
EDUCATIONAL HONESTY: THE MAIN PHILOSOPHICAL VALUE IN SCHOOL

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Abstract

This study aims at exploring the educational honesty that a school in Aceh has created to discover the fundamental principles and definitions of honesty education that schools have built up to promote integrity in the schools. Data collected through a qualitative approach, interview, observation, and documentation study. The results of this research showed that educational honesty could work well because it focused on universal, academic, and professional principles that established philosophical values. The definition of truth designed from the foundation level of schools, schools in general and taught in detail in the classroom. The concept of educational honesty is stronger because it has included in the Vision, Mission, Objectives, and School Programs. This research expected to offer a new idea of honesty education in schools.

Keywords: educational honesty; philosophical values of honesty; concept of honesty education

Abstrak

Studi ini bertujuan untuk mengeksplorasi kejujuran pendidikan yang telah diciptakan oleh sebuah sekolah di Aceh untuk menemukan prinsip-prinsip dasar dan definisi pendidikan kejujuran yang telah dibangun oleh sekolah untuk meningkatkan integritas di sekolah-sekolah tersebut. Data dikumpulkan melalui pendekatan kualitatif, wawancara, observasi, dan studi dokumentasi. Hasil penelitian ini menunjukkan bahwa kejujuran pendidikan dapat bekerja dengan baik karena berfokus pada prinsip-prinsip universal, akademik, dan profesional yang menetapkan nilai-nilai filosofis. Definisi kebenaran dirancang dari tingkat dasar sekolah, sekolah pada umumnya dan diajarkan secara rinci di kelas. Konsep kejujuran pendidikan lebih kuat karena sudah termasuk dalam Visi, Misi, Tujuan, dan Program Sekolah. Penelitian ini diharapkan dapat menawarkan gagasan baru tentang pendidikan kejujuran di sekolah.

Kata kunci: kejujuran pendidikan; nilai-nilai filosofis dari kejujuran; konsep pendidikan kejujuran

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Introduction

Honesty is a moral value that tends to be internalized in daily existence. It means integrity is related to the conduct of every human being. The planned action theory is a theory derived from the Reasoned Action Theory (TRA), introduced by Ajzen & Fishbein, (1980). TRA assumes that any behavior occurs or that someone does because it makes sense to do so. Furthermore, to change and direct response and to see action that 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's behavior can be planned with the influence of three aspects. These three aspects are behavioral beliefs, normative beliefs, and control beliefs. Furthermore, several other factors can have an effect on those aspects. Behavioral beliefs produce a favorable or unfavorable attitude towards behavior; normative beliefs result in perceiving social pressure or subjective norm, and control beliefs give rise to perceived regulation of behavior.

Although someone believes behavior is correct, it's not always possible to implement that behavior when a person faces a situation in the field. Individuals will analyze whether the activity is beneficial to them or not. Similarly, the power of social norms and human behavior. Self-control over influences that promote and discourage behavior, which then forms the perception of the control of behavior (Matsuo & Akita, 2018). Philosophically, honesty education built by looking at three bases, namely the normative, academic, and professional basis. While in theory, TPB found three that can influence one's intention to do something related to beliefs, normative beliefs, and control beliefs. The third base owned by the school, each

of which can give with TPB theory. Schools build normative beliefs in TPB theory held by normalizing that. Confidence control is the essential factor that can help. Since humans are individuals exercising people's intuition and then using the knowledge and considering what benefits they achieve by conducting those behaviors. Therefore, the stronger a person's attitude towards action, and the greater the power over the perceived behavior, the higher and stronger his willingness to do something (O'Connor, 2017). It reveals the mindset, the subjective norms, and Perceived behavioral control similarly exerts a significant influence on the realization of a person's desire to do something.

Based on the TRA theory, the three beliefs (behavior, normative, and control) affected by many other factors of individual environment (personality, mood, emotional values, assumptions, general attitudes, past behavior), social (education, age, gender, employment, religion, race, ethnicity, culture, and information (knowledge, media, and intervention). There is an exciting part to be associated with this research study. A person's actions, norms, and self-control are affected by the context consisting of personality factors and knowledge about the need for a person's social element. Those three factors influence a person to choose and agree to do or refuse anything. The purpose of acting is also affected by environmental conditions that endorse conduct or not.

Observing the theory, the researcher is paying attention to two factors of perspective that are a part of culture and knowledge. The social section involves professional, political, and cultural factors, and there is expertise in the information section. Those four characteristics can, therefore, influence behavior. Education integrity in a school offering awareness of the definition of honesty in substance or material (how to command honestly in religion, especially

in Islamic teachings) is knowledge information, which is one factor that will affect a student will be honest in their daily activities.

Cultural factors contribute to establishing the honest character of a student, including the culture within the family, the surrounding community, and the culture of the school. Consequently, it assumed in principle that education and learning affect a student in his conduct to be truthful. Besides, behavioral interventions based on a history of honest behavior, barrier variables, and support for honesty from such an individual. Honesty education research (Joshi, 2018) entitled Why honesty is the Best Policy that sees the philosophy of karma prevailing in India with the concept of virtue.

Honesty is the most effective strategy for implementing the principle of free will and the Law of Causality that honesty is the right moral attribute to be used to get a good response from whatever honest behavior. Many studies have results that sincerity provides himself and those around him genuine happiness or genuine happiness (Torka, 2018). The research of honesty 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 integrated into the entire nursing curriculum.

This study begins from the case of 11 students expelled for cheating in the National Examination from Sukma Bangsa school (Serambi, 2012). The question is, why this is happening in a society known as a very violent and courageous country. While other schools found a lot of cheating in the test, every school expects high-school examination scores and tries to help its students in various ways. Based on the incident, the research attempts to explore the causal factors and how manner did. So, the

school firmness, courage to decide to eliminate students on the verge of their success entered the College.

Honesty is an unusual thing right now. Observing the field phenomenon demonstrates dishonesty happens in different parts of the world. Researchers found Financial lying (Sutarso, T et al. 2018), educational cheating (Simpson, 2016), judicial and political fraud (Bielen. S. & Marneffe, W., 2018), psychological honesty (Pradana & Lestari, 2016), social dishonesty (Sari & Sundari, 2016), and sports honesty (Dimiyati, 2016). Fraud happens in many aspects of life in Indonesia.

It is using government budget and corruption (Znoj, 2017), a trend of real dishonesty and state damage. Similarly, with the fake news circulating in the mass media (Suyanto et al., 2018) and electronic media, some campuses have high levels of plagiarism (Winardi & Anggraeni, 2018). All this has enshrined in the culture, so it becomes interesting when an educational institution occurs. That's very concerned about integrity, even for anyone who does dishonesty.

Method

In qualitative research, data collection conducted in five ways, namely direct observation, participant-observer, interviews, documentation, soft, and physical devices. The observation conducted for six months for one term. During the study, all data collection methods alternately and concurrently. Participants are representatives of the community, administrators of the school, managers, teachers, students, parents, student guardians, school committees, and support staff. The teachers interviewed included teachers who had joined the school from the start (6 persons) and 18 other teachers. Triangulation, data from

students were collected to ensure the consistency of data from other sources.

The students interviewed included first-year students at Sukma Bangsa School who were 18 years old. They are victims of tsunami and conflict (elementary, junior high, the high school in Sukma), as well as students from Mindanao, Philippines. Data analysis of this study uses the Milles and Huberman (Milles et al., J. 2014). The model 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. The reduction process carries out by three steps. These are coding processes of notes from observation, interview, documentation, soft, and physical devices. The second is the 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 arranged in core themes that provide critical answers to research problems. The last is conclusion drawing or Verification done to find justification and agreement so that validity can be achieved.

Results and Discussion

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 essential to implement for Sukma Bangsa school and how the concept of honesty education developed. To answer the first question, the researcher spoke with the school's founders, as well as some of the senior teachers who entered this school in the school's early years. In-depth interviews also conducted at Sukma Bangsa school with several chief executives and heads of education support teams.

The results of the research, for the first point, found the answer that the school

deliberately chose the value of honesty as the fundamental value to put other foundations. There are several important points about how the founders of this school saw the importance of honesty, cultural, theoretical, and technical foundations. The first structure is a moral foundation composed of several aspects; first, from the base of faith, integrity is seen. Is Islam needs its adherents, to be honest? It can be found from the command, to be honest in al-Qur'an (Q.S. At-Taubah [9]: 119) and hadith, and the behavior of the Prophet, who puts honesty as the primary process that must perform in life.

بِأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ .

(Q.S. At-Taubah [9]: 119)

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدْقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَابًا

(Shahih Bukhari, no ḥadīṣ 6094)

Second, its the rule that prevails in society, that once a person is lying, he will never again be trusted. Third, honesty is a universal value that applies anywhere and anytime. Therefore, normatively, the human being should be honest when and wherever he or she is. Fourthly, Aceh has its cultural values and local wisdom as a part of Indonesia. 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). Which means, whoever lies in all respects, he is going to be shamed and have a disadvantage in his career. The people of Aceh appreciate the honesty in principle, but the implementation after that took severe efforts to maintain it. Therefore, there are four aspects 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 learning, 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 (Saleh, M., Kamal, H., & Abdullah, M. R.:2019). 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 discovered or created. This school gives more attention to the process rather than on results. So high value is not the goal of education, but the right process is the first goal. Thus, in the implementation of the school, teachers eliminate the ranking system for students. Honesty is also part of the positive values outlined in the Vision of the school.

The third foundation is 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.

Honest people would usually get a great chance to pass. The doctor has to be fair, and if he's not honest, then he's going to risk a person's life, a dishonest cooking chief, giving too much of the wrong taste, that's going to give others an issue. The educator knows that today's education is having a major impact on his future, his region's future, and his country's future. Students must taught something right, because they will be responsible for their lives and their country. It means educators have a big responsibility in the educational process because

they risk their religion and country. After all, students are the nation's next-generation forward. That way, it takes serious effort, planned preparation, and firmness to realize this honesty and correct protection. In addition to the above values, the findings of observations from this study also suggest that the learners' distress value attributable to tsunami and conflict victims affects the school management's simple or difficult effort to instil integrity 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 the honest culture and educational honesty implemented well.

The Concept of Honesty Education

Found in Sukma Bangsa school Pidie at a training event, as this school's founder, Ahmad Baedowi, said integrity doesn't come on its own, but it takes reasonable effort and preparation. The school's vision and goal are as follows: to create a positive educational environment for Indonesian children in Nanggroe Aceh Darussalam, to improve the quality of Indonesian human resources with academic skills and noble character (Baedowi, 2005). It noticed in the words of the vision is not expressed the word honest. The founder of this school outlines that honesty derived from the positive words contained in the sentence above.

The next fundamental concept of this school is its commitment to the community. (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 concept, then in the Mission of honesty, began to appear more clearly in the final sentence is an open mental attitude (not covering and hiding something) and tolerant. Besides, efforts to provide content knowledge, life skills, and social skills are the process and attempt to internalize the true value for students in school.

Next is the objectives of the school, that are:

- 1) To create an autonomous, intelligent, and civilized learning community (civic values).
- 2) To develop the skills of students in science, technology, and socio-culture, with a physical, academic, emotional, and spiritual personality.
- 3) Practice transparent and accountable management of the schools.
- 4) Foster group engagement in educational and learning (community-based learning) programs.
- 5) Creation of a center for innovation Education for schools around the Sukma Bangsa School (Baedowi, 2005). In the objectives of the school of honesty is written in transparent and accountable.

The three basic concepts above translated and spelled out in a more detailed sphere. The honesty of this school is not only at the level of the class that is done by students, but honestly, in the broader sense, applies in various activities. Sukma school has a bureaucratic team that organizes the managerial of the school both to procure goods, employees, and others, especially related to the use of school budgets. Transparency and accountability are the first rules that executed. That is, honesty is the rule that applies to all parts and everyone with various aspects, responsibilities, and positions, respectively.

Implementation of the honesty education practices begun from the foundation. Vision, Mission, and School Goals are the three main factors. First, the Statutes, Blueprints, and School Operational Guides that were developed

by foundations and school leaders are an honest school in elucidating the guidelines for the school implementation which address this school. The Operational Guidance for the school consists of the Student Recruitment Guide, Recruitment Guide, Boarding House Management Guide, Library Management Guide, 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 portion is the school level's role and duty of coordinating school rules, boarding regulations, and resume papers.

Implementation of honest characters applies 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 regulations on school operating mechanisms, as described in the flow of the concept above. The state of enforcement section is the enforcement consistency rules that have established for the implementation of honesty education. The standards set for the application 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. Thus students have bond rules by signing honesty pacts that their parents know when they report to graduate and become a high school student of Sukma Bangsa. Teachers who disobeyed the rules of school like lying will be called up 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. Each year, both teachers and non-teachers get daily tests. Good and bad, decreasing or improving the quality of permanent employees' jobs, through the defined process, will get the foundation's attention.

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 manage the reviews in the Outer School are asked to sign an integrity agreement that will not assist students in the examination in any way whatsoever and will not allow cheating to happen in the examination room. 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 consists of Class Rules, Lesson Layout (Moreno, 2018), and Evaluation (Danielson, 2017), class level. Every class has its own class rule, through its homeroom. Members of the class create practices that incorporate fairness and other principles and freely agree on the standard rules. Lesson Design is a teaching training performed by teachers (Bashori, 2015), the principles of integrity introduced in each lesson through correct methods and previously developed, honesty as part of the character of the nation is not only studied the theorem but practiced directly. 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 the correct integrity execution. Teachers analyze and provide students with a straightforward evaluation not only of the results but also of the processes they are going through. The school has a simple vision and firm rules

that were compiled into documents. Therefore, the school also has its values to follow with this fair character of the school.

The school was built on five principal concepts to promote integrity education implementation (P. M. Senge, 1991). Self-mastery, shared vision, mental training, group learning, and system thinking are the five principles. Such five things are inseparable from getting the importance of integrity internalized in education. With the encouragement of these five ideas, integrity is getting broader and more comfortable to implement. The school's primary concept in the form of Vision, Mission, and Intent creates a culture in schools. The school intentionally gives the impression that this school is upholding the importance of integrity by creating an honest culture as one of the lifestyles to be implemented in the school. The school cultures are no cheating, no smoking, and no bullying. Any fraud translated further should not cheat on the exam and should not lie in everything in the classroom as well as outside the school. It refers not only to students but also to all residents of the school, be it teachers, administrators, 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 considerable influence. First, values 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. It 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 carry out their work effectively." (Wells, D. D., & Molina, A. D., 2017)

Through the social side, perceived honesty has a significant role. The ability in the psychological language to interact and maintain relationships with others 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). Therefore, it is essential to note integrity as a tool for building relationships in social life. Nonetheless, Muhammad's reputation as a role model in Islam (Davis & Winn, 2017; Faris & Abdalla, 2018) is also attributed to his sincerity towards all. Social norms demand that people will trust us if we are honest. 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 would succeed in his life if he is able, to be honest in life. It 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 is necessary wherever and everybody is no different exception 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, and 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. Honesty appreciated by all religions; it 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 morality. Honesty is also closely related to culture. Almost all cultures in different countries require their people to be honest.

Integrity often referred to academically as academic honesty. Several studies have carried out which pay attention to academic honesty. Frozenti and his colleagues conducted a study to investigate the connection between self-reporting accuracy and academic performance and show that they both have healthy relationships. That truthful children have higher intelligence than others (Fronzenti & 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. Indonesian students need to get help to avoid plagiarism while studying at international universities (Adhikari, 2018). Honesty concerning 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 a significant value to be appreciated and conducted in public. Implementation of morality should be planned and executed with maximum effort. The statement of the founder of this school 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.

Professional honesty 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 critical asset. Getting more high-level jobs should go through the recruitment period with psychological tests and interviews. Koepke researched that the workers who received the mistakes early in those who gave false answers found to be giving trouble while working. (Koepke & Marten, 2018). If someone 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 excellent 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 execution of stricter penalties involving parents (Bureau, 2014). Therefore, why honesty is an essential 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 to and appreciate the value of honesty. Thus honesty is a universal value that uses 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 an

essential and safe value to be implemented anywhere. To realize the goodness in an organization requires conscious effort and is created by action voluntarily and stay in control (Bhatia, 2018).

Contribution

The study contributes to several aspects of the improvement of character education, especially education honesty in school. First, this study proves that a robust philosophical foundation that begins with the foundation of the concept of an educational institution has a significant impact on the quality of the practice of education itself in school. The contribution for school managers is paying attention derived and defined honesty 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 severe and professional effort.

The high assertiveness and commitment are part of the seriousness demonstrated by the school in enforcing and perpetuating the implementation of morality in educational institutions. The contribution for educational institutions is they should be 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 virtue in school. It 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 training of honesty takes place in the learning process in the classroom and outside of the school.

Fourth, the school is not an Islamic school but a public school. However, the implementation of learning rests on the teachings of religion. Honesty education is not only taught cognitively but also through affective and psychomotor aspects. Even based on this research, the internalization of the value of honesty is more important than the understanding of definitions and explanations 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 powerful 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 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 helps the implementation process of educational honesty. Similarly, the excellent 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. Observers should be attention and create a sense of kinship among all the citizens of the school. It means that schools must spend 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 precious thing for the students and the entire school community. In addition to these three essential points, and honesty 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 design is improving a state. That way, the essential 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 are 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 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 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 expected that there would be further research that will examine how the implementation of philosophical values and concepts that compiled in the practice of daily spreading and what are obstacles found, how to maintain honesty remain a characteristic of an educational institution.

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