

Instilling Islamic Religious Education Values by Implementing an Honesty Canteen for Students at Darunnajah Middle School

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Abstract

At the Madrasah Tsanawiyah Darunnajah Jember school, an honesty canteen was formed to instill the value of Islamic religious education, namely the value of honesty. Honesty canteen is a program held in schools based on a form of concern for students so that they become a generation of the nation who are knowledgeable and have morals, namely by selling goods needed by students in the form of school equipment such as notebooks, pencils, pens, rulers, food, drinks, and others. This research uses a qualitative approach, data collection is carried out through interviews, observation, and documentation. Based on the research results, the honesty canteen is conceptualized and managed carefully, the payment system is carried out by the buyer himself, namely by putting money into the box provided without being supervised by the canteen guard. So this honesty canteen really relies purely on the honesty of each student. This honesty canteen has many positive impacts that can be accepted and instilled in each individual student, namely being able to train the level of honesty possessed by each student, training students' discipline and responsibility, and being able to instill an anti-corruption spirit in students.

Keywords: Planting; Value of Islamic Religious Education; Students; Honesty Canteen.

Abstrak

Di sekolah Madrasah Tsanawiyah Darunnajah Jember dibentuk sebuah kantin kejujuran untuk penanaman nilai Pendidikan Agama Islam yaitu nilai kejujuran. Kantin kejujuran merupakan program yang diadakan di sekolah atas dasar bentuk kepedulian terhadap peserta didik agar menjadi generasi bangsa yang berilmu dan berakhlakul karimah, yakni dengan menjual barang-barang yang diperlukan oleh peserta didik baik berupa peralatan sekolah seperti buku tulis, pensil, pulpen, penggaris, makanan, minuman dan lain-lain. Penelitian ini menggunakan pendekatan kualitatif, pengumpulan data dilakukan melalui wawancara, observasi dan dokumentasi. Tujuan penelitian ini untuk menggali informasi mengenai penerapan kantin kejujuran dan penanaman nilai-nilai agama Islam. Berdasarkan hasil penelitian, kantin kejujuran dikonsep dan dikelola secara matang, sistem pembayaran dilakukan sendiri oleh si pembeli yakni dengan memasukkan uang ke dalam kotak yang telah disediakan tanpa diawasi oleh penjaga kantin. Sehingga kantin kejujuran ini benar-benar murni mengandalkan kejujuran dari setiap peserta didik. Kantin kejujuran ini memiliki banyak dampak positif yang dapat diterima dan ditanamkan dalam setiap pribadi peserta didik yakni mampu melatih tingkat kejujuran yang dimiliki oleh setiap peserta didik, melatih kedisiplinan dan tanggung jawab peserta didik serta dapat menanamkan jiwa anti korupsi kepada peserta didik.

Kata Kunci: Penanaman; Nilai Pendidikan Agama Islam; Siswa; Kantin Kejujuran.

INTRODUCTION

Education is a forum for optimally developing the potential possessed and the character of students who in the future can achieve a good personality. This is one of the goals of national education, namely: "National education based on Pancasila aims to increase devotion to God Almighty, intelligence and skills, enhance character, strengthen personality and strengthen the spirit of nationalism and love for the homeland in order to grow development humans who can build themselves and together take responsibility for the development of the nation."

Education can be obtained formally or informally. Formal education can be obtained through learning at school, while informal education can be obtained through guidance and direction from parents. The first and primary educators for their children are parents, known in Arabic as *Ḥadīm المدرسة الأولي* (Nursyamsiyah, 2020). It can be said that the family is the most important source of education in the formation of a child's character, which can be in the form of words in the form of advice, motivation, inspiration, and so on which reflect positive values such as honesty, discipline, independence, and so on (Nurhayati, 2019b). Education is crucial for children from an early age. Before they enter school, the responsibility for educating them lies with their parents and their families. Once they enter school, teachers will provide them with knowledge and guidance to help them become good individuals. Through education, children can develop character, personality, and noble disposition.

The value of Islamic religious education is crucial for creating a knowledgeable, noble, and virtuous generation, embodying admirable attitudes in all aspects of life, such as consistently being honest. Instilling honesty in schools should be emphasized, as the goal of education is not merely intelligence but also a sound attitude and character. Honesty was deeply ingrained in the Prophet Muhammad (peace be upon him), a role model for Muslims, and earned the title "Al-Amin" (the trustworthy). As Muslims, humans are commanded to imitate the Prophet Muhammad SAW in all

things. As in the words of Allah SWT which means: "*Indeed there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot*" (Q.S. Al-Ahzab:21).

Teachers play a crucial role, including instilling the value of honesty in students. Instilling honesty in schools is not easy due to numerous factors, including a lack of role models and the lack of firm sanctions for violations by teachers. Furthermore, honesty is not limited to communication; honesty in transactions also needs to be practiced and instilled in students through the establishment of an honesty canteen. Honesty is referred to as *Shidiq*, meaning being truthful in all one's words. (Anwar, 2008). In general, honesty means that what is said and what is done is realistic or as it is without adding or reducing anything (Kesuma, 2012). Based on previous research, it was stated that the implementation of an honesty canteen can effectively improve students' character, self-confidence and appreciation for hard work (Nuzuliah, 2023). Honesty canteen can train students' honesty and responsibility as well as moral education (Ratna Dewi et al., 2020; Yulia Safitri & Saraswati, 2020), and teachers and employees as role models (Dewi Subekti, n.d.).

Based on the research findings, this study focuses more on the concept of implementing an honesty canteen and cultivating the character of honesty, discipline, responsibility, and anti-corruption. The objective of this study is to describe the implementation and challenges of the honesty canteen at Darunnajah Middle School. Darunnajah Islamic Junior High School is one of the educational institutions under the auspices of the Darunnajah Islamic Boarding School. It includes Darunnajah Islamic Junior High School and Darunnajah Islamic Senior High School. Therefore, infrastructure is allocated separately for boys and girls. At the Junior High School, the school is separated into separate boys and girls sections. Meanwhile, at the Senior High School, the school is co-educational for boys and girls due to the lack of adequate

classrooms.

The establishment of an honesty canteen at Darunnajah Islamic Junior High School (Madrasah Tsanawiyah Darunnajah) is a form of concern from the Islamic boarding school (pesantren) to train and instill the value of honesty in students. Furthermore, the honesty canteen can train students to be responsible and instill an anti-corruption spirit. Considering the reality that many people still engage in corrupt acts, they must be accountable for their actions. If they are honest in paying or collecting change, they will receive blessings and rewards from Allah SWT. Whereas if they lie and cheat, they will receive sin. Although this honesty canteen is unsupervised, Allah SWT is there who sees all their actions.

In addition to the honesty canteen, the Darunnajah Middle School also instills the value of honesty towards oneself, specifically avoiding cheating on exams. They are also taught to perform the Dhuha and Dzuhur prayers in congregation every day. This implies that honesty is not limited to fellow human beings, but also requires honesty towards God Almighty. This arises from the awareness of each student after going through a learning process that fosters positive activities and exemplary behavior every day at school.

RESEARCH METHODS

This research uses a qualitative approach with a case study setting that occurred at the Darunnajah Jember Islamic Junior High School. The case study was chosen because it relates to human behavior (Polit & Beck, 2014) namely the buying and selling process in the honesty canteen. The subjects in this study were a group of people at a Madrasah school. Qualitative research is descriptive research in the form of verbal descriptions (Metthew B. Huberman, Miles, A. Michael & Saldana, 2014).

The data collection techniques used by the researchers to obtain complete data included observations of the conditions and practices of the honesty canteen, interviews with the principal, Islamic Religious Education teachers, and students at the

Tsanawiyah Madrasah. Documentation was conducted to obtain data related to the honesty canteen's implementation process. The data analysis technique in this study focused more on triangulation of sources from several informants at the Madrasah. Data validity checks were conducted by the researchers and their team, followed by interviews with the Madrasah, including the principal and Islamic Religious Education teachers.

RESULTS AND DISCUSSION

1. The Value of Islamic Religious Education

Education is a conscious effort undertaken by an individual to acquire knowledge, such as the development of character and personality, or traits for the better. This enables students to practice moral values in accordance with Islamic teachings. Thus, through education, students can develop good mental and physical health, enabling them to find solutions to any problems they face.

Islamic Religious Education is a source of learning and a means of developing and educating students to possess Islamic knowledge and noble character. Islamic Religious Education is deeply rooted in Islamic morality and sound and correct beliefs based on the Quran and Sunnah. Therefore, Islamic Religious Education serves as a means of shaping and nurturing students' character for the better.

Character education is also a conscious effort aimed at helping students understand, observe, and apply ethical values in all aspects of life. When we want to instill a certain type of character, namely honesty, in students, we clearly must be able to analyze this value in depth and then implement it wholeheartedly, even if it means facing obstacles and difficulties, both external and internal. In other words, they act "consciously" to force themselves to do so. Character education also requires teachers to be skilled, innovative, creative, and professional in their work.

Therefore, teachers not only act as facilitators, tasked with providing learning to students, but also need to think creatively and innovatively to create a more comfortable and enjoyable learning environment for implementing character education in schools (Nurhayati, 2019).

In fact, Islam teaches all mankind through the success of the Prophet Muhammad as a provision of competence that is possessed and excelled, namely: "personal competence" (Nursyamsiyah, 2021) or referred to as someone who has a superior and quality personality. The Prophet Muhammad was known as someone who had a noble and superior personality, so he was given the title al-Amin, a person who can be trusted and many people love him. The obligatory qualities that the Prophet had include: (1) *al-Sidq*; (2) *al-Amanah*; (3) *al-Tabligh*; (4) *al-fatanah* (Nasri Dini & Bakri, 2021). Thus, as an educator you cannot be separated from these qualities which are imitated by all educators, especially as teachers of Islamic Religious Education.

Teachers play the role of unsung heroes in education. In Islamic religious education, the role of teachers is more dominant than that of other subject teachers. This is because Islamic religious education has a broader scope, guiding, teaching, and educating students to develop good behavior and character. Teachers in schools, especially Islamic religious education teachers, are responsible for fostering the character of each student, fostering good morals and beliefs based on the Quran and Hadith. However, parents play the most important role, as the most important source of education occurs at home, with guidance and direction from parents and family.

There are several roles teachers play in implementing education in schools, namely:

- a. As educators and instructors

Teaching is a profession where someone can practice, teach, and share knowledge with others. This allows teachers, as educators and instructors, to

impart their knowledge to students, which will be useful for their future.

b. As a trainer

Teachers must be able to provide learning-related strategies to train students to develop positive, skilled, and creative habits.

c. As an advisor

If a student makes a mistake, it is the teacher's responsibility to provide advice or sanctions to those who commit the mistake so they don't repeat their actions and become better students.

d. As a role model and role model

Teachers are required to consistently exemplify good behavior in front of their students, hoping that they will emulate this good behavior. The role of a teacher is not merely to teach; rather, they must have educational strategies to develop the talents and interests of students, enabling them to become individuals who believe in and fear God Almighty, possess noble character, are knowledgeable, agile, responsive, and creative, and become democratic citizens who love their country (Yulianti, 2013). According to the opinion of the Director General of Character Development written by Wulandari and Baidhawiy, it explains that formal institutions are a means of developing the character of the younger generation with the hope that students will have personalities in accordance with applicable religious norms, ethics, manners, culture and customs (Wulandari, Anis. & Baidhawiy, 2019).

2. Building Student Honesty

Morals are the plural form of *khuluq*, which means habits that are embedded in the soul, giving rise to behavior or actions in a person. Morals are actions or behavior that reflect a person's personality, which is a habit carried out with awareness so that it becomes the basis of a person's character. Morals are divided

into two, namely good deeds are called mahmudah morals, while bad deeds are called mazmumah morals. One of the categories of easy morals is honesty.

Honesty is a word that is familiar to many. Those who understand and understand its meaning will undoubtedly be able to respond to it and practice it in their daily lives. In fact, honesty is the key to building trust, and conversely, lying can be detrimental to others and oneself. Honesty is a form of attitude that can be expressed spontaneously through words and actions that are appropriate to the circumstances at hand.

The values of Islamic Religious Education are values that have the meaning of everything that is good and related to norms in society so that by carrying out good and correct values, one will definitely be liked by the family and society (Anam, 2019). Education in schools or madrasas involves the process of shaping students' personalities and awareness through the provision of religious values, arts and culture, knowledge, and self-potential. Through education, it is hoped that the next generation of the nation will emerge with noble morals, people of faith and piety. To achieve these goals, various innovations, breakthroughs, and new strategies related to education are needed. This significantly impacts the role of teachers as educators and instructors, who are required to discover and implement innovations not only in the academic field but also in moral guidance (Yulianti, 2013).

Tresnawati (Kamilah, 2016) I believe that honesty means speaking the truth in a way that aligns with the heart and the words. In terms of language, honesty can be defined as words that are in accordance with facts, reality, and the true nature of things. According to Fahreza, the benefits of honesty (Kamilah, 2016) namely: 1) the soul feels relieved without burden or feelings of guilt and the heart becomes calm, 2) obtaining blessings in efforts and additional rewards for goodness, 3) becoming a lucky person because you can have the position of the martyrs, 4) being

saved from evil, 5) increasing other people's trust in us.

Honesty is a fundamental form of commendable behavior that should be inherent in every human being, requiring them to consistently practice it in their daily lives, wherever and whenever. However, few people practice it in all aspects of their lives. Honesty isn't just about speaking honestly; it must also be ingrained in one's heart, enabling one to consciously carry out all actions based on the honesty embedded in one's mind and conscience. This, God willing, will prevent any form of behavior that reflects deceit or falsehood.

To instill honesty in students, it's necessary to instill it into a habit, something that can become a habit. This requires repeated practice and training to become a habit and truly ingrain it in the students. Therefore, education aimed at shaping students' character needs to teach moral values, which are mandatory for schools to implement immediately.

There are several habituation processes that can be carried out on oneself and students, as follows (Kamilah, 2016) :

- a) Unconscious habituation process, such as choosing shows with good themes and which can move or encourage us to behave honestly, giving examples of being honest, telling stories or history or someone's experiences honestly, and so on.
- b) The process of conscious habituation, such as describing the reasons why Islam teaches honesty, analyzing the positive impacts or benefits of being honest and the negative impacts of lying, explaining what one might face if one behaves honestly, and so on.

According to Imam Abdul Mukmin Sa'abuddin, honesty is divided into several types, namely: 1) honesty with oneself in making decisions. A Muslim should be sure to carry it out until the end. The Prophet Muhammad (peace be upon him) said: "*A believer has all the characteristics except betrayal and lying*", 2) honest in speaking, a Muslim does not speak unless he is honest. Rasulullah SAW

said: "*There are three signs of a hypocrite: if he says he lies, if he promises he breaks it, and if he is given a trust he betrays.*" In accordance with the words of Allah SWT: "O you who believe, fear Allah and speak the right words (QS. Al-Ahzab:20), 3) honest in making promises, if you want to promise something you have to keep it, otherwise you are a hypocrite, 4) honest in trying, if we are running a business with other people, we should be honest and sporty so that the good fortune we get will reap blessings from Allah SWT.

Building Student Honesty. Honesty in Arabic is "*Sidiq*," which means telling the truth based on facts. *Sidiq*, or honesty, is a personality trait that can lead this nation to become one free from corruption, nepotism, and so on. Being honest is a person's decision to express their feelings through words or actions, without manipulating or deceiving others for personal gain (Kamilah, 2016). Honesty is an attitude that reflects a person as someone who can always be trusted in all their actions and words. Honesty is a commendable moral trait and can foster other positive traits, such as patience, staying on the right path, not lying, being a good sport, and not stealing.

One way to build honesty in students as expressed by A. Tabrani (Annisa dkk, 2021) There are several factors that can encourage the formation of honesty, namely: a) admitting one's own mistakes and admitting the truth of others if one is at fault, b) always remembering Allah SWT that all the deeds of mankind are seen by Allah SWT, c) believing that honesty will lead humans to the most noble degree, d) behaving wisely according to the applicable rules, e) believing that being honest with oneself means protecting oneself from bad deeds and a dark face in the afterlife.

According to Al Ghazali (Kamilah, 2016) Honesty or truthfulness means communicating and explaining something as it is and as it truly is. Humans adhere to honesty by observing the basis of truth in every problem they face and implementing it based on sound legal principles. This is a "solid pillar" according

to Islamic teachings.

The basis for the command to be honest is contained in the word of Allah which means: "O you who believe, fear Allah and be with those who are truthful" (Q.S. at-Taubah:19). And Rasulullah SAW also said which means: "From Abdullah ibn Mas'ud and Rasulullah SAW said: *verily honesty leads to goodness and goodness leads to heaven*" (HR. Bukhari dan Muslim). Honesty is one of the five moral values of Islam. Honesty is based on religious values and ethical moral values that are generally accepted in society (Sari, 2019:19).

3. Implementation of Honesty Canteen

"A canteen is a room or place that sells food and drinks at school, in the office, in the dormitory and so on" according to the Language Center Dictionary Compilation Team (Kamilah, 2016). The honesty canteen is a source of character development and student behavior in order to instill and implement the values of openness, piety, faith, independence, and responsibility by cultivating the values of honesty (Kuriniawan R., Tri R.D., n.d.).

The honesty canteen can be said to be a model or method of simulated learning practice in the social sphere. Such learning considers students as systems or targets capable of controlling their own feedback (self-regulated feedback). This feedback control system has the following functions: 1) triggering actions towards the desired target (students can be honest), 2) comparing the effects of these actions, whether or not they are in accordance with the plan that has been prepared, 3) using errors as a form of redirection to the direction that should be according to the plan (Yulianti, 2013).

The Honesty Canteen is a program held at schools that sells items needed by students, including school supplies such as notebooks, pencils, pens, rulers, and others, as well as snacks and drinks. The Honesty Canteen's payment system is such

that students or buyers choose and take the items they want to buy without a canteen attendant to serve them, then they pay themselves by putting money in a box provided without a cashier. There, students also collect their own change if the money is more than the listed price. Although not monitored by the canteen attendant, there is an All-Seeing God and angels who record (Yulianti, 2013:49). So this honesty canteen really supports the learning strategies of teachers, especially Islamic religious education teachers, to instill the values of Islamic religious education, one of which is honesty, in every student.

Implementation of the Honesty Canteen. The Honesty Canteen is a self-service canteen where students serve themselves. It is a manifestation of Islamic religious education in moral values and also serves as a medium for training students in honesty (Kuriniawan R., Tri R.D., n.d.). The legal basis for establishing an honesty canteen is as follows:

- 1) Decree of the People's Consultative Assembly of the Republic of Indonesia Number IV of 1973 concerning the Archipelago and National Security.
- 2) Articles 27 and 30 of the 1945 Constitution.
- 3) Law No. 3 of 2002 concerning National Defense.
- 4) Law No. 20 of 2003 concerning the National Education System.
- 5) Law No. 32 of 2004 concerning Regional Government.
- 6) Presidential Instruction No. 12 of 1982 concerning Political Education for the Young Generation.
- 7) Regional Regulation No. 6 of 2008 concerning the Organizational Structure of Regional Government Services in Central Java Province.
- 8) General Guidelines for Fostering Nationalism through Education in Central Java (Kamilah, 2016).

In addition, this honesty canteen can also train students to be responsible and serve as an educational medium to build anti-corruption attitudes in students.

Responding to the moral crisis, especially the value of honesty among teenagers and young people, since 2007 the Corruption Eradication Commission (KPK) has established the honesty canteen program. So, this honesty canteen also serves as a source of effort to improve the disease that is prone to ingrained in someone, namely lying, to be honest. With this honesty canteen at Madrasah Tsanawiyah Darunnajah, the school hopes to instill and train students to always be honest under any circumstances (Mustaghfiroh, 2017:4). At Madrasah Tsanawiyah Darunnajah, the honesty canteen is located next to the ikhwan mosque.

The success of this honesty canteen program is inseparable from the support of all parties, effective and efficient management, and strong teamwork and tolerance. Therefore, all parties must be carefully and thoroughly analyzed and evaluated. All parties should be aware of their participation in the honesty canteen implementation process, which is a collective agreement to shape the character of students with noble morals, regardless of social and economic status (Hardiyanto, 2010).

4. Problems in Implementing the Honesty Canteen

Every activity inevitably encounters obstacles. These challenges include an unstructured canteen management system and delays in the supply of goods sold in the canteen, resulting in limited and incomplete inventory. Furthermore, there's minimal support and participation from the school community for the honesty canteen program. According to Tresnawati (Kamilah, 2016) One of the problems in the honesty canteen is when students buy snacks and then eat more than one cake, but it turns out they only paid the price for one cake. This can have a detrimental effect on the honesty canteen's management system, especially during the evaluation stage.

In addition to the positive impacts of the honesty canteen, teachers must also

be able to explain the losses the canteen will experience due to the lies and cheating they engage in, which can lead to bankruptcy. Teachers can ask their students what they plan to do to achieve the purpose or function of the honesty canteen. This is a selective role for teachers, aiming to ask questions based on the students' level of knowledge (Yulianti, 2013).

Problems in Implementing the Honesty Canteen. Not all students are capable of honesty and responsibility due to a lack of self-awareness. Furthermore, the honesty canteen concept is ineffective without regular outreach and supervision, as it is feared to foster negative behaviors and personality traits such as stealing, lying, and so on in students. A possible solution to the aforementioned problems is the honesty canteen concept, which requires an attractive layout, a varied menu, and prices tailored to students' economic circumstances. The stages of implementing the honesty canteen program are as follows:

1) Planning stage:

Analyzing the background of the honesty canteen's establishment and determining its purpose, b) Establishing the objectives for implementing the honesty canteen, c) Finding sources of capital for implementing the honesty canteen, d) Socializing the honesty canteen's operational procedures.

The purpose of planning according to Usman (Kamilah, 2016) namely: a) monitoring standards to synchronize implementation with planning, b) knowing the implementation time until the completion of the activity, c) knowing who will take part or participate (organizational structure of the program) both in quality and quantity, d) obtaining systematic activities especially in finance and work, e) minimizing inefficient activities, not saving costs, energy and time, f) providing universal direction on the implementation of its application, g) integrating several sub-applications, h) knowing the obstacles that will be encountered, i) and providing direction on achieving

goals.

2) Organizational stage

Organization is the process of establishing the honesty canteen's organizational structure to assist management and ensure optimal operation. This management structure consists of a person in charge, a canteen supervisor, and members (Kuriniawan R., Tri R.D., n.d.).

3) Implementation Stage

The honesty canteen provides merchandise in the form of food and beverages, along with stationery. The payment and refund mechanism within the honesty canteen concept is as follows: a) students select and pick up the items they wish to purchase (self-service). They then pay by depositing money in the provided box according to the item's price (self-payment). b) If there is change, students collect the required amount themselves. The honesty canteen implementation process is inseparable from the role of Islamic religious education teachers, who consistently provide guidance to students during class hours on instilling morals, particularly the value of honesty.

4) Evaluation stage

Evaluation is the process of matching the program with the results that have been achieved (Kuriniawan R., Tri R.D., n.d.) This allows us to identify any weaknesses and deficiencies and find solutions to address them. The evaluation process involves analyzing financial data from the return on investment and ongoing activities. This allows us to determine whether the honesty canteen is making a profit or loss. Given the tight schedule, conducting daily evaluations is not feasible, as this is related to students' consciences, especially when students fail to pay but later discover they have paid.

The organizing process is: 1) making a breakdown of all the work that will be done to achieve the goal, 2) dividing tasks according to each person's

expertise, 3) uniting similar activities into a department so that a work scheme can be drawn up between departments, 4) establishing procedures for coordinating members so that they can be aligned and harmonious, 5) helping the effectiveness of the organization/program in taking adjustment steps to be more consistent in its implementation so that it runs effectively and efficiently (Kamilah, 2016). The planning process for space, menus sold, and transaction models need to be considered so that the instillation of character values can be realized (Bolotio et al., 2020).

Therefore, all processes for implementing the honesty canteen must be carefully planned and carried out in a focused manner so that it can operate optimally. Furthermore, the financial bookkeeping and reporting process must be detailed, precise, and thorough. Furthermore, the honesty canteen should be implemented or opened only during breaks to avoid disrupting classroom learning. Furthermore, to reduce the risk of theft, dishonesty, and student cheating, hidden CCTV cameras can be installed so that teachers can impose sanctions on students who violate or fail to pay.

5. Impact of the Honesty Canteen on Students and Other School Residents

The purpose of establishing this honesty canteen is to foster character in students, train them in discipline and responsibility, and especially in honesty. According to behaviorists, "The environment has a greater influence on the learning process and behavior than on experiences."

The honesty canteen concept, where customers pay by placing their money in a designated box, also fosters responsibility and discipline in students. The honesty canteen program has many positive impacts for students, including behavioral changes for the better.

The benefits that can be gained from implementing an honesty canteen in

schools or madrasas are: a) the honesty canteen is the right infrastructure in an effort to instill positive values in students. With the concept of an honesty canteen, God willing, it will form character or personality for students or the next generation of the nation, b) the honesty canteen is a way out or can provide preventive, repressive, and educational solutions, for example, establishing an honesty canteen, c) the honesty canteen is a form of business that is relevant to the process of developing the psyche or mindset of students, especially in instilling behavioral habits in everyday life.

However, despite the many positive impacts of the honesty canteen, it cannot be separated from the negative impacts, namely, theft, which can result in losses for the canteen. Some also pay for unusable items, such as torn ones, and even take more change than they should. This occurs due to students' very limited awareness of implementing honesty in their lives. Therefore, the concept for establishing and operating an honesty canteen must be carefully and thoroughly formulated to avoid negative impacts, and supported by direct implementation and outreach to students. This is also a teacher's responsibility to set an example for their students, demonstrating that teachers are worthy of respect and emulation, and that they serve as role models for their students. Therefore, teachers are also required to provide motivation and model good behavior.

The Impact of the Honesty Canteen on Students and the School Community.
Here are some of the benefits gained from implementing the Honesty Canteen:

a. Honesty in Communication

The basic principle of implementing the Honesty Canteen is the goal-directedness to be achieved. This means that it is more focused on the goal of instilling, establishing, revitalizing, and actualizing the values of honesty and an entrepreneurial spirit.

b. Be honest

Muamalah is an interaction between people that usually occurs in shopping centers, for example when buying snacks in the canteen, students honestly pay for their purchases according to the price stated by putting them in the box provided without being supervised by the canteen guard.

c. Honesty in Promises

Honesty in promises will be realized when students who lie or cheat are given guidance to write a letter containing a promise (to themselves) that they will not repeat the act. One indicator of the success of implementing the honesty canteen is the habit of honesty instilled in students, a growing sense of responsibility, an open attitude, an anti-corruption spirit, and so on (Kuriniawan R., Tri R.D., n.d.).

This honesty canteen can have a positive impact on students at Madrasah Tsanawiyah Darunnajah, namely by training students to always be disciplined, independent, (Annisa dkk, 2021) be honest in paying according to the listed price so that it can create individuals with good character, have a clean soul with honesty and anti-corruption. In addition, the honesty canteen implemented in this school can change the bad behavior of students who have stolen, lied because if they are caught, there are friends who will remind them not to repeat their actions again.

CONCLUSION

Islamic religious education learning carried out by teachers in the classroom, especially in learning Aqidah Akhlak about sidiq, responsibility, discipline can be implemented by students at school by implementing an honesty canteen. This canteen trains students to be honest in communicating, honest in their actions, honest when making promises and builds the anti-corruption spirit of students wherever they are.

The ways to build honesty in students include: a) every student is willing to

take responsibility and admit mistakes they have made; b) increasing the faith of each individual; c) being honest can protect oneself from bad things; d) being honest has an impact on having many friends around him.

The implementation of an honesty canteen in schools requires careful planning, tailored to student needs, such as food, stationery, and so on. A comfortable environment also supports the instilling of religious values in the canteen. A problem with honesty canteens is that not all students have the same morals and behavior. Consequently, dishonest students are still found in their transactions. Therefore, the solution is to install CCTV as a way to monitor and evaluate student behavior in transactions.

The impact of this honesty canteen on the school community and beyond is that students are trained and accustomed to honesty both at school and in the community. This fosters a culture of clean morals and the ability to combat corruption wherever they are.

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