



## Internalization of Religious Teachings on the Aspects of Honesty and Discipline in Child-Friendly Elementary Schools

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### ABSTRACT

*Aspects of honesty and discipline are important parts of character that must be built. However, in schools, the value of honesty and discipline is still problematic and needs to be studied more deeply, especially in elementary schools. The purpose of the research is to look at and create a pattern of internalization of religious teachings that can be used as a consideration in instilling honesty and discipline in elementary schools. This internalization pattern includes the stages of instilling honesty and discipline in schools. This research is qualitative research with a phenomenological method. Data collection techniques through interviews, questionnaires, documentation, and observations. Research shows that in the context of Religious Education, the cultivation of honesty and discipline is part of Religious Teachings, with the habit of students getting used to behaving better, such as saying greetings, worshipping on time, and imitating the commendable attitude of the Prophet. Students have implemented this aspect in their daily lives, especially in the school environment. This can be seen from the honesty of grades IV and V, which obtained good category results with a percentage of 68% and 72%. Meanwhile, discipline obtained good category results with the same percentage, as much as 68%.*

**Keywords:** Internalization of Religious Teachings; Honesty; Discipline

### ABSTRAK

Aspek kejujuran dan kedisiplinan merupakan bagian penting dari karakter yang harus dibangun. Namun, di sekolah-sekolah nilai kejujuran dan kedisiplinan itu masih problematik dan perlu dikaji lebih dalam lagi terutama di Sekolah Dasar. Tujuan penelitian melihat dan membuat pola internalisasi ajaran agama yang bisa digunakan sebagai pertimbangan dalam menanamkan kejujuran dan kedisiplinan di sekolah dasar. Pola internalisasi ini mencakup tahapan menanamkan kejujuran dan kedisiplinan di sekolah. Penelitian ini merupakan penelitian kualitatif dengan metode fenomenologi. Teknik pengumpulan data melalui wawancara, angket, dokumentasi, observasi. Penelitian menunjukkan dalam konteks Pendidikan Agama penanaman kejujuran dan kedisiplinan itu bagian dari Ajaran Agama, dengan pembiasaan siswa akan terbiasa bersikap lebih baik seperti mengucapkan salam, beribadah tepat waktu, dan meneladani sikap terpuji dari Rasulullah. Peserta didik sudah mengimplementasikan aspek tersebut pada kehidupan sehari-hari terutama di lingkungan sekolah, hal ini terlihat dari kejujuran kelas IV dan V memperoleh hasil kategori baik dengan persentase 68% dan 72%. Sedangkan, kedisiplinan memperoleh hasil kategori baik dengan persentase sama, sebanyak 68%.

**Kata Kunci:** Internalisasi Ajaran Agama; Kejujuran; Kedisiplinan

## INTRODUCTION

Honesty and discipline are essential character traits that shape responsible individuals with integrity. A strong character enables students to navigate life wisely. However, Indonesia faces a moral crisis, evidenced by corruption and dishonesty. Research by Cohn et al. (2019) on wallet returns ranked Indonesia 33rd out of 40 countries, with only 40% returning lost wallets (Cohn et al., 2019). Corruption cases also increased, from 271 cases with 580 suspects in 2019 to 791 cases with 1,695 suspects in 2023 (Setiyowati et al., 2023). Data from Indonesia Corruption Watch (ICW) in Figure 1 consistently shows a rising trend in corruption from 2019 to 2023. Based on data from Indonesia Corruption Watch (ICW) from 2019 to 2023, a significant increase in the graph is consistently formed, as seen in Figure 1.

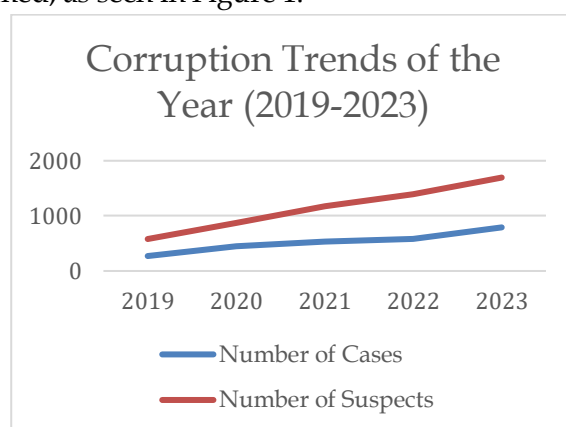


Figure 1. ICW Data 2019-2023

Corruption stems from the erosion of anti-corruption values such as honesty, discipline, and responsibility (Zakaria, 2021). A common example in schools is academic dishonesty, including cheating, sharing answers, and using unauthorized notes (Herdian, 2017). Similarly, research in the U.S. found that 62% of students admitted to cheating (M Dyer et al., 2020). Law enforcement issues also persist in Indonesia, as seen in traffic violations. In the Figure 2 at the beginning of 2023, ETLE recorded 81.2 thousand violations, peaking at 140.6 thousand in May (Santika, 2023; Sholihin, 2023). These trends highlight ongoing ethical and legal challenges in Indonesian society.

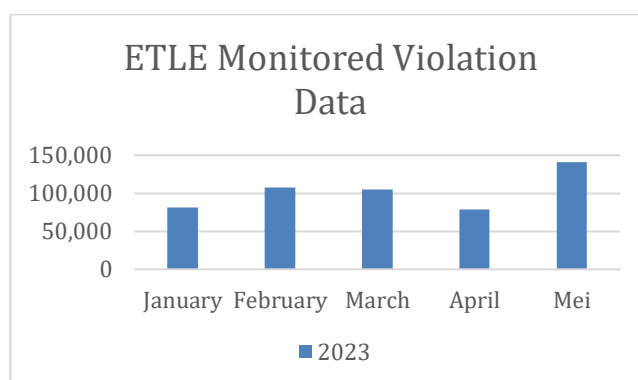


Figure 2. ETLE Violation Data

Indonesian society continues to face challenges related to discipline, as evidenced by student tardiness, incomplete assignments, and disruptive behavior in schools (Rusmiatiwi,

2018). Similarly, studies in the United States show issues of indiscipline among students, including truancy, fighting, and cheating (Simuforosa & Rosemary, 2014). Honesty and discipline are fundamental values in education, particularly at the elementary level, where character formation begins (Nadila & Alam, 2024). In the context of Religious Education, these values are closely aligned with Islamic teachings. For instance, Qur'anic verse Al-Ahzab:70 emphasizes honesty in speech (Nadhiroh & Eva Novayani, 2022), while An-Nisa:59 highlights obedience, discipline, and responsibility in everyday life (Aini & Daulai, 2024), all of which contribute to the development of moral character in society.

Aspects of honesty and discipline are also promoted in Child-Friendly Schools, which inherently integrate religious values, given that child-centered principles are deeply rooted in religious teachings (Kurino et al., 2025). Observations at SDN 12 Sragen revealed that the internalization of religious values is implemented through structured practices such as Dhuha prayers, regular Quran recitation, and literacy activities. Students engaged in these programs demonstrated greater honesty, refraining from cheating and speaking truthfully during evaluations. This aligns with the findings of Susanti et al. (2021), who observed similar religious practices in Child-Friendly Schools in Semarang, including daily routines that start with Dhuha prayers, Quran memorization (Juz Amma), and additional activities like proper performance of obligatory and sunnah prayers, as well as Quran literacy using Yanbu'a and Qiro'ati methods (Susanti et al., 2021).

Furthermore, these religious routines contribute to improved student discipline, manifested through punctuality, timely task completion, wearing uniforms according to schedule, and proper waste disposal. Religion, therefore, plays a crucial role in preventing misconduct and promoting ethical behavior in educational settings (Saingo, 2023). This aligns with national efforts to strengthen character education, as outlined in various Indonesian policies, including Law No. 20 of 2003 on the National Education System, Ministry of Education Regulation No. 23 of 2015 on Character Building, and Ministry of Women Empowerment and Child Protection Regulation No. 8 of 2014 on Child-Friendly Schools (Matlani & Khunaifi, 2019).

Despite these regulatory frameworks, the practical application of religious values especially honesty and discipline at the elementary school level remains insufficiently studied and requires deeper empirical exploration (Matlani & Khunaifi, 2019). Honesty and discipline continue to present challenges in schools, particularly among younger students. Research focused specifically on the internalization of religious teachings in child-friendly school environments remains limited (Febriandi et al., 2025). To address this gap, this study was conducted in a Child-Friendly School setting to provide a safe, structured, and supportive environment for analyzing the internalization process. These schools are better positioned to instill moral values through well-organized programs. The study, titled "Internalization of Religious Teachings on the Aspects of Honesty and Discipline in Child-Friendly Elementary Schools", was conducted at SDN 12 Sragen with the following aims: (1) to examine the internalization of religious teachings related to honesty and discipline, (2) to identify the supporting factors, obstacles, and challenges in the process, and (3) to analyze the patterns of internalization applied within the school.

## **METHODS**

### **Type and Design**

This study uses a qualitative approach with a phenomenological method. The qualitative approach focuses on an in-depth understanding of a phenomenon by taking into account the context and experiences of the research participants (Hasan et al., 2025). In this case, the use of qualitative methods allows researchers to know and see a person's personality and the world they understand. With qualitative methods, it is easier for researchers to explore the concepts of beauty, justice, and trust understood by respondents, as well as the behavior and tools used by cultured beings (Bibit, 2024).

Phenomenology in this study examines how individuals experience, interpret, and respond to the values of honesty and discipline in everyday life. In this case, researchers explore how aspects of honesty and discipline are applied and the school's efforts to instill both aspects. The results of the analysis will be described in the form of descriptive words.

### **Data and Data Sources**

This research data contains information on how to instill religious teachings on aspects of honesty and discipline in child-friendly schools. The data sources of this study are observation, interviews, questionnaires, and documentation to obtain supporting information and validity regarding the implementation of religious teachings that include aspects of honesty and discipline in the school environment and the classroom environment. The sources used were the principal, homeroom teacher 4, homeroom teacher 5, religious education teacher, and students in grades 4 and 5. In addition, relevant data was also sought through scientific journals, articles, and books.

### **Data collection technique**

This study used observation, interviews, questionnaires, and documentation to gather data on the instillation of religious teachings in honesty and discipline in Child-Friendly Elementary Schools. Observations were conducted in the school environment and classroom, with interviews with principals, homeroom teachers, and students in grades 4 and 5. Documentation focused on school activities, teaching and learning activities in the classroom, and media that support honesty and discipline. A questionnaire contained 10 statements, each with 5 indicators for honesty and 4 for discipline, and one indicator with two statements. The observation instrument focused on learning activities in class and outside the classroom, focusing on religious learning, school activities, the approach applied, and learning media that support honesty and discipline in Child-Friendly Elementary Schools.

### **Data analysis**

The analysis technique uses source triangulation. Researchers use source triangulation to test reliable data with other data by finding out and finding the truth of data from the same source in different ways. In the beginning, the researcher conducted interviews with the principal, homeroom teachers 4 and 5, and religious teachers related to religious teachings, especially on the aspects of honesty and discipline in child-friendly schools. Interview data is stored first. Then, researchers conduct observations and documentation to find supporting data. Data obtained from interviews, observations, and documentation are analyzed and then processed to obtain conformity with the information obtained.

## RESULTS AND DISCUSSION

Based on the research results, several studies are described, including 1) Internalization of Religious Teachings in the Aspect of Honesty, 2) Internalization of Religious Teachings in the Aspect of Discipline, 3) Supporting Factors, Inhibiting Factors, and Challenges in Instilling Religious Teachings in the Aspect of Honesty, 4) Supporting Factors, Inhibiting Factors, and Challenges in Instilling Religious Teachings in the Aspect of Discipline, 5) Patterns of Internalization of Religious Teachings in the Aspects of Honesty and Discipline in Child-Friendly Schools.

### 1. Internalization of Religious Teachings in the Aspect of Honesty

Honesty is one of the moral values that is very important in forming the character of students (Munif et al., 2021). At SD N 12 Sragen, the internalization of honesty is carried out through structured and systematic programs. According to the principal, this process involves several stages, including policy-making, habit formation, integration into daily school activities, extracurricular programs, the establishment of an honesty canteen, collaboration with stakeholders, and weekly evaluations. Religious messages are embedded in routine activities such as flag ceremonies, morning exercises, and congregational prayers, reinforcing moral values through practice.

Interviews with homeroom and religious teachers reveal several stages in instilling honesty in the classroom. These include creating a comfortable learning environment and integrating honesty into religious lessons using moral-loving strategies, such as teaching about the Prophet Muhammad's commendable traits to encourage truthful behavior (Hilmi & Habiby, 2023). Teachers also use videos of the Prophet's exemplary stories, serve as role models, reprimand dishonest behavior, and provide rewards for honesty. Additionally, they apply religious, behaviorist, and contextual approaches to reinforce honesty, ensuring students internalize ethical values in their daily school lives.

The stages that have been prepared by the principal and teachers, proven by the results of the honesty behavior questionnaire at SD N 12 Sragen, have been widely applied by students. According to the Ministry of National Education (2010), the aspect of honesty is divided into five indicators, including not copying friends' answers, answering teacher questions based on knowledge, telling stories about difficulties and accepting friends' opinions, expressing opinions according to beliefs, and expressing learning discomfort (Kemendiknas, 2010). The following is a table of levels of honesty in learning at School in grades IV and V.

Table 1. Honesty Level of Class IV in Learning at School

Interval	Category	Frequence	Percentage
25-49	Low	0	0
50-74	Moderate	8	32 %
75-100	High	17	68%

<b>Total</b>	25	100%
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Based on the results of the analysis of the questionnaire of class IV consisting of 25 students, 32% of students with a total score of 50-74 have a moderate level of honesty and 68% of students with a total score of 75-100 have a high level of honesty. It can be concluded that the largest percentage of class IV students are students in the high honesty category (68%).

Table 2. Grade V Honesty Level in Learning at School

<b>Interval</b>	<b>Category</b>	<b>Frequence</b>	<b>Percentage</b>
<b>25-49</b>	Low	2	8 %
<b>50-74</b>	Moderate	5	20 %
<b>75-100</b>	High	18	72 %
<b>Total</b>		25	100%

Based on the results of the questionnaire analysis of class V consisting of 25 students, 8% of students with a total score of 25-49 have a low level of honesty, 20% of students with a total score of 50-74 have a moderate level of honesty and 72% of students with a total score of 75-100 have a high level of honesty. It can be concluded that the largest percentage of class V students are students in the high honesty category (72%).

Based on the results of the questionnaire, the overall level of honesty of class IV and V students at SD N 12 Sragen is in the good category, with a percentage of 68% for class IV and 72% for class V. Based on the results, the percentage of the good category of honesty in class IV and V is significantly different. Although in class 5, the percentage of the good category is 72%, there are still students who are included in the low category, as many as 8%. This is due to the intensity of the honesty canteen school activities, which are still lacking because the honesty canteen has not been implemented. The honesty canteen actually has a big influence in instilling honesty in students at school (Sudarmin et al., 2021). Therefore, there is still a lack of instilling honesty in schools.

Although there are only two dishonest students, this is still a problem that needs to be considered in efforts to instill honesty values in schools. So there is still a need for additional reinforcement in school activities and programs related to honesty, namely holding an honesty canteen, which is carried out every day.

The honesty canteen in elementary schools is a strategy to cultivate honest character and anti-corruption attitudes among students (Ashari Wardini et al., 2022). Azeera (2022) found that such canteens promote noble character, trustworthiness, honesty, and responsibility (Azeera et al., 2022). The program involves students in honesty canteen activities, implements a self-service system, and integrates daily routines. These activities reinforce honesty through character-based values, motivational slogans, and role model techniques (Indah Cahyani & Hidayat, 2023). This approach effectively fosters integrity, encouraging students to develop a responsible and ethical mindset from an early age.

SD Negeri 12 Sragen has implemented an honesty canteen. However, it is only carried out once every 3 months, and now the honesty canteen is no longer operating due to the presence of a public canteen. Therefore, it is necessary to hold an honesty canteen again to optimize the instillation of honesty in SD N 12 Sragen.

## 2. Internalization of Religious Teachings in the Discipline Aspect

Discipline is an attitude related to a person's self-reflection on various rules of behavior (Imanda et al., 2023). At SD N 12 Sragen, instilling discipline is carried out through various activities, which are arranged in a structured and systematic manner.

In an interview with the principal (October 28, 2024), he stated that there are several stages used to instill discipline in schools, including 1) Making school regulations, 2) Making posters related to discipline, 3) Making an integrity pact that must be filled in by all parents of students signed on a stamp, 4) The principal's exemplary behavior as an example to teachers, staff, and students, 5) Integrating discipline into school activities during the flag ceremony checking the completeness of attributes, nail cutting activities, congregational prayer activities at the school mosque, 6) Giving sanctions to students who are not orderly or undisciplined, the principal makes notes for students who violate school rules. If there are students who violate more than three times, they will be called to the principal's office. 7) Evaluations will be conducted once a week, providing opportunities for teachers who experience problems in class to find the best solution together. The following is documentation of posters about discipline that are attached to the school wall.



Figure 3. Poster about Discipline

The results of the homeroom teacher and religious teacher interviews show that the stages for instilling discipline in the classroom are several stages, including: 1) Carrying out habits by the homeroom teacher and religious teacher such as coming to class on time, wearing uniforms according to schedule, throwing trash in its place, answering and greeting when entering the room and praying before doing activities, 2) Making class rules, each class has different rules and every student in the class obeys each rule, 3) Giving rewards, when students in one class are disciplined, the teacher gives rewards such as eating together and punishment if there are students who violate the rules, 4) Using a habituation approach and an emotional approach, 5) The teacher supervises each student

to evaluate. The following is documentation of class rules that are attached to the classroom wall.



Figure 4. Class Rules

The stages that have been prepared by the principal and teachers, proven by the results of the disciplinary behavior questionnaire at SD N 12 Sragen, have been widely applied by students. According to the theory B. Hurlock (1978), the discipline aspect is divided into four indicators, including the ability to restrain oneself, the ability to follow rules and regulations, the ability to manage time, and attendance and obedience (B. Hurlock, 1978). The following is a table of the level of discipline in obeying school regulations in grades IV and V.

Table 3. Level of Discipline in Grade IV in Obeying School Regulations

Interval	Category	Frequence	Percentage
25-49	Low	0	0
50-74	Moderate	8	32 %
75-100	High	17	68%
<b>Total</b>		25	100%

Based on the results of the analysis of the questionnaire of class IV consisting of 25 students, 32% of students with a total score of 50-74 have a moderate level of discipline, and 68% of students with a total score of 75-100 have a high level of discipline. It can be concluded that the largest percentage of class IV students are students in the high discipline category (68%).

Table 4. Level of Class V Discipline in Obeying School Rules

Interval	Category	Frequence	Percentage
25-49	Low	1	4 %
50-74	Moderate	7	28 %

75-100	High	17	68 %
<b>Total</b>		25	100%

Based on the results of the questionnaire analysis of class V consisting of 25 students, 4% of students with a total score of 25-49 have a low level of discipline, 28% of students with a total score of 50-74 have a moderate level of discipline, and 68% of students with a total score of 75-100 have a high level of honesty. It can be concluded that the largest percentage of class V students are students in the high discipline category (68%).

The results of the percentage of the good category of discipline in classes IV and V produced the same percentage. Although in class 5, the percentage of the good category was 68%, there was still one student who was included in the low category. This is due to the behavior or habits of the students themselves. The habits of these students include never praying on time, prioritizing playing with friends, disturbing friends while praying, inappropriate use of socks according to schedule, inappropriateness in collecting assignments, and not praying while doing activities. Seeing the phenomena that occur, teachers can observe the level of student discipline through observation of behavior during the learning process (Kontesa et al., 2023).

Teachers have made various efforts to guide and improve student behavior, including providing guidance outside class hours and imposing sanctions based on the level of indiscipline, such as fines for rule violations. Discipline in grades IV and V is included in the good category. Although there was still one student who was not disciplined, this was not due to the ineffectiveness of school activities and teacher negligence. But rather due to the personalities of the students themselves.

### 3. Supporting Factors, Inhibiting Factors, and Challenges in Instilling Religious Teachings on the Aspect of Honesty

Instilling the aspect of honesty in elementary schools requires cooperation between the school environment and the family. Based on an interview with the homeroom teacher for grade 4 (October 28, 2024), he stated that the supporting factors in the stages of instilling honesty include the awareness of each student, the friendship environment at school, and the role of teachers who are active in collaborating with other teachers. Schools as an educational environment have an important role in shaping honesty after the family (Isrowiyatun et al., 2024).

This is in contrast to research conducted by Inten (2017), which states that the main factor in instilling honesty is the role of parents as primary educators. Parents have an important role in instilling honest character in children through various educational methods in the family environment. Parents can shape children's personalities by providing examples of honest behavior in everyday life. This role model is the main means by which children can develop an attitude of honesty (Inten, 2017).

Meanwhile, an interview with the homeroom teacher of grade 5 (October 28, 2024) conveyed several inhibiting factors in instilling honesty in students who come from a less supportive family environment, such as a lack of attention or affection from parents, as well

as a less than good friendship environment at home. This is in line with research conducted by Sardin that a less harmonious family environment or lack of attention from parents can have a negative impact on the formation of children's character (Sardin et al., 2024). The friendship environment also has a significant role in shaping children's behavior and attitudes, including in terms of honesty.

In addition, socializing with peers also influences the formation of students' character. This is in accordance with the results of the study, which stated that socializing with peers has an influence of 32.8% on students' character, which includes aspects such as tolerance, discipline, and honesty (Desiani, 2020).

Based on an interview with an Islamic Religious Education teacher (October 29, 2024), he stated that "the challenge in instilling honesty comes from cooperation with students' parents...requires a solution to be more effective." This statement is in line with Hasibuan's research (2023), which emphasizes the importance of monitoring learning journal reflections and daily activities in terms of attitudes and skills, with this monitoring facilitating two-way interaction between teachers and parents of students in supporting each student's learning activity (Hasibuan, 2023).

#### **4. Supporting Factors, Inhibiting Factors, and Challenges in Instilling Religious Teachings in the Discipline Aspect**

Based on the results of research through interviews with the homeroom teacher of grade 5 (October 28, 2024), he stated that supporting factors in instilling discipline at SD N 12 Sragen include a clean, comfortable, and safe school environment so that students are more enthusiastic and focused on learning. In addition, strict supervision and clear sanctions for violations of the rules also help improve discipline. Parenting patterns also play an important role, where an approach that pays attention to children's needs will be more effective than parenting patterns that are too pushy because children can understand the importance of rules, not just fear of punishment.

Meanwhile, an interview with the homeroom teacher of grade 4 (October 28, 2024) revealed that the inhibiting factor in instilling discipline is "the lack of parental attention to children's education, such as not supervising study time or providing an understanding of discipline, also has a negative impact on their academic development." Parents who do not pay attention to the education of students, for example, not providing an understanding of the discipline and not managing their study time, will cause students to be less successful in the learning process at school (Rizki Ramadhani & Suyoto, 2024).

Based on an interview with an Islamic Religious Education teacher (October 29, 2024), he stated that "the challenge in instilling discipline in children is seen from the different backgrounds of students. This is a challenge for me to determine punishment if there are students who are not orderly/not disciplined". In this case, the provision of punishment or punishment needs to be designed educationally so that it can increase students' awareness of the importance of discipline and teach them about the consequences of their actions (Huda & Luailik, 2023). In addition, the approach to instilling discipline needs to be adjusted to the

individual needs of students so that the punishment applied is not only received positively but is also effective in building sustainable discipline (Mardani & Santoso, 2022).

### 5. Internalization Pattern of Religious Teachings on the Aspects of Honesty and Discipline in Child-Friendly Schools

The internalization of honesty and discipline at SD N 12 Sragen is implemented through structured steps by the principal and teachers. The principal establishes activities, policies, and evaluations, including an honesty canteen and collaboration with BK teachers. Homeroom teachers instill honesty through modeling, a supportive classroom environment, habituation, and appreciation. Islamic and Catholic religious education teachers integrate honesty and discipline into character-building activities. Discipline is reinforced through rules, integrity pacts, sanctions, and evaluations. These strategies form a structured internalization pattern in a child-friendly school environment.

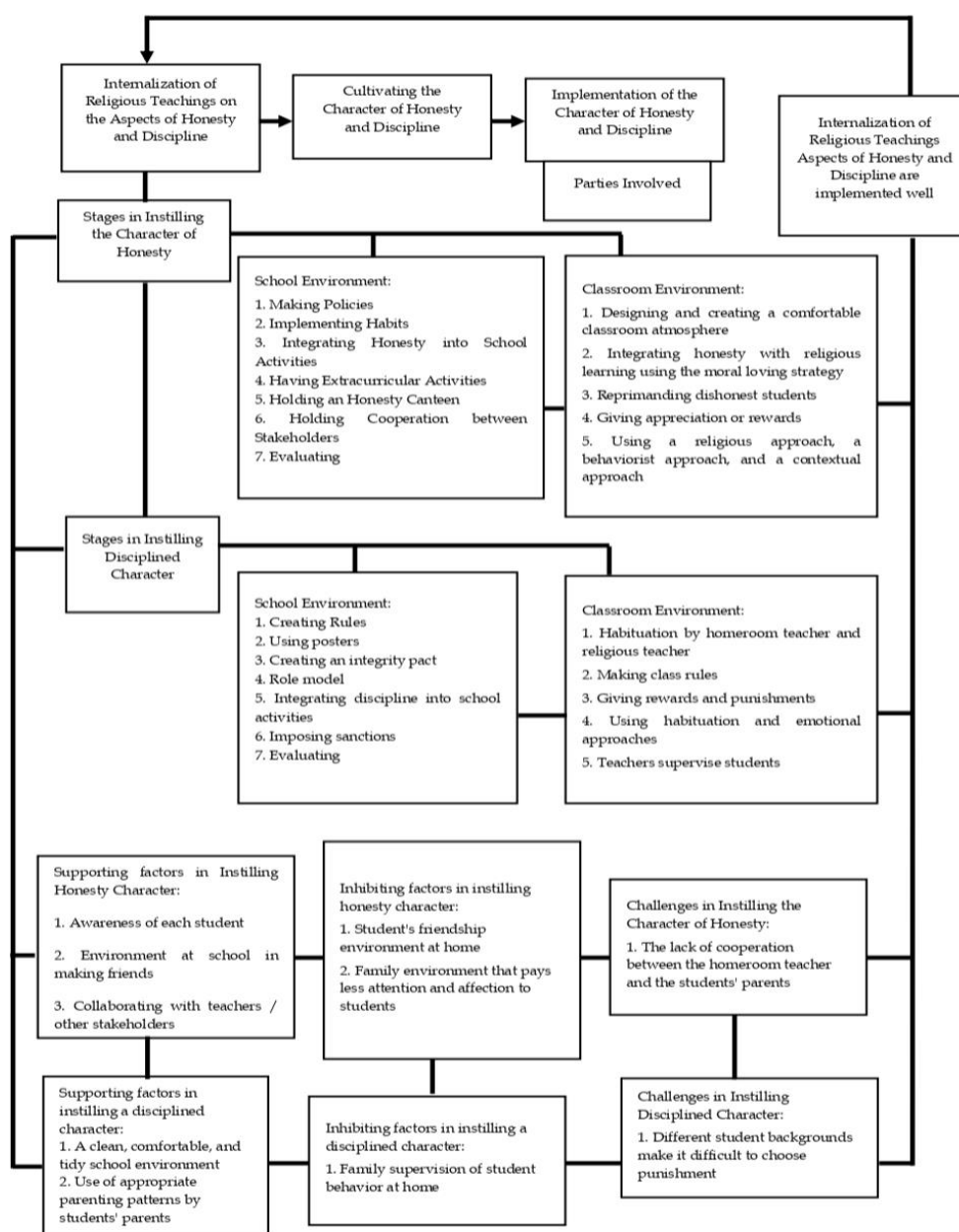


Figure 5. Internalization Patterns of Religious Teachings on the Aspects of Honesty and Discipline in Child-Friendly Schools

## CONCLUSION

Internalization of religious teachings in instilling honesty and discipline is done through an approach to religious values that are consistently instilled. In the context of Religious Education, instilling honesty and discipline is part of Religious Teachings. School activities are carried out every day aimed at instilling honesty and discipline in students.

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