

Assessing the Honesty Integrity of the Educator Candidates

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ABSTRACT

This field research study is carried out at the faculty of a private university at Surakarta. The aim of the research is to describe the integrity of the students' honesty as the educator candidates after attending the learning process for at least five semesters. The kinds of the research used the mix method research between qualitative and quantitative, The data gathering method are used Observation, Interview, Questionnaire and documentation. The research findings showed that the integrity of the honesty of the educator candidates is relatively poor despite of the attempts to improve the characteristics through variety of forms for several semesters, so we need to work harder to make the condition to be better. The conclusion, the data indicated that 91% of the educator candidates are still or have been committed academic dishonesty during the mid semester exam. Indeed, there are many factors that trigger the educator candidates to have poor integrity of the honesty. Therefore, further study on the determinants or factors that affect the low integrity of the honesty is required, even though in some cases, it has been revealed that the circumstances, i.e. peers and opportunity, also trigger dishonest conducts.

Keywords: *Character, integrity of honesty, educator candidate.*

1. INTRODUCTION

The Honesty is the most important things in the world. It is above everything, because when someone apply the job in the company/factory or an office, so one of the most crucial requirement that is needed is the honesty. It is as a trait inherent to a person. However, some people are able and accustomed to being honest, but some are not. There is even a proverb "The Honesty is the most luxurious simplicity" meaning despite of its simplicity, being honest is the crown of glory for the believer. The Honesty is the finery of a soul that is brighter than diamonds and shiner than sparkling stars. The Honesty is the pillar of religion, the pillar of ethics, and the foundation of prestige. As a consequence, people will easily defect their religion, perform dishonest conduct and drop their self-esteem. The honesty will lead the people to go to the paradise/Heaven or Jannah.

The importance of the value and characteristics of the honesty has caused many studies that investigate and examine about the honesty in several perspectives, including the

concept of the honesty (Mazar, Amir, & Ariely, 2008; Emosda, 2011; and Wibawa, 2013); Implementation of the values of the honesty in schools (Suparmini & Nursa'ban, 2012; Setiawan, 2013, and Safitri, 2015); Learning model to improve the honesty (Fadillah, 2011; Sugiarti, 2015; and Subiyanto & Wilujeng, 2016); The Identification of honesty level through honesty wagon or stall (Nurmadiansyah, 2012; Ilmalana & Jaedun, 2013; Guring, Mudjiman, & Haryanto, 2014; and Reffiane, Saputra, & Hidayat, 2015); and the gap between the academic honesty and integrity pact (Herqutanto, 2013; Zaini, 2014).

The entire previous studies emphasized the significance of the honesty values. Nevertheless, it is uneasy to educate and customize people including the students to uphold the honesty values. Therefore, education has the responsibility to internalize, train, and disseminate the honest attitudes and behaviors among the students in their daily activities. Teachers and lecturers as educators also have the responsibility to internalize the honesty values to the students. Essentially, the teachers and lecturers have the role to be superhuman.

Superhuman is a figure who seeks to carry success at all the times. Being a superhuman is an option, but being success is the rights of everyone (Robandi, 2010). Superhuman always possesses superior characteristics as portrayed in the figure of the Prophet Muhammad, who is prominent for being honest, responsible, communicative, and professional.

In the context of character education, honest is one of the 18 values of cultural education and character of the nation that must be developed in each student at school. Those values include: 1. Religious; 2. Honest; 3. Tolerant; 4. Discipline; 5. Hard work; 6. Creative; 7. Independent; 8. Democratic; 9. Curious; 10. Nationalist; 11. Patriotic; 12. Achievement-oriented; 13. Communicative and friendly; 14. Peaceful; 15. Keen of reading; 16. Care of Environment; 17. Social care; 18. Responsible, which are derived from religion, the Five Principles of *Pancasila*, culture, and the national education goals (*Kemendiknas Balitbang Puskur*, 2010).

The emphasis on the development of the honesty values at the academic institutions lead to the immense role of the teachers/lecturers, particularly of Islamic Religious Education. However, they must possess and implement the essential values, including the value of the honesty. Therefore, an assessment of the integrity and the honesty of Islamic education teacher candidates is required and a must.

The examined faculty has 3 (three) study programs, namely Islamic Education, Islamic Economics Law, and The Quran and Tafseer Studies. Study program which has mission to develop the student potency to be professional Islamic Education scholars and/or Islamic Education practitioner is Islamic Education Study Program. In addition, one of the objectives of this study program is to generate competent graduates as teachers of Islamic religion, Muhammadiyah and Arabic study for the level of Junior and Senior High School. The teacher candidates are also expected to have the competences of pedagogical, professional (scientific), personality, social, entrepreneurship and educational leadership, and to have noble characters.

The expected competences innate in the teachers are stated in Article 10, the Law no. 14 of 2005 on Teachers and Lecturers, that professional teachers must have four competency standards, namely personality competence, pedagogical competence, social competence, and professional competence. Personality competence is a personality skill of determined, stable, mature, wise,

authoritative and the capacity to become role model for the students and morals. Pedagogical competence is the ability to manage the learning process of learners including the level of understanding of the learners, design and carry out the process of learning, evaluate the outcome of learning, and to facilitate the development of student potentials to actualize the potentials. Social competence is the capacity of educators as part of the community to communicate and adapt effectively with learners, peers, profession community, parents /guardians of learners, and the school circumstance and neighborhood. Meanwhile, professional competence is the mastery of the scientific structure of the subjects profoundly and comprehensively hence it will assist the teachers to guide learners in understanding the knowledge or skills optimally.

The Personality competence and social competence are associated with the disposition of a teacher. Moreover, one of the duties inherent in the teacher is to develop character education thus ideally, the positive values have been attached to the teacher as a figure emulated by the learners, including the] honesty values. Therefore, the promotion of honest values should be a serious concern for the stakeholders and elements of education institutions.

The Honesty is the behavior that based on the efforts to make oneself as a reliable person who can always be trusted in words, actions, and work (*Kemendiknas Balitbang Puskur*, 2010: 9). The development of the honesty values is performed through the integration of learning subjects, self-development, and educational culture. These values are not explicitly studied in a specific subject, yet expanded within the subjects; integrated in regular activities, spontaneous activities, exemplary of teachers and other elements of school, and school atmosphere to support character education; also disseminated through the school culture (*Kemendiknas Balitbang Puskur*, 2011).

The Honesty is a part of manners. Lickona (2014) revealed Aristotle's view that living by virtue means living life virtuously both for oneself and for others, and those kinds of manners are interrelated. The harmonious amalgamation of all manners entailed in religious teachings, literary tales, wise and inspiring stories, and philosophers, from the ancient to the present time, is defined by contemporary thinker, Michael Novak, in Lickona (2014) as character. Generally, the character is formed from three interrelated components, namely moral knowledge, moral feeling, and moral

behavior; thus, a virtuous character consists of recognizing, wanting, and doing the virtues.

In accordance with Lickona's standpoint, Kurniawan and Hindarsih (2013) suggested that character education must be done through several stages, which are the stage of knowing the character values (**know**), recognizing the character values (**recognize**), customize the character values in oneself and others (**customized**) and the final stage is to perform the values continuously until they are ingrained and carried out automatically (**attached**). The success of character education is powerfully affected by the support of the circumstance and neighborhood, i.e. family, school and community. However, even though the character education process is initially the natural gift of God, but the process of life and its dynamics are closely related to the family, the circumstances, and the entire aspects that influence the changes, including educational institutions.

The Educational institutions, both schools and universities, must provide a moral atmosphere that determines the good values and keeps them in the conscience of every individual. It may take a time for a value to transform into a virtue, to extend from a purely intellectual consciousness into a personal habit to think of, to feel of, and to act out as a functional priority. Therefore, the entire elements of educational and cultural institutions should support such progress (Lickona, 2015). All events that are carried out, both at school and university, can all be integrated in the character education programs. Hence, character education is a collaborative attempt of all elements of educational institutions to create a new culture in the institution, namely the character education culture that is both implicitly and explicitly developed (Aqib, 2014), including the education culture of the honesty.

Specifically for the Islamic Studies Program—that is aimed to generate students to become Islamic religion, Muhammadiyah studies, and Arabic teachers—the development of cultures that uphold the honesty characterization among students, both implicitly and explicitly as well as through learning subjects and the atmospheric creation in the university, is required. In addition, it is crucial to highlight the subjects that directly internalize the values of honesty, such as the Ethics of Education Profession, Development of Educational Evaluation, and all educational element subjects including: Faith Studies, Morals Studies, Worship Studies, The Qur'an Studies, Hadith Studies, History of Islamic Civilization, Muhammadiyah Studies, and Arabic.

Based on the explanation, this study aimed to answer the research problem “How is the integrity of the honesty of educator candidates after attending the learning process for at least five semesters?”. Furthermore, the objective of this study was “to describe the integrity of the honesty of educator candidates after attending the learning process for at least five semesters”.

2. RESEARCH METHODS

This study is field research, which was carried out at a faculty of a private university in Surakarta. The mixed approach was employed in which the quantitative and qualitative data are accumulated in a vast database that could be simultaneously, side by side, to strengthen each other (Creswell & Clark *in* Creswell, 2016). Meanwhile, the concurrent mix method was selected as the method where researchers brought together both quantitative and qualitative data to obtain a comprehensive analysis on research problem about the integrity of the honesty among the students, particularly the educator candidates who had followed the learning process at least five semesters. Hence, the subjects of research or participants in this study are the students of Islamic Studies Program which had attended the learning process for at least five semesters.

Data collection techniques are questionnaires, interviews, documentation and observations. Questionnaires are used to investigate the honesty of the educator candidates. Interviews are used to reveal the information from the Head of Islamic Studies Program concerning with the policy of the honesty values internalization in the study program. Documentation is performed to extract data on curricula that facilitated the development of the values. Subsequently, observation is carried out to explore the components that encourage the culture of the honesty in the study program.

Descriptive analysis with mixed approach of concurrent mixed method was selected as analysis technique. The steps of data analysis were: (1) data transformation to assess the qualitative data and to qualify the quantitative data; (2) matrix/table establishment to combine the information derived from quantitative and qualitative data collection in a matrix (Creswell, 2015 and Creswell, 2016).

3. RESEARCH RESULTS

The research results showed that: the efforts of Islamic Studies Program examined in this study to

disseminate the values of the honesty among the students as educator candidates are performed through two approaches, namely the direct and the indirect approach. The direct approach was performed through the internalization of the values in several subjects presented in this study program (Interview with the Head of the Islamic Studies Program, October 10, 2016). The subjects that explicitly discuss the values of honesty are Faith Studies, Morals Studies, Worship Studies, The Qur'an Studies, Hadith Studies, History of Islamic Civilization, Muhammadiyah Studies, and Arabic

(Document of Islamic Studies Program and Interview with Head of Islamic Studies Program, October 10, 2016).

The indirect encouragement of the values of the honesty is manifested in several forms that can be found in the area of Islamic Studies Program. These forms are found and recorded that based on the documentation and observations in the respective faculty in May-June 2016. Table 1 explains the findings.

Table 1. Forms of The Honesty Cultural Development at Faculty

No.	Forms
1	The banners of " <i>Plagiat adalah Kejahatan = Korupsi. Katakan: Tidak...!!!</i> " (Plagiarism is a Crime = Say no to Corruption...!!!) are installed in several strategic spots at the faculty.
2	The banners are situated in strategic spots before and during the mid-semester exam and final semester exam, with the words: <ol style="list-style-type: none"> a. <i>Selamat Mengukir Prestasi dengan Kejujuran</i> (Let's Reach Up The Great Achievement by The Honesty) b. <i>Ilmu yang Barakah Diraih dengan Kejujuran</i> (The Blessed Knowledge Gained through The Honesty)
3	The lecturers insert moral quotes in the exam sheet, e.g. " <i>Selamat dan Sukses untuk Calon Pendidik Bangsa yang Mengukir Prestasi dengan Kejujuran</i> " (Congratulations and Success for the Educator Candidates of the Nation Who Reach up The Success by The Honesty)
4	Socialization of "Dis-Point Trials" that contain the points of violations committed by the students during the Exam, include: (a) Asking: 2 points; (B) Answering the question: 3 points; (C) Asking a note to a peer: 4 points; (D) Swap out answer sheets: 5 points; And (f) Cheating or opening a book/notebook: 6 points. For students who obtain 10 points, they will be disqualified in the Exam.

The data about the integrity of honesty of the educator candidates was obtained through questionnaires and interviews with the students as the participants in April 2016. The results are as follows:

1. Information on the experiences of dishonesty during the Mid Exam of Odd Semester in Academic Year of 2015/2016, was obtained through a closed questionnaire in a question "Did you done fraud/dishonesty during the Mid Exam of Odd Semester in Academic Year of 2015/2016?." The answer of "Yes" was obtained from 91% from a total of 34 respondents. Thus, the respondents who did the exam by themselves are approximately only 9%.
2. The forms of dishonesty done by 91% of the respondents during the Mid Exam of Odd Semester in 2015/2016 Academic Year consisted of: 1. taking a note, which was answered by only a respondent, 2. asking friends, who are answered by the others.
3. Information on the respondents' feeling during performing dishonesty in the Mid Exam of Odd Semester in Academic Year of 2015/2016 consisted of: 1. Anxious of 58%, 2. Panic of 9.7%, 3. Guilty of 9.7%, and 4. Extreme nervous of 9.7%. In overall, 87% of the 31 respondents who committed the fraud/dishonesty were feeling uneasy and insecure. It can be assumed that the attempt to promote positive attitudinal and behavioral changes will be relatively easier. Nevertheless, there were four respondents (13%) who committed fraud/dishonesty without any guilty feeling, in which the question "How did you feel when you cheated in the last mid semester exam?" was answered by those four respondents with the letter choice of "a" (not feel guilty). It should be a serious concern for the management of the study program to improve the endeavor of delivering educator candidates in order to uphold and possess the integrity of the honesty.

4. The reasons for performing dishonesty during the mid semester exam are provided with two alternative answers (to pass immediately or to obtain good score) and other options by explaining the answer. The majority of the respondents preferred to explain their answers. Among the respondents wrote that the reason they are dishonest is simply to have the answer sheets filled (64.5%) and there is similar answer, i.e. not to empty the answer sheet (16%). The other respondents explained the reasons of forgetting the material, there is a chance, did not know the answer, and wanted to finish the exam earlier, each of them is 3%. While the reason to obtain good score is only 3%.
5. The information of respondent's experience of being asked by friends during the mid semester exam was 97% of 34 respondents said "Ever" and only 3% answered "Never".
6. Of 97% of respondents who were asked by friends during the mid semester exam, 97% answered they distributed their answers and only one respondent (3%) did not respond to the request.
7. The reason of three respondents (9%) who did not want to take advantage to gain good score through fraud or dishonest behavior is "because I want to explore my skills and being honest in this exam". In addition, there is another reason "because I have followed the learning process", while other respondents stated "The Honesty is essential; I want to shift the mindset that the honesty is beyond achievement and success; Parents' advice since childhood: whatever the result is better than the success obtained from dishonesty". Such reasons seem to be introduced and ingrained to the learners.
8. Basically, most of respondents have the experience of fraud/dishonesty on daily test, general test or final exam during their participation in formal education institutions, except for one respondent who has not been or never cheated.
9. The most memorable figure in honesty values or education for majority respondents are parents of 76%, teacher of 9%, friends of 6%, *ustadz/ustadzah/The Preacher* through religious propagation of

3%, relatives of 3%, and from movies of 3%.

10. The most memorable figure who exemplifies dishonest behavior was dominated by friends, which is 91% of 34 respondents. Although there was a small percentage, some respondents answered parents and community leaders, 4.5% and 4.5%, respectively.

Based on the explanation above, it can be argued that among 91% of students who had committed dishonesty during the Mid Exam of Odd Semester in 2015/2016 Academic Year, the majority of the students did it in the form of "asking a friend" and only a respondent did "taking a note/cheating". Of the 91% of students who have been dishonest while taking the exam, the majority of them did not prepare beforehand since they did not bring books or notebooks. There is only one respondent who prepared it by taking notes before entering the exam room. Hence, of the 91% of students who have committed dishonesty in the Mid Exam of Odd Semester in 2015/2016 Academic Year, only one educator candidate who had initiative to cheat during the exam.

The feelings of 91% of educator candidates who are dishonest during the Mid Exam of Odd Semester in 2015/2016 Academic Year are relatively diverse. Some of them feeling anxious (58%), panic (9.7%), guilty (9.7%), and extreme nervous (9.7%), so generally, 87% of them are insecure in doing fraud/dishonesty. Meanwhile, it is also surprising that four respondents (13%) stated they felt no guilty when doing dishonest acts during the exam, which implicitly indicated that such action is common for them. Therefore, it is necessary for the managers of the study program to develop the character enforcement for educator candidates. It is essential since it requires times and it cannot be instantly to create an honest educator candidate. Furthermore, there should be a special effort or strategy to address dishonesty among the educator candidates to change them into the honesty and reliable educator candidates.

Furthermore, 91% of educator candidates who had done dishonesty during the mid exam gave various reasons such as merely to fill the answer sheet instead of leaving it empty, to answer the question since they forget it and decide to ask friend, to finish the exam earlier and unload the exam burden, and to take the opportunity of cheating. Thus, it can be concluded that students carry out dishonesty during the exam not solely to obtain

maximum score. It is indicated from their response when on one occasion the researchers questioned “Why you gave the reason to get the answer sheet filled?” they answered that “there might be a reward for it”. From this questionnaire item, there is also a very surprising answer in which a respondent stated “because every student has similar mindset, score is the most important in their study. Hence, we will do anything to get the best score”. This answer, however, should be noted separately since it may have an impact or lead to other adverse behaviors. Meanwhile, the students who did not want to take advantage of opportunities to have good score through fraud/dishonesty, gave reason that they wanted to explore their skills hence they tried to be honest during the exam. In addition, there were other causes such as they have attended the lectures so they wanted to test their understanding level and self-control, they perceive honesty is an essential value; they wanted to change the mindset that honesty is beyond achievement and success; and some recalled their parents’ advice that whatever the result is better than the high score obtained from cheating. Subsequently, such positive reasons should be introduced and disseminated among the learners.

Furthermore, 97% of respondent had experience of being asked by friends during the Mid Exam of Odd Semester in 2015/2016 Academic Year. Of 97% of respondents who are asked by friends during the exam, 97% stated they distributed their answers and only one respondent did not respond to the request. The willingness of the students to respond friends who asked the answer seems to be because of a sense of solidarity, yet they know that it is inappropriate solidarity. While the student’ persistence to be honest during the exam is a positive example that should be maintained and transmitted among the students.

Generally, most of respondents have the experience of fraud/dishonesty on daily test, general test or final exam during their academic participation in formal education institutions. However, there is one respondent who has not been or never cheated. The experience of being dishonest while taking the exam is obtained from their circumstance and neighborhood, peers, and a small percentage of respondents stated from parents and community figures. Nevertheless, the educator candidates claimed they learn about honesty also from the surroundings, particularly from parents, in addition to teachers, peers, *ustadz /ustadzah/The Preacher*, siblings, and movies.

Based on the data analysis, it can be argued that despite the diverse forms to promote the honest

character development have been carried out for several semesters, the integrity of the honesty of educator candidates is still very low as indicated by the analysis results, in which during the mid semester exam of semester 5, there were 91% of respondents committed fraud/dishonesty. There are many factors that affect the relatively low integrity of honesty of the educator candidates. Therefore, further research on the determinants or factors that trigger the low integrity of honesty, although in some cases it has been revealed, such as the circumstantial factors, i.e. friends and situations that provide opportunities to do dishonesty, is required. In addition, the internalization of honest values, both implicitly and explicitly, should be of serious concern for all elements of educational institutions, particularly those which generate students to be educator candidates. Nevertheless, it might be impossible to encourage and educate the learners to be honest, if they do not possess the integrity of honesty.

4. DISCUSSION

This study has complemented several previous researches on character education, particularly related to the values of the honesty. Basically, this study attempted to describe the integrity of honesty of students as the educator candidates after attending the learning process for a minimum of five semesters. It found out that the integrity of the honesty of educator candidates is still very low as indicate by the data analysis in which 91% of respondents committed fraud/dishonesty in the last mid semester exam. This finding confirmed the studies of Mazar, Amir, and Ariely (2008); Emosda (2011); and Wibawa (2013). Mazar, Amir, and Ariely (2008) revealed that on a side, people might be fairly honest to gain profit and on the other side, they might be fairly honest to deceive themselves. A small dishonesty will give a sense of profit without harming the self-concept. Two mechanisms allow for upholding the self-concept, i.e. low awareness on moral standards and flexibility categorization. Six experiments have reaffirmed the theory of preserving self-concept and offering implementation practices to diminish dishonest acts in daily life. In addition, Emosda (2011) claimed that in the context of the education in Indonesia, the phenomenon of declining moral values has become a critical warning that urges all elements to immediately recognize the significance of synergies for the development of character education. The Honesty is a vital character in order to construct a

powerful nation. In the honesty, one can learn and understand about balance and harmony. This value, however, cannot be just learned theoretically. The proper examples from parents and teachers will lead students to obtain the model as the reflection of personality in daily lives, in order to form an intact personality. In addition, the finding of this study reaffirmed Emosda, i.e. the results of the questionnaires at items 9 and 10, in which the students learn to be honest and dishonest, both consciously and

Similarly, Wibawa (2013) suggested the moral values and their contributions to character education are contained in *Serat Centhini*, including the value of honesty. The moral values of Seh Amongraga in *Serat Centhini* are rights and duties, justice, responsibility, conscience, honesty, moral courage, humility, and loyalty which are virtuous guidelines to human behavior. Moral values can be used as the referral norms for an individual or group of people to determine whether particular attitudes and actions are good or bad. In addition, the contribution of moral philosophy in *Serat Centhini* can enrich the character of values-formation in character education in Indonesia. Two moral values, namely conscience and humility, can be used as a means to construct character values to complement the existing ones.

The low level of honesty of a person, including the student, is very possible to encroach on the behavior of plagiarism. It has been implicitly suggested by Herqutanto (2013) by revealing the various definitions, the types, the causes of plagiarism in the academic world, as well as the rules and sanctions against plagiarism, and how to avoid plagiarism. The study concluded that the last fortress of the academic world is the academic honesty. Academic honesty will keep the nobility and maintain the quality and work of academicians. Therefore, it is very necessary to evade plagiarism. As academic honesty is upheld, the conditions as found by Zaini (2014) of the academic dishonesty versus the integrity pacts and school prestige during the National Examination, will not occur. The National Examination is still debated in which many educational thinkers disagree with it since they perceive that the final evaluation should be done by the teacher. Meanwhile, by performing National Examination, the government aims to standardize the results of the teaching and learning process. To ensure honesty in the exam, all principals sign the integrity pact where the students are motivated to study hard for passing the exam. Nevertheless, many students, teachers and even principals conduct

various ways to achieve high results. It can be traced from many factors, both internal and external of students and the school prestige that “must be maintained” by the public and private schools.

In fact, the attempts to internalize the value of the honesty in daily practice at the educational institutions have been explored by many researchers, among them are Nurmadiansyah (2012); Suparmini and Nursa’ban (2012); Ilmalana and Jaedun (2013); Setiawan (2013); Gurning, Mudjiman, and Haryanto (2014); Reffiane, Saputra, and Hidayat (2015); And Safitri (2015). Nurmadiansyah (2012) found that “Honesty Canteen” at SMKN 1 Wonosari is evidenced to be a medium to shape the character of the nation. The Honesty becomes a prerequisite that should be fulfilled before students cope with their surroundings. To link the students’ cognitive ability and the social reality, “characteristic bridge” is required, which is by promoting an honest personality through “honesty canteen”. The “honesty canteen” at SMKN 1 Wonosari is the only one that still survives among the others. Its existence as a canteen that advocates the honest culture should be an example for other schools.

Similar with the findings of Nurmadiansyah, Ilmalana and Jaedun (2013) also emphasized about the effectiveness of “honesty canteen” as a vehicle of character education at SMKN 1 Bantul Yogyakarta. They found that: (1) The implementation of “honesty canteen” as a vehicle for character education to foster the value of the honesty is relatively optimal, although there are some obstacles in implementing and managing the “honesty canteen” that should be addressed; (2) The effectiveness of values promotion through “honesty canteen” is considered effective since the students have done the value consciousness to the value internalization through “honesty canteen”; (3) The obstacles faced by “honesty canteen”, particularly related to the fostering of the honesty values, are: the sub optimal utilization of the programs of “The honesty canteen” in instilling the values within the students, the lack of supporting programs for the value characterization that are provided the school, the students’ lack of awareness of being honest that is evidenced by the acquisition of the percentage level of honesty that has not reached 100% constant and the evaluation by the school to convince the students to be honest (outside of the percentage level of honesty). The findings of Ilmalana and Jaedun are reinforced by the findings of Gurning, Mudjiman, and Haryanto (2014), even though they performed their studies at different study area, namely SMP

Keluarga Kudus. Principally, “The honesty canteen” model can be utilized to train and customized the students to uphold the value of honesty. In addition, it can also be applied in universities/colleges.

On the contrary, Suparmini and Nursa’ban (2012) figured out the efforts to enhance the values of the honesty and responsibility in the students at classroom action study in two cycles. They found that the improvement of the values of the honesty and responsibility can be performed through the application of problem-based learning. It opposed the findings of Setiawan (2013) that every learning process done by the teacher of Citizenship Study always entails the value of honesty, yet the actualization is preoccupied more on the delivery of subject materials. Consequently, the fostering of value of honesty is less done. The study also found that the factors behind fraud/dishonesty in students are mainly due to their laziness in preparing the test/exam and the family unsupported circumstance that do not pay attention to the significance of honesty for children. Therefore, schools should pay attention more to the issue of honesty and its embodying within the students.

The findings of previous studies associated with the honesty quality of educator candidates seemed to reduce the moral burden of the society when discussing the study carried out by Reffiane, Saputra, and Hidayat (2015). The study reported that the honesty of students in elementary schools in Semarang, has not reached 100%. Some students still conduct dishonest behaviors. Here, “some” means just a small number of students, yet they are dishonest. It also revealed that the dishonest behaviors are caused by: (1) Opportunity; and (2) Circumstance and neighborhood (students come from underprivileged and uneducated background). The second cause is quite similar with the findings of this study that students learn to behave either be honestly or dishonestly from their circumstance and neighborhood, in addition to the chance to behave dishonestly.

In association with the contributors to the fostering of honesty values, Safitri (2015) suggested that the implementation of character education, including honesty, is inseparable from the role of the elements of school. A principal has a strategic position in determining the character education policy at school. Teachers as educators have the main function as the executor of character education policy to be applied by the students. Likewise with employees as educational staff also contribute to the formation of virtuous character of school. Students also play an active role to socialize and provide

examples to other students to customize themselves in realizing the values of the character developed at school. In addition, the actualization of character education is done through the inculcation of character values within the school culture, through the provision of facilities that support diverse activities in school programs as well as those customized in daily life at school. School programs are designed to construct the character of the students through activities within the school environment. As the result, the students will consciously and subconsciously embody the character values as promoted and developed at school within themselves.

Several learning models to improve honesty values have been propounded by Fadhillah (2011); Sugiarti (2015); and Subiyanto and Wilujeng (2016). Fadillah (2011) suggested that to encourage honest behavior, it can be initiated by the teachers’ awareness on the honesty of the children at elementary-school ages as well as the concern of parents on their children. In addition, there should be a moral obligation of learners to themselves in the form of a card agreement. Furthermore, Sugiarti (2015) noticed that the model of Environmental-based Contextual Chemistry Learning can be utilized to improve learning outcomes and academic honesty of Junior High School students. This learning model is equipped with learning tools that assist both teachers and students to perform the learning process so that it can augment the results of chemistry learning and academic honesty of students, simultaneously.

In addition, Susbiyanto and Wilujeng (2016) conducted study on the development of the Natural Science learning tools based on Curriculum of 2013 to improve the process skills, honesty, and responsibility of students. It found that the learning tools with a theme “My Earth’s Temperature Increases” for Class VII of Junior High School with product feasibility obtain very good category assessment. The result of observation based on the skills and the attitudinal aspects showed that during the learning process, those Natural Science learning tools are able to improve the process skill and to inculcate honesty value and responsibility for the students of Class VII G.

Thus, the endeavor to instill and improve honesty in students, both at elementary school students and university students can be conducted through various subjects and the creation of supportive atmosphere by the teachers, lecturers, and managers of educational institutions, as well as the vital role of parents. In this study, the encouragement

for the honesty is found, e.g. the banners and quotations at the faculty environment, which convey the moral messages in learning, studying and doing the exam, including the prevailing provisions of Dis-Point.

5. CONCLUSIONS

We can conclude that we have to work harder to make the condition and situation to be better, because the results of this study indicate that the integrity of the honesty of the educator candidates is still very low and poor, despite the various efforts to promote and disseminate the value of the honesty for several semesters, including the implicit moral messages in the lectures, the banners about the honesty at several strategic spots at the faculty, and the applicable Dis-Point provisions during the exam. Nevertheless, as indicated in the data analysis, 91% of educator candidates performed dishonesty during of the mid-semester exam. However, there are many factors that stimulate the low integrity of the honesty of educator candidates. Therefore, further research on the determinants or factors that affect the low integrity of honesty is required, even though in some context, the factors behind the dishonesty have been revealed. The factors include the circumstantial factors, i.e. peers/friends; commitment of the parents, teachers, and lecturers to foster and customize the honest behaviors on students; and situations that provide an opportunity. In addition, the internalization of the values, both implicitly and explicitly, should be a serious concern for the managers of educational institutions, particularly educational institutions that aim to prepare the students as the educators. However, it is impossible to generate learners with high integrity if the relevant institution itself has low integrity.

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