

## Implementation of Honesty Character Education: a Comparative Study of Indonesian and New Zealand Primary Schools

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### Abstract

*Purpose:* This research aims to analyse the implementation of honesty character education in elementary schools with a comparative study between Indonesia and New Zealand.

*Methodology:* Employing a qualitative approach, this study relies on a literature review method. Secondary data sources, including articles from online scientific journals, were gathered to explore honesty character education initiatives in both countries. Data analysis techniques encompassed data collection, reduction, presentation, and conclusion. The validity of the findings was ensured through techniques such as check and hack, author validity, and source triangulation.

*Results:* The findings indicate similarities and differences in honesty character education implementation. Indonesia and New Zealand prioritise instilling honesty and integrity in students to foster genuine character development. However, while Indonesia integrates character education into the national curriculum, New Zealand focuses on cultivating an ethically grounded educational environment.

*Applications/Originality/Value:* This research contributes to understanding the implementation of honesty character education in diverse cultural contexts through a comparative study of Indonesia and New Zealand.

### Introduction Section

Honesty constitutes a fundamental moral principle encompassing correct actions, behaviour, and speech. It embodies moral and ethical integrity, rendering an individual trustworthy and dependable. Hence, honesty emerges as a pivotal element necessitating inclusion in character education, serving as a cornerstone for fostering an environment where moral and ethical principles are revered and maintained.

Within character education, honesty assumes a paramount role among the array of character virtues. It epitomises an attitude and conduct that harmonises knowledge, expression, and deeds – delineating the alignment of understanding what is right, articulating, and acting accordingly. This alignment engenders trustworthiness within the individual (Kusnoto, 2017). Honesty stands as a cornerstone in educational settings, for amid the complexities of social dynamics and global challenges, a nation must instil honesty as the foundational tenet in nurturing a virtuous society.

Honesty stands as an indispensable moral cornerstone. As students embrace honesty, they inherently cherish truth and integrity, laying a sturdy groundwork for cultivating additional moral virtues. Moreover, honesty fosters robust interpersonal relationships among students. By embodying honesty, individuals engender trust and create a welcoming interaction environment, fostering enduring and meaningful connections. Such relationships, nurtured on the bedrock of honesty, contribute to the holistic development of students, fostering their positive self-image and confidence.

In recent years, Indonesia has witnessed a concerning decline in moral character, particularly concerning honesty, as evidenced by a surge in corruption cases. Between 2014 and 2015 alone, the nation recorded a staggering 803 instances of corruption, a stark contrast to the 229 cases reported between 2012 and 2013. Consequently, the Survey and Economic Risk Consultancy Institute gave Indonesia the unenviable title of the most corrupt country in the Asia Pacific (Hidayah et al., 2018). Notably, a comprehensive study on honest behaviour published in Science Magazine positioned Indonesia at 33rd out of 40 countries (Putri, 2019). Additionally, an alarming 70% of respondents admitted to engaging in cheating practices, citing them as indispensable means to achieve academic success (Hamidayati & Hidayat, 2020).

Studies investigating the implementation of honesty character education in Indonesia have been conducted extensively. Massaro et al. (2018) elucidated a four-stage approach to fostering honesty and character development: integration, acculturation, role modelling, and collaboration with students' parents. Similarly, Aliyairrahmah et al. (2021) delineated a strategy for instilling honesty character education in elementary schools, comprising routine, spontaneous, exemplary, and conditioning activities augmented by the self-service system and student involvement. In contrast, character education in New Zealand is epitomised by the "Character Education" program, aiming to cultivate positive character traits

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and foster civic responsibility (McDonald et al., 2004). McDonald et al. (2004) expounded on eight core character values integral to this program: honesty, kindness, caring, compassion, obedience, responsibility, respect, and duty.

However, while numerous studies have explored honesty character education in Indonesia, none have delved into comparative analyses between Indonesia and New Zealand. Such a comparative study is crucial for delineating disparities and similarities in approaches, strategies, and outcomes concerning honesty and character education in the two nations. Consequently, this research endeavour holds promise in illuminating the respective efforts undertaken by Indonesia and New Zealand in fostering honest character education within elementary school settings. The findings of this study are poised to furnish valuable insights for enhancing honesty character education implementation, particularly within the Indonesian context. This research informs policy-makers and educators by discerning both nations' approaches and outcomes, facilitating the refinement of honesty character education practices in Indonesian elementary schools.

## Literature review

### *The Essence of Honesty*

Etymologically, honesty originates from the concept of being upright, refraining from falsehoods (such as speaking the truth), and abstaining from deceit (for instance, adhering to rules in games), thereby garnering respect (Martanti, 2017). Conversely, Mustari and Rahman (2011) posit that honesty denotes behaviour underpinned by a commitment to establishing trustworthiness in one's words, deeds, and dealings with oneself and others. The essence of honesty manifests through sincere intentions (*ikhlas*), truthful speech, and actions aligned with evidence and truth. Consequently, honesty is a constituent of spiritual fortitude, virtuous character, and integrity (Sudarmin et al., 2021). Thus, honesty can be construed as the harmony between verbal assertions and actions with reality, where words and deeds resonate with truth and factuality.

### *Elements of Honesty*

Raiyyan (2020) delineates five key elements encapsulating the essence of honesty, namely: (1) Precision in speech; (2) Integrity in work; (3) Firmness and sincerity in intentions; (4) Faithfulness in fulfilling promises; and (5) Transparency in demeanour. Conversely, Riyadh al-Shalihin outlines honesty through the prism of (1) Trustworthiness, denoting the conscientious management and preservation of entrusted responsibilities; (2) Forgiveness, embodying the gracious pardoning of others' transgressions devoid of harbouring resentment or seeking vengeance; and (3) Fulfillment of commitments, entailing the steadfast adherence to promises and obligations (Albari, 2016). Furthermore, Daruningsih (2019) elucidates the hallmark traits of honesty, including consistent truth-telling, abstention from deception, plagiarism, or theft, resolute adherence to ethical conduct, reliability, accountability for one's words and deeds, and the perpetual preservation of a sterling reputation and dignity. Thus, the quintessence of honesty is encapsulated in perpetual truthfulness, integrity, and unwavering accountability for one's actions and words.

### *Type of Honesty*

Honesty encompasses forthright communication and instilling in students a profound appreciation for truth and moral principles across all spheres of life. Srijanti et al. (2006) delineate three dimensions of honesty: (1) Integrity with oneself, (2) Fidelity towards others, and (3) Devotion to God. Conversely, M. Amin Syukur, as cited in Rachman & Nadiyah (2018), expounds on several facets of honesty, including (1) Integrity of the heart, emphasising the cultivation of a pure heart grounded in faith to eschew moral corruption; (2) Veracity in speech, advocating for unwavering truthfulness in all utterances; (3) Integrity in deeds and relationships, underlining adherence to Islamic precepts in all actions; (4) Deliberate intentionality, urging individuals to deliberate their intentions and actions before implementation conscientiously; and (5) Embracing honesty in life's realities, entailing a steadfast commitment to truthfulness in words and actions, recognising that one's fortune remains unaffected by dishonesty in the eyes of the divine.

Bakry (2011) elaborates on four facets of honesty, each intricately intertwined and interconnected. These include:

1. Integrity in thought processes means one conducts one's thoughts with transparency, unaffected by fear or conceit, thus ensuring that genuine intentions are not distorted or concealed in actions.
2. Veracity in speech, entailing the sincere articulation of truth and forthrightness. This encompasses conveying factual events, firsthand experiences, and genuine sentiments without equivocation.
3. Consistency in actions necessitates alignment between one's inner convictions and outward conduct. Hypocrisy is eschewed, ensuring congruence between thoughts, words, and deeds.
4. Integrity in interpersonal relations, advocating for sincerity and ethical conduct in all social interactions. Upholding honesty in relationships fosters trust and mutual respect, forming the cornerstone of meaningful human connections.

In summary, honesty manifests in various dimensions, including honesty towards oneself, others, and God. It transcends verbal expression, permeating one's thoughts, intentions, actions, and relationships.

### ***Factors that Influence the Cultivation of the Character of Honesty***

According to Venture (2017), the impediments to effectively instilling the value of honesty in schools encompass several challenges. These include inadequate implementation of character education and difficulties some educators face in integrating character-based learning into their teaching practices, resulting in suboptimal implementation. Additionally, insufficient facilities and infrastructure further hinder the process.

Nugroho (2010) delineates several factors contributing to the cultivation of honesty:

1. Honesty yields personal and communal benefits, fostering trust and satisfaction among peers and stakeholders.
2. Honesty is regarded as a form of worship, with religious scriptures universally advocating for truthfulness and condemning deceit.
3. Honesty bolsters self-confidence, instilling assurance in one's abilities and endeavours.
4. Honesty fosters clarity and self-awareness, prompting individuals to acknowledge their strengths and weaknesses candidly.

Meanwhile, Herliyani (2021) identifies key influences shaping the inculcation of honesty values:

1. Self-awareness is underscored by the conscious commitment of each student to uphold honesty and recognise the detrimental consequences of dishonesty.
2. Environmental factors encompass familial and social surroundings, wherein the prevalence of dishonesty can embed deceptive habits.
3. Motivational factors involve the provision of encouragement and incentives to prioritise honesty in all aspects of life.
4. Lastly, the availability of facilities and infrastructure also plays a role in facilitating the cultivation of honesty values.

In summary, cultivating honesty values is influenced by multifaceted factors, including individual traits, environmental influences, motivational incentives, and conducive facilities and infrastructure. These elements collectively shape character development, emphasising the holistic approach required to foster integrity and honesty in educational settings.

### ***Honesty Theory***

Trust Theory posits a symbiotic relationship between honesty and establishing trust within social dynamics (Mayer et al., 1995). Honesty serves as a foundational element crucial for fostering trust. Additionally, Cognitive Psychology Theory delves into the cognitive processes underlying human decision-making and behaviour, shedding light on how these processes influence honest conduct. Moreover, Kant's Deontological Theory, as expounded by Kant (2011), accentuates the primacy of morally righteous actions rooted in moral obligations or duties rather than solely contingent on their outcomes. According to Kant, honesty is inherently tied to moral duty. Thus, honesty emerges as a moral imperative in engendering trust within social relationships. Furthermore, honesty profoundly influences individuals' cognitive framework, shaping their decision-making processes.

### ***Implementation of the Character of Honesty***

Implementing character education rooted in anti-corruption values through extracurricular activities and habitual reinforcement holds immense potential in shaping students' character traits, including honesty, discipline, responsibility, fairness, courage, empathy, diligence, simplicity, and independence (Sari et al., 2021). This approach entails a multifaceted strategy encompassing teaching, modelling, reinforcement, and habitual practice, executed concurrently and persistently.

Central to this strategic approach are three interlinked components: the school, family, and community (Sudrajat, 2011). Collaboration among these entities is paramount in ensuring the comprehensive integration of honest character education into students' lives. Research conducted by Munif et al. (2021) highlights key strategies teachers employ in instilling honesty values. These include leveraging hadiths about honesty to initiate learning sessions, fostering habitual honest attitudes and behaviours, and cultivating students' awareness regarding the significance of honesty in school interactions. Consequently, implementing honest character education not only moulds students' character but also cultivates attributes such as discipline, responsibility, fairness, courage, empathy, diligence, simplicity, and independence. This endeavour hinges on a deep-seated understanding of the importance of honesty, habitual practice, exemplary leadership, and sustained reinforcement.

## Method

### *Type and Design*

This research adopts a qualitative approach, employing a literature review methodology. The choice of a qualitative approach is deliberate, as it facilitates an in-depth exploration of how honesty character education is implemented in Indonesia and New Zealand. This comparative study aims to elucidate the distinctions and parallels in implementing honesty character education across the two nations.

### *Data and Data Sources*

The data used in this research comprised secondary sources obtained through a systematic search of online scientific journals focusing on honesty character education in Indonesia and New Zealand. ScienceDirect and ERIC - Education Resources Information Center served as the primary sources for data retrieval. These platforms were selected for their reliability and accessibility, providing a comprehensive array of scholarly articles pertinent to the research topic.

### *Data collection technique*

For data collection, a comprehensive search was conducted using two primary sources: (1) ScienceDirect and (2) ERIC - Education Resources Information Center. Specific keywords were employed to target relevant literature on character and honesty education in Indonesia and New Zealand. The search terms included "Character Education in Indonesia," "Honesty Education in Indonesia," "Values Education in New Zealand," and "Honesty Education in New Zealand," among others.

Subsequently, the literature obtained from these searches was meticulously reviewed and analysed to extract pertinent information aligned with the research focus, namely, exploring the differences and similarities in implementing honesty character education across Indonesia and New Zealand. To streamline the data sorting process, the findings from the literature searches were carefully scrutinised, aided by online search engine platforms such as Google and Google Scholar. The author then manually categorised the retrieved articles based on their relevance to implementing honesty education in Indonesia and New Zealand.

### *Data Validity*

Several techniques are employed to ensure reliability and accuracy when validating data obtained from various sources. Firstly, the check and recheck technique involves meticulously reviewing the obtained results multiple times to verify their consistency and accuracy. By carefully scrutinising the findings, any discrepancies or errors can be identified and rectified, thus enhancing the reliability of the data. Secondly, the author validity technique entails cross-validating the findings with other authors or experts in the field to ascertain their validity. Seeking feedback and input from peers helps confirm the credibility of the information, ensuring it accurately reflects the research topic and objectives. Lastly, the source triangulation technique involves comparing the results obtained from secondary data sources with other relevant data sources to validate their consistency and reliability.

### *Data Analysis*

The data analysis for this research was conducted using techniques outlined by Miles and Huberman (1994), encompassing data reduction, data presentation, and conclusion. Data reduction involved highlighting and summarising key elements of honesty to provide a concise overview of the collected data. These elements included consistent truth-telling, abstaining from cheating, and cultivating trustworthiness. Subsequently, data presentation entailed grouping the findings based on predefined factors outlined in the Excel Worksheet. Meanwhile, pertinent data was comprehensively analysed to discern the disparities and parallels in implementing honesty character education within elementary schools in Indonesia and New Zealand.

## Results

**Table 1.** Comparison of honesty character of Indonesian and New Zealand

Element	Indonesia	Selandia Baru
Tell the truth	Instill the habit of always being honest with honesty canteen activities. The honesty canteen trains and tests moral attitudes or character because students	Implement a comprehensive citizenship education program with knowledge of democratic values (honesty and integrity), political systems, and civic responsibilities.

	will put down money and make changes according to the price of the goods purchased without anyone watching or supervising. Apart from that, it also provides examples from teachers.	
No cheating or plagiarism	Academic cheating can be overcome with synergy between students, teachers, and institutions. Teachers with leadership skills, collaboration, and a high work ethic have low academic cheating among their students.	Instilling an assessment culture oriented towards learning development rather than grades. Provide clear guidelines and expectations for assessments, emphasising the importance of integrity and honesty and applying sanctions to achieve compliance in academic integrity education.
Responsible for his words (trust)	Honesty values also appear in scout extracurriculars. The importance of honesty can be implemented by trusting selected scout members to manage and be responsible for finances (team cash).	Giving students motivation to always take responsibility for everything they say and do. Motivation is given by teachers, the school principal, parents, and peers, who remind each other and the entire school community.

### ***Implementation of Honesty Character Education in Indonesia***

In implementing honesty character education in Indonesia, “telling the truth” is approached through various methods, as identified by several studies. Firstly, Sari et al. (2021) propose the use of honest canteen activities as a means to instill honesty character education. Through this approach, the honesty canteen serves as a platform to train and assess individuals’ honest attitudes and character, as students independently handle transactions without supervision. Secondly, Auliyairrahmah et al. (2021) suggest that honesty character education can be reinforced through frequent reminders and warnings to students regarding prompt payment during transactions in the honest canteen, coupled with sincere and continuous coaching. Thirdly, Saepullah et al. (2022) highlight the effectiveness of teachers’ strategies in cultivating students’ honest character through moral education, supported by exemplary behaviour and the inculcation of positive attitudes, particularly honesty, across various aspects of life. Lastly, Juliyanti (2021) advocates cultivating honest character education through teacher role modelling. Teachers are encouraged to demonstrate positive behaviours for students to emulate, serving as role models whose actions are closely observed by their students. Additionally, teachers should possess adeptness in handling students’ problems, particularly in addressing issues related to honesty, thereby fostering an environment conducive to honesty character development.

The element of “not cheating or plagiarism” in implementing honesty character education in Indonesia is approached through various methods, as evidenced by research conducted by Azzarima et al. (2023) at Hasyim Asy’ari Elementary School in Surabaya, East Java. Honest character education aims to mitigate students’ academic cheating, which can be achieved through collaborative efforts among students, teachers, and educational institutions. Notably, teachers who demonstrate leadership skills, foster collaboration, and uphold high ethical standards exhibit a positive influence in reducing instances of academic cheating among their students.

Similarly, the element of “responsibility” in implementing honesty character education in Indonesia is fostered through extracurricular activities, as Sari et al. (2021) findings suggested. Scout extracurricular activities serve as a platform for instilling honest character education, wherein selected scout members manage team finances. Through this responsibility, students have opportunities to learn and cultivate a sense of accountability. By managing finances, students develop a sense of honesty, learn prudent financial management, and maintain accurate records of financial transactions.

### ***Implementation of Honesty Character Education in New Zealand***

In New Zealand, honesty character education is integrated into classroom learning activities, aiming for a comprehensive approach to citizenship education. As Wood and Milligan (2016) highlighted, character education on honesty is embedded within a broader citizenship education programme that imparts knowledge about democratic values, such as honesty, integrity, and civic responsibility. Teachers play a crucial role in fostering critical thinking and active participation in discussions and activities related to citizenship issues, enabling students to develop a deeper understanding of democratic values. Furthermore, conceptual learning is incorporated to underscore the significance of honesty, integrity, and ethical behaviour in a democratic society, instilling these values into students’ everyday lives.

Various methods are employed regarding “not cheating or plagiarism” in implementing honesty character education in New Zealand. Firstly, Harris et al. (2018) suggested that an assessment culture oriented towards learning development rather than grades can mitigate cheating behaviour among students. Clear assessment guidelines and expectations during exams underscore the importance of integrity and honesty. Secondly, according to research by Sefcik et al. (2020), imposing sanctions on students caught committing academic fraud is an educational tool to reinforce the character of honesty. Furthermore, the element of being “responsible for their word” in honesty character education implementation in New Zealand is fostered by motivating students to take ownership of their actions and words. This motivation is provided by teachers, school principals, parents, peers, and the wider school community, as McDonald et al. (2004) highlighted.

## ***Similarities and Differences in the Implementation of Honest Character Education in Indonesia and New Zealand***

Honesty character education in Indonesia and New Zealand exhibits similarities and differences in its application. A notable similarity lies in the shared objective of continuously fostering honesty and integrity among students, aiming to cultivate a generation with exemplary character. However, differences emerge in the methodologies employed to instill honesty character education. In Indonesia, honesty and character education are integrated into the national curriculum, with various programs and activities devised to shape students' characters, emphasising honesty, responsibility, and integrity. Initiatives such as the honesty canteen program and extracurricular activities serve as avenues for cultivating honesty character. Conversely, implementing honesty character education in elementary schools in New Zealand fosters an ethics-based educational environment. This approach involves developing a curriculum that prioritises character values and learning centred on students, encouraging their active participation in fostering positive character traits.

## **Conclusion**

The author acknowledges the necessity for further research to explore the implementation of honesty character education in elementary schools through a comparative study between Indonesia and New Zealand. Such research would offer valuable insights into the respective efforts made by these countries to foster honesty character education at the elementary level.

However, this study is not without limitations. Firstly, the availability of data sources from New Zealand was restricted, posing a challenge in obtaining comprehensive information. Secondly, there were limitations in accessing data on honesty elements from New Zealand. Lastly, language constraints restricted the author from utilising only Indonesian and English in this research. Future studies would benefit from accessing a more diverse range of elemental data and utilising additional languages relevant to the research topic.

In light of these limitations, the research suggests strategies for implementing honesty character education in Indonesian elementary schools. Emphasising teacher awareness is crucial in creating an environment conducive to fostering honesty and character in students. This entails highlighting the importance of honesty during learning, fostering a classroom culture, and exemplifying honesty in teacher behaviour. Additionally, implementing consequences for students caught engaging in dishonest behaviour, such as lying or cheating, can reinforce the importance of honesty in school settings.

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