EDUCATIONAL HONESTY IN ACEH-INDONESIA: THE MAIN PHILOSOPHICAL VALUE IN SCHOOL

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ABSTRACT

This study aims to explore the honesty education developed by Sukma Bangsa Pidie School, which has been known as an honest school in Aceh, Indonesia. The focus of this research is to discover the philosophical values and concepts of honesty education built by schools to cultivate honesty in all school community. This research employed a qualitative method by using the case study approach. The results of this research showed that honesty education could work well because philosophical values were built based on normative, academic and professional values. This philosophical value was instilled for students and for the entire school community. Furthermore, the concept of honesty education was generated in three stages, starting from foundation, school and grade level. The concept of honesty education become stronger because it was derived from the Vision, Mission, Objectives and School Programs. This research is expected to offer a new concept of honesty education in Indonesia.

Keywords: Educational Honesty, Philosophical Values of Honesty, Concept of Honesty Education.

INTRODUCTION

Honesty is a moral value that will be internalized in everyday life. It means honesty is related to every human being behavior. The theory of planned behavior is a theory derived from the Theory of Reasoned Action (TRA) developed by Ajzen & Fishen, (1980). TRA assumes that every behavior occurs or is done by someone because it makes sense to do. Furthermore, to change and direct a behavior and to see a behavior which can be implemented or not implemented, then the TRA theory adds one more construction that is perceived behavioral control. The addition of one of these constructions makes the TRA theory into Planned Behavior Theory (Ajzen, 1991). According to this theory, a human being behavior can be planned with the influence of three aspects. These three aspects are behavioral beliefs, normative beliefs and control beliefs. Furthermore, these aspects can give effect to several other factors. Behavioral beliefs produce a favorable or unfavorable attitude toward the behavior; normative beliefs result in perceiving social pressure or subjective norm, and control beliefs give rise to perceived behavioral control.

Although someone believes that a behavior is good, but not necessarily that behavior can be implemented when a person faces a situation in the field. Individuals will rethink whether the behavior is profitable or not for them. Likewise, the influence of social norms and individual self-control on a behavior about factors that support and inhibit behavior which then forms the perception of the control of a behavior (Matsuo & Akita, 2018). Since humans are creatures that use their rationality and then use the information and consider what effect they receive when performing certain behaviors. Thus, the stronger the attitude of a person toward a behavior, and the greater the control of the perceived behavior, the greater and stronger his desire to do something behavior (O'Connor', 2017). It shows that attitude, subjective norms and behavioral control perceived equally give a big influence on the realization of a person's desire to do something.

Based on the TRA theory that the three beliefs (behavior, normative, and control) influenced by some background factors that are individual (personality, mood, emotion values, stereotypes, general attitudes, past behaviour), social (education, age, gender, income, religion, race, ethnicity, culture, and information (knowledge, media and intervention). This is an interesting part to be associated with this research study. Behavior, norm, and self-control of a person are influenced by the background consisting of personality factor of an individual

person, social factor, and information. These three factors influence a person to choose and decide to do something or refuse it. The intention to perform an action also influenced by environmental conditions that support or not a behavior is done. Observing the theory, the researcher gives attention to two background factors that are social and an information part. The *social section* contains educational, religious and cultural factors, and *information section* contains knowledge. Thus, these four aspects can affect a behavior. Education honesty in a school that provides content or content knowledge about the meaning of honest (how to command honestly in religion especially in Islamic teachings) is a knowledge information which is one factor that will affect a student will be honest in their daily activities.

Cultural factors contribute to the formation of a student's honest character even the culture within the family, the surrounding community, and the school culture. Consequently, in theory, it can be concluded that education and culture influence a student to be honest in his behavior. It means that honesty is also based on how one believes in the truth values of the meaning of honesty itself both in the form of religious norms and social norms. In addition, behavioral controls based on an experience of honest behavior, barrier factors and a person's support for honesty. Research on the Education of honesty has been done by (Joshi, 2018) entitled *Why Honesty is the Best Policy* which sees the law of karma prevailing in India with the concept of honesty. Honesty is the most appropriate policy to run the theory of free will and the Law of Causality that honesty is the right moral value to be used to receive a good response from every honest behavior. Other studies provide findings that honesty provides true happiness or genuine happiness for himself and for those around him **(**Torka**,** 2018**)**. Honesty research is also conducted in the health section of nursing students to determine what exactly is an honest concept for nursing students (Devine & Chin, 2018). Honesty for them is to behave ethically and professionally (ethical behavior and professionalism). Furthermore, this concept is integrated into the entire nursing curriculum.

This research starts from the case of 11 students expelled from Sukma Bangsa school for cheating in National Examination (Serambi, 2012). The question is why this happens in a society known as a very brave and violent society. While in other schools found a lot of cheating in the exam even become a public secret every school expects high student exam scores and tries to help their students in various ways. Based on the incident, this research tries to explore

what the causal factors and how the process is done so that the school up to the firmness and courage to take the decision to remove students on the verge of their success entered the College.

Honesty is a something unusual now. Observing the phenomenon in the field proves dishonesty happening in various places. Dishonesty in economic matters (Sutarso, T, et al., 2018), dishonesty in education (Simpson, 2016), judicial and political (Bielen. S. & Marneffe, W., 2018), honesty in psychology (Pradana & Lestari, 2016), social (Sari & Sundari, 2016), and honesty in sport (Dimyati, 2016). In Indonesia, dishonesty happens in many aspects of life. The use of state budget and corruption (Znoj, 2017), a phenomenon of real dishonesty and harm the state. Likewise, with the fake news spread in the mass media (Suyanto et al., 2018) and electronic media, high plagiarism levels on some campuses (Winardi & Anggraeni, 2018). All this as has been entrenched in society, so it becomes interesting when there is an educational institution that is very concerned about honesty even dare to take firm action for anyone who does dishonesty.

METHODS

Procedure

Data collection in qualitative research was conducted in five ways, namely direct observation, observer as participant, interviews, documentation, Soft and physical Devices. Observations were carried out for one semester, for 6 months. All methods of data collection are carried out alternately and simultaneously during the research. The five methods are implemented as follows:

Direct Observation	Participant as observer	Interview	Documents	Soft and physical Device
✓ In Class ✓ Out of Class ✓ For 6 months	✓ Live in dormitory ✓ Participant of morning circle ✓ Participant of family	✓ Focus ✓ Structural ✓ Open eded	✓ Statute ✓ Blueprint ✓ School operational guidelines ✓ Curriculum ✓ Financial statements	✓ Lost and found box ✓ brochure ✓ banner ✓ wall magazine ✓ Online school information system (SISTO)

Direct Observati	Participant as observer	Interview	Documents	Soft and physical Device
	gatheri ng		✓ Lesson design ✓ school rules ✓ class rules	

Participants

Participants are school founders, school directors, principals, teachers, employees, students, guardians of students, school committees and support staff. Teachers interviewed included teachers who had joined the school from the beginning (6 persons) and other teachers consisted of 18 persons. Data from students was collected for triangulation, its to ensure the accuracy of data from other sources. Students interviewed consisted of first year students who were 18 years old at Sukma Bangsa school. They are tsunami victims and conflict victims (elementary, junior high, senior high school in Sukma) and students from Mindanao, Philippines.

Data analysis

The data analysis of this study uses the Milles and Huberman model which is carried out through three stages. First, reducing data that are summarizing, choosing the main things, focusing on important things, and looking for themes and patterns. Reduction process carry out by three steps. That are coding processes of notes from observation, interview, documentation, soft and physical devices. The second are display data. The results of data reduction that are still scattered are simplified and described later analyzed to be more in-depth. Furthermore, the data is arranged in core themes that provide key answers to research problems. The last is conclusion drawing or Verification done to find justification and agreement so that validity can be achieved.

4 RESEARCH FINDINGS
4.1 Arguments for the Importance of Honesty

The results will be described based on the formulation of the problem or research question: why the value of honesty becomes important to be implemented for

Sukma Bangsa school and how the concept of honesty education is developed. To answer the first question, the researcher met the founders of the school as well as some of the senior teachers who joined this school in the early years of school establishment. In-depth interviews were also conducted with several principals and with heads of education support teams at Sukma Bangsa school.

The results of the research for the first point found the answer that the school deliberately chose the value of honesty as the basic value to put other foundations. There are several important points about how the founders of this school saw the importance of honesty. Broadly speaking, honesty is built on 3 main foundations namely: the foundation of normative, academic and professional. The first foundation is a normative foundation that consists of several aspects, *first,* honesty is seen from the foundation of religion. Islam requires its adherents to be honest. It can be found from the command, to be honest in al-Qur'an and hadith and the behavior of the Prophet who puts honesty as the main process that must be obeyed in life.

Second, it is the law that prevails in society, that once a person lies, forever he will not be trusted again. *Third,* honesty is a universal value that applies anywhere and anytime. Therefore, normatively, the human being should be honest whenever and wherever they are. *Fourth*, Aceh as a part of Indonesia has its own cultural values and local wisdom. Proverbs or wise words from Acehnese ancestors mention *Kiban crah meunan bekah* (something that is displayed from a person is what it is), *Sulet keu pangkai, kanjai keu laba* (if lying as capital, loss as profit). That means, who lies in all things, he will get shame and get a disadvantage in his life. In principle, the people of Aceh highly appreciate the honesty but the implementation after that required serious efforts to perpetuate it. So are four aspects that become the normative foundation that is part of the philosophy of honesty education implementation.

The second foundation is an academic reason, that education should be constructed with a solid foundation, and the foundation is honesty. Honesty is the truth, the right way in the process of education, and it can be ascertained that the result will be good. In the academic discipline, it is not justified by plagiarism, cheating, and other fraudulent behavior. Letting students cheat as well as tarnish the purity of science itself and destroy the generation of the nation. Conversely, students who are accustomed, to be honest in academic then they will get used to thinking lucid and genuine. Produce new works because they will not take the work of others but seek new things from those that have been discovered or

high value is not the goal of education but the right process is the first goal. Thus, in the implementation of the school eliminate the ranking system for students. That is, the school conducts all the processes by the truth (honestly), both for students and all education providers as well as all parties involved in school activities. Honesty is also part of the positive values set forth in the Vision of the school.

The third foundation is the professional. In the working area, employees who work must take the test of psychology such as a test of honesty, and it will be filtered which is honest and who dishonest, for bank employees, honesty is the first policy most emphasized. They must take the test of the psychology of honesty. Normally honest people will have a great chance to pass. The doctor must be honest, if he is not honest then he will endanger the life of a person, a dishonest chief in cooking, giving too much of a wrong flavor, it will give a problem to others. The educator realizes that the Education given to students today has a great impact on his future, the future of his region and the future of his country. Therefore, the students must be taught something right because they will be responsible in their lives and their country. It means that educators have a great responsibility in the education process because they are risking their religion and country because students are the next generation of the nation forward. That way, to realize this honesty takes serious effort, planned preparation and firmness and correct protection.

In addition to the principles presented above, the results of observations from this study also indicate that the trauma value of learners due to tsunami and conflict victims influence the easy or difficult effort of school management to instill honesty value for the students. Students recruited in the early years of this school are only victims of the tsunami, victims of conflict, orphaned and notable in an economy. Students are recruited without academic tests but children who are motivated to learn. So, many students who have the academic ability are very lacking but have the motivation to learn, but now the tsunami victim-students who have graduated and this school keep honest culture and educational honesty implemented well.

4.2 The Concept of Honesty Education

Found in Sukma Bangsa school Pidie at a training event, Ahmad Baedowi as the founder of this school said that honesty does not come by itself but it takes good effort and planning. The concept of honesty is precisely constructed derived from the School's Vision and Mission and elaborated in the School's Purpose. The Vision and Mission of the school are as follows: Creating a positive Education environment for Indonesian children in Nanggroe Aceh Darussalam to improve the quality of Indonesian human resources who have academic ability, skill and noble character (Baedowi, 2005). It noticed in the words of the Vision is not expressed the word honest. But the founder of this school outlines that honesty is derived from the positive words contained in the sentence above.

The next basic concept of this school is its school mission. The school's mission is to organize dynamic, creative and participatory learning, which is able to develop various potentials owned by students; equip students with knowledge (content knowledge), life skills and social skills; and foster leadership potential, an open and tolerant mental attitude (Baedowi, 2005). If the honest word of the Vision is derived from a positive word, then in the Mission of honesty begun to appear more clearly in the final sentence is an open mental attitude (not covering and hiding something) and tolerant. In addition, efforts to provide content knowledge, life skills, and social skills are the process and effort to internalize the honest value for students in school.

Next is the objectives of the school, that are: 1) Establish an independent learning community, smart, and civilized (civic values), 2) Developing students' skills in science, technology and socio-culture, having social sensitivity, intellectual, emotional and spiritual personality, 3) Implementing transparent and accountable school management, 4) Encouraging community participation in conducting education and learning (community-based learning), 5) Developing innovation development center Education for schools around Sukma Bangsa School (Baedowi, 2005). In the objectives of the school of honesty is written in transparent and accountable.

The three basic concepts above are translated and spelled out in a more detailed sphere. Both at school and at the grade level. Table 1 shows the sequence of composing the concepts of applying this school's honesty education. It turns out that the honesty of this school is not only at the level of the class that is done by students. But honesty in the broader sense applies in various activities. As a

school, of course, Sukma has a bureaucratic team that organizes the managerial of the school both to procure goods, employees and others and especially related to the use of school budgets, then transparency and accountability are the first rules that must be executed. That is, honesty is the rule that applies to all parts and everyone with various aspects, responsibilities and positions respectively.
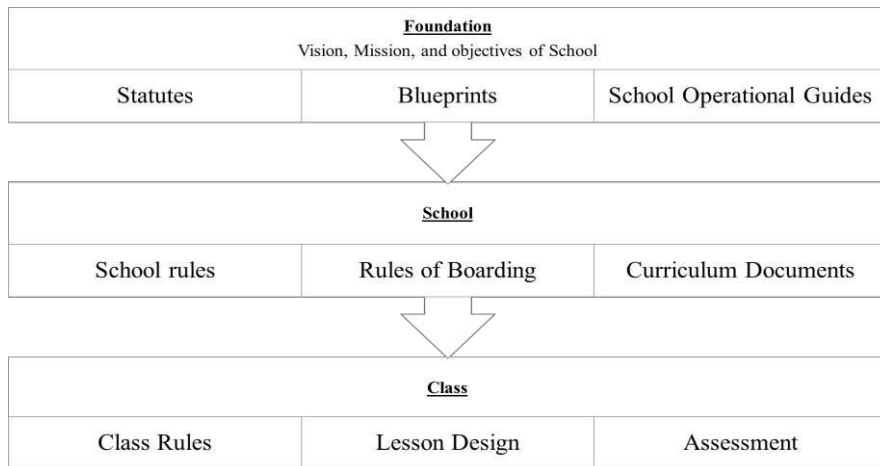
Foundation Vision, Mission, and objectives of School		
Statutes	Blueprints	School Operational Guides

School		
School rules	Rules of Boarding	Curriculum Documents

Class		
Class Rules	Lesson Design	Assessment

Table 1: Flow of Concept Educational Honesty

The table above shows that the implementation of honesty education practices that has been started from the foundation. The three main factors are Vision, Mission and School Objectives. Next, the Statutes, Blueprints and School Operational Guides that have been formulated by foundations and school leaders are clear, in the elucidation of the school implementation guidelines that mention this school is an honest school. The School Operational Guidance consists of the Student Recruitment Guidance, the Recruitment Guides, the Boarding House Management Guide, the Library Management Guide, the Online Integrated School Information System (SISTO) Guide, the Computer Planning and Management Guide, the Science Laboratory Management Guide, the Community-Based Learning Guide PBM), and the Quality Development Guide. The next section is the task and responsibility of the school level is to arrange school rules, rules of boarding and curriculum documents. Implementation of honest characters apply at the class level, is the last part and is the duty and responsibility of all the citizens of the school, especially the teachers in the

classroom. All rules and guides are arranged in the form of written documents that can be found easily in schools.

Schools have clear rules on school operating mechanisms as described in the flow of concept above. This section of the rule enforcement is the consistency of enforcement of rules that have been established for the implementation of honesty education. The rules set for the implementation of honesty apply to teachers, students and all the citizens of the school. Teachers and non-teachers have binding rules through contracted employment contracts when they are declared accepted and joined with Sukma Bangsa. While students have bond rules by signing integrity pacts that are known by their parents when declared to graduate and become a student of the senior high school of Sukma Bangsa. Teachers who disobeyed school rules including lying will be summoned and warned. They will receive a warning and get a warning letter one if it is repeated it will be given the second reprimand, but if it repeats up to three times then the teacher or non-teacher can be expelled from school. Both teachers and non-teachers get regular evaluation every year. Good and bad, decreasing or increasing the quality of work of permanent employees will get the attention of the foundation through the established mechanism.

Especially for teachers in maintaining honesty in schools is required to sign integrity pacts when it comes to supervising UN exams. Teachers from the Sukma Bangsa school who will oversee the exams in the Outer School are asked to sign an integrity pact that they will not assist students in the exam in any form and will not allow cheating in the exam room to occur. This requirement also applies to teachers from outside schools who will oversee Sukma Bangsa exam students, that they will not provide answers to students during the exam and will not let students cheat. Transparent and assertive rules also apply in dormitories. The dormitory gives attention to the slightest problems encountered and takes place in a dormitory environment.

The third part is the class level consisting of Class Rules, Lesson Design (Moreno, 2018) and Assessment (Danielson, 2017). Each class through its homeroom has its own class rule. Class members create rules that contain honesty and other values and agree on the common rules openly. Lesson Design is a teaching preparation undertaken by teachers (Bashori, 2015), the values of honesty inserted in each lesson taught by appropriate methods and have been designed before, honesty as part of the nation's character is not only studied the theorem but directly practiced. This means that educators should be a role model

(uswatun hasanah) for the practice of character in school (Sutrisno & Suyatno, 2015). The last is the Assessment. which is a verifiable implementation of honesty. Teachers assess and provide a transparent evaluation of students not only on the outcomes but also the processes they go through.

In addition to what has been stated above that the school has a clear concept and firm rules that have been compiled into documents. Then, to conduct the school with this honest character of the school also has its own principles. The school was built on five main principles to support the implementation of honesty education (P. M. Senge, 1991). The five principles are self-mastery, shared vision, mental formation, group learning, and system thinking. These five aspects are inseparable from the internalization of the value of honesty in school. Honesty becomes wider and easier to implement with the support of these five principles.

The basic concept of the school in the form of Vision, Mission, and Purpose produce school culture. The school deliberately gives the characteristic that this school upholds the value of honesty by forming an honest culture as one of the school cultures that must be executed. The school cultures are no cheating, no smoking, and no bullying. No cheating is further translated should not cheat in the exam and should not lie in everything both in the classroom and outside the school. This not only applies to students but also applies to all school residents, whether teachers, principals, support staff and others.

DISCUSSION

Principles that become the philosophical value of the importance of honesty education can be analyzed as follows. Normative honesty can be explained from a religious perspective. The results of the research presented above provide information that honest value becomes important because it gives a very big influence. First, as values are believed in all religions, cultures, nations, and countries. Honesty is required in all aspects, not just in Education that is not cheating but honesty in everyday life. Honesty in politics (Barlow, 2017), social (Blue & Zhou, 2018; Davidson, 2018), economy (Bhatia, 2018) and others. This is in line with the results of research conducted by Wells, D. D., & Molina, A. D which states that: "Honesty is essential in maintaining credibility and effective working relationships with colleagues, political superiors, and the public. In other words, honesty is good, not simply for its own sake, but for the role, it plays in enabling public administrators to effectively carry out their work." (Wells, D. D., & Molina, A. D., 2017)

Honesty viewed from the social side has an important function. The ability to communicate and foster relationships with others in the language of psychology is known as interpersonal skills (Cameron & Granger, 2018; Luyten & Blatt, 2016). Some studies (Andersen & Jorga, 2018; Gillath, Karantzas, & Lee, 2019) show that one's success in life is not due to cognitive ability alone but is influenced more by social ability (Garcia, 2016; Hannekam, 2015). So, honesty as a tool to build relationships in social life is very important to note. In fact, Muhammad's success as a role model (Davis & Winn, 2017; Faris & Abdallah, 2018) in Islam is also due to his honesty towards everyone. Social norms apply that if we are honest then we will be trusted by people, once we lie forever we will not be trusted by others. This shows that honesty is closely related to one's relationship with others. It means that honesty is built here for keeping in touch with others and implied the meaning that a person will succeed in his life if he is able to be honest in life. This indicates that the school is teaching students to have social skills (social skills) in interacting and cooperating with others.

Honesty is a universal value that applies anywhere and anytime. It indicates that honesty is something that is necessary wherever and everybody is no exception different religions (Hongwei, et al., 2017), tribe and culture (Altenburger, 2017; de Vries & Van Gelder, 2015; Thompson, et al., 2017), nation and state (Hugh-Jones, 2015) still appreciate those who are honest. Another language honesty is the currency that applies anywhere and anytime. No country likes to lie and cheat, also in all religions, they see honesty as a character that must be upheld and rewarded. One simple and easy way to see which countries are the most honest in the world is to look at the level of corruption in a country, by 2017 the cleanest countries of corruption are New Zealand, Denmark and Finland in third place (Corruption Perceptions Index, 2018). Honesty rests on universal virtues. This is supported by many things. As described previously, that honesty is appreciated by all religions, honesty is a goodness that is needed by everyone in all things. Honesty leads to goodness and happiness so that honesty becomes part of positive psychology. So that honesty applies everywhere and anytime and is called universal goodness. Honesty is also closely related to culture. Almost all cultures in different countries require their people to be honest.

Academically, honesty is often referred to as academic honesty. There have been many studies that pay attention to academic honesty. Frozentti and his colleagues conducted a study to look at the relationship of self-report accuracy with academic performance and show that both have strong relationships, that

honest children have higher intelligence than others (Fronzentti & Grippa, 2018). Subsequent research (Wolfersberger, 2018) proves that students who used to do the academic dishonesty then their ability to write becomes lower. So, one can engage in plagiarism. It is evident that Indonesian students need to get help to avoid plagiarism while studying at international universities (Adhikasi, 2018). Honesty in relation to academics is also closely related to mental health (Petkari & Ortiz, 2018) and the quality of one's progress. Students who are accustomed to honest culture can be creative and confident individuals (Allgaier, et al., 2015). The statement above shows that honesty is an important value to be appreciated and conducted in the public. Implementation of honesty should be planned and executed with maximum effort, the statement of the founder of this school was supported by a study (Meyer&ShaulShalvi, 2015) that honesty requires a deliberate effort, especially in terms of academic, not easy to remain honest if a person has an interest and get better results if dishonest.

The professional honesty clearly has implications for the success of carrying out its duties and responsibilities as a worker. One of the meanings of success at work is when one can work with honesty and sincerity (Poon, et al., 2015). Similarly, in the working area, honesty is the most important asset. Getting more high-level jobs should go through the recruitment period with psychological tests and interviews. Koepke did research that the workers who received the mistakes early in those who gave false answers were found to be giving trouble while working. (Koepke & Marten, 2018). If someone is not accustomed to being honest then it will be overwhelmed while working on a lot of good work. Thus, the professional basis as one of the philosophical values of honesty education shows great effects and benefits, especially for the student's life provision in the future.

The practice of honesty needs professional effort (Fowers, 2015), even from the beginning. Honesty education should be built on certain principles (McCabe & Pavela, 2004), and in its implementation, some schools must support the implementation of stricter penalties involving parents (Bureau, 2014). Therefore, why honesty is an important value throughout the world (Baker & Dershowitz, 2016). It is because honesty is strongly related to religion (Aghababaei et al., 2016) and applies to every religion. All countries also pay attention and appreciate the value of honesty, thus honesty is a universal value that applies anywhere. Socially, (Kajonius & Daderman, 2014) honesty make every relationship will be better, in terms of honesty health makes the

perpetrators healthier (Anita & Long 2012; Suud, 2018). In the politics of a country of honesty makes its people prosperous, therefore, honesty is really an important and safe value to be implemented anywhere. To realize honesty in an organization requires conscious effort and is created by action voluntarily and stay in control (Bhatia, 2018).

CONTRIBUTION

This study contributes to several aspects of the improvement of character education, especially education honesty in School. *First*, this study proves that a strong philosophical foundation that begins with the foundation of the concept of an educational institution has a major impact on the quality of the practice of Education itself in school. Thus, this can be a contribution for school managers to pay attention to the basic factors of the implementation of honesty education that is derived and defined in the vision and mission of the school. *Second*, paying attention to the firmness and commitment of the school in carrying out honesty is to be learned.

The literature supporting this research also shows that educational honesty requires serious and professional effort. The above assertiveness and commitment is part of the seriousness shown by the school in enforcing and perpetuating the implementation of honesty in educational institutions. This becomes a meaningful contribution for educational institutions to stick to principles that were determined. It also implies that schools pay attention to the slightest violation of honesty in school and dares to take risks on the decisions it makes. *Third,* the concept of educational honesty developed in schools reflects that all school residents with whatever duties and responsibilities are required to maintain and practice honesty in school. This is a significant contribution for educators and school managers that honesty education is not only for students but also for teachers and all their employees. The education of honesty takes place in the learning process in the classroom and outsideof the classroom.

Fourth, the school is not an Islamic school but a public school. However, the implementation of learning rests on the teachings of religion. It should be highlighted that honesty education is not only taught cognitively but also through effective and psychomotor aspects. Even based on this research, the internalization of the value of honesty is more important than the understanding of definitions and explanation of honesty itself. This school initially did not

introduce honesty as a knowledge in the form of curriculum. Nevertheless, honesty was firmly executed and with a high commitment.

Fifth, this contribution is unique because this research is closely related to the traumatic values of tsunami victims and victims of the conflict. The experience of the school of nations found in the research process proves that tsunami victims have very strong emotional ties with their teachers. Teachers are not just educators but can play double roles, being parents, relatives and even friends where they tell their feelings. The attachment that is formed between students and teachers gives positive opportunities for teachers to become role models coveted by students. In addition, resilience owned by tsunami-affected students and conflict victims in schools helps to support the implementation of honesty education.

The attachment of the relationship between teacher and student gives positive value and greatly helps the implementation process of educational honesty. Similarly, the good relationship between foundation managers, school managers with teachers creates a sense of kinship in school. With a sense of kinship among the citizens of the school then it will make it easy to organize the school. Therefore, the results of this study can contribute to school managers and observers to pay attention and create a sense of kinship among all the citizens of the school. It means that schools must pay attention to the psychological side built into the school.

CONCLUSION

The philosophical basis of honesty education is built on three foundations: Normative, Academic and Professional. These three foundations make honesty a very valuable thing for the students and the entire school community. In addition to these three important points, and honesty is understood as something that has significance in life, both in social life, economics, politics and the implementation of religious values in various countries. Honesty is also a source of goodness, can provide peace and health both psychically and physically. Honesty is a great way to build communication and become the key to success for every social interaction. Honesty is the truth that is the absolute thing that should be practiced in the education process for students. The students are the successors of the nation, thus teaching students the right way like is improving a state. That way, the important arguments that become philosophical why honesty becomes a value that cannot be negotiable for implementation in school

The concept of honesty education consists of three levels. The *first* is at the Foundation's level. They responsible for vision, mission, school objectives, school operational guidelines, statutes and blueprints as guidelines and the initial foundation of the school. the concept of honesty is implied inside the school's cornerstone. All documents lead to transparent and accountable practices as the implementation of values of honesty. *Second*, the concept of honesty at the school level. This section is the responsibility of all school residents. The concept of school rules, dormitories and curriculum documents is a reference for the implementation of honesty education here. *The third* is the grade level. Professional teachers design learning appropriately. Conceptually, honesty is contained in class rules, lesson design, and assessment tools.

Honesty can be applied and survive if it has a philosophical foundation, a clear implementation concept, appropriate protection, role model, assertiveness and consistency of all members of the school. Yet, this study is not completed, it is expected that there will be further research that will examine how the implementation philosophical values and concepts that were compiled in the practice of daily spreading and what are obstacles are found, how to maintain honesty remain a characteristic of an educational institution.

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Fitriah M.Suud, Sutrisno, Abd. Madjid