
Education of Noble Morals through Internalization of Honest Attitudes in the Environment Madrasah Ibtidaiyah (MI)

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Abstract

Being honest is an important part of achieving success in life in the world and in the hereafter, therefore forming an honest attitude in students from an early age is a priority in noble character education. The purpose of this research is to analyze the internalization process of honest attitude in Madrasah Ibtidaiyah (MI) Mas'udi Pontianak. This study used a qualitative approach, the data collection techniques were carried out through observation, interviews and documentation. The results of this study found that the first internalization of an honest attitude in students begins with providing an understanding of the importance of being honest in life. Educators must provide consistent examples and practices to demonstrate the value and benefits of being honest. Second, the internalization of honest attitude is carried out through three ways that have been consistently carried out, namely through the wise advice method, through the honesty canteen and a series of worship activities at the madrasa. This research provides a clear concept in the process of internalizing honest behavior which is an indicator of strengthening human integrity in social life.

Keywords: *Internalization, Noble Morals, Honest Attitude, Madrasah Ibtidaiyyah*

Abstrak

Sikap jujur menjadi bagian penting dalam mencapai kesuksesan hidup di dunia dan diakhirat kelak, maka dari itu membentuk sikap jujur pada diri siswa sejak dini menjadi keutamaan dalam pendidikan akhlak mulia. Tujuan dari penelitian ini adalah untuk menganalisis proses internalisasi sikap jujur di Madrasah Ibtidaiyah (MI) Mas'udi Pontianak. Penelitian ini menggunakan pendekatan kualitatif, teknik pengumpulan datanya dilakukan melalui observasi, wawancara dan dokumentasi. Hasil dari penelitian ini menemukan pertama internalisasi sikap jujur pada siswa dimulai dengan memberikan pemahaman tentang pentingnya jujur dalam kehidupan. Pendidik harus memberikan contoh dan praktik yang konsisten untuk menunjukkan nilai dan keuntungan dari sikap jujur. Kedua internalisasi sikap jujur dilakukan melalui tiga cara yang telah dilakukan secara konsisten yakni melalui metode nasihat yang bijaksana, melalui kantin kejujuran dan rangkaian kegiatan ibadah di madrasah. Penelitian ini memberikan konsep yang jelas dalam proses internalisasi sikap jujur yang menjadi indikator menguatnya integritas manusia dalam kehidupan sosial.

Kata Kunci: *Internalisasi, Akhlak Mulia, Sikap Jujur, Madrasah Ibtidaiyyah*

INTRODUCTION

Noble character education is one of the essential education in Islamic education, so Allah SWT specifically sent the Prophet to provide moral education to all human beings (Bafadhol, 2017). Moral education must be given before education toward intellectual development (Warasto, 2018). In the context of religious education, educating noble character is emphasized. In Madrasah Ibtidaiyah Mas'udi Pontianak, noble character education is the primary goal of education in the madrasah. The positive attitude that needs to be emphasized in noble character education is honesty.

Honesty is a noble trait and is crucial for every human being (Sholeh, 2017). Instilling honesty should be given from an early age because honesty is every human's responsibility toward the values and norms of religion and society (Daheri & Warsah, 2019). Instilling the trait of honesty in school must be emphasized because the goal of education is not only towards improving intelligence but must also be accompanied by an improvement in character quality (Nasihin, 2015). The importance of noble character education in the environment of Madrasah Ibtidaiyah (MIS) Mas'udi Pontianak is also supported by research that states that noble character education can help improve students' quality of life. According to research conducted by (Hakim, 2018) noble character education can help improve students' social and emotional abilities (Sukino & Muttaqin, 2019). Furthermore, noble character education can also help improve students' holistic quality of life, including in religious, social, and psychological aspects (Yahiji & Damhuri, 2018).

However, there are several challenges faced in internalizing honest attitudes in the environment of Madrasah Ibtidaiyah (MIS) Mas'udi Pontianak. This is supported by research conducted by (Jannah, 2019) which shows that there are still several factors that can influence students' honest attitudes, such as lack of supervision from teachers and parents, as well as a lack of emphasis on the importance of honesty in education (Abdurrahman, 2019).

To overcome these challenges, it is necessary to develop noble character education through internalizing honest attitudes in the environment of Madrasah Ibtidaiyah (MIS) Mas'udi Pontianak. This development can be carried out through

various learning methods and strategies that can help students understand the importance of honest attitudes in daily life. According to research conducted by (Masita et al., 2020), one strategy that can be used in the development of noble character education is by using an approach based on Islamic values. This is also supported by research conducted by (Ulum & Sholihah, 2020) which shows that the development of a curriculum based on Islamic values can help improve the effectiveness of noble character education.

In addition to strategies and curriculum development, it is also necessary to increase the role of teachers and parents in developing noble character education in the environment of Madrasah Ibtaiyah (MI) Mas'udi Pontianak. Teachers and parents can provide good examples and role models in practicing honest attitudes in daily life. According to research conducted by (Ramdan & Fauziah, 2019), the influence of teachers and parents on shaping students' honest attitudes is very significant because these two figures are always present more frequently in a child's life.

Studies explaining the method of developing an honest attitude have been carried out by several academics with various backgrounds and different perspectives, such as (Imanda & Et All, 2019) found that the teacher's efforts to apply the honest attitude of class IV B students, namely by the teacher getting used to students to be honest when speaking, be honest when interacting, make the right commitment, be true in keeping promises, and be true as it is. Teachers continuously teach, guide, educate, train, advise, direct, and accustom students to always be kind and honest to teachers, friends, parents and other people. (Dewi Mawarni, Abdul Jalil, 2022) found two methods of instilling an honest attitude in students in the subject of moral aqeedah, namely 1) conveying something according to facts, not lying, not manipulating information and daring to admit mistakes; 2) The application of students' honesty values is carried out through exemplary behavior, class activities and through the honesty meal program. (Khotimah et al., 2020) The method of implementing the program is through counseling and mentoring. The results of the implementation of the program show that the character values of student honesty are internalized in the anti-corruption canteen and students have shown an honest, disciplined and

independent attitude in the anti-corruption canteen program. The existence of an anti-corruption canteen with self-service system service techniques can be used as a good medium in instilling the character of honesty in students because it can give birth to positive student attitudes and actions. From the three literature reviews above, there are still limitations to the study, so the authors conducted a study using the same approach, but the analysis is more in-depth so that the themes are different and new findings are different.

The results of this research are expected to provide useful contributions and recommendations in the development of noble character education through internalizing honest attitudes in the environment of Madrasah Ibtidaiyah (MI) Mas'udi Pontianak. With this research, it is expected that there will be an increase in awareness and understanding of the importance of noble character education and honest attitudes in daily life, as well as providing input for decision-makers in developing education in the environment of Madrasah Ibtidaiyah (MI) Mas'udi Pontianak.

In addition, this research is also expected to contribute to the development of moral education and the development of a curriculum based on Islamic values. In a broader context, this research can also serve as a reference for other educational institutions that want to develop noble character education through internalizing honest attitudes in their environment.

METHOD

This research adopts a qualitative approach, which is a research method that examines natural conditions and is descriptive, meaning that data is collected in the form of adequate words and pictures (Fadli, 2021). The research was conducted at MI Mas'udi Pontianak, West Kalimantan. Data collection techniques were conducted through interviews, observation, and documentation. During the interviews, observations were made by observing and following the internalization process of honest attitudes to maintain harmony in the madrasah. The researcher also documented some data considered important and relevant to the research theme. Data analysis was conducted circularly, starting from the presentation of research data, followed by data

reduction to select and sort data that is appropriate to the focus and theme of the research. The final step is to conclude the final findings of this research.

RESULTS AND DISCUSSION

Internalization through Mauidhoh Hasanah

Islamic education provides various ways to realize students who have noble morals. Noble morals are the main target in education in public schools as well as in madrasahs (Arief Sukino, 2013). Based on the results of interviews with the head of the MI Mas'udi Pontianak madrasah, Mr. Nur Andriyanto, S.Pd explained that moral education is the essence of all knowledge, therefore the madrasah provides core and extracurricular curricula both in writing and unwritten directions towards achieving spiritual competencies from an early age. Honesty is a spiritual attitude that reflects nobility.

MI Mas'udi Pontianak has tried to internalize honest attitudes by providing wise advice. The principal and teachers always advise at every important moment such as during ceremonies and also at the beginning of each lesson. Teachers always convey to students that with an honest attitude, one can gain goodness from Allah SWT. Such advice is given to students at MI Mas'udi Pontianak, from grade 1 to grade 6. Important advice on noble morals is given by telling exemplary stories of someone who has succeeded in life but still maintains obedience to religion. The exemplary stories of religious figures are quite effective in building children's souls to do good. With gentle and easy-to-understand language, students are left with positive impressions. By using concrete and easy-to-understand stories, students can more easily understand the moral concepts that the teacher wants to convey

Based on observations, it was found that teachers and school principals allocate special time for students to provide advice. Whenever there is a good opportunity, the teacher will provide advice, such as when a student enters the teacher's room and forgets to say hello, the teacher will provide advice. It is also seen that teachers are enthusiastic about paying attention when a student is not disciplined in throwing the trash. The teacher confirms with the sentence "hello, who threw trash here?" The

question tests the honesty of the student. Then, the teacher asks the student to put the plastic in the available trash can.

Advice on honesty needs to be given appropriately, namely advice not to lie. Even though the teacher or friend does not know that you are lying, Allah SWT through the angels Raqib and Atit record it accurately. This method is expected to gradually make them realize that lying is not allowed. Furthermore, the teacher at MI Mas'udi Pontianak also explained how to deal with students who lie. "To deal with students who lie, teachers call students who usually lie and are not honest to the office or to a place where only the teacher concerned with the student is present. The main point is not in front of the class and their friends so that their value is not degraded and they are not bullied by their friends.

The main message in advising students is not to speak lies. Lying will certainly have an impact on oneself and others, so avoid lying behavior. Therefore, in the context of character building, the method of exemplary stories can help students build good characters, such as honesty, politeness, and responsibility. By presenting great figures or extraordinary achievements, students can be inspired to excel and achieve success in their lives ("Akhlaq Guru Dalam Pengajaran Dan Pembelajaran Pendidikan Islam," 2016).

In addition, exemplary stories that feature lives experiencing difficulties or suffering can help students develop empathy and concern for others. Therefore, the method of exemplary stories is quite effective in influencing students, especially in building character and instilling good moral values ("Akhlaq Guru Dalam Pengajaran Dan Pembelajaran Pendidikan Islam," 2016). However, to achieve maximum effectiveness, teachers need to choose the right stories, use interesting delivery techniques, and continue to provide exemplary stories consistently and continuously

Internalization through Honest Canteen

Teaching children, to be honest, requires various approaches. Their daily experiences at home and in their environment also influence their behavior at school/madrasah. One model adapted by MI Mas'udi Pontianak is the implementation

of an honest canteen. The first honest canteen was introduced in the United States by the Character Counts organization. The honest canteen provides food and drinks at fixed prices that do not change (Arrahim, 2016). Children take the food or drink they want and place the money in the money box without supervision. This program is based on the belief that children will choose to pay honestly.

Based on observations, it was found that children are already able to purchase goods by independently placing the correct amount of money for the item. Students are also aware that the prices of the items they buy are the same, so they pay the exact amount without expecting change. A study by (Dahlan et al., 2017) showed that the Honest Canteen program can help improve children's honesty. In the study, the researchers introduced the Honest Canteen program in several elementary schools and found that children involved in the program tended to be more honest in their behavior than those who were not involved (Dewi et al., 2020).

The honest canteen is considered an effective alternative for instilling honest character in students. Nur Fitriyanto also mentioned that having an honest canteen in the madrasah can promote honest behavior, but there is still a possibility that some students intentionally or unintentionally take items without paying. Studies such as those by (Fadzilah & Subekti, 2018) show that the presence of an honest canteen in schools can help improve honesty in transactions, even without a seller present. Unlike traditional canteens, when students know they are being watched, they tend to be more cautious and comply with the rules. Another study shows that students tend to be more honest when they believe that the environment around them promotes integrity (Palembang, 2016). Therefore, schools can build a culture of honesty through consistent policies and actions, such as giving awards to honest students and taking firm action against dishonest behavior

However, to cultivate honesty in children, the Kantin Kejujuran program must be supported by a consistent approach in the school and family environment. Parents and teachers should lead by example and teach these values in children's daily lives. Additionally, it is important to give praise and recognition to children when they demonstrate honest behavior.

Internalizing honesty through Worship Series

Honesty has a significant impact on a person's life. Honesty is a benchmark for trust in relationships or interactions in social environments (Tracey, 2016) and ("Integrity, Honesty, Truth Seek.," 2020). Given the importance of honesty, the madrasah always creates an atmosphere of habituation of honest attitudes in the worship series. Based on an interview with Ms. Susi Susanti, a teacher at MIS, it was explained that the teachers at MIS have agreed to check the pre-prayer activities for Fardhu prayer.

Honesty related to the Fardhu prayer is ablution (wudhu). The teacher always asks if the students have performed ablution or not. When the question is asked to the students, some of them answer "I have," while others inform that their friends have not performed ablution but do not answer the teacher's question. The student also provided additional information that "Fulan" had not performed ablution because he saw that he had not yet opened the ankle tap. Some students inform that their friends snuck into the prayer line without performing ablution. The students' statements regarding the question asked should be reflected upon. The issue of ablution in prayer is fundamental because if one does not perform ablution before prayer, their prayer is invalid.

Honesty in matters of worship is a special concern in madrasah. Human spirituality can be seen externally from worship activities. Therefore, paying attention to the ablution of students in the madrasah/school is important to do (Sukardi, 2016). The teacher's consistency in controlling students' worship activities provides stimuli for students to be honest with themselves. Consistently being honest in worship will bring happiness to the practitioner because they will receive rewards from Allah SWT.

Emphasizing the importance of honesty can be done in various situations in the madrasah. Teachers can explain that honesty is one of the most valued traits in religion and warn that lying and cheating are unacceptable in the eyes of Allah SWT. In terms of worship, teachers can ask students to be honest in everything. For example, when the teacher asks if the students have performed the Duha prayer or prayed for their parents. The teacher can ask at the beginning of the lesson. Learning is also part of

worship, so the teacher can ask if they have done their homework independently yesterday. Students are asked not to lie and to be honest.

Teachers are the best examples for students to internalize values According to (Nurchaili, 2010). Therefore, setting a good example consistently is essential, and this can also be achieved through sharing stories of successful individuals who have been consistent in their worship and always remained honest with themselves, and accountable to Allah SWT. In this regard, teachers can demonstrate honest behavior, both in daily life and during worship. For instance, teachers can share stories of someone who was honest in a difficult situation and overcame the problem due to their honesty. Additionally, teachers should remind students that lying can have adverse effects on both themselves and others. For example, lying can lead to loss of trust, financial loss, or even legal consequences. It is essential to teach the importance of taking responsibility for mistakes. Research by (Suyanto, 2020) has found that honesty can increase trust and satisfaction in interpersonal relationships. Apart from honesty, teachers can also teach the importance of taking responsibility for mistakes. During worship, students can be taught to apologize to Allah SWT and to the friend they lied to, and acknowledge their mistakes (Rahmah, 2017).

CONCLUSION

Internalizing the value of honesty in students is a process of forming honest values and attitudes as a part of their character so that they can consistently practice it in their daily lives. The process of internalizing honesty in students does not stop at instilling the value of honesty through classroom teaching but also involves experiences, training, and guidance that strengthen the value of honesty in students. The process begins with providing an understanding of the importance of honesty in life. Educators must provide consistent examples and practice to demonstrate the value and benefits of honesty. In addition, educators need to provide clear and positive feedback when students demonstrate honest behavior in their actions. Moreover, it is important to provide opportunities for students to learn from their mistakes and gain

positive experiences through honesty. Educators must value the honesty of their students and provide support to encourage their continued honest behavior.

Internalizing honesty in MI Mas'udi Pontianak is done through several methods that are suitable for the school's conditions, such as using advice methods, honesty cafes, and through worship. To strengthen the internalization of honesty, a holistic approach is needed, involving parents, teachers, and the student's social environment. Students must be given real experiences to practice honest behavior in their daily lives, both at school and in their environment. Finally, internalizing honesty in students requires a sustained commitment and effort from educators and the social environment. By instilling the value of honesty in students from an early age, they can become individuals with high integrity and can lead their lives with honesty and trustworthiness.

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