

Phenomenological Study: Formation Of Students' Honest Character Through The Honesty Canteen At SMPN 4 Nganjuk

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ABSTRACT

This research aims to explore students' experiences of joining an honesty canteen and how students interpret the existence of an honesty canteen. This study was conducted at SMPN 4 Nganjuk, which used qualitative research with a phenomenological approach. Data collection techniques included observation, interviews, and documentation. The data validity test technique used member checking, and the data analysis technique used descriptive narrative phenomenology. The results of the research show that students are enthusiastic about participating in the honesty canteen. Based on their experience, the existence of the honesty canteen provides positive value and makes it easier for them to carry out transactions, train their honesty, and require them to be honest and have a sense of responsibility for the trust they have been given. The meaning of the honesty canteen for students is that the honesty canteen provides motivation, awareness, and understanding of the importance of honesty and forms their habit of always being honest and responsible.

Keywords: Character Building, Honesty, Honesty Canteen

I. INTRODUCTION

Many Indonesian people lack awareness of the importance of character education as an impact of globalization that is happening today. However, character education, which is the foundation of the nation, must be taught to the younger generation so that children can have a good character (Muslich, 2013).

Character education is a process that produces people who have morality and behave well. People are educated to think better, physically and mentally. In Indonesia, character education has not yet reached its desired standards. Therefore, the solution to the problem of morality and character is character education. Schools, local governments, and central institutions make proactive efforts to instill moral values, such as caring, honesty, fairness, responsibility, and respect for others. This is known as character education (Yaumi, 2016).

Anarchically, ignoring rules, causing cheating, using rude language, and being dishonest are examples of student actions that do not reflect a good personality. Everyone has been educated since their birth. Characteristics are defined in the Poerwardarminta Dictionary as dispositions, nature, traits, manners, or morals that distinguish one person from another. All of a person's traits, including behavior, hobbies, things that are hated, habits, tendencies, abilities or potentials, mindsets, and values, are characters (Andayani & Majid, 2011).

Honesty is a very important thing to teach children or young generations; wherever they work, honesty is always a person's trust in completing the mandate given to him. Without honesty, there is no trust between them. However, some real-world facts contradict this. Corruption, bribery, and other negative habits are still common in Indonesian society. This is clearly contrary to the goals of the national education. Many unknowingly bad habits become habits that are considered stale over time. Because parents do not work well with teachers, there are still many students who have not been honest because of a lack of guidance (Esmael & Nafiah, 2018).

However, many students found it difficult to be honest in their daily activities. Character education in Indonesia has not yet reached the expected educational standards. Therefore, character education is a solution to the problem of morals and honesty because it is very important in the current moral crisis. The number of corruption cases in Indonesia shows that people in this country do not have good personalities. Therefore, teaching good character and morality is key to eliminating corruption in Indonesia. Therefore, parents,

educators, and educational institutions responsible for education must immediately address this character degradation (Purwandari & Purwati, 2008).

The Honesty Canteen is a school program that aims to teach honesty to students. Snacks, drinks, and stationery were sold at the Honesty Canteen. Sellers do not guard against this honesty canteen. If someone wants to buy something, they can take the product directly, pay money, and take the change independently (Hartatik, 2014).

The crisis of honesty in the younger generation is the reason why researchers discuss this research. There are students who dare to lie to teachers, the culture of cheating, which is still often done by students on school exams or national exams, and many students often play truant and lie to their parents and other cases. Therefore, character education is carried out to instill honesty which is very much needed in the current situation and conditions, because of the lack of awareness of the importance of character education about the value of honesty, therefore the author raised the title of the Formation of Honest Character of Students Through the Honesty Canteen at SMPN 4 Nganjuk as a step to participate in implementing and succeeding the implementation of character education at SMPN 4 Nganjuk.

According to Thomas Lickona, this is a well-known figure in character education in the West. Thomas Lickona has many books discussing characters. Thomas Lickona said that three things are needed to form character: the first is about morals (moral knowing), the second is feelings in morals (moral feeling), and the third is moral action (moral action). These are knowledge, emotions, and actions that are interrelated and influence each other to form a character (Lickona, 2018). There are 3 factors that influence moral knowledge: moral awareness, moral values, self-knowledge, perspective taking, and moral reasoning. Moral feelings include empathy, self-esteem, self-control, and enjoyment. Moral actions consist of competence, willingness, and habits.

According to Al-Ghazali, character is a picture of a state or condition of the soul that is deeply embedded and solid, namely, when an individual relies on it easily and without the need for further thought and consideration (Ghazali (Al), 2014). This character can fulfill two components: the first is done repeatedly in the same or constant form, then becomes a habit that grows without thought, and then the second is consideration, meaning there is no pressure or coercion from it (Faridi, 2020).

Character in humans is generally not permanent from birth, but can be formed through a process of learning or education, training, and repeated habituation, and can be changed with intention, effort, and an environment that supports this (Qasimi (Al), 1995). Thus the process of character formation expressed by Al-Ghazali goes through four stages: *Mujāhadah* or struggle with sincerity, *Riyāḍah al-naḥs* or soul training, teacher role models, and an environment that supports these things (Ghazali (Al), 2015).

Al-Ghazali stated that the peak of character education is solely to purify the soul (*tazkiyah al-naḥs*), which is an inner effort of humans to obtain physical and spiritual happiness, material, and spiritual. Purification of the soul (*tazkiyah al-naḥs*) will give birth to real moral goodness if it fulfills four main things. First, *Hikmah* or wisdom is the ability of reason and knowledge to distinguish right from wrong, which can put something in its place. Second, *Iffah* or self-restraint, which is being able to control lust, especially those related to lust, such as food and sex. Third, *Syaja'ah*, or courage, has a balance between fear and courage, not being cowardly and not being reckless. Fourth, *'Adalah* or justice, is the ability to combine the values of the three traits above which can give birth to a balance in a person's personality. In essence, *Akhlaqul karimah*, or good character, is the result of a balance as well as the perfection of reason (*hikmah*), anger (*syaja'ah*), and lust (*'iffah*) which can produce justice (*'adalah*) (Qasimi (Al), 1995).

Several previous studies in the period 2016-2024 regarding the formation of honest characters using honesty canteen media showed the influence of honesty canteen on honest attitudes in students, because students can get used to being responsible and obeying the rules given. Thus, repeated habits and honesty canteen practices carried out every day can form an honest character for students. Some of these studies are from Arrahim (2016), Imam Nawawi (2017), Faiz et al. (2022), Andriani and Angelia (2023), and Restuningtyas and Utomo (2024), which focus on the development of honesty canteens so that in the future, they can be effective and run smoothly to achieve the formation of students with honest characters. Furthermore, research by Auliyarahmah (2021), Cahyani (2022), Azeera et al. (2022), Mujahidin and Nurjanah (2022), Tabi' in (2024), Wahyuni (2021), Khotimah et al. (2020), and Safitri and Saraswati (2020) focuses on the implementation or application of honesty canteens as a medium for forming honest characters. Sugandi et al. (2020), Fatmawati (2020), Cahyani and Hidayat (2023), Ningsih et al. (2022), Mediatati (2020), Anam et al. (2019), and Subekti (2018) focused on the effectiveness of honesty canteens in forming honest characters. Therefore, this study is expected to complement previous research because previous research has

not discussed or explored how students experience honesty canteens and how students give meaning to honesty canteens.

This study differs from previous studies. Previous studies mostly focused on development, implementation, and effectiveness, while this study uses a phenomenological research approach, where phenomenological research is a research method that studies a person's life experience and the meaning given to a phenomenon based on the experience of the phenomenon. In this study, students participated in honesty canteen activities. The researcher interviewed students in depth to ask about their experiences in participating in honesty canteen activities and what impressions they felt in participating in the activity. With this, the purpose of this study is to explain students' experiences when participating in the formation of honest characters through the honesty canteen, as well as how students give meaning to the honesty canteen in order to form honest characters in students.

II. METHODS

The researcher used a phenomenological qualitative approach. Phenomenological research is a research method that studies a person's life experiences and the meaning obtained through the occurrence of a phenomenon. This study uses a qualitative approach because it allows for getting to know the subject as a whole or personally and seeing how they develop their understanding of this world, in this case, asking how students experience the honesty canteen and how students interpret it (Furchan, 1992).

This study used observational and interview methods for data collection. Observation is the process of systematically recording and observing the behavior of subjects (people), objects (things), or events without questions or communication between the individuals involved that will be examined (Sugiyono, 2016). In addition, it can obtain various data needed for research. Researchers use interview and documentation methods because one of the data mining techniques allows them to obtain as much data as possible, complete, and comprehensive. Data collection through interviews with two or more parties was carried out for a specific purpose (Moeloeng, 2014).

In relation to this paper, the researcher tries to describe the research results objectively in accordance with the actual conditions of the students at SMPN 4 Nganjuk. The author used phenomenological research because it emphasizes a deep understanding of the meaning and experience of individuals. This scientific approach aims to examine and describe phenomena directly as experienced by students in their daily activities at school, such as being active and studying. Therefore, this phenomenological research is the right scientific approach to explore how students participate in the honesty canteen at SMPN 4 Nganjuk.

III. RESULTS AND DISCUSSION

This study uses a phenomenological approach aimed at knowing and understanding or exploring students' experiences in participating in the honesty canteen, subjectivity is needed in order to find out students' perspectives from their experiences. Therefore, this study was conducted using a descriptive narrative that describes how students' experiences are when participating in the honesty canteen and how they give meaning to the honesty canteen.

There are several things that were obtained regarding the students' experience in participating in the honesty canteen: from the three students who were interviewed, their opinions were almost the same regarding their experience in participating in the honesty canteen, according to which the honesty canteen is unique, because there are still few honesty canteens out there, they feel happy with the existence of the honesty canteen because they are given the trust to buy by taking the items purchased and paying and taking their own change, and they said that the existence of the honesty canteen helps them to remind them to always be honest.

From the results of interviews with 3 students with the initials "AIT," "AAR" and "MFN," it is known that the existence of an honesty canteen has a positive impact on student honesty. The Honesty Canteen is used by schools to form students' honest habits. The canteen used by students aims to teach the value of honesty; items sold, such as stationery, food, and soft drinks, are available for students who are going to buy. During the purchasing process, buyers serve themselves or make purchases independently by taking the items purchased, paying, and if the money paid is excessive, they can take the change themselves. In the payment system, buyers only need to put money into the provided box. If there is a change, students can take it themselves from the monetary box provided. This is done with the aim of creating character education and teaching honest character to students by getting accustomed to being honest when making transactions in the honesty canteen (Faiz et al., 2022).

The mechanism for implementing honesty in the canteen is to provide food and drinks with price tags that are clearly visible and separate from other products. The concept of self-service in an honesty canteen means that customers pay for themselves without being asked for payment by the seller. However, God always sees what we do, so students are obedient and honest. Payment is made by the buyer by putting money into a money box that has been provided independently (Dewi et al., 2020). This was conveyed by the students regarding the implementation of the honesty canteen at SMPN 4 Nganjuk.

From Piaget's cognitive development theory in the context of character formation applied to the implementation of the honesty canteen, where cognitive awareness influences children to be able to make decisions or actions in themselves, the process of character formation based on experience, the development of critical reflective thinking and conceptual understanding with the establishment of the honesty canteen is part of the adjustment of character formation with active and experience-based learning, the existence of the honesty canteen is considered part of the ideas of character formation. This is confirmed by the results of interviews with students about the experiences and meanings obtained by students, who said that the presence of an honesty canteen trains students to be honest, increases their awareness of the importance of honesty, provides an understanding of the consequences of not being honest, can control themselves from temptation, and gives rise to a sense of responsibility for the mandate or trust that has been given and can adjust and get used to their environment.

In addition, according to Lickona, character education includes the concepts of thoughts, desires, and actions. From these three things, it is found that in forming a good character, it must be supported by three things: thoughts or awareness to do good, desires, or intentions to do good and act or carry out good deeds (Lickona, 2012). In the implementation of the honesty canteen, thoughts or self-awareness, desires, feelings, and behavior or actions become important components in the success of the implementation of the honesty canteen, so these three things are important to encourage students and influence them to be able to act well or behave honestly.

Honesty canteens require that buyers be honest. Therefore, if the money paid by the buyer is excessive, the buyer can independently take the change from the money box. Thus, the Honesty Canteen can teach and instill students to always get used to being honest and not cheating (Anam et al., 2019). This is in accordance with what was conveyed by Imam Ibnul Qayyim: honesty is a noble trait that has many benefits. Honesty can be seen in speech, actions, and all situations. This makes people valuable because they are honest (Ahmad, 2005).

The implementation of the honesty canteen demonstrates the application of honesty and good behavior. According to the practice of the honesty canteen, students are positioned as students who have a deep understanding of the actual conditions of society. It is hoped that students who have good personalities and understand the real conditions of society will be able to become the next generation of the nation to avoid corruption (Sutikno et al., 2021). The results of the study explained that, from interviews with students, they also acknowledged the existence of an honesty crisis, so they felt grateful for the existence of the honesty canteen as an activity to form honest traits in themselves and to train students to always be honest. According to Imam Al-Ghazali, honesty is divided into five categories: honest in speech (verbal), honest in intention (willing), honest in desire, honest in promises, and honest in deeds or actions (Amin, 2017).

The honesty canteen includes ideas about value education, especially honesty value education, which is very important in emphasizing how students learn to be honest, so that honesty becomes an attitude of daily habits in students, not only at school but also outside school (Sugandi et al., 2020). From the implementation of the honesty canteen, it was found that the habits of students who repeated every day formed the habit of students to always be honest. They gave meaning to the honesty canteen as being able to provide an understanding and awareness of the importance of an honest attitude, being able to provide control within themselves, and activities that can motivated them to be honest.

From the results of the interview regarding the students' background, it was found that their environment and family background were almost the same; namely, having a semi-urban environment and almost the same as in the village, the houses of the students interviewed were quite close to their current school. Regarding their family background, it was also almost the same, namely, having good religious knowledge, although none of their parents were graduates of Islamic boarding schools, but their environment was close to people who had good religious knowledge. Therefore, in relation to moral education, it can be said that the students who were used as sources were students who came from good environments and families and made them have good characteristics and could easily be guided.

According to Koesoema (2010). Some aspects that need to be considered when building a child's character are behavior, awareness, neatness, and orderliness, as well as their habits of being disciplined and

honest. By considering all of the things mentioned above, it can be concluded that character building includes everything done by parents, teachers, and the environment that influences the child's character. Examples of actions that can be taken by parents or teachers include setting a good example, always being honest, speaking, conveying good messages, tolerance, discipline, responsibility, and other elements.

Corruption can occur throughout society, including in the government. Therefore, it is very important to instill anti-corruption principles from an early age, and schools are the best places to do so. Honesty canteens are an effective strategy to be implemented in schools. Honesty canteens were established in response to the challenges that arose in building honest and responsible student characters in the midst of an increasingly complex modern era. Many educational institutions believe that strong morality, in addition to academic aspects, is important in building moral individuals. Honesty canteens are considered an effective way to implement this idea in students' daily lives (Sundari, 2024).

IV. CONCLUSIONS

In this study, it can be concluded that the honesty canteen is an effort to build honesty in students. This canteen also has the ability to familiarize students with everyday life and is concluded as follows:

1. Student Experience in Honesty Canteen

The results revealed that the experience of students attending the honesty canteen every day they always shop at the honesty canteen, they expressed their happiness and enthusiasm with the existence of the honesty canteen, because the honesty canteen teaches students to always be honest and feel given responsibility. In addition, the honesty canteen makes it easier for students to make transactions because it is considered fast when making payments independently; they always queue if there are friends who have not finished paying or taking change. With discipline, they are always orderly when shopping at an honesty canteen and maintain the cleanliness and tidiness of the honesty canteen.

2. The Meaning of Honesty Canteen for Students

Regarding the meaning of the honesty canteen, students said that the meaning of the honesty canteen gives positive things to them; they consider the honesty canteen to provide awareness, motivation, habits, and understanding of the importance of honesty values. Honest principles and traits are very important in the concept of an honesty canteen. Values consist of standards assessed from various perspectives, including values shown in intentions, conversations, and behaviors that can benefit others and oneself. Character education is a conscious effort by someone to build and educate students to have good traits and characteristics, both now and in the future.

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