possessed by students (individual agency).



To bridge this clash, the school's decision, through the coordination of PAI teachers and classroom teachers, to apply persuasive-restorative approaches, synchronization via WhatsApp Groups with parents, and case logging in mentoring books constitutes a strategic disciplinary step. Theoretically, this combination of controls adopts the principle of reinforcement in B.F. Skinner's behaviorist theory, wherein the provision of firm, persuasive, and consistent stimuli is required to modify and redirect deviant children's behavior back toward expected normative patterns (Budianti, 2024). The sanctions and interventions applied in this institution do not become trapped in purely physical-punitive aspects; rather, they are restorative, fostering a deterrent effect while simultaneously escalating students' normative awareness from an early age. The success of this method in triggering tangible behavioral changes, particularly in reducing cheating rates and returning others' rights, proves that the dialectic between consistent school supervisory management and the escalation of students' subjective consciousness is simultaneously capable of shaping a mature and honest student personality.

At a macro-analytical level, the pattern of structure-agency dialectics at SDN Kayangan 1 Diwek Jombang provides a comprehensive illustration that character building in the modern era requires an institutional authority that is both adaptive and firm. Institutional regulations must not loosen in the face of digital modernization currents, yet they must not be so rigid as to negate the growth space of the subjective consciousness of elementary school-aged children. The school's success in blending firm academic regulations with the persuasive-interactive behavior of educators proves that externally managed systemic control will gradually transform into internal control (self-control). As students begin to internalize the academic benefits and psychological peace of behaving honestly, their agency resistance will diminish, replaced by voluntary acceptance, which marks the pinnacle of success for the entire process of character value internalization within conventional public elementary education institutions.

CONCLUSION

This study concludes that PAI teachers' efforts in fostering an honesty character at SDN Kayangan 1 Diwek Jombang are successfully actualized through a formal curriculum mechanism that provides a framework for constant and applicable habituation (*pembiasaan*) methods. The integration of classroom learning indicators and social habituation within the school environment effectively bridges the psychological gap between moral knowing and moral action through academic transparency, exam integrity, and lost-and-found management. Furthermore, the active presence of educators and the school principal as behavioral models (*modelling*) has proven effective in escalating the moral reasoning of elementary school-aged students toward a more mature, autonomous stage. Although confronted by the negative influences of gadgets and children's self-control crises as forms of free agency resistance outside of school, the implementation of collaborative control mechanisms with parents, alongside persuasive-restorative approaches, has successfully modified student behavior toward the expected normative-integrity patterns.

Theoretically, this research contributes significantly to the sociology and psychology of Islamic elementary education literature, specifically by reinforcing Pierre Bourdieu's thesis on morality habitus formation and Thomas Lickona's moral development theory within the locus of public state school institutions. Practically, this study offers an honesty character management model and a collaborative digital-based monitoring system that can be adopted by other public elementary schools or general educational institutions to optimize integrity cultivation in the contemporary era. The success of SDN Kayangan 1 Diwek Jombang demonstrates that collaboration between consistent school environment regulations (*structural control*) and persuasive, exemplary educator behavior (*uswah hasanah*) serves as a strategic formula to transform external control into internal control (*self-control*) within students' honest personalities from an early age.



Nevertheless, this study possesses inherent limitations within its methodological scope. As a qualitative study utilizing a single-case design focused exclusively on SDN Kayangan 1 Diwek Jombang, the findings have limited empirical generalizability to other elementary schools with different cultural characteristics, geographical locations, or social ecosystem backgrounds. Additionally, the three-month data collection period was insufficient to longitudinally capture whether students' autonomous obedience and honesty character remain consistent as they transition to higher education levels or when they are entirely outside the formal school ecosystem. Therefore, future research is highly encouraged to employ longitudinal approaches or multi-case comparative designs to obtain a more comprehensive understanding of the dynamics and resilience of honesty character internalization across children's developmental phases.

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