STUDENTS' CHARACTER INTERNALIZATION MODEL OF HONESTY MI MIFTAHUL ULUM BATU CITYEAST JAVA

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Abstract

This study is triggered by the increasing number of honest people, there have been many cases of one's dishonesty that occur among governmental officers, community leaders, until elementary schools students. These facts are real problems that must be examined and must be solved. This study employs qualitative approach with focuses on how the strategies and steps of students honest character internalization in MI Miftahul Ulum Batu City, East Java. The based on research focus, the students honest character internalization model in MI Miftahul Ulum Batu City, East Java is structural organic rational development model.

Keywords: *Character internalization Model, Honesty Character, Students.*

Abstrak

Penelitian ini dilatarbelakangi oleh semakin sedikitnya orang yang jujur, terbukti oleh banyaknya kasus ketidakjujuran yang terjadi dikalangan pejabat di pemerintahan, tokoh masyrakat, sampai peserta didik di sekolah dasar. Fakta tersebut menjadi masalah yang harus dikaji dan dicarikan solusinya. Penelitian ini menggunakan pendekatan kualitatif dengan fokus penelitian tentang bagaimana strategi dan langkah-langkah internalisasi karakter jujur peserta didik di MI Miftahul Ulum Kota Batu Jawa Timur. Berdasarkan fokus penelitian, maka model internalisasi karakter jujur peserta didik di MI Miftahul Ulum Kota Batu Jawa Timur adalah model pembangunan rasional organik struktural.

Kata Kunci. Model Internalisasi Karakter, Karakter Jujur, Peserta Didik

A. INTRODUCTION

Character education is now important to be implemented, because of the many events that indicate the occurrence of moral crises among children, adolescents, and parents (Wuri, 2017). There is a term that this nation does not lack smart people, but it really lacks honest people (TribunJogja, 2014). Honest character can be said as the most expensive character in this era. Said to be expensive because of the scarcity of honest people. According to Indonesia's

corruption perception index data at level 37 on a scale of 0-100, that the lower the level, the higher the indication of a country's corruption. Throughout 2004 to September 2018 there were 911 people plus 4 corporations, of which the DPR / DPRD members were the most entangled in corruption, which reached 229 people, followed by 214 private individuals and 192 echelon I to III officials (Databoks, 2019). In the world of education, dishonest behavior is increasingly rare, this is evidenced by the results of research conducted by Fine Reffiane et al about the level of honesty of elementary school students in the city of Semarang which shows that honesty of students in elementary schools in the city of Semarang is not fully 100% (Fine, 2015). The data above is data that researchers obtained from several cases of dishonesty that occurred in Indonesia.

Dishonesty cases also occur in other countries as if the case is a worldwide case. Cases of academic dishonesty such as digital dishonesty behavior, which is carried out through technological devices, such as smartphones, email, and social networking (Stogner, 2013). Extensive academic dishonesty is also evident from several studies, according to research conducted by Cheshin that 95% of students in Israel have committed some form of academic dishonesty, there are about 60% in plagiarism cases and 60% of cheating cases during exams (Chesin, 2006). In a study conducted in Korea, 69% of participating students admitted that they had committed at least one of the most common forms of dishonesty, namely plagiarism (Ladesma, 2011). With the facts above, that dishonesty has become a very reasonable thing to do by people in the world. Therefore, honest character education needs to be strengthened, especially in the realm of basic education.

According to Lickona (Ratna, 2004), signs of behavior that will destroy a nation are; (1) increasing violence among adolescents, (2) growing dishonesty, (3) increasing disrespect for parents, teachers, and leader figures, (4)influence *peer group* on acts of violence, (5) increasing suspicion and hatred , (6) worsening (abusive) language use, (7) decreasing work ethic, (8) decreasing the sense of responsibility of individuals and citizens, (9) increasing self-destructive behavior, and (10) increasingly blurred moral guidelines. Understanding the signs of dishonesty is included in the signs that can destroy a nation.

The case of dishonesty that occurred in Indonesia became a very deep concern for the government, so that during the administration of President SusiloBambangYudhoyono, the president through the Ministry of National Education made a character education program by forming a character education team under the responsibility of the Research and Development Agency (Balitbang) Ministry of National Education (Rosniati, 2014). Then in 2016 the ministry of education and culture implemented a program to strengthen the

character of the nation's successors through the movement to strengthen character education (PPK) (Kendi, 2019). Strengthening character education is focused on development priorities, namely religious, nationalism, integrity, independence, and mutual cooperation.

In the integrity survey conducted in 2018 Research and Development Center (Mitra NU Online, 2019) religious and religious education research and development agency and the Ministry of Religion conducted an integrity survey of students in 34 provinces. The focus of integrity surveyed was four, namely honesty, responsibility, tolerance, and patriotism. Honesty is measured using three components including the compatibility of words and deeds, the courage to tell the truth, and avoiding fraud. Even though the survey results show an intergency index (honesty) of high students or there is a 76.32 number, but it needs to be improved. There needs to be synergy between the trilogy of education centers, namely family education, community education and school education. The trilogy of the education center must go hand in hand, in rhythm, in the same breath, and in the same color as the frame of habituation and example (Kendi, 2019).

According to Piaget (Alex Dwi, 2014) children aged 7 to 11 years must begin to understand the concept of honesty or dishonesty correctly and know the cause and effect. So children aged 7 to 11 years old or in formal education entering basic education must be equipped with knowledge about honesty and its implications for later life. Ideally, honesty is not only given in the form of knowledge, but must be internalized in every student's life at school and in the community. So in fact the internalization of honest character is not only the task of the educational institution carried out by the teacher but it is the most difficult task of parents and the surrounding environment to have an impact on the solid foundation of this nation because of its honest human resources.

Educational institutions should have their own role in internalizing honest character according to their portion. Research from Rahma states that the planting of honesty values is carried out in civics education learning and through several programs and activities, such as honesty canteen, class picket, school slogans, procurement of post no-man's possessions, anti-corruption slogans, collusion and nepotism, correcting the results of tests, duties and praying duha. Then balanced with the habituation that is done includes telling the truth, not cheating, and time discipline. While research from Alex Dwi revealed that traditional games such as dhakon, sodorgobak, suzengcublak, mushrooms, jethungan, and hide and seek were effectively used to build honest character understanding in early childhood.

MI MiftahulUlumBatu City is an educational institution under the ministry of religion which already has a pattern to internalize honest character among

students in the institution. Based on interviews with the head of MI MiftahulUlumSuparsi, S.Pd that the educational institutions they lead have implemented character education in a comprehensive and integrative manner. What is meant by comprehensive is implementing character education as a

whole in all school programs and activities. Then integrative is to include character education in each subject and other educational activities implicitly or explicitly. The greatest interest of researchers doing research at MI MiftahulUlum because the institution supports the internalization of the honest character of students by creating a minimarket concept canteen as a medium for implementing honesty through collaboration with the student guardians' association.

Based on the research context above, this research focuses on how to internalize the honest character of students in MI MiftahulUlumBatu City. The purpose of this study was to determine the model or pattern used by MI MiftahulUlumBatu City to internalize honest character in students.

B. METHOD

This research is a research with a qualitative approach to the type of case study research. This research was designed with three stages, namely the pre-field stage, the field stage, and the reporting stage. The researcher acts as a key instrument as well as a data collector, so in an effort to obtain the data needed by researchers as a full observer. Aside from being an observer, researchers also mingle with respondents with such roles. Researchers seek to foster cooperative relations and provide convenience in gathering the required information data.

Data collection techniques that researchers use are observation, interviews and documentation. Researchers used the Miles and Hubbermen model of data analysis techniques, by conducting qualitative data activities interactively and lasting continuously until they were completed so that the data obtained was saturated. For the validity of the data the researcher uses data triangulation and *dependability*.

C. RESULTS AND DISCUSSION

Model internalization of honest character of students in MI MiftahulUlumBatuCity can be analyzed by pattern researchers covering strategies, steps and assessments used as guidelines in the process of planting, appreciation, and ownership of a character / value so that when behaving spontaneously then the behavior shown is in accordance with the internalized character. The

discussion of the patterns used at MI MiftahulUlum in internalizing honest character are as follows:

a. Strategy for Internalizing Honest Character of Students

Internalization of character education is a continuous and continuous process so that the goals of character education can be achieved maximally. The right strategy needs to be used so that the internalization of characters can be maximized. *First*, the strategy used to internalize honest character is exemplary. According to Agus and Nurul (AgusWibowo, NurulZuriah, 2012) by example or by providing examples of educational behavior and education personnel in the form of good (honest) actions, students will follow what is seen from those around them. For example, the example given by educators and education personnel in MI MiftahulUlum researchers observed, and witnessed firsthand that the delivery of facts about the danger of a case that befell some students, facts submitted based on evidence and references available.

Second, giving the concept of honesty to students, researchers understand that this strategy is the same as that proposed by NurulZuriah (Nurul, 2007) that to optimize honest character education, students need to be equipped with the concept of honesty through the subjects of religious education and Civics. In the findings of researchers that the giving of the concept of honesty in MI MiftahulUlum researchers understand that the concept of honesty is given through what is stated in the curriculum specifically the researchers found the concept of honesty is given to the subjects of moral creed. In addition to providing the concept of honesty through the mandate of the curriculum, the concept of honesty is also given through integration through the mandate of ceremonies or other situations that support the giving of the concept of honesty.

Third, the strategy used to internalize honest character in MI MiftahulUlum is to make corridors or rules or slogans about honesty. Researchers understand that this strategy is the same as that proposed by Nurul Zuriah (Nurul, 2007), this strategy is able to prevent the actions, attitudes or behavior of students who are not good. The researcher found through observations and interviews and documentation that MI MiftahulUlum educators have rules of discipline and slogans of wise words posted in each class and in the halls or in front of the class, with the aim that students can clearly read and know the limits of behavior they must do in the school environment, especially honest behavior.

Fourth, the strategy used by educators in internalizing honest character is giving advice. After the researcher understands the provision of advice at the research location, the researcher can conclude that this strategy is the same as that

suggested by NurulZuriah (Nurul, 2007), the advice is used to prevent student actions that are not good. The researcher understands that by giving advice also applied in MI MiftahulUlum, the strategy is used to give a deterrent effect and prevent students from violating school rules.

Fifth, the strategy used at MI Miftahul Ulum is to provide a medium in the form of cabinets to collect goods or money that is not owned by anyone. The media provided at MI Miftahul Ulum to train students' honesty is to provide honesty canteen service with a minimarket concept. With the provision of media, researchers can understand that the media is used for students' honest learning process, so that the concepts and examples that students get can be implemented through the media provided by MI Miftahul Ulum.

b. Steps to Internalize Honest Character of Students

Referring to the implementation of character education in the micro context, where schools or educational institutions become the *leading sector* trying to utilize and empower all existing learning environments to initiate, improve, strengthen and continuously improve the character education process in schools (Muchlas and Hariyanto, 2014). Based on observations, interviews and documentation researchers understand that the steps used to internalize the honest character of students in MI MiftahulUlum through habituation activities, classroom learning (curricular), extracurricular activities, and other student activities (school culture). The researchers 'analysis related to the stages of internalizing the honest character of students in MI MiftahulUlum as follows:

1) Stage of Equipping Honest Concepts in Students

According to the researchers' understanding, this first step is in line with what was stated by Lickona (Abdul and Dian, 2011), that the stage The first is the transformation of values is the first step in internalizing a value. The transformation phase expects students to be able to understand logically and rationally about a value. According to Muhaimin (2001) Transformation of values is also seen as a stage by teachers through verbal communication to provide information about good and bad values.

The stage equips honest concepts at MI MiftahulUlum, namely by providing knowledge about honesty. Provision of this knowledge is carried out through several activities, namely, learning in the classroom integrated into the subjects, and through lectures that are integrated in habituation activities such as the mandate of monday ceremonies and religious lectures. According to the

researchers' understanding of these activities enter the stage of transformation of values or *moral knowing* because through this activity students gain theoretical knowledge about honest understanding and through exemplary stories about honest in aspects of science and life that are packaged in books taught to learners.

From the perspective of the theory of the implementation of micro context character education (school), MI MiftahulUlum carries out the stage of transformation of honesty values in moral learning in the first grade, the transformation of honesty values is carried out in religious lecture activities that are carried out after the customary activities in MI MiftahulUlum.

2) Stage Giving Considerations or Behavioral Choices and Inviting Honest Behavior So Students Learn Need Needs of Honest Behavior.

In the second step honest internalization MI MiftahulUlum gives consideration or choice of behavior and invites to behave honestly, so students feel the need for honest behavior. According to the understanding of the second stage of the researcher is the same as the theory put forward by Muhaimin (2001), namely the stage of moral value transactions, this stage is done through two-way communication in the form of reciprocal teacher interaction with students. According to Lickona in Abdul Majid and Dian Andayani (2014) the process of interaction between educators and students is

expected to feel love and need for values (honest) can grow in students.

Researchers understand that to foster a sense of love and a sense of need of students towards honest behavior in MI MiftahulUlum is carried out contextually as needed. By giving students a choice of situations so that students will choose to use honest behavior or not when going to activities. To carry out this stage, the two sites also provide facilities for students such as cabinets or boxes for the discovery of goods or money. The efforts made by these educators, enter the stage of value transactions because with these efforts, making students need to be honest in their behavior.

MI MiftahulUlum carries out the transaction stage of honesty value carried out by providing choices according to the situation so that students use honest behavior in the conditions being experienced. For example, when trying to do the test, then given the choice if working on the test problem by cheating, the value will be reduced, and vice versa. MI MiftahulUlum also provides a cupboard for storing items found by students as well as providing a canteen with a minimarket concept, so that when students buy food in the canteen it is expected to be honest.

3) Stage of Practicing Honest Behavior of Students

In the honest internalization step of the two research sites together through the stage of practicing honest behavior of students. After researchers understand, this stage is the same as the stage of transinternalisation of values (*moral action*) proposed by Muhaimin, this stage is a stage that is not only carried out with verbal communication, but is carried out with the communication of the personality of each student. According to Lickona (Abdul and Dian, 2014) this stage is the spearhead of the successful internalization of character education (honest), at this stage students are able to apply honest behavior in daily life consciously.

Researchers found that students at MI Miftahul Ulum had applied honest character in all activities on the research site. The honest character of students is seen when giving reasons in accordance with reality when arriving late to school, acknowledging and expressing forgiveness when making mistakes, not cheating when exams, reporting friends who cheated on tests, asking for a re-explanation when not yet understood by the explanation given by educators, taking and pay for food in the canteen in accordance with the provisions. The honest behavior of the students is a tangible manifestation of the success of internalization conducted by educators and education staff at MI MiftahulUlum.

In the perspective of the theory of the implementation of micro context character education (school), the internalization of character education (honest) the stage of value internalization in MI MiftahulUlum researchers understand that it is in accordance with the implementation of character education in the micro context that is carried outactivities in classroom learning, then through school culture which has become a habitual activity for students and extracurricular activities.

In the perspective of Islam, according to Imam Al-Ghazali (Habib, 2017) there are five forms of honesty namely; Honest in words, honest in intention, honest in willingness, honest in keeping promises, and honest in deeds. Based on this perspective, the researcher understands that the form of honest behavior of students in MI MiftahulUlum is honest in words such as conveying reasons in accordance with reality when arriving late to school, asking for a re-explanation when not yet understanding the explanation given by the educator, reporting his friend cheating on the test . Honest in intending students as carrying out the prayer intentions in congregation because Allah SWT and the shape of the students orderly and calm in carrying out prayer. Be honest in students' actions such as taking and paying food in the canteen in accordance with the provisions and not cheating when working on the test questions. With the moral action of such students the students at MI MiftahulUlum have behaved honestly in an Islamic

perspective.

c. Assessment of Students 'Honest Character Internalization Internalization of Students'

honest character internalization in MI MiftahulUlum is similar to the assessment of all characters in character education. The researcher found that the assessment of character internalization in MI MiftahulUlum used qualitative assessments, with observations made by educators then the results of these observations were taken into consideration to follow up on dishonest students. And the final results are conveyed in a note about the attitudes and morals of students in the report card at the end of each semester. Actually the method of character internalization assessment used at MI MiftahulUlum is in accordance with the character assessment method proposed by DjemariMardapi. According to DjemariMardapi assessment in the affective domain does require qualitative data derived from observations, but MI MiftahulUlum has not made observations that are equipped with instruments or attitude scales. So that the data obtained is also in the form of quantitative and qualitative data so that the assessment made can be said to be accurate and valid.

d. Model Internalization of Honest Character of Students in MI MiftahulUlumBatu City, East Java

Based on the findings and analysis of this study that focused on the focus of the above research, the internalization model of honest character and discipline of students in MI MiftahulUlum then the analysis researchers used the model of honest character internalization . There are several models of character education internalization that have been offered by experts. The models of character education internalization are reflective models, rational development models (MPR), structural models, formal models, mechanical models, and organic models.

Reflective model is a person's process to understand the meaning behind a fact, phenomenon, information, or object. The reflective model is a modelinternalization of character educationthat is directed at understanding the meaning and values contained behind theories, facts, phenomena, information, or objects that are objects in internalizing character values (Dharma et al, 2011). The rational development model (MPR), is a model of character internalization whose main focus is the rational development competencies, arguments, or reasons for the choice of values made by students (Dharma et al, 2011).

Structural model that is by creating an atmosphere that is characterized by the existence of regulations, the construction of impressions, both from the outside world on the leadership or policy of an educational institution or an organization. This model is usually "*top-down*", that is, character activities that are made on the initiative or instructions of officials or leaders of superiors (Muhaimin et al, 2001).

The formal model is the creation of a character atmosphere based on the understanding that religious education is a human effort to teach only the problems of the afterlife or spiritual life only, so that religious education is confronted with non-religious education, Islamic education with non- Islam, Christian education with non-Christians, and so on. The model of creating a character atmosphere has implications for the development of religious education that is more oriented to the end, while world problems are considered not important, and emphasizes the deepening of religious sciences which are shortcuts to the happiness of the hereafter, while science is considered separate from religion (Muhaimin et al, 2011).

The Mechanical Model is based on the understanding that life consists of various aspects; and education is seen as planting and developing a set of life values, each of which moves and operates according to its function. Each motion is like a machine consisting of several components or elements, each of which carries out its own function, and can consult with one another or not (Muhamimin et al, 2011).
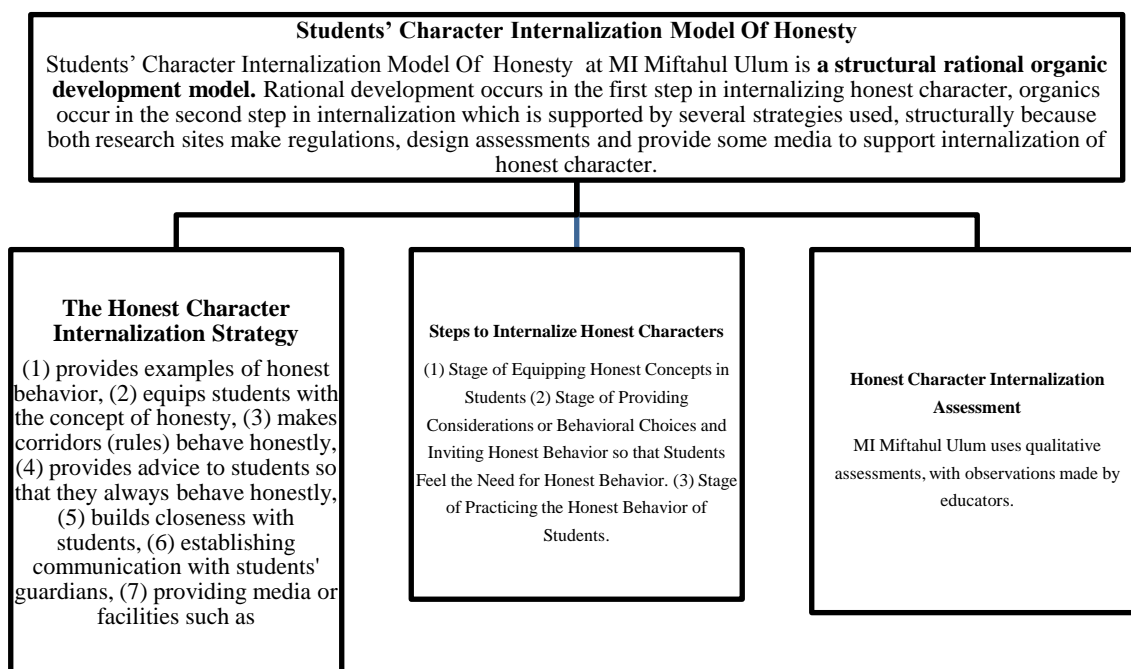
The organic model, is a model of creating a religious atmosphere that is encouraged by the view that religious education is a unit or as a system (consisting of complex components) that seeks to develop a religious outlook or spirit of life, manifested in religious attitudes and life skills (Muhaimin, 2011).

After understanding several models of character internalization according to experts, the researchers then compared with the findings from the research site, that as seen from the strategy, steps and assessment of the internalization of honest character and discipline of students in MI Miftahul Ulum which is **a structural organic rational development model**. MI Miftahul Ulum invites students to think about choosing the behavior that will be used, using their logic at the value transaction stage, by inviting students to choose the arguments provided by the educator so the students know which behaviors they will use.

MI MiftahulUlum seeks to create an atmosphere in accordance with honest character, by inviting students to behave honestly in all activities in school. Creating a balance to behave honestly with fellow human beings and creating a balance to behave honestly with Allah SWT. In addition, the head of the madrasa

together with educators and education staff creates programs and regulations related to honest character that must be followed and obeyed by students so that it becomes a characteristic of this MI.

The programs related to honest character are the provision of cabinets and boxes for no-man's goods, and MI MiftahulUlum creates a canteen with a minimarket concept with the aim of applying students' honest character. Then MI MiftahulUlum creates a program of habituation activities that must be followed by students such as the Dhuha prayer in congregation, Dhuhr prayer in congregation, and Asar prayer in congregation, and reciting activities (BTQ). To simplify the model, the researcher made a chart of the honest character internalization model of students in MI MiftahulUlum as follows:

Students' Character Internalization Model Of Honesty

Students' Character Internalization Model Of Honesty at MI Miftahul Ulum is **a structural rational organic development model.** Rational development occurs in the first step in internalizing honest character, organics occur in the second step in internalization which is supported by several strategies used, structurally because both research sites make regulations, design assessments and provide some media to support internalization of honest character.

The Honest Character Internalization Strategy	**Steps to Internalize Honest Characters**	**Honest Character Internalization Assessment**
(1) provides examples of honest behavior, (2) equips students with the concept of honesty, (3) makes corridors (rules) behave honestly, (4) provides advice to students so that they always behave honestly, (5) builds closeness with students, (6) establishing communication with students' guardians, (7) providing media or facilities such as	(1) Stage of Equipping Honest Concepts in Students (2) Stage of Providing Considerations or Behavioral Choices and Inviting Honest Behavior so that Students Feel the Need for Honest Behavior. (3) Stage of Practicing the Honest Behavior of Students.	MI Miftahul Ulum uses qualitative assessments, with observations made by educators.

Bagan 1. Model Internalisasi Karakter Jujur Peserta Didik di MI Miftahul Ulum Kota Batu Jawa Timur

D. CONCLUSION

After conducting research and analyzing research data, the researchers provide three conclusions in accordance with the focus of the research, namely; *First*, the strategy of internalizing the honest character of students in MI MiftahulUlum, among others, by giving examples (exemplary), giving the concept of honesty to students, making rules of rules and honest slogans and*published*to students, giving advice and *punishment*, provide media or a place to implement honest character in

the madrasa environment. *Second*, the steps to internalize the honest character of students in MI MiftahulUlum through three stages, namely the stage of equipping honest concepts with students (transformation of values / *moral knowing*), the stage of giving consideration or behavioral choices and inviting honest behavior so that students feel the need for honest behavior (transaction value / *moral feeling*), the stage of practicing honest behavior (transinternalising values / *moral action*). *Third*, the assessment of the internalization of the honest character of students at MI MiftahulUlum uses qualitative assessments by observing and reporting in the form of notes about students' attitudes and behavior in the report card at the end of each semester.

The honest character internalization model of students in MI MifatahulUlum is a structural organic rational development model. Rational development occurs in the first step in internalizing honest character, organics occur in the second step in internalization supported by several strategies used, structurally used because MI Miftahul Ulum makes regulations, designs assessments and provides some media to support internalization of honest characters.

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